RADIO AS A TOOL FOR COMMUNITY EMPOWERMENT: A STUDY OF *KALUBALE* ON FREEDOM RADIO, KANO.

BY

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P13ARTP8018

A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSTITY, ZARIA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS IN DEVELOPMENT COMMUNICATION

DEPARTMENT OF THEATRE AND PERFORMING ARTS

FACULTY OF ARTS

AHMADU BELLO UNIVERSITY, ZARIA

DECEMBER, 2017

DECLARATION

I, ORUKOTAN, Olufunmilayo Deborah hereby declare that this dissertation entitled

"Radio as a Tool for Community Empowerment: A study of *Kalubale* Programme on Freedom Radio, Kano" has been written by me in the Department of Theatre and Performing Arts under the supervision of Professor Oga Steve Abah and Dr.(Mrs) Rasheedah Liman. The information derived from other literature has been duly acknowledged in the text and a list of reference provided. There is no part of this Dissertation that was previously presented for another degree.

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CERTIFICATION

The Dissertation entitled "Radio as a Tool for Community Empowerment: A Study of *Kalubale* on Freedom Radio, Kano" has been written by me in the Department of Theatre and Performing Arts, meets the regulations governing the award of the degree of M.A (Development Communication) of Ahmadu Bello University, Zaria and it is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This work is dedicated to the Almighty God, the creator and preserver of life

ACKNOWEDGEMENTS

I wish to sincerely express my gratitude to the Almighty God, the author and giver of life for His grace, mercy, favour and provision throughout the cause of this study and also for making it a reality.

My sincere appreciation goes to my team of supervisors: Professor Oga Steve Abah and Dr. (Mrs) Rasheedah Liman. Without your guidance, constructive criticism, patience, time and support, this work would not have seen the light of the day. I am eternally grateful to you.

To my esteemed lecturers: the PG coordinator, Dr. Emmanuel Jegede, the Head of Department and Dean of Faculty of Arts, Professor M.I. Umar-Buratai, Professor Emmy Idegu, my internal examiners: Professor Salau and Dr. Emmanuel Gana, Dr (Mrs) Lagwampa, Mallam Salihu Bappa, Mr. Steve Daniel, Mallam Sadiq Balewa, Mallam Rabiu Isah, Mr. Bankole Bello, Mr. Sylvanus Dangoji and Mr. Lumumba Dodo. I am very grateful to you.

I also acknowledge the intellectual deposits added to me from our visiting lecturers, Professor Gambo of University of Maiduguri and Dr. Ayedun Aluma from the University of Jos. Thank you for the sacrifices you have made .You are all jewels of inestimable worth.

To Fagge D2 and Mekiya communities as well as the entire staff of Freedom radio, Kano, thank you for providing all the information I needed to make this work a reality.

I am indebted to my parents, Mr. Jaiyeola and Mrs Titilayo Orukotan, thank you for your love, care prayers, supports, encouragements and valuable advices. My sincere prayer is that you will live long to enjoy the fruits of your labour. I cannot thank my siblings enough for their unconditional love towards me: Mr. Femi Victor Orukotan and his darling wife, Mrs Ebun, Mr. Oluwole Orukotan and wife, Mrs Oyinlola, thank you for your prayers love and care. My

gratitude goes to my immediate elder brother, Oludare, aka Sino marshall, you have proven to me that the power of a man does not lie in his physical strength but in the bank of wisdom he possesses. Thank you for always standing by me. To my confidant, my one and only sister, Yemisi, aka Kulubo, I really appreciate your sisterly love and support. Thank you for looking beyond my flaws and supporting me financially. I cannot ask for a better sister. I say a big thank you. To Olawale Yusuf aka Nirorun, I thank you for standing by me, mentoring and believing in me.

I want to appreciate pastor and Mrs Francis Adeniyi and their children for their love, care, support and for always believing in me. To my nephews, niece and cousins: Olamide, Oladotun, Olayinka, Alexander, Abraham, Mrs Bolanle Ataga, Mrs Hafsat Ogunlesi, Fatima, Ismaila, Kazeem, I owe you a lot.

Very special thanks go to my Mentors: Pastor Godwin, Pastor Victor Samaila and Apostle Joshua Selman who through their wisdom in the word have helped shape my life and giving me reasons to maximize my full potentials. Also, I appreciate Dr. Emmanuel Gana, Mr. Adebisi Olugbenga who took out time out of their busy schedules to go through this work.

I celebrate my friends Victor, Stephanie, Ilebaiye, Elizabeth(oyelizzie), Kuyet, Hills, Victor, Ufwil, Christy, Theophilus, Kemi Sunmonu, Nankiling, and the P13 class, you are all the best

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ABSTRACT

Radio is considered to be a very powerful tool for engendering community empowerment due to its capacity to cover wide audience and its easy and accessible nature. However, despite these qualities, empowerment programmes aired through radio often do not achieve their aim because media houses fail to include the target audience in all stages of designing messages intended for them. The aim of the study is to enhance *Kalubale* programme through effective participatory communication for community empowerment. The study seeks to determine the level through which audience are carried along when coming up with topics for *Kalubale*, a radio programme aired on Freedom Fm Kano; to evaluate the role of *Kalubale* in Fagge D2 and Mekiya communities of Fagge and Gabasawa local government areas of Kano state; to identify the factors that limit *Kalubal*e programme from achieving community enpowerpment in FaggeD2 and Mekiya communities and to suggest ways through which the programme can be improved. The study is anchored on the Theory of Dialogic Communication by Paulo Freire(1970) who proposed that empowering people should not be seen as dissemination of information but rather participatory in all stages emanating from the people in the atmosphere of equality and respect for one another. The study employed both the qualitative and the quantitative research methods. Data for this study were generated from Questionnaire, Focused Group Discussion (FGD), Key Informant Interview (KII) and Documentary Observation. The targeted populations for the study are: Fagge D2 in Fagge Local government and Mekiya community in Gabasawa local government areas in Kano state. The findings of the study revealed that the target audiences are not consulted before designing topics for the programme. It was also discovered that the programme is aired during the period when the target audience are busy and as a result, they miss out of the programme because it is a live programme. Findings also revealed that the feedback mechanism is poor. Audience participation is low because Short Message Service (SMS) is the mode through which audience participate in the programme. It is recommended that audiences' opinions be sampled before deciding on the topics to be discussed. The programme should be replayed so that audience who missed it when it was aired live will benefit from it. Other modes through which audience can participate and contribute to the programme should be devised aside SMS.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of Study

Communication is central to all forms of human endeavours. Its centrality arises from man's inevitable need to interact and share information in a bid to ensure societal growth and development. From time immemorial, man communicates his inner most feelings by constant interaction with his environment. FAO (1994) stresses the importance of communication as key to human development. Communication is a process of sharing information, news, views, ideas, feeling, sentiments and anxieties between two or more individuals or group of people.

Odunlami, (2005) avers that communication is a crucial index in development. This implies that central to development is communication. Development is a multifaceted and normative concept meaning different things to different people Adebayo (1997). According to Adebayo (1997), development is a rapid and sustained rise in real output per head and an attendant change in technological, economic and demographic characteristics in a society. Yahaya (2003) summaries development to mean a trend in technologies, organizations, activities and values of a society. From his point of view, a people is said to be developed there is growth in their economy equality in income and an increase in technological advancement.

Contrary to the above, more detail is given to those intangible development which although cannot be seen or touched but can be felt through actions and expressed in change of behaviours and attitudes Anaeto and Anaeto (2010). Development is therefore a generic concept which is interpreted contextually depending on the subject of discourse. It is seen here in relation to

empowerment of people to full capacity. Okunna (2002) sees development as a process social change that should impact the lives of people in a positive way, thus giving them better living conditions.

The World Bank (2009) sees development as empowerment of people and a process of increasing the capacity of individuals or groups to make choice into desired actions and outcomes. From the arguments made by Okunna (2002) and the World Bank (2009), development within the context of this study is the empowerment of people to make choices and take actions on positive attitudes. For development to have reached its apex, individuals or communities need to be strengthened in the following:

i. Knowledge power; an understanding of how to cope with development
ii. Resource power; access to and influence over resources to deal with development
iii. Positional power; it entails the capacity to negotiate rights and entitlements, and fulfill responsibilities and obligations to cope with development.
iv. Personal power; personal power is said to be achieved when an individual or a group has a sense of self-esteem and self worth. This is when there is a realization and motivation to claim knowledge, resource and positional power to cope with development

The need to empowering people with the right information to take actions and change their attitudes and behaviours instigated the use of the mass media to make that dream come to materialization. The exposure to the mass media ushered in the concept of the diffusion of innovation developed by Everest Rogers which was solely focused on how new practices, ideas and concepts can be widely spread. Melkote (1991:57) summarizes the role of the mass media in the world of development during the 1950s and 1960s as follows:

> The mass media were thought to have powerful uniform and direct influence on individuals…the mass media were considered as magic suppliers of the development benefits of the Third world nations. The strengths of the mass media lay in their one-way, top-down simultaneous and wide dissemination. And since the elites in every nation were required to modernize others in population, the control of the prestigious mass media by them served their economic and political interests…Administrators, researcher and field workers sincerely believe in the great power of the mass media as harbingers of modernization influences

Radio as a medium of communication is one of the blessings of the 20th century technology. Without doubt, it plays a key role in development as it is considered one of the oldest and most reliable media for information. Its uses are broad spanning literacy gaps, geographic distances, language barriers and perhaps remains an affordable source to a large majority of the world's population. The above characteristics of radio account for some of the basic reasons why it has been adopted as a medium for communication, information transfer to instigate social change, imparct knowledge and the exchange of ideas. This dynamism has sustained the relevance of radio in the present explosion of information technology and the advent of the Internet.

Radio is widely used not only because it is cheap or portable, but also due to its significantly wide reach. Moemeka (1981:33-34) describes radio as: "the only medium that reaches every corner of the country. Radio has immediacy because messages can get to the farthest parts of the country just as the event is happening. It has the personal touch that lend urgency to change"

Similarly, Myer,(2007:1) avers that:

> Radio is the most widespread mass-medium in the developing world. It is affordable, easy to use and ubiquitous. The airwaves in Africa, Latin America and Asia are now buzzing with thousands of channels bringing news, music, chat, sport, education and discussion to local people in their own languages, in a convenient format, when and where they want it. Small battery-operated transistors often costing no more than $10 US dollars can be bought in almost any market-place or corner shop…Not only are radio sets portable and affordable but they overcome the problem of illiteracy and electrification…

In the light of the above, radio is regarded as the dominant mass medium in Africa with the widest coverage and highest audiences in contrast to other media for mass communication. This of course is one of the potentials that give radio an edge above other media. Another argument raised by Myers (2007) in relation to the radio is that even people who are not lettered can take advantage of it as it broadcasts in their own mother tongue.

Nigeria is laced with a lot of developmental issues ranging from poverty, hunger, unemployment, inequality, increase in child mortality and a host of other vices. MDGs (2007).In a bid to reduce and curb these nuances, the MDGs were launched to bring about sustainable development. To further help in realizing these goals, the mass media most especially the radio were used to send information to people owing to its capacity to reach a large audience at the same time.

In response to the above, several radio programmes like "Oga Landlord" on Queen, "Gboluyo" on Radio Lagos, have been aired in order to inform people in various capacities such as sanitation, reproductive health, education, improving agricultural knowledge and other social vices so as to change their attitudes and embrace positive ones. For instance, the radio programme "Don Makiyaya a ruga" aimed at mobilizing and sensitizing nomadic pastoralists to appreciate the value of modern education and to encourage nomads to contribute meaningfully towards the education of their children. Interestingly, El Nafaty (1999) carried out a study in Kaduna state to assess the effectiveness of the radio programme, Don Makiyaya a Ruga (For the Nomads in their Homesteads) in increasing school enrolment among the nomadic herds' families in Kaduna state. In the survey, about 83% of his respondents attested that the radio programme has encouraged them to enroll their children in nomadic schools.

In like manner, the potency of radio in enhancing gender mainstreaming, women empowerment and as well as giving women voice cannot be over emphasized as Yahaya (2003) equally examined the use of radio on empowerment from a gender perspective. In a survey involving 376 women farmers in Kaduna and Katsina states, he discovered that women farmers and especially women in purdah (seclusion) utilized radio more than any other mass medium.

Freedom Radio in Kano state was born with the following objectives:

i. To give voice to the people of Kano state by informing, educating and entertaining them through varieties of its programmes
ii. To be independent from government radio that promotes national unity through its programmes
iii. To empower people in Kano state to take responsibilities for their lives and their communities
iv. To change attitudes of people in Kano state for positive ones

To that effect, *Kalubale* programme on Freedom radio was designed for people in the state to be empowered on social issues such as gender inequalities, community responsibility, information on reproductive and family health, agricultural related issues, and political issues among others.

However, despite the qualities attributed to the radio, all the nuances mentioned earlier are still prevalent in Fagge D2 and Mekiya communities of Fagge and Gabassawa local government areas of Kano state. One of the reasons for this as observed in the MacBride report (1980) that most communication are aimed at persuading the audience on the benefits of development and the sacrifices they need to make to get it. In like manner, media practitioners are too profit driven and as such design programmes without the target audience in view, (Oso,Soola and Pate: 2012).

1.2 Statement of the Research Problem

It is observed that even though there is a worldwide view of the efficacy of radio in community empowerment, the result is still far below expectations. Several problems are however associated with the use of radio as a tool for development in Nigeria. The major cracks on the wall in respect to radio not living up to its expectation is rooted in the fact that most media houses are profit- conscious; hence, the content of their messages are designed in a way that will yield more profit to them . In essence, there is no baseline research to enable producers penetrate the masses as to come out with their own issues. In this regard therefore, the target audience lack ownership of the programme designed as there is failure on the part of the producer to carry the masses along from inception. Little wonder Moemeka (1981:5) laments that "one of the problems encountered with radio centers in Nigeria and the lack of response to the well-researched programmes was due to the fact that there was little contact between the staff preparing the programmes and the audience, and a lack of local involvement to identify needs".

The media is mandated to disseminate information and opinions impartially in a manner encouraging meaningful and articulate discussions of issues of public interest. Ironically, Mboho and Bata (2012:197) lamented that this is not yet evident because of the failure on the part of media practitioners to include the target audience in the process of designing messages aimed at addressing their own needs.

Kalubale is packaged for empowering people in Kano State by giving them timely information and tips to better improve their lives through different discussions ranging from health, gender, economy, politics but the result is less than expected. The reality is that there is often limited consultation between the producers of the programme and the people whom the message is meant for and as such, it is less-participatory. Programmes are just thought of by the producers

who already have a pre-conceived notion of what they feel will benefit the people. Radio which is known as a carrier of development initiatives can actually bring these dreams to realization due to its qualities and characteristics. However, despite efforts put by the *Kalubale* team to empower people on social change, traces of the nuances are still found in Fagge D2 and Mekiya communities in Kano state. Media practitioners fail to realize that dialogical communication is critical to development. It is obvious that media houses are still tied to the apron of the traditional or the dominant paradigm of communication that is in itself top-down by nature. This has however created a gap in communication which has often been ignored by media practitioners. Therein lies the problem which this research intends to articulate.

1.3 Aim and Objectives of the Study

The aim of this study is to enhance *Kalubale* programme through effective participatory communication for community empowerment.

The specific objectives of the study include:

1. To determine the level to which Fagge D2 and Mekiya communities participate in generating topics on *Kalubale* radio programme.
2. To evaluate the effectiveness of *Kalubale* in communicating empowerment in Fagge D2 and Mekiya communities
3. To identify the factors that limit *Kalubal*e programme from achieving development in Fagge D2 and Mekiya communities
4. To suggest ways through which *Kalubale* programme can be improved

1.4 Research Questions

1. To what extent are people of Fagge D2 and Mekiya communities carried along in generating topics on *Kalubale* radio programme?
2. What are the roles of *Kalubale* in community empowerment in Fagge D2 and Mekiya communities?
3. What are the factors affecting and limiting the efficiency of *Kalubale* programme in Fagge D2 and Mekiya communities?
4. How can *Kalubale* Programme be improved?

1.5 Scope of the Study

The study limited its scope to *Kalubale* programme on Freedom Radio located in Kano state. The programme started in 2014, and is geared towards the development of the people. It is a live discussion programme aired from Monday to Thursday by 3:00pm – 3:45pm discussing variety of topics that include: health, socio-economic, political and a host of others. The study focused on the level to which audience participate in the programme, explored the processes through which topics for each episodes are generated in *Kalubale* programme. The researcher focused on one community each from two local government areas in Kano state and these communities are Fagge D2 and Mekiya communities of Fagge and Gabasawa local government areas.

1.6 Significance of the Study

The study is important because radio reaches larger audience and it is easily operated and cheaper compared to the television and the newspaper. This implies that timely information on *Kalubale* programme will reach its audience and audience can easily access the programme irrespective of where they are.

This study recognizes the importance of participation in communicating empowerment because it constitutes a critical part of sustainable development. Therefore, the study will help give the producer and presenter of *Kalubale* programme more insights on the importance of audience opinions when coming up with topics of discussion. The essence of it is to ensure that audience needs are priotized and discussed. More so, the programme will have lasting effects on the audiences as they constitute in generating issues that will be discussed.

In addition to the above, the study will save time and resources on the part of *Kalubal*e team on what topic to be discussed because audience preference will determine the topics to be discussed. Therefore, both human and financial resources will be channeled to the appropriate place

The outcome of this study will provide a workable solution that will help the team of *Kalubale* of Freedom Radio Kano State to enhance the programme for effective community empowerment.

Furthermore, findings from this study will add to the existing literature on participation, communication and empowerment and will serve as relevant material for further research in any similar area of study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter presents a review of related literature to properly situate the core of this research work. It explores various views and analysis of communication, development in relation to empowerment, radio and development in Nigeria as well as its effectiveness in empowering people to take to better improve their wellbeing. This chapter also explores the place of participation in sustainable development

2.1 Conceptual Overview of Communication

Communication in development discourse has gained prominence over the past years. It involves the design and dissemination of messages targeted at significant segment of the society. These messages are useful and meaningful ideas, facts, data, pictures which are simple and clear enough to inform, motivate and educate people about poverty reduction and wealth creation. According to Mboho and Batta (2012:197), "the purpose of communicating is to increase knowledge, modify attitudes and encourage the practice of specific groups in the society in order to assist them to take decisions". These scholars view communication as a functional social process which is meant to improve the general well being of man.

Goran Hedebro (1985:5) describes communication as "a situation where messages are transmitted between institutions, people and the media irrespective of whether there is a feedback or not". Hedebro's perspective sees communication as a product which does not require feedback, as long as the information is delivered, communication has taken place. This type of

communication is antithetical to development as it exemplifies the top down approach of the dominant paradigm. When communication is viewed as a product, the opinion and perspectives of the people are not taken into consideration. The receivers consume whatever information thrown at them without having a say in deciding what they want.

On the contrary, Moore and Kalaup (2007:11) opine that "Communication is that essential tool for mutual understanding that promotes the straight forward interchange of ideas and concepts between persons- sender and receiver". This implies that inherent in communication is an adaptable tool that must be used as a two-way process that is a prerequisite for understanding and accepting an intended message. Wilbur Schramm (1964) noted that the flow of news among nations is thin, and as such much attention is given to developed countries and little to less-developed. Consequently, important events are ignored and realities are distorted.

From a more radical perspective, Herbert Schiller (1969) observes that developing countries had little meaningful input in decisions about media frequency allocations for satellites at a key meeting in Geneva in 1963 pointing out that many satellites had military applications. Intelsat was set up for international co-operation in satellite communication that was also dominated by the United States. In the 1970s, these and other issues were taken up by the Non-Aligned Movement made up of about 77 countries and debated within the United Nations to counter Media Imperialism by creating an information order that gives a more balanced view of developing countries than has generally been by Western press coverage. The UNESCO sponsored a campaign called 'The New World Information and Communication Order' (NWICO) under the chairmanship of Sean Mac-Bride in 1978. The UNESCO Convention on Cultural Diversity of 2005 put into effect some of the goals of NWICO, especially as regard to the unbalanced global flow of mass media information.

It is worthy of note that communication is not restricted to the dissemination of messages alone as pointed out by MacBride (1980) but rather, it should also center on involving people in the diagnosis of needs, the design and implementation of selected activities. Hence, for communication to be complete, the receiver must react to the message and then decide its acceptance or otherwise on the same pedestal as the initiator of the message. At this point, there is a horizontal and cross-fertilization of ideas which is fulcrum of every people centered development.

2.2 Participation and Participatory Communication

Anaeto and Anaeto(2010: 52) see participation as the "active involvement of target beneficiaries in the process of planning, implementing and follow-up of development programmes". It is a process through which all members of a community or organization have control over the decision making process that leads to their empowerment. Participation does not only incorporate the framework of multiplicity but stresses the importance of cultural identity of local communities and of democratization and participation at all levels –international, national, local and individual. It points to a strategy, not merely inclusive of, but largely emanating from the traditional 'receivers'. Paulo Freire (1983: 76) refers to this as the right of all people to individually and collectively speaks their word as he pointed that:

> This is not the privilege of some few men, but the right of every (wo) man. Consequently, no one can say a true word alone –nor can he say it for another, in a prescriptive act which robs others of their words.

For sharing of information, knowledge, trust, commitment and the right attitude to be reflected in any agenda geared toward the empowerment of people, participation is important most especially at the decision making process. This perhaps explains the reason why the International

Commission for the Study of Communication Problems chaired by the late Sean MacBride, said that "participation calls for a new attitude for overcoming stereotyped thinking and to promote more understanding of diversity and plurality with full respect to the dignity and equality of peoples living in different conditions and acting in different ways" (MacBride, 1980: 254). In a nutshell, this model stresses reciprocal collaboration throughout all levels of participation.

In view of the statement above, four (4) relevant stages are outlined as a checklist for designing development programmes as stated in a World Bank communication paper, (2009:6):

1. **Research Stage:** This is where the development problem is accurately defined. All relevant stakeholders can be involved in this process. The research around the development problem can include studying previous experiences, individual and community knowledge and attitudes, existing policies and other relevant contextual information related to the socio-economic conditions, culture, spirituality, gender and other issues peculiar to the community in question

2. **Design Stage:** The design stage defines the actual activities. A participatory approach at this stage helps to secure the ownership and commitment of the communities involved. Active participation by local citizens and other stakeholders aims at enhancing both the quality and relevance of the suggested programmes.

3. **Implementation Stage:** It is when the planned intervention or programme is implemented. Participation at this stage increases commitment, relevance and sustainability.

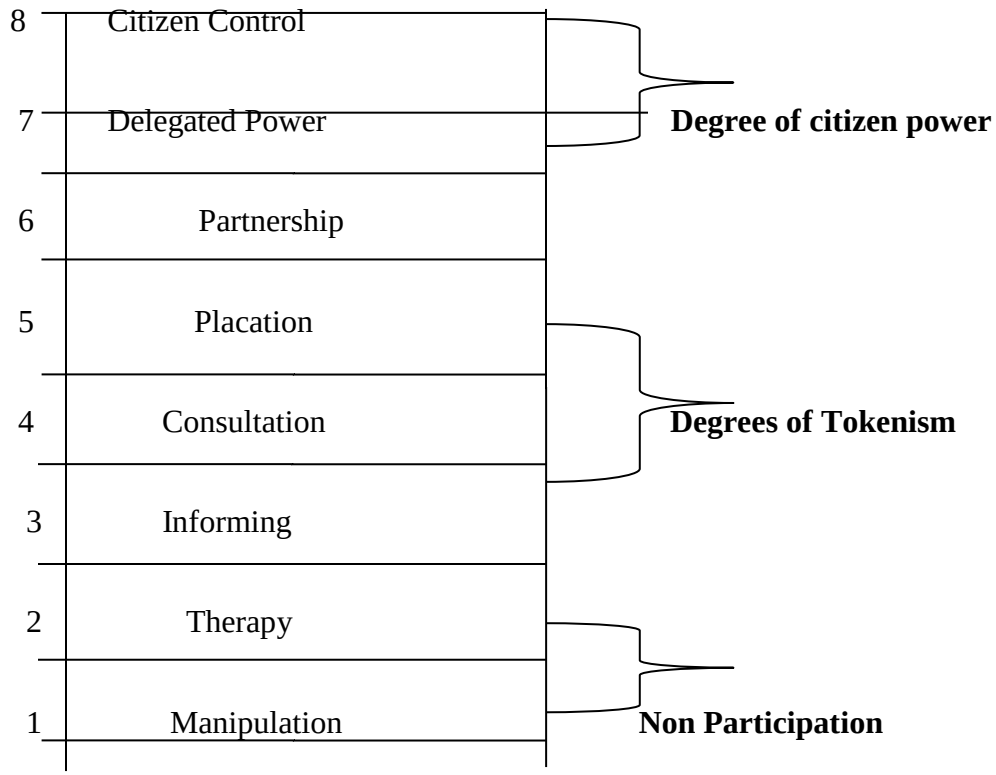
4. **Evaluation Stage:** This ensures that the most significant changes are voiced, brought to common attention and assessed. For a meaningful evaluation, indicators and measurements should be defined in a participatory process at the very beginning of the initiative involving all relevant stakeholders. To this effect, Waisbord (2008:3) notes that:

> …communities should be the main protagonists of the process of social change rather than 'passive beneficiaries of decisions made by foreign experts. In this sense, it

> questions the view of development as an externally-driven process planned and implemented by Western technical expert. Second, participatory communication proposes a communitarian view that makes deliberation and participation a public affairs, rather than information transmission including message design and media technologies, the essential elements of communication. Third, participatory communication conceives development as a transformative process at both individual and societal levels through which communities become empowered. This differs from the view that links development to the achievement of economic progress…Forth, participatory communication promotes local forms of knowledge and action as the springboard for social change…

The above implies that development programmes will address those communities or groups' needs on which members have chosen to focus on, and that all phases of the development process will be characterized by the active involvement of community or organization members. Besset (2004: 13) notes that participation boosts the people's sense of belonging, commitment and imbues them with self-confidence and self-worth that are important elements for the success of any development programme. It is perceived by different scholars and media practitioners in various ways. Some scholars see it as "instrumental' because it focuses on its role of facilitating development programmes and making them effective. On the other hand, it is perceived by other scholars as "transformative" process that lays emphasis on empowering the marginalized voices so that meaningful social changes can occur.

By and large, it is pertinent to note that participation is in levels as exemplified by Arnstein, (1969) in his ladder of participation:



At the bottom rung of the ladder are (1) Manipulation and (2) Therapy. Arnstein (1969) described these two terms as *non participatory.* In these two rung, people are merely recipients. The main objective is for experts to 'educate' the masses. In essence, experts already have a preconceived idea, intention and message they want to pass across to their recipients.

In (3) Informing and (4) Consultation, citizens can air out their views and can equally listen to others but lack the capacity to ensure that their views translate into meaningful actions. Participation at this level is termed as *Tokenism* as there is no follow through. Therefore, the people have no assurance of improving their lives. The height of tokenism is (5) Placation where the poor and marginalized give advise but the final decision is taken by experts.

At the peak of Arnstein's ladder of participation are (6) partnership,(7)Delegated Power and (8) Citizen Control classified as *Degree of Citizen Power*. Here, the level of power is increased

through decision making. People enter into partnership with stakeholders and operating on a level playing ground to enhance their capacity in making decisions critical to them. The poor citizens obtain the majority of decision making seats and champion the cause towards improving their own lives. From the above illustration, Anstein's (1969) conclusion is that full participation is attained when the local people operate at the peak of the ladder where they pilot the ship of decision making.

Based on the 'Degree of Citizen Power' on Arnstein's ladder of participation, participatory communication stresses on the importance of democratization and participation of people at all levels. Little wonder Soola cited in Imoh (2013) confirm that: "Participatory communication is the bidirectional sharing of ideas, information, knowledge and experience among co-equal levels". This invariably means that there must be trust and commitment between community members and development communicators that will eventually bring about a cross-fertilization of ideas among the people. The participatory model incorporates these concepts in the framework of multiplicity. It stresses that the importance of the flora and fauna of local communities is pivotal in ensuring their participation at all stages.

Participatory communication is built on the principle that no one knows it all. Hence, media practitioners do not present themselves as individuals who come just to 'deposit' knowledge on the students but rather, create an environment for students and teachers co-learn and contribute to knowledge sharing as Freire (1980:73) note that:

> …From the outset, her efforts must coincide with those of the students to engage in critical thinking and the quest for mutual humanization. His efforts must be imbued with a profound trust in people and their creative power. To achieve this, they must be partners of the students in their relations with them

Chambers (1997:103) concurs with the above by declaring that: "Outsiders do not impose their reality but rather encourage and enable local people to express their own realities"

2.3 Communication and Development

The architectural basis for the concept and programme of development was laid in 1949 by the US President, Harry Truman when he said:

> We are moving on with other nations to build an even stronger structure of international order and justice. We shall have as our partner countries which, no longer solely concerned with the problem of national survival, are now working to improve the standards of living of all their people. We are ready to undertake new projects to strengthen a free world… we must embark on a bold new programme for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas. More than half the people of the world are living in conditions approaching misery. Their food is inadequate. They are victims of disease. Their economic life is primitive and stagnant. Their poverty is a handicap and a threat both to them and to more prosperous areas.

This speech made by Harry Truman set the drive to the path to development. He alluded that the absence of scientific and industrial progress is synonymous to underdevelopment by drawing a clear cut difference between the developed and the underdeveloped nations. Truman's speech also introduced a new meaning to development which is the opposite of underdevelopment- and a synonym for poverty.

Contrary to Truman's speech, scholars from the third world with majority coming from Latin America believe that development should not be measured on economic or tangible indicators but rather, development should come from a critical realization of people to take action without necessarily waiting for outsiders. Conversely, these scholars are of the view that development is associated with increase in skill, capacity, greater freedom, creativity, and responsibility and material well-being. Olewe (1995) sees development as a widely participatory process. It a course of action towards social change intended to bring about social and material advancement,

greater equality, freedom and other related qualities for the majority of the people through their gaining greater control of their environment, (Rogers 1976).

The overall objective of development is the improvement of man in the society as pointed out by Ogai (2003). Communication ensures development and development creates further reasons to communicate. From Ogai's argument, it can be inferred that because human society is dynamic, people need to constantly seek out ways to engender development.

Development communication uses communication processes and the media to bring about the desired political and socioeconomic improvements. Uwakwe (2003:58) sees it as "the integration of the media in the modernization process" For Uwakwe (2003), development communication is the deliberate, systematic and planned use of the media to create a better society where the people are integrated, accepted and benefited. The recipients of the media messages are to act on the messages by taking action. Oboh (2008), remarks that there is a symbiotic link between communication and development. The society creates among other institutions, a national media system, that in turn provides the information network for the growth and sustenance of the society. Fundamentally, the mass media institutions provide information daily to aid the steady development of the citizens as well as other socio-economic and political organizations that operate within the country.

Development has been viewed as a social advancement which enables people to realize their potentials, build self confidence and lead lives of dignity and fulfillment. It is a process aimed at freeing people from evils of wants, ignorance, social injustice and economic exploitation. People concerned about development suggest that meeting the needs of the future depends on how well

they balance social, economic and environmental objectives or needs. Here are a few of what development especially in terms of empowering people should entail:

Life Sustenance; This concerns the basic human needs, without which life would be impossible. Amongst which include food shelter, health and protection. When these things are not available in the society, we may conclude that there is no development.

Self esteem; this may also be referred to as self-respect as it is the wish of the society to be respected. To this end, most societies pursue those things that will give them respect. These include wealth and technological advancement as exemplified in most developed nations of the world like Japan and the USA.

Freedom: Freedom as used in this context means emancipation from alienating material conditions of life and freedom from the social servitude of man and nature, ignorance, or misery, institution or dogmatic belief.

2.4 Mass media and National Development

Over the years, the mass media has proven to be a very important tool for national development,(Tukur 2012). Takayanagi, (2012) critically observed that developing nations attach greater importance to radio and television than their Western counterparts. To affirm this statement, the UNESCO conference held in Lagos, Nigeria on 'Television in Africa 'claimed that broadcasting provides the best means through which development can be speedily communicated in all African countries. (UNESCO, 1974)

Klapper, (1960:314), on the other hand opines that, on its own, the mass media is not strong enough to change audience's perceptions on things. According to him, the mass media do not in

themselves serve as necessary and sufficient cause of audience effect, but rather function through other mediating factors. As such, change does not happen by the messages people receive via the mass media alone but through other factors which people are predisposed to such as:

i. The existing opinions and interests of the audience
ii. The groups an individual belongs to as well as the values upheld by such individual serve as reinforcing influences as to whether or not he will accept change. Members of the same group tend to influence each other. These shared opinions among members and interest group serve as personal influence that greatly reinforces mass media messages
iii. Interpersonal communication of the of mass media affect the impact of persuasive messages
iv. Opinion leaders who can reinforce and influence media messages have roles to play in behavior change of their followers

2.5 Radio Programme and Empowerment

It is believed that radio was and perhaps is still the most dominant mass media in developing countries of Africa, Asia and Latin America. This is because it is perceived to have the widest geographical reach and highest audience compared to the television (TV), news paper and other information and communication technologies (ICT) owing to its democratization and market liberalization. Oso,Soola and Pate(2012) said:

> Most Nigerians have radio sets and use same to listen to news and other happenings within and outside the country. They also access educational and entertainment programmes. Radio sets are the most portable of all mass media channels, the most widespread, the most economic and most available. Radio can reach even the most remote areas, overcome geographical and language barriers because messages can be transmitted in the local languages of the listeners. Where there is no direct power supply,

> radios can run on batteries that cost as low as twenty naira. It has more potentials of reaching the widest number of people in the country. In the rural areas, it is the only available mass media. Community radios are low cost mass media channels for their listeners to contribute their ideas to the development efforts of their individual communities first and by extension to the nation. These listeners suggest ways to develop reconstruct and emphasize priorities.

Reaffirming the above, Oso (2003:3) concurred by saying:

> Without doubt, radio has the greatest reach having penetrated all nooks and crannies of these countries (developing countries). It is the cheapest and most accessible mass medium as the Hausa-Fulani 'suya' seller or cattle rearer or the market woman at Dugbe market in Ibadan has demonstrated. All one needs to have access to radio is a functioning ear

In the words of Alfonso (2001:15) in relation the radio and its peculiarities, he said:

> As a tool for social change and participatory communication, radio has several comparative advantages over the other media. First, it is cost-efficient in terms of investment — both for those that run the station and for the audience. Second, it is pertinent in terms of language and content — ideal for the huge illiterate population that still remains marginalized especially in rural areas of the Third World. Third, it is relevant to local practices, traditions and culture. Fourth, once the initial investment in equipment is made, sustainability is feasible, though dependent on the level of community participation. Fifth, in terms of outreach and geographic coverage radio has a strong advantage over other media. Last but not least, the convergence between radio and the Internet is providing new strength to community radio and has enormously increased networking opportunities

Radio has no doubt proven itself to be a tool of empowerment particularly with the rise of community and local radios. Radio has been an object or a tool for reaching and involving the poor and marginalized in development efforts. It has been used to save lives, provided vital and useful information to prevent disasters as in the case of the Tsunami which hit Indonesia and other countries in December, 2004. In a similar case, the radio stands as a tool for building peace as exemplified by Radio Okpapi in Democratic Republic of Congo where it was credited for playing the role of unifying the country by ensuring a free and fair elections, Myers (2008:3).

Experiences all over the world have shown that radio is of immense importance to development especially in developing countries.

Radio in Education (Radio Sutanza: Colombia. 1947)

Women Empowerment and community development (Moutse radio: south Africa. 1997)

Ethnic Co-existence and Development: Peaceful coexistence engenders development initiatives as well as transparency, accountability, justice to all, inclusive participation of the citizenry in governance and decision-making processes. Community radio can be used to keep citizens abreast of situations around them and can as well be a vital tool to create an atmosphere of dialogue and peaceful co-existence in societies prone to ethnic conflicts. For instance, Studio Ijambo in Burundi prevented the spillover violence from Rwanda to Burundi during the 1994 genocide which would have resulted to loss of lives and properties. Professionals and community members from both ethnic groups were brought together to develop new strategies on creating a balanced reporting which would represent all the voices of the community. To that end, attention drifted to building capacities of the community members through skills acquisition. As a result of this, peoples' horizons were broadened as regarding easily identifying what real media should look like.

In like manner, radio was used to educate and entertain in countries like Ghana, Mali and Uganda. For instance, in Ghana, Volta star radio in the town of Ho was used to obtain some interesting results from a campaign to promote and improve rice variety to poor farmers.

Suffice to note that there are different types of radios as pointed out by Myers (2008) and they are categorized into: state controlled public radio, privately owned commercial radio, community controlled radio and international radio

2.6 Phases of Radio Broadcasting in Nigeria

From an historical perspective, radio broadcasting in Nigeria dates back to 1932. It was first introduced by the colonial masters to serve merely as a hand maiden of the colonial enterprise, being the cultural arm of a political and economic process that consolidated British rule on the Nigerian soil. British colonial administration in Lagos relayed the first British Empire service to Nigerians from Daventry, England. The establishment of radio broadcasting in Nigeria was sequel to the decision of the British government in London to link its West African colonies with the "mother country", Britain. Consequently, the establishment of radio in Nigeria was to propagate their innovations, life style, and their expectations for the future of Nigerians. To achieve this, the programmes broadcasted were from the British Broadcasting Corporation (BBC) which was relayed to other parts of the world under its Colonial administration. It was simply re-transmission of BBC programmes through radio exchange system and because of the nature of its services; that is wired broadcasting, it was termed Radio Distribution Service (RDS).

The RDS was introduced into Nigeria by the colonial office in London through the initiative of the engineers of the Posts and Telegraphs department, which had established 13 stations in Nigeria; Lagos, Kastina, Jos, Zaria, Sokoto, Ilorin, Maiduguri, Port Harcourt, Calabar, Onitsha, Warri, Abeokuta and Ijebu-Ode. The Posts and Telegraphs engineers had incidentally been involved in the monitoring of test transmissions of the BBC on short wave. Each subscriber was required to pay a monthly subscription fee of fifty pence after an initial payment of three months rental in advance. By 1939, the RDS had less than 1000 subscribers and over 2000 licensed receivers. By 1944, distribution stations had been opened in Lagos, Ibadan, Kaduna, Enugu,

Calabar and Port-Harcourt. Five years later (1949), a total of 9000 subscribers wired to 10 stations in the country had emerged. By that year, there were 4,562 licensed radio sets in Nigeria.

As the need for effective radio broadcasting in Nigeria became very imperative, two British engineers from the BBC, Mr. F.A.W Byron and L.W Turners were charged with the task of working out the technical requirements for a more effective radio system in British West Africa. The Turner- Byron Report of 1949 which carried out a survey on broadcasting in Nigeria, Gold coast (now Ghana), Sierra Leone and the Gambia was received in January 1950 Tukur(2012:55). The government accepted the recommendation of the report and this consequently provided the technical pattern for the broadcasting services that were established in Nigeria and other British West African colonies in the 1950s.

Another BBC top shot, Mr. Tom W. Chalmers was seconded to Lagos along with his counterpart; John W. Murray to prepare the ground for the setting up of a proper broadcasting service. NBS was born after the Nigerian (colonial) government decided to convert the major existing Rediffusion stations into effective broadcasting stations in accordance with the Turner-Byron's report.

Mr. Chalmers, after completing his assignment in Nigeria was appointed the first director of broadcasting in Nigeria while his counterpart, Mr. Murray was appointed the first chief engineer. By 1952, all the existing re-diffussion stations in the country had formed the nucleus of the new NBS. The BBC assisted much by training staff for the NBS and provided the technical equipment needed for its effective broadcasting.

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. 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. Consequently, in 1959, the Western Nigeria Broadcasting Service (WNBS) was established, followed by Eastern Nigeria Broadcasting Service (ENBS) in 1960 and the Broadcasting Company of Northern Nigeria (BCNN) in 1962.

The Federal Radio Corporation of Nigeria (FRCN) was established in 1978 while 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. The commission issued the first set of private licenses in 1993.

Today, there are 95 radio stations in Nigeria, 23 of them private. The federal and state governments share 72 stations between them. They all exist as public/state-owned or commercial and most of all are concentrated in the big cities and urban centers. The development of radio broadcasting in Nigeria has been influenced by various factors, which include the political, economic, social, and technological, among others. Technology keeps transforming and radio has become a wireless service with affordable transistor sets, therefore, its patronage has increased.

It was estimated in 1999 that there were 23.5 million radios and 6.9 million television sets in Nigeria, and today, broadcast reaches daily 9million television set and reaches over 100million listeners, Udomisor (2001:3). One does not need to be literate or rich to listen to radio programmes or to take advantage of its resources. In fact, educators and organizations have found that radio is the best medium to get important messages across - especially to people in rural areas who may not have access to newspaper or television Myers (2007). In addition to the advantages of radio, it is immediate in the sense that through words sounds and the human voice, radio talks to an audience directly by inviting listeners to explore new experiences, new places and new ideas. It gives listeners the stories they need to know in order to better understand the world around them.

It should be noted however that since the inception of radio in Nigeria and its numerous advantages, it is yet to live up to its full expectation. Among the lapses of the radio right from its inception are captured below:

Failure to represent local culture: One of the loopholes of the radio especially during the colonial period was the fact that the cultures of the colonies were not fully represented. People tend to easily identify with their culture which is the embodiment of their modes of life. Culture is an historically transmitted pattern of meanings embodied in symbolic forms by means through which people communicate, perpetuate and develop their knowledge about their attitudes towards life. (Geart as cited in Taylour 1991:91). From its inception, radio never served the purpose and aspirations of the different colonies because it simply retransmitted programmes through radio exchange system to keep the colonialists abreast of situations in the British Empire. In the words of Tukur (2012:54), “The main task of the RDS was of course, to relay

British Broadcasting Corporation's (BBC) programmes. In the evenings, one hour was set aside for local programmes featuring news, entertainment and local announcements"

The implication of the above is that out of the twenty-four hours in a day, twenty-three hours was used to broadcast foreign programmes to the colonies while only one hour was dedicated for local content. In reaction to that, Lolade, et.al (1979) noted that on January 14, 1961, the Northern regional Government made its intention known by starting a radio and television service after accusing the NBC of not giving sufficient time on its national programme to Northern interest and culture.

Exploitation of the local people: Another reason why the radio failed was because it was used to exploit the local people. In spite the fact that the content of the programmes were mainly for the colonialists, the local people could not listen to it until they subscribed for it because "some officials see the unusual possibilities in the RDS. They were determined to make it a credible substitute for wireless broadcasting. In view of its low operational cost, and favorable returns in the rentals of the loud speakers" (Tukur, 2012)

Political reason: Radio was used by the regional government to propagate their political interests. Following the innovation of mass media and its wide spread use in the beginning of the 20th century, scholars began to study the role of communication in development in an attempt to figure out how technology and mass media could be used to advance less developed countries. In rendering its development-oriented functions, radio employed a variety of formats: news, group discussion, straight talk or lecture, interviews, testimonials, drama, magazines, spot announcements and notably, jingles (Ojebode, 2003).

The notion of people's participation in matters relating to them is gaining momentum in relation to empowerment. Contemporary scholars in the field of development communication have been advocating for the inclusion of people's participation as they believe that the aim of any development work can easily be achieved if the people most especially the masses meaningfully participate in the entire processes.

Participation in development emerged in the 1960's 1970's when it was introduced as an important part of the 'basic need approach' to development. The term was used by a Brazilian educator; Paulo Freire where he employed the participatory techniques to help liberated peasant farmers in Brazil through dialogue using their indigenous art form as a major weapon of expression from the oppression of those in control of power.

Re-echoing Freire, Schramm (1964) affirmed that the messages that the mass media spread can widen their horizons; build up empathy; focus attention on problems and the goals of development as well as raise their personal and national aspirations" It seeks to engage the local population in development programmes as it came about to counter the 'top down' approach of communication where people were not consulted before any critical or major decisions were carried out. As a result, development programmes usually have no remarkable effects on the target communities as all efforts fostered into such programmes did not yield much result as expected. In spite of the colossal amount of money that have gone into implementing community development programmes, not much impact has been made and that in spite of pious and official pronouncements and declaration of intentions made by media house as contained in their development programme, at the end of each programme period, people's lives remained almost unchanged.

Over time, researchers have realized that the introduction of media technology alone was not sufficient to help integrate such systems into everyday life, and this changed the focus to the process of the content of the message. As the perspective offered by participatory development theories became more widely accepted and adopted, more attention has been given to the importance of a bottom-up approach where people in developing countries are determining their needs and setting project agendas. It should be noted that many development programmes carried out in Nigeria were not bad in themselves or that they were not development- oriented, but they failed or they did not really have the desired effect as anticipated because people were only partially involved or not involved at all. For instance, as far back as 1970's, rural development has been identified as a strategy for improving the economic life of the people in Nigeria most especially, the rural poor. As such, various development initiatives emerged from independence till dates.

After independence, several developmental programmes have been aired in Nigeria especially in the area of education, socio-economic growth, and health to increase peoples' of new ideas and information that will enhance their general wellbeing. The Nigerian government, realizing the efficacy of the media especially radio medium in mobilizing people, diverted many resources in developing radio broadcasting particularly after the Second World War during the colonial epoch Oso (2002). Seeing the effect of radio in mobilizing and engendering positive results, the Federal Military Government of Nigeria, in December, 1989 decreed that there shall be a commission to be known as The National Commission for Nomadic Education (NCNE) with the sole aim of educating rural farmers.

Community Empowerment

Community empowerment is creating awareness to help people of a community identify and assess their own needs and problems, teaching the people knowledge and skills to cope with the problems and instilling in them the determination to take actions so as to address their problems.

It could mean a dynamic process of involving all segments of the community for their own development, Anaeto and Anaeto. (2010). These scholars see community empowerment as the active involvement of community members in issues and problems that affect their lives and take positive actions towards it. As defined in Ojebode, (2003), the United Nations in 1956 described community development as a :

> The process by which the efforts of the people themselves are united with those of the governmental authorities to improve the economic, social and cultural conditions of the communities; to integrate these communities into the life of a nation and to enable them to contribute fully for national development

It should be noted that the core of community development is to empower community members through values of equality, education and participation

Onibokun and Feranmi (1995) outlined elements of community empowerment:

Educational Organ: Community members are provided with useful information and skills that they can utilize for their own development. This means that new ideas and new abilities to solving developmental issues are introduced to the people and they get to learn and modify their old ways

Initiative: this has to do with the willingness of community members to evaluate their conditions, make decisions and take the necessary actions about their own progress.

Felt Needs: Felt needs centre on what community members need the most

Self Help: It refers to a sense of responsibility by community members to use their own resources and efforts to undertake development. Here, any assistance coming from an outsider is supplementary but never replacing their popular initiative or local efforts

Citizen Participation: This involves community members playing active roles in decision making and contributions towards community development programme. It implies that local people should take part in the planning, utilization and assessment of any programme designed for the betterment of their lives

Personnel or Change Agent: Community development requires that some change agents to work with the community members as primary resources in development process.

2.8 Community Broadcasting in Nigeria

There is often a misconception between the terms "rural broadcasting" and community broadcasting". The differences in the terms can be spotted using Oso's (2002) differentiation between the terms "rural development" and "community development" According to Oso (2002), community development does not refer to geographical togetherness but refers more to a set of geographical area. In this sense, a community could either be rural or urban. They can have social relationships or a network of interrelationships between people living in the same locality. So, it emphasizes the relationship among people, rather than their living together. In other words, they could be dispersed individuals or groups who have the same yearnings, values, characteristics, interests and inclinations. Therefore, there can be community of farmers living in the rural or urban communities; there can be community of teachers widely dispersed amongst other communities.

To further understand the idea of community broadcasting, it is important to consider the rationale behind it. One of the strong arguments in support of the establishment of community broadcasting in Nigeria is its power not only to drive community development; but also its role for stimulating national cohesion and harmonious living in Nigeria (Garba 2011). To further understand the idea of community broadcasting, Oso (2002) explained that community development rejects the paternalistic, top-down approach often implied in the concept and practice of rural development. It focuses on the action of self-reliance and regular participation by the community in the development process. It is a democratic people-centered model of development which thrives to satisfy the basic needs of the people. It involves democratic and popular participation in decision-making, conscientization and mobilization and empowerment of disadvantaged social groups so that they can defend and advance their social and political rights and as well as hold their elected leaders accountable, among others. (Oso, 2002 : 161). To that effect therefore, community radio is founded on the following principles:

i. **Access and Participation:** Members of the community have the right and opportunity to take part in the ownership, control and management of the station. The members of the community representing various community interests share in the management of the station.

ii. **Diversity:** Community radios provide different types of programmes for the community members. These members may be those united by ethnicity, language, religion, educational affiliation or way of life. Thailand has over 3000 community radio stations. India offered 6000 licenses to non-profit bodies to establish community radio stations. The programmes they offer range from local music, news to political education.

iii. **Localism:** Community radios target specific communities united by geography or interest. Geographical communities are defined by their physical locations. Example: the Ahmadu Bello University Community in Zaria, Kaduna State. The communities of interest are united by concerns like gender, religion, age and style of life. The station is based in and explicitly committed to its community. It provides what the other commercial and public broadcasters do not have. It addresses issues of crucial interest like poverty, social exclusion and community empowerment among others

iv. **Independence*:*** The government does not fund community radios. This does not mean that community radio stations do not interact with it or its numerous agencies. However, these interactions are open and transparent to ensure non-partisanship. The stations operate within legally defined boundaries.

The above characteristics of community radio is re-echoed comprehensively by the United Nations Educational, Scientific and Cultural Organization (UNESCO) as follows:

> Community radio is a form of public-service broadcasting, but different from conventional broadcasting. Its specific focus is to make its audience the main protagonists, by their involvement in all aspects of management and programme production, and by providing them with programming that will help them in the development and social advancement of their community. News on community station, unlike that on the mainstream media, is not an isolated story or event alone: rather, it is part of an ongoing and future process which supports change development in the community. Entertainment is provided in a form that is a collective cultural expression, rather than a featuring of refined performers. It is more like singing Karaoke than listening to a professional artist. Education is sharing of experiences and learning from others in the community than listening to an expert or teacher talking(Fraser & Estrada 2001: 15-16).

From the conceptual clarification so far, community broadcasting implies that a broadcast station should be owned by members of a particular community, operated by them and used to advance the common interest or goals of such a community

Community radio has been identified as one of the best forms of radio broadcasting that can be used to facilitate social development. Writing on the power of community broadcasting, Centre for International Media Assistance, CIMA (2007) noted that community radio serves as the most trusted agent in town that brings change. It also noted that it plays a vital role in building vibrant communities, mobilizing groups to action by informing and empowering citizens, in giving voice to the marginalized groups of society and in bringing community needs to the attention of local and even national governments. CIMA (2007) further observed that the scope of the actual and potential impact of community radio is wide ranging, as are challenges associated with community development. It involves broad participation by community members often on a volunteer basis and the ownership and control of the station by the community through a board of governors that is representative of the community and responsive to the diversity of its needs. It also involves community organization, joint thinking and decision making, all of which entail great potential for empowering communities and building a democratic society (CIMA, 2007).

The relevance of community broadcasting has been stressed by the ways development motivated countries of the world embraced community radio broadcasting and they are highlighted hereunder:

Horizontal: One of the relevance of community broadcasting is the fact that its people are dynamic actors, actively participating in the process of social change and in control of the communication tools and contents; rather than people perceived as passive receivers of information and behavioral instructions, while others make decisions on their lives.

Process: People taking in hand their own future through a process of dialogue and democratic participation in planning communication activities; rather than expensive unsustainable top-down

campaigns that help to mobilize but not to build a capacity to respond from the community level to the needs of change.

Long-term: Communication and development in general is conceived as a long-term process which needs time to be appropriated by the people; rather than short-term planning, which is seldom sensitive to the cultural environment and mostly concerned with showing "results" for evaluations external to the community.

Collective: Urban or rural communities acting collectively in the interest of the majority, preventing the risk of losing power to a few; rather than people targeted individually, detached from their community and from the communal forms of decision making.

With: This entails designing and disseminating of messages with participation; launching and evaluating messages that were conceived for the community, and remain external to it.

Specific: The communication process adapted to each community or social group in terms of content, language, culture and media; rather than the tendency to use the same techniques, the same media and the same messages in diverse cultural settings and for different social sectors of society.

People: Community-based dialogue and communication tools to help identify, define and discriminate between the felt needs and wants; rather than donor-driven communication initiatives based on donor needs.

Ownership: It is a communication process that is owned by the people to provide equal opportunities to the community; rather than access that is conditioned by social, political or religious factor

Consciousness: Community broadcasting advocates for process of raising consciousness rather than persuasion and deep understanding about social reality, problems and solutions; rather than persuasion for short-term behavioral changes that are only sustainable with continuous campaigns.

None of the experiences selected for this report can claim to have a profile that comprehends all the above strengths of participatory communication, but they all contribute to some degree to shape a collective profile, which gives much hope for the future of communication, participation and social change.

Little wonder, Opubor, (2006) encapsulated all in his words on the characteristics of an ideal community radio by saying:

> When radio fosters the participation of citizens and defends their interests; when it reflects the tastes of the majority and makes good humour and hope its main purpose; when it truly informs; when it helps resolve the thousand of one problems of daily life; when all ideas are debated in its programs and all opinions are respected; when cultural diversity is stimulated over commercial homogeneity; when women are main players in communication and not simply a petty voice or publicity gimmick; when no type of dictatorship is tolerated, not even the musical dictatorship of the big recording studios; when everyone 's words fly without discrimination or censorship, that is community radio

The opening of broadcast has been part of the wider liberation of African economies in the 1990's as there has been explosion in the numbers of small radio stations across Africa because at this period, quite a number of African countries have transcended the from military regime to the democratic system of government where freedom of expression is paramount. For instance, Tanzania had about eight independent local radio stations in 2000, but in recent years, it has increased to 32 community radios Myers (2007). In like manner, the Democratic Republic of Congo (DRC) has more than 150 community radios as well as other countries like Ghana, Sierra Leone, Burkina Faso to mention but a few.

It is important to emphasize that there were arguments on whether campus radio qualifies as community radio or not. Pate (2013) points out that nowhere was it pre-categorized under a community radio by the African Charter on Broadcasting, as well as other relevant global and African legal documents championing freedom of information and expression. Campus radio is

already in operation in some Nigerian tertiary institutions, but that does not mean it professionally and sufficiently qualifies to be categorized as a form of community radio. He further argued that there is need to engage regulatory agencies to understand and clarify concepts to conform to international applications. After all, the definition and application of community radio in Nigeria cannot deviate from global concepts and application.

Interestingly, not until very recently, Nigeria happened to be the only country in West Africa without a community radio despite her large population and her role in the global market, Pate, (2013). The federal government licensed about 17 community radio stations throughout the whole federation in 2015 during the Goodluck Jonathan's administration. These 17 community radio stations were shared among the six geopolitical zones: four from south west; North east, one; North West, three; North central, three; South East, three and of course three from south- south. Hence, the Lavun Community Radio Awareness Initiative of the people of Kutigi in Niger state became the first to hit the Nigerian airwaves live on 95.5FM on 29th day of September, 2015.

Myers (2008), noted that the types of stations suitable for reaching and empowering people depends on the context. According to her, community radios, when truly community-oriented, can have some impressive results. But they can be appropriated by negative political forces and, at worst, can turn into 'hate radio'. Quality of output is not guaranteed, particularly given the prevailing financial constraints. 'Community' is not necessarily 'good', and 'commercial' is not necessarily 'bad'. Using Nigeria as a typical example, if the people have a common interest binding them, language, tribalism, and religious differences does not matter. In essence, what makes a community radio effective and living up to its full expectation is when the people involved have the same goal and work towards achieving that same goal.

2.9 *Kalubale* Radio Programme

Freedom Radio is a private media station under Freedom groups. It is a conglomerate consisting of 16 board members who came together to form it and was established in December 2003. The management of the media house is led by Rtd AVM Mukhtar Mohammed and Bashir Dalhatu. Presently, the station is headed by Musa Mamman. According to Mallam Mansour Mohammed:

> Freedom Radio has stations in Bauchi, Jigawa, Gombe, Kaduna States. The signal of freedom radio reaches all the 44 local governments in Kano state and its reach goes beyond the border of Nigeria to other neighboring countries like Niger Republic. Access to freedom radio signals can be received within 400 square kilometers radius from any direction away from the station's location. *(An interview with Mallam Mansour Ibrahim Mohammed at Freedom Radio, Kano. May 4th 2016)*

The station has 5 departments namely:

- Administration and Finance department
- Engineering department
- Marketing department
- Programme and production department
- News and current affairs department

The programme and production department handles different programmes like *Kalubale, In baku,* and a host of others. *Kalubale* is a discussion programme which airs live from 3:00-3:45 pm Mondays to Thursday. The stated mission of the programme is to give the populace especially the marginalized a voice by informing, educating and entertaining the society through its broadcasts. This is done in the major language of the locality which is the Hausa language.

Kalubale is a Hausa word that means Challenge. It is called *Kalubale* in order for the people to have an avenue to be empowered with useful and practical information critical to their progress and development. *Kalubale* is a live radio talk programme that runs for 45minutes and the language of presentation is Hausa. The programme started airing in December 2014.

2.10 Theoretical Framework

The theoretical foundation for this study is the theory of Dialogic Communication and Action theory which is an alternative approach put forward by Brazilian educator, Freire (1970). The theory came as a response to calls for a more active engagement of the communities in their development in order to tackle issues such as illiteracy, inequality and denial of rights. The theory does not see development as information or a directive from leaders to their subjects but rather sees development as level ground where there is dialogue between leaders and subjects, skilled and the unskilled and between the literates and non literates (Friere 1983). Stressing on that, Thomas, (2009) emphasized that "The power of dialogic communication is applied to engage stakeholders in exploring, uncovering, and assessing key issues, opportunities, and risks of both a technical and political nature." Rather than imposing an idea, the theory articulates process of collective actions by the people's involvement and giving them the room to be the initiator of their ideas in the atmosphere of love and equality thereby leading to self empowerment. He went further to point out that:

> Dialogue should be understood not as a broad form of chit-chat, but as a process where participants come together in a safe space to understand each other's view- point in order to develop new options to address a commonly identified problem and the intention is not to advocate but to inquire; not to argue but to explore; not to convince but to discover. Thomas (2009: 20)

In like manner, Anaeto et al (2008) argues that the theory places its highest value not on transfer of knowledge from outsiders but rather on reliance upon local knowledge and local capabilities. Rather than encourage development initiatives planned by outsiders, it encourages residents to make their own plans.

Inagaki, (2007) outline the principles of dialogic communication thus:

- Horizontal instead of vertical
- Participation at all stages of communication programme
- Trust and mutual understanding instead of persuasion
- Local knowledge
- Participation in order to articulate profoundly entrenched relationship
- Equal roles for participants and specialists in development instead of foreign directors
- Communication process instead of result evaluations

The relevance of this theory to this study is the fact that most media houses especially private owned who claim to be people centered still follow the footsteps of the mainstream communication that is top down and one way in its approaches. The implication of this is that the outcomes of their initiatives yield little or no results. Little wonder, Chambers (2007:103) argues that most programmes geared towards community empowerment are too Western inclined, too detached and that as a result, they do not meet the immediate needs of people. In that light, he calls for a bottom- up approach. Its focus is the community level which permits plurality of developmental goals to be realized as well as giving communities the self determination they need. The essence is change and reversal of role, behavior, relationship and learning. Outsiders do not dominate and lecture; they facilitate, sit down and learn; outsiders do not transfer

information, they share methods which local people can use for their own appraisal, analysis and evaluation. If people willingly participate in the process to achieve development, there is the likelihood that such development programmes will be effective and efficient (Chambers2007).

Parnell (2008: 113) corroborate the above and argues that the large scale, universal development programmes frequently fail to meet the particular needs of local communities because they are rarely tailored to suite local conditions and contexts. Centralized development decision making, often involving city-based experts is generally too detached from local contextual realities. It is frequently encumbered by a 'planning arrogance' where technocrats think they know best what is in the interests of the people without putting into consideration that community dialogue empowers communities to be self reliant and self sufficient. Hence, the answer to development in a given society is not tied to the bureaucratic rigors of centrally mandated development projects and programmes, but rather to the community itself.

This theory is relevant to this study because it is people-centered and plays important role in sustainable development by involving audience at every stage of *Kalubale* programme. Being a theory that encourages freedom of expression openness, it will help the *Kalubale* programme team to determine the priorities of its audience.

Also, it points out how people can be the architect of their own success and how they have the capacity and the potentials to positively affect their own lives with whatever is available as their weapon. The *Kalubale* programme is a weapon in the hands of people and also a tool of participation that encourages feedback. Through the medium, issues such as reproductive health, rape, gender inequality, economy politics and a host of others are aired so as to better improve

the standard of living of people. The theory will make media practitioners realize that people's contribution during the process of radio programmes is paramount to sustainable development.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the research approach and methodology adopted by this study. It discusses the methods employed in the study and also looks at the research design, the modes of data collection and analysis of the study

3.1 Research Design

Research design is a plan of how the researcher intends to carry out the research in order to solve the research questions. (Babbie and Mouton 2001:74). This study employed both the qualitative and the quantitative approaches to determine the level of people's participation in the processes of coming up with topics for the radio programme *Kalubale.* The research design employed a case study as approach. Case study is used here as a way of conceptualizing human behaviour and its value lies in its ability to draw attention to what can be learnt from the case study. The case under study provides the researcher the platform for understanding how participation at all levels of development programme can lead to empowering the audience into taking actions. By so doing, the audience rather than the media practitioners get to influence the message content since the essence of the programme is to create a platform for people especially the marginalized to be heard.

These approaches therefore are aimed at understanding the phenomena under study on their own terms and provide a description as well as statistical information about human experiences. This is necessary because the crux of this work is to involve audience at all stages of *Kalubale* programme so they can influence the message for their development

3.2 Research Method

This research adopted both the qualitative and quantitative methods. Qualitative research involves the use and collection of a variety of empirical material such as case study, personal experience, introspective, life story interview, observational, historical, interactional, and visual text that describe routine and problematic moments and meaning in individual lives. Denzin and Lincoln (994). The qualitative method was employed in this study because the method enabled the researcher to probe more on the phenomenon. The use of the Key Informant Interview, Focused Group Discussion and the documentary observation helped the researcher to have an in-depth knowledge of the reason why *Kalubale* is aired, its efficacy and otherwise of *Kalubale* programme in community empowerment.

The Quantitative research on the other hand refers to an approach that collects, analyzes and displays data in numerical rather than narrative form. The essence of adopting this method is because of its flexibility and interactive nature that assisted in the collection of data on the phenomenon under study. Thus, the use of questionnaire was deployed by the researcher. Quantitative research methods attempt to maximize objectivity, reliability, generalization of findings, and are typically interested in prediction. Integral to this approach is the expectation that a researcher will set aside his or her experiences, perceptions, and biases to ensure objectivity in the conduct of the study and the conclusions that are drawn Harwell (2011).

Therefore, the suitability of the two methods for this research is due to the fact that they were utilized to address the research objectives of this study.

3.3 Study Population

Population is the entire group or individuals that share the same characteristics. It is the aggregate or collection about people one intends to make references through the study of the sample. Bello and Ajayi, (2005) refer to it as a set of all possible cases of interest in a given research activity.

The population of the study is restricted to Fagge and Gabasawa Local Government Areas of Kano State and Fagge D2 and Mekiya communities were because they are active listeners of *Kalubale* programme. As at the 2006 National Population Census, the population of Fagge D2 and Mekiya communities were 14,869 and 6164 respectively.

3.4 Sample Size

A sample is a part of a population. It is a proportion chosen to stand in for the entirety of all the subjects under consideration. To be effectively used to draw inferences about population, a sample, Eguzoikpe (2008) notes must be representative of the population. A representative sample is one that has all the characteristics of the population from where it has been chosen.

According to Yamane (1967), sample size can be determined by the following.

$$n = \frac{N}{1 + N(e)^2}$$

Where:

N = Total Population

E = Level of precision = 5% or 0.05

n = Sample size

Therefore:

$$n = \frac{21,033}{1 + 21,033(0.05)^2}$$

$$\frac{21,033}{53.5825}$$

392.5

The sample size for the population under study therefore is = 393

For each community therefore

$$\text{Fagge D2} = \frac{14,869}{21,033} \times \frac{393}{1}$$

= 278

$$\text{Mekiya} = \frac{6, 164}{21,033} \times \frac{393}{1}$$

= 115

3. 5 Data Collection Process

For this study, the researcher made use of several data collection processes to carry out the research and they included the administration of questionnaire, Key Informant Interview, Documentary Observation and Focus Group Discussion.

3.5.1 Observation Method

According to Monette et al. (1994), Observation can be described as the act of looking out for and recording the presence or absence of both verbal and non-verbal behaviour of an individual or group of individuals. In a nutshell, the observational technique is a method of data collection through direct visual or auditory behaviour or experience. It comprises video or audio recording of behaviour where the researcher gets to look or listen to in order to see the behaviours or listen to conversations respectively. This provides the needed information for the research. For this research, the researcher employed this tool by listening to the programme live and taking notes of audience participation and how their inputs influence the message contents of the topics to be discussed in subsequent episodes .It also observed the number of SMSs that audience sent into the programme and the time the presenter allocated to dealing with those SMSs. The researcher got a good grasp of the situation which further strengthened the information needed for this research work. The data collected from here were assessed in line with the how development in relation to empowerment was perceived; articulated and how well listeners participated in the programme

3.5.2 Questionnaire

Ujo (2000:97) asserts that 'the questionnaire uses straight forward questions to obtain information on distribution to a group of people or population in relation to factors such as state, qualification, age and gender. Three hundred and ninety-three copies of the questionnaire were distributed among the respondents. This is because one of the objectives of the research work sought to know the level to which people are carried along in coming up with topics for the *Kalubale* programme of which the qualitative method alone cannot answer. Therefore, it is imperative that copies of the questionnaire were distributed to get the responses of study

population in relation to the objectives of this work. This instrument is chosen because it facilitates data analysis and estimation of validity and reliability of results Ujo (2000).

3.5.3 Key Informant Interview (KII)

Interview is a conversational practice where knowledge is produced through the interaction between an interviewer and interviewee or a group of interviewees. Unlike everyday conversations, the research interview is most carried out to serve the researcher's ends, which are external to the conversation itself. The Key Informant Interview (KII) was deployed in this research work to enable the researcher probe more and find out the why, how and where of the programme. The reason for employing this method is because the method allows the researcher to delve into other aspects that the quantitative approach of which the questionnaire may not permit. Also, the Key informant interviews allows one to explore more on a subject in depth as resource persons who have expertise knowledge on the subject one is probing into are the ones the researcher is relating to directly. The method also allows follow- up questions to further authenticate responses in relation to the objectives of a research. Under the umbrella of the qualitative research paradigm, the KII was conducted with the Producer and Presenter of *Kalubale* programme and the administrator of Freedom Radio, Kano. Their responses gave room for other questions which helped in achieving the aim and objectives of the study. The interviews from the KII were transcribed and were used in the analysis of this research work.

3.5.4 Focus Group Discussion (FGD)

Focus group discussion is one which involves a small group of eight to ten people led through an open discussion by a skilled moderator. The essence of the FGD is to generate a rich discussion on a particular subject matter. The FGD allowed the researcher access to a variety of different opinions and the interactions from the respondents. The method also gave room for respondents

who preferred to discuss issues within a group rather than individually. Diversity was also achieved with FGD while respondents interact and learn new information. In carrying out the FGD, the researcher had 4 different groups of 8 community members. The respondents were active listeners of *Kalubale* programme and data were collected, transcribed and analyzed.

3.6 Method of Data Analysis

Both the descriptive and the statistical methods of data analysis technique were used to analyze the data for this study. This gives opportunity for the interpretation and explanations of the content of the data. The tools for analysis include tables, charts and graphs, where necessary. In addition, the questionnaire were presented, interpreted and analyzed using tables and charts, while the interview and FGD were presented using the descriptive approach

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter captures presentation and analysis of data collected from the field with the following research instruments: The Questionnaire, Key Informant interview (KII), Focused Group Discussion (FGD) and Documentary Observation. The research adopted both the qualitative and quantitative research methods of data collection that were analyzed for better understanding of the study.

Three hundred and ninety-three copies of the questionnaire were distributed to active listeners of *Kalubale* programme in Fagge D2 and Mekiya communities of Fagge and Gabasawa local government areas in Kano state. Out of the three hundred and ninety-three copies of the questionnaire that were administered, three hundred and sixty-one were filled and returned.

Key Informant Interview was conducted with the producer and presenter of *Kalubale* programme as well as the administrator. Also, four FGDs comprising of eight members each were carried out in the two communities under study. The FGDs were transcribed and analyzed using the descriptive method.

Furthermore, frequency tables, simple percentage scaling and charts were also used to analyze data obtained from the questionnaire. The analysis were carried out in line with the objectives of this study as previously stated in chapter one**.**

Table 4.1: Demographic Information of Respondents Selected from the Study Areas

Variable	Frequency	Percentage	Mean
Age			
16-25	93	25.8	
26-35	125	34.6	
36-45	80	22.2	
46-55	63	17.4	
Sex			
Male	234	64.8	
Female	127	35.2	
Marital Status			
Married	309	85.6	
Single	40	11.1	
Divorced	12	3.3	
Level of Education			
Primary Education	150	41.6	
Secondary Education	106	29.3	
Tertiary	25	6.9	
Quranic School	67	18.6	
No Response	13	3.6	

Source: Field Survey, 2016

4.1.1 Age Distribution of Respondents

The importance of the age distribution here is to ensure that the different age ranges within the communities are assessed in the survey. Table 4.1 reveals that majority of the respondents fall within the age brackets of 16-25 and 26-35. The audience members within these ages account for 25.8% and 34.8.1% respectively. Audience members who fall within the category of 36-45 represent 22.2% while those that fall within the age range of 46-55 represent 17.4% .This implies that majority of the respondents are between the ages of 26-35, therefore, information gathered helped in answering the set objectives of this study.

4.1.2 Distribution of Respondents based on their Sex

Table 4.1 shows that male and female form the audience of *Kalubale* radio programme. From the above data, male listeners account for 64.8% while 35.2% represent the female listeners . It can therefore be concluded that *Kalubale* programme is gender inclusive. The implication of this is that it enabled the study to get divergent opinions from the sexes in relation to the objectives of this research

4.1.3 Distribution of Respondents based on their Marital Status

From the table 4.1 above, it could be deduced that 85.6% of the population are married. Respondents representing 11.1% are singles while 3.3% of the sampled populations are divorced.

4.1.4 Educational Levels of Respondents

The educational attainments of the respondents are captured in the table 4.1 above. According to the table, 41.6% of the respondents had primary education, 29.3% respondents went to secondary school, 6.9 7% respondents had tertiary education, 8.6 % went to Quranic School while 3.6% of the respondents did not respond. The implication of this is that majority of the respondents are educated, therefore, they are capable of adequately responding to questions thrown at them.

4.2 Level of Audience Participation in *Kalubale* Radio Programme

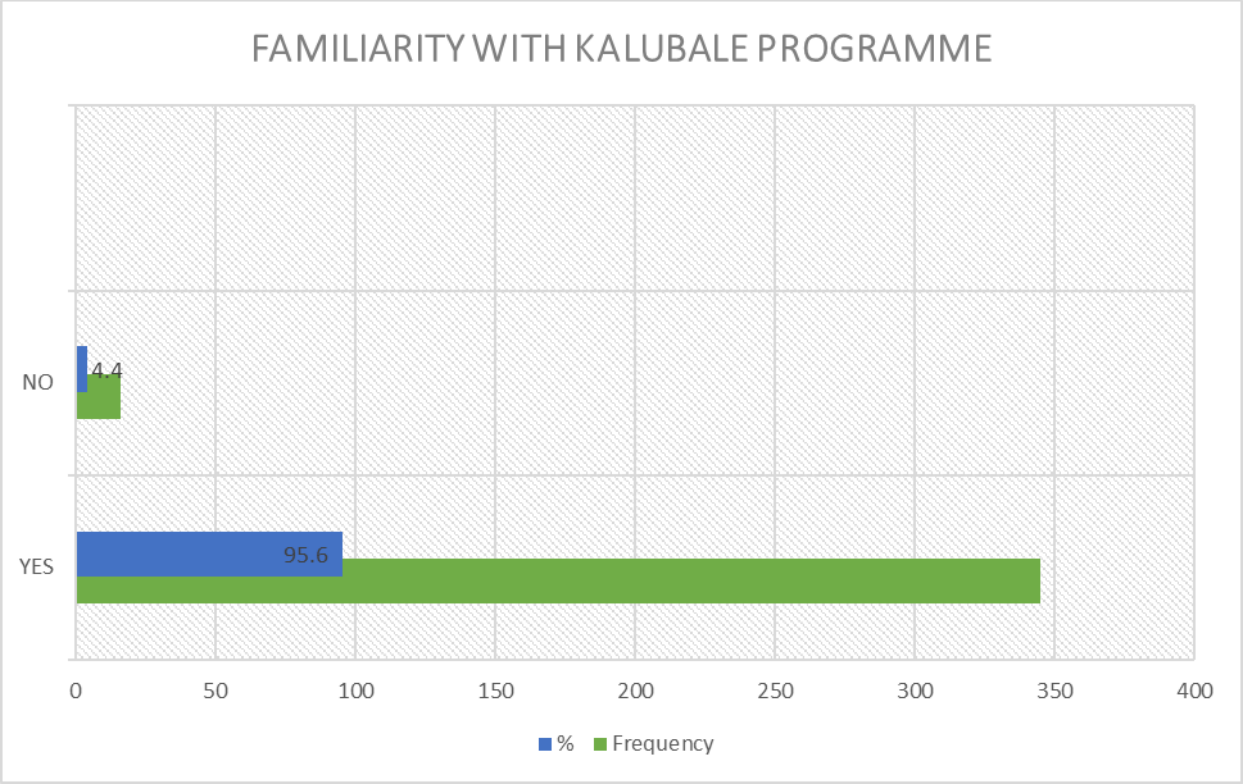


Figure 1: Frequency of Audiences Familiarity with *Kalubale* Programme

The figure 1 above reveals that 95.6% of the respondents are familiar with the programme *Kalubale* while just 4.4% are unfamiliar with the programme. This therefore implies that majority of the respondents are familiar with the programme.

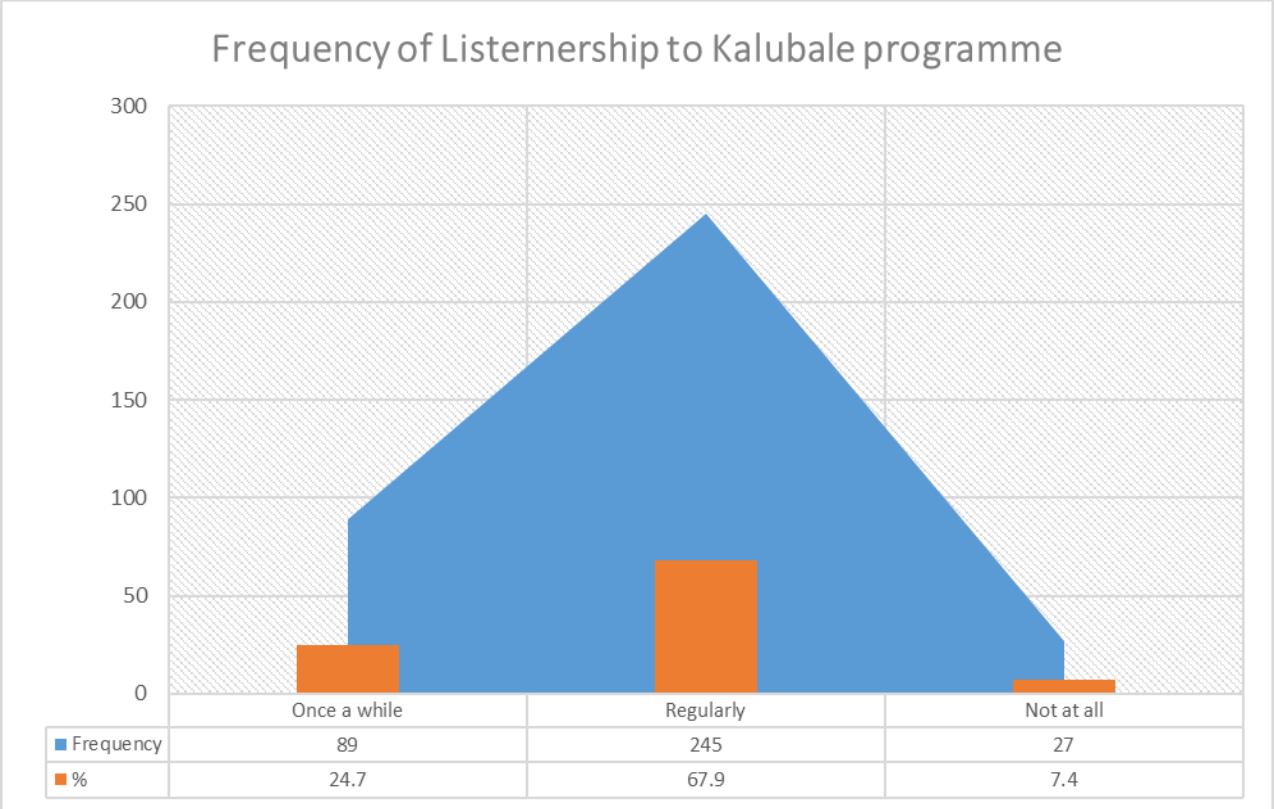


Figure 2: Listenership of *Kalubale* Programme

The Figure 2 above shows that 67.9% of the respondents regularly follow up on the programme, 24.7% are of the opinion that they listen to the programme occasionally and 7.4% admitted that they do not listen to the programme at all. It means that most of the respondents listen to the programme on a regular basis and therefore could give relevant information needed for this study.

Table 4.2 Listeners Perception of Participation in *Kalubale* Radio Programme

S/N	INDICES	SA	A	U	D	SD
7	I am not involved in designing of topics for each episode to be aired	201 (55.7)	142(39.3)	18(5.0)		
8	I am just an active listener of the programme and do not participate beyond that	106(29.3)	150(41.6)	13(3.6)	67(18.6)	25(6.9)
9	I am given the opportunity to raise my own issues only through SMS	254(70.4)	105(29.1)	2(0.6)		
10	I have knowledge of the topic to be discussed beforehand	5(1.4)	6(1.7)	27(7.5)	164(45.4)	159(44.0)
11	Topics of discussion are peculiar to my needs	45(12.5)	105(29.1)	19(5.3)	91(25.2)	101(27.9)

Source: Field Survey, 2016

KEY: SA= Strongly Agree, A = Agree, U = Undecided, D = Disagree, SD = Strongly Disagree

From the table above, 201 respondents representing 55.7% and 142 respondents representing 39.3% strongly agreed and agreed that they are not involved in the designing of topics for each episodes of *Kalubale* programme while 18 respondents which account for 5.0% are undecided. The inference from the responses to this study reveals that majority of the respondents are not involved when designing topics for *Kalubale* programme. This corroborates the statement of the producer and presenter of *Kalubale*, Salma Yusuf as stated thus:

> …it is not that I or the team goes out to meet with the people in determining the selection of the topics to be aired on each episodes, what I do is that I use my initiative to design the topics in such a way that it will show case their plights and it will interest them in wanting to participate in the entire programme. As a producer, I think of happenings around which are beneficial to the target audience and this implies that I need to be conversant with issues in the society so as to relate it with the circumstances around our listeners. I come up with new topics every day and call on professionals from different fields like lawyers, doctors, teachers, politicians, business people and the likes of them. What they do is that they come and shed more lights on the topic chosen for the day based on their area of expertise…so our listeners have the access to send text messages to say their opinions or their contributions *(An interview with Hajiya Salma Yusuf at Freedom Radio, Kano. May 4th 2016)*

Reiterating the above, the Administrative Manager, Mallam Mansour Ibrahim Mohammed echoed thus:

> We design programmes in line with the existing realities or the situation of happenings in the country. For instance, we have a burning issue of high fuel prices, so we design programmes that tally with it so as to getting people's opinions as well as to formulating ideas with the people to sending message to the government *(An interview with Mallam Mansour Ibrahim Mohammed at Freedom Radio, Kano. May 4th 2016)*

The table also reveals that 29.3% of the respondents strongly agreed and 41.6% of the respondents agreed that they are just active listeners of *Kalubale* programme and do not participate beyond that whereas, 18.6% disagreed and 6.9% strongly disagreed that they are just active listeners of the programme. Respondents representing 3.6% were undecided. From the responses on the table, it is obvious that majority of the audience are just active listeners of the programme and do not participate beyond that.

A careful look at the table reveals that apart from 0.6% of the respondents who were undecided, 70.4% of the listeners strongly agreed and 29.1% respondents agreed that they are given the opportunity to raise their own issues only through SMS. It can therefore be deduced that audience participation in the programme is only through SMS. Some of the SMS are reproduced below:

Text message1: Greetings to you all. You are doing a great job. Keep it up *(from Amina Aliru)*

Text message 2: Women now are lazy right from time and so, they use pregnancy as a cover up. I discover over time that it is not that some men are not considerate but our women, precisely our Hausa-speaking women should learn to be up and doing. I am sure that a man in his right senses will not ignore such a woman and offer to give her a helping hand. *(from Ashiru Inuwa)*

Text message 3: Greetings to the producers of this programme. This programme has actually brought about progress in general. May Allah continue to see you through *(from Yakubu Musa from Zangon Dakata)*

Also, from the table 4.2, 1.4% of the respondents strongly agreed and 1.7% agreed that they have knowledge of the programme to be aired beforehand. However, 45.5% disagreed and 44.0% strongly disagreed that they have knowledge of the programme before it is aired while 7.5% were undecided. This implies that majority of the respondents are not aware of topics to be discussed beforehand.

Furthermore, from the table above, it is revealed that 12.5% of the respondents strongly agreed and 29.1% respondents agreed that topics for each episode are peculiar to their needs. On the contrary, 25.2% disagreed and 27.9% strongly disagreed that topics of discussion of each episode is peculiar to their needs. It is therefore safe to conclude that topics of discussion most often do not address their needs

Table 4.3: The Role of *Kalubale* Programme in Community Empowerment

SN	INDICES	SA	A	U	D	SD
12	I have taken preventive measures as regards to health and welfare more serious by listening to *Kalubale* programme	162 (44.9)	92 (24.9)	34. (9.4)	41 (11.6)	32 (8.9)
13	I have insights on how to generate income via *Kalubale* programme	90 (24.9)	131 (36.3)	86 (23.8)	42 (11.6)	14 (3.9)
14	*Kalubale* programme addresses gender issues	120 (33.2)	171 (47.4)	34 (9.4)	20 (5.5)	15 (4.2)
15	The programme helps promote culture	81 (22.4)	82 (22.7)	67 (18.6)	71 (19.7)	60 (16.6)
16	*Kalubale* programme promotes peace and encourages collective responsibility of citizens to solving conflicts	109 (30.2)	90 (24.9)	87 (24.1)	43 (11.9)	32 (8.9)
17	*Kalubale* programme promotes harmony in the family and security of marriages	73 (20.2)	99 (27.4)	69 (19.1)	55 (15.2)	65 (18.0)
18	Political discourse on *Kalubale* platform keep community members informed about the affairs of the nation	168 (46.5)	104 (28.8)	27 (7.5)	38 (10.5)	24 (6.6)

Source: Field Survey, 2016

KEY: Numbers in parenthesis are percentages, SA= Strongly Agree, A= Agree, U= Undecided, D=Disagree, SD= Strongly Disagree

As expressed in table 4.3, majority of the respondents representing 44.9% and 24.9% strongly agree and agree that matters relating to their health have been taken more seriously as they act proactively when it comes to their health. On the contrary, 11.6% disagreed and 8.9% strongly disagreed that they have taken issue of preventive measures in regards to their health and welfare

more seriously by listening to the programme. However, 34 respondents representing 9.4% are undecided.

Kalubale programme stands as a medium through which people get tips on how to be financially independent. Buttressing on the above, all the discussants in FGD1 agreed with Abubakar, a member in the FGD who confessed thus:

> The programme really has helped me a lot. Initially, for instance, I did not like to listen to the programme because we used to feel it was only for women as it does not say anything on football… we just tuned up to the radio some times last year and the topic being discussed centered on men and women who gossip around while people are away for their daily activities. At first, it did not mean anything to me but I realized that I can make money and cater for myself through any petty business that can generate some income for me. I started selling pure water (sachet water) which has enabled me to meet my needs *(A FGD at Fagge D2 community May,12th 2016)*

Similarly, all the discussants in FGD3 support the revelation above by saying:

> As the name *Kalubale* implies, it stands as a catalyst to stir up the zeal in us to take responsibilities for ourselves. Sitting down idle is a serious challenge because not only will one constitute nuisance in the society but one will end up wasting his time in life. We have benefited from the programme in that insights are given to us on how to start small scale businesses so that we can cater for ourselves, our families and it has even served as a channel of where people are give tips on how to create jobs for those who do not have anything doing *(A FGD at Mekiya community September, 2nd 2016)*

Also, Zainab Wada summed up the collective responses of members of the group in FGD2 by saying:

> The programme has been impactful in many ways. *Kalubale* programme gives women tips on how to be independent without totally relying on their husbands for everything. For instance, I buy wrapper from Kwari market here in Kano which I sell in offices. With this, I do not need to be dependent on my husband or my relatives. *(A FGD at Fagge D2 community May,12th 2016)*

Supporting the revelations above, table 4.3 above reveals that 90 respondents representing 24.9% and 131 representing 36.3% strongly agreed and agreed that they have been given insightful ideas on how to generate income through *Kalubale* programme. Only 11.6% and 3.9%

disagreed and strongly disagreed that *Kalubale* programme stands as a platform for insights and tips on how to be financially empowered while 23.8% were undecided.

Data gathered from the study also disclosed that women have improved on themselves through *Kalubal*e and that the stereotyping of women is gradually fading out in the community. In an interview with the presenter on the reason why they came up with the programme, she disclosed thus:

> We equally needed to come out with a programme that would eradicate the stereotyping of women; a programme that will enlighten women that will show women that they too have a voice and that their opinions matter. Whatever is happening around them, even if it happens to the men, it affects the women more than it affects the men folks. Today, women are at the fore front, they no longer used to be seen as inferior to men because now, they make major decisions affecting their lives and speak up on matters of concern to them and their families.. In like manner, through the programme, women have improved themselves in areas of education, enlightenment, and skills acquisition and even health wise. *(An interview with Hajiya Salma Yusuf at Freedom Radio, Kano. May 4th 2016)*

Re-echoing the statement above, most of the women in FGD2 agreed that:

> In the North especially in the Muslim community, women are not allowed to go out. Rather the men do that. In time past, this was the trend but today as the world around us is revolving especially with our exposure to the media, our husbands allow us even if there is a time bound as to when we will come back. Also, listening to *Kalubale* has really exposed us to be expressive and be more enlightened. My husband enrolled me in an adult class that I attend before the children come back from school *(A FGD at Fagge D2 community May 12th 2016)*

Similarly, the researcher listened to an episode of the programme in April 5th 2016. The topic of discussion centred on gender stereotyping in the community. The presenter spoke extensively on why it is not a bad idea for a man to help his wife with some house chores. In the cause of the discussion, a message came from a female listener and it is reproduced hereunder:

Text message: A*ll men are not the same. When I gave birth to my second child, my husband was always there for me. He would ensure to heat the water and prepare my breakfast and what I would need subsequently before going to his place of work (from Bilkisu Yahaya Mai Dabino)*

The revelations above therefore give credence to the responses of respondents as shown on the table 4.3 with 33.2% and 47.4% who strongly agreed and agreed that *Kalubale* addresses gender issues in the community. While 9.4% of respondents were undecided, only 5.5% and 4.2% agreed and strongly disagreed that the programme addresses gender issues.

From the table 4.3 above, it is evident that the culture and tradition of the people have been preserved through *Kalubale* programme. This is obvious as 22.4% representing 81 respondents and 22.7% representing 82 respondents strongly agreed and agreed that the programme promotes their culture. This is further supported by the statement of Mallam Mansour Ibrahim, the administrator of Freedom Radio that one of the objectives of *Kalubale* programme is:

> To give voice to people of this part of the world particularly the Hausa-speaking people...and again to popularize the culture and ideology of the Hausa people
> *(An interview with Mallam Mansour Ibrahim Mohammed at Freedom Radio, Kano. May 4th 2016)*

Also, all the discussants in a FGD 2 confessed that:

> The radio broadcasts mainly in Hausa. This is so as to serve the interest of majority of the listening public because it promotes our culture. *(A FGD at Fagge D2 community May 12th 2016)*

An example of how the culture of the people plays out through their language in *Kalubale* programme was aired in August 2015 and is reproduced below:

Salam mu alaikum masu sauraren mu, barkan mu da sake saduwa da ku a shirinmu na Kalubale.. Yau masu gabatarwan shirin su ne Lami Sumaiyya Murtala da Libabatu Abubakar.. Kama inda ku ka sani cewa shirin kalubale dama yana dan tautaunawa ne akan dan alamura da ya shafe al-umma ga baki daya don mu samu mafita kuma daga karshe. Sai kuma masu saurare zasu iya rubuto takarda ta hanyar lamban waya 07053184483… Toh, yau zamu yi magana ne akan wani ciwo. Ciwon da yake damun wasu daga cikin al –ummah. Wato shine ciwon sa ido. Ciwon nan na sa ido yana nufin abinda babu ruwan ka, amma sai mutum ya yi ruwa ya yi saki aciki, kuma arinka bincike akan wane halin da wani mutum yake ciki. Kuma ni ma na tabatar irin mutanen da

zaka ce ka na binciken wanda kake kii ne don baka binciken wanda kake so. Wanda kake so, ko wanda irin hali ne ya ke ciki, kana san shi a haka. To amma kana binciken wanda baaka so ne ko wanda kake yi hasada, shi kake bincikeke sabida ka ji akwai wata matsalla a tatare da shi wato wanda zai sa ka farin ciki. Kai kuma, kana da taka matsalla amma ka dauki matsallan wani ka dinga daurawa a kan ka. Kai ba iya maganta musu bane, amma kawai, kai dai ka ji labarai, sai yayi maka dadi. Watakila harkan kara da godiyar Allah idan wata masifa ce ta aukuwa da mutumin. San nan abinda ya sa Libabatu na cewa baaka binciken wanda kake so…

English Transcription of the above Excerpt

Peace be unto our listeners, you are welcome once again to our programme *Kalubale*. Today on the programme our presenters are Lami Sumaiyya and Libabatu Abukakar…Just as you are aware the programme *Kalubale* is patterned to discuss issues affecting the society in general so as to find solutions at the end of our interactions. You listeners can reach us via sms on the number 07053184483. The topic we will be considering today involves the societal ill affecting the whole society which is greed and gossip. This has to do with involving yourself in something that has nothing to do with you. You will see some people looking for information about other people who they have nothing constructive to do with or people they just do not like. This is because the person that you like, you will still like and accept them the way they are despite their weaknesses. People only find reasons to covet the properties of and gossip about people they do not like. These types of people have issues of their own which they would not focus on solving but will carry issues of other persons on their heads. They would also not help others solve their problems but rather the misfortune of others makes them happy. They even go to the length of thanking God when other people fail. That is what prompted my co-presenter Libabatu to say that you will not look forward to see the downfall of someone that you love

Kalubale programme is impactful when it comes to encouraging citizens to settle any disputes which will in turn bring about peace and stability in the community. This is captured from the table 4.3 above as 30.2% and 24.9% respondents strongly agreed and agreed that the programme has encouraged peace and resolution of conflicts in their communities. While 24.1% respondents were undecided, 11.9% and 8.9% held contrary opinions. Similarly, responses from the table 4.3 also indicated that *Kalubale* programme discusses and resolve family and marriage related issues. 18.8% and 10.8% respondents strongly agreed and disagreed that the programme helps in tackling marital issues whereas, 29.9% were undecided and 24.7% and 15.8% held a contrary opinion.

Majority of the respondents from table 4.3 above attested that they are kept abreast about the government, policies and other matters relating to the nation through *Kalubale* political discourse. From the table, while 7.5% respondents were undecided, 10.5% disagreed, 6.6 strongly disagree that the programme has kept them updated on political matters. 46.5% and 28.8 strongly agreed and agreed that *Kalubale* has kept them updated on political matters.

Table 4.4: Factors Limiting *Kalubale* Radio Programme

	INDICES	**SA**	**A**	**U**	**D**	**SD**
19	Poor Feedback Mechanism	101(27.9)	91(25.2)	45(12.5)	105(29.1)	19(5.3)
20	Failure of guest speakers to make it to the programme	55(15.2)	99(27.4)	73(20.2)	69(19.1)	65(18.0)
21	Unwillingness of people to open up to salient issues	20(5.5)	171(47.4)	15(4.2)	123(33.2)	34(9.9)
22	Timing of the programme	168(46.5)	104(28.8)	24(6.6)	27(7.5)	38(10.5)
24	Unavailable recorded version of the programme	105(29.1)	101(27.9)	45(12.5)	19(5.3)	91(25.2)

Source: Field Survey, 2016

Table 4.4 above shows that 27.9% of the respondents strongly agreed and 25.2% agreed that poor feedback mechanism is a factor limiting *Kalubale* programme. 29.1% disagreed and 5.3% strongly disagreed that poor feedback mechanism is a factor affecting the impact of *Kalubale* programme on its listeners while 12.5% were undecided. This indicates that to a reasonable extent, the feedback mechanism employed by the *Kalubale* team is poor. It was confirmed from the interaction with the men in FGD1 when the discussants summed the reason why they are not in tune with the feedback mechanism deployed by *Kalubale* team in this manner:

> …We cannot count the number of times that we have sent messages during the programme but in the end, the message will not be read out. Maybe of course, they have enough messages on ground but they should find a way of balancing the whole thing because all these SMSs will surely contain important issues that need urgent attention. Also, some of the programmes might not be of relevance to us, so there is no point sending our input. We will rather contribute in issues that concerns us the most *(A FGD at Fagge D2 community May 12th 2016)*

Buttressing the above, all the discussant in FGD3 agreed with Garba Maishayi as he narrated his experience thus:

> …I sent messages into the programme to intimate the producer of the challenge we are facing in our community so they can make known our plights to the government and people who can help but up till now that I am speaking to you, we have not heard anything concerning that. *(A FGD at Mekiya community September 2nd 2016)*

A further look at the table reveals that 15.2% and 25.2% of the respondents are of the opinions that the reason why the programme is failing to achieve its aim is because guest speakers sometimes fail to make it to the programme. 20.2% of the respondents were undecided, 19.1% disagreed and 18.0% strongly disagreed that the failure of guest speakers to honour the programme is a factor limiting *Kalubale* from achieving community empowerment. In an interview with the producer and presenter of *Kalubale*, it was revealed to the researcher why the absence of guests to the programme is considered as a hindrance to the effectiveness of *Kalubale* programme thus:

> …There are times when these speakers cannot make it due to circumstances beyond their control. Just take for instance, a doctor can be called at anytime on emergency and he will leave whatever he/ she is doing to go and attend to the patient. Now, in that instance, you can see that the patient becomes the first on the list because that is one of their professional ethics. Other guests might have engagements that are unavoidable and they might be telling you a day to on the day of the programme. So you see, it really poses a challenge and you see that here in the media, the show must go on. The audience comes first, so we have to make sure we make available our guest speakers because we know listeners out there are waiting to for us to dish out their programme to them. We cannot afford to disappoint them. Whenever situations like this occur, it puts me as a presenter and a producer on my toes. You see me moving and running around in order to get another speaker to come on the programme. What this does is that, some of the new guests either complain of the time frame which is true, and also, they tend to be under pressure because they have to quickly do some research work on the topic chosen before coming on air *(An interview with Hajiya Salma Yusuf at Freedom Radio, Kano. May 4th 2016)*

In a bid to further probe factors affecting the effectiveness of the programme, the producer noted that people are unwilling to speak out on issues affecting them as she lamented by saying:

> It is very disheartening that with such programme as *Kalubale* that is geared towards giving voice to the voiceless, people find it a bit difficult to open up. Right now, we have the menace of rape of children between the ages of 1-10 years. This has been happening before now but people are scared of talking about it because of the stigma associated with it...This programme is actually put forward to encourage parents and people who are affected the courage to come forward. *(An interview with Salma Yusuf at Freedom Radio, Kano)*

Contrary to the presenter's opinion above, a revelation of why audience do not open up or disclose any issues facing them is that, after all said and done, there is little or no action taken concerning the issue. Affirming this position, discussants in FGD 3 concluded by saying:

> …Therefore, we think sending our suggestion is just a way of producers saying that people contributed to the programme, whereas, in the real sense of it, our contributions do not matter to them. *(A FGD at Mekiya community September 2nd 2016)*

In addition to that, data in the table reveals that 5.5% of the respondents strongly agreed, 47.4% agreed that the unwillingness of people to open up to issues affecting them is another factor impeding *Kalubale* programme from achieving its aim. Also on this issue, 4.2% of the respondents are undecided, 33.2% disagreed and 9.9 strongly disagreed that the unwillingness of people to open up to issues affecting them is a factor limiting *Kalubale* programme from achieving its aim.

The timing of the programme is another reason put forward by the respondents for *Kalubale* programme not achieving its aim. This is revealed in the table 4.4 with 46%5 and 28.8% of the respondents who strongly agreed and agreed, 6.6% were undecided while 7.5% and 10.5% of the respondents disagreed and strongly disagreed that the timing is a factor impeding *Kalubale* from achieving community empowerment. According to the presenter:

> *…Kalubale* programme was initially designed for only women considering the fact that they are not really given voice in the community. But when we looked at the situation critically, we found out that development cuts across all irrespective of the gender

> difference. For that reason, we decided to make it for both men and women. Therefore, our target audiences are people between the ages of 16- 55 years *(An interview with Salma Yusuf at Freedom Radio, Kano)*

From the statement above, credence is given to the reason why most of the discussants in FGD 1 strongly argued that:

> The reason why most of us do not participate in the programme is because the time *Kalubal*e is aired is not favorable for us. It interferes with our office work because it is aired during working hours...if only the producers of the programme can adjust the timing, they will have more listenership as it will go a long way in enabling us to know what is happening around us *(A FGD at Fagge D2 community May 12th 2016)*

Concurring with that is the expression of female respondents in FGD 4 as stated thus:

> As at when the programme is aired, we are busy with our children who are either just coming back from school or trying to prepare food for the family *(An FGD at Mekiya community September 2nd 2016)*

Another reason why *Kalubale* is not living up to its expectation is because of unavailability of the recorded version of the programme. Table 4.4 shows that 29.1% and 27.9% of the respondents strongly agreed and agree that the unavailability of the recorded version of the programme is a pointer to why *Kalubale* programme is ineffective. 5.3% disagreed, 25.2% strongly disagreed that the unavailability of recorded version of the programme is a factor limiting *Kalubale* programme while 12.5% of the respondents are undecided.

It should however be borne in mind that in spite of the advantages in radio as a medium of development, it has its own limitation. Among other limitations of radio is that is only provides one way channel of communication, therefore, no feedback regarding the message can be received. Asemah, (2009) argues that "Feedback is important because it enables the

communicator to know whether the audiences actually understand the message and whether they are willing to practice what they have been told. “

Since listeners’ attention is held only by sound. Messages communicated through radio can only reach those who listen carefully and intelligently. This implies that listeners need to be very attentive to receive messages from radio otherwise listeners miss a part of the massage.

In relation to that, radio lacks pictorial qualities provided by the television and motion picture which could aid better understanding of the message. Thus, Nwosu (1990) says that one of such problems of radio is that it lacks pictorial features unlike the television and newspaper. Picture can speak even if the tone of the message says otherwise. Radio presenters are now left with the option of using the correct language, diction or right choice of words in order to communicate to their audience. The message must therefore appeal to the people's interest and value, before it can get their attention.

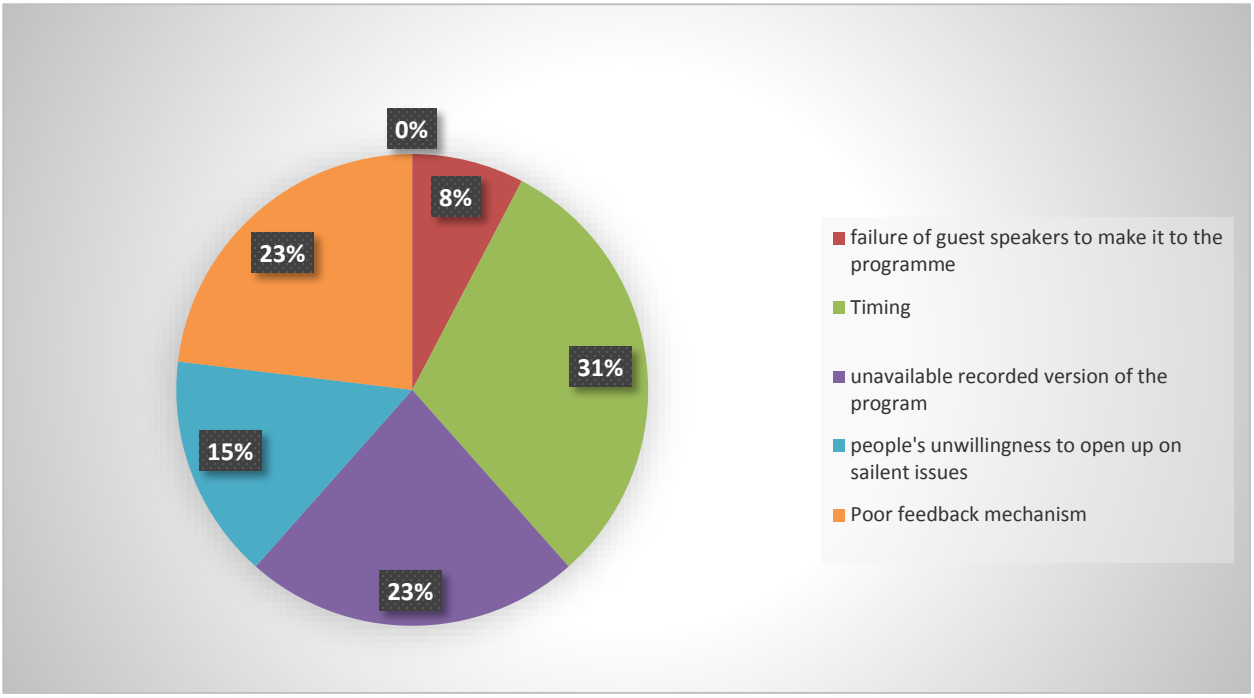


Figure 3: Factors Limiting the Impact of *Kalubale* Programme

4.5 Ways through which *Kalubale* Programme can be improved

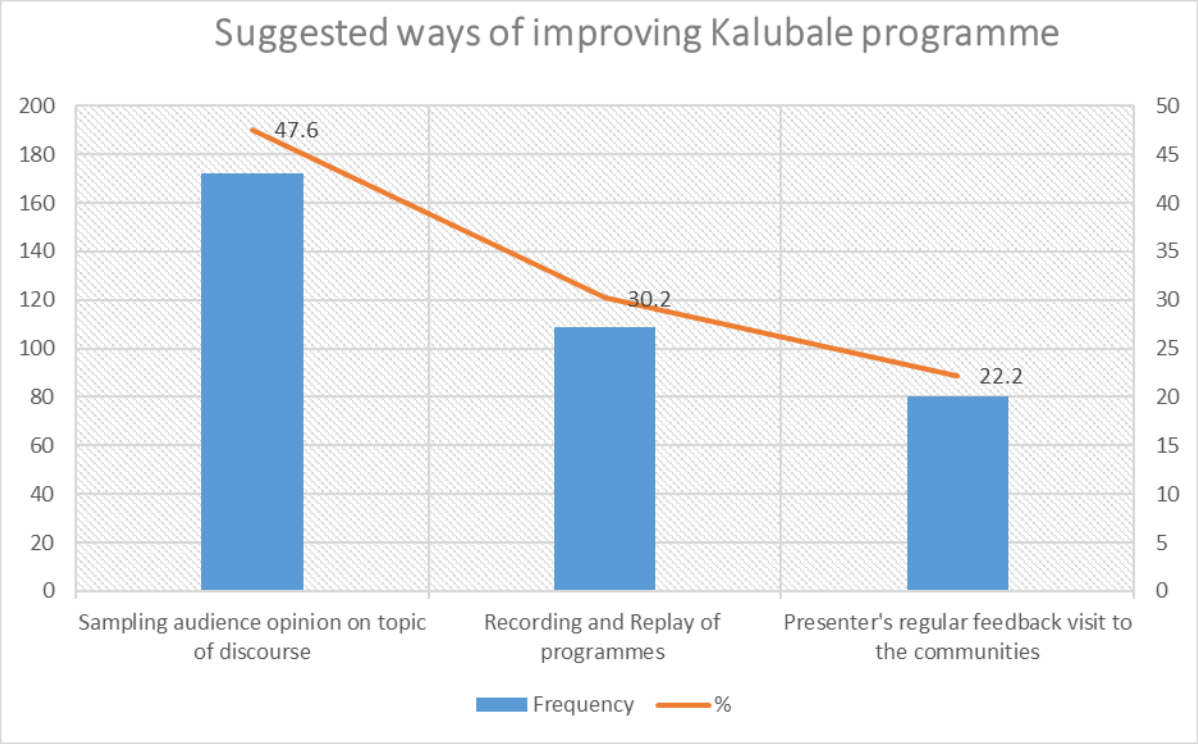


Figure 4: Audience Suggestions to Improving *Kalubale* Programme

Figure 4 above represent audiences' suggestions to improving *Kalubale* programme. Three points were suggested which includes: sampling of audience opinions on topics to be discussed; recording and replaying of programme as well as giving regular feedback visit to the communities. Majority of the respondents representing 47.6% opined that audience opinion in topic of discussion is very important. This is further corroborated by suggestion of Faiza Mailemo in FGD 4 that:

> The programme is interesting but peoples' opinion should be sampled from messages sent by audience on their preference on topic to be discussed on the next episode. By so doing, we can decide what we want to be aired in the programme. The whole process should be done in the form of 'Majority carries the vote' *(A FGD at Mekiya community September, 2016).*

Furthermore, in line with the statement above, six out of eight of the community members in FGD1 suggested that:

> Since the producers of *Kalubale* have numerous topics to cover in the programme, opinions of people should be sampled so that issues affecting their well being and development can be treated. For instance, the economic crisis we are facing in Nigeria today should be the centre of discussion because there is no house you will go to in this community that that you will not hear one or two people lament on the current economic recession and how it is affecting them as individuals and as a family. However, other aspects which the programmes talk about are important but the most pressing issue should be dealt with and this can be realized if the team of *Kalubale* programme interacts with community members *(A FGD at Fagge D2 community May 12th 2016).*

Audience are also of the opinion that there should be recorded or replay version of the programme as represented by 30.2% on the figure 4 above. This is supported by the remark made by Musa Bawa in agreement with discussants in FGD1 that:

> The programmes should be replayed later in the day when everyone is back from their various places of work. By so doing, we will benefit from what has been discussed while we were away *(A FGD at Fagge D2 community May 12th 2016).*

22.2% of the respondents as shown on the chart are respondents suggesting that presenters of *Kalubale* programme to hold regular visit to the communities.

4.6 Discussion of Findings

In an effort to determine the extent to which audience are carried along in *Kalubale* programme in line with the first objective of this study, it was revealed that FaggeD2 and Mekiya communities in Kano state are aware of the programme. This is confirmed by the administrator, Mallam Mansour Ibrahim Mohammed who revealed to the researcher that the programme reaches all the local governments areas in Kano state. A look at the figure 1 equally indicates that 95.6% of the respondents are familiar with the programme. The above therefore gives credibility to the statement made by Pate, Soola and Lai (2003) that most Nigerians have radio sets and use same to listen to news and other happenings around them. Their view is further supported by Oso (2002) that opines that radio has the greatest reach having penetrated all the nooks and crannies

It is clear that the programme is participatory to an extent as audiences send SMS to the programme. It was discovered that SMS is the only mode through which audience participate in the programme. However, despite the fact that SMS is majorly the means by which audience participate, it is expected that those SMSs will be treated maximally but ironically, some messages sent by audience are not given keen attention because it is obvious that the presenter is mostly concerned with passing information to the audience. For example, *Kalubale* featured health tips precisely on Hemophilia that was aired on the 3rd of May, 2016. A listener asked the question below via text message:

What are the symptoms of haemophilia?

On reading SMS, the guest speaker in person of Dr. Gwarzo quickly snapped in that it was because the sender of that text message did not follow the programme the previous day and that was why he was asking the question. Instead of answering that question, the guest speaker

continued with other questions of the day. The above statement is the reason why Arnstein, (1969) said that, peoples' views, contributions and aspirations remain proposal when they are not looked into and when the people do not take the lead.

In relation to the above, the language *Kalubale* programme is broadcast gives a pointer to the extent to which the listeners are carried along on the programme. The programme is aired in Hausa language which aids easy understanding of the content. It reflects the agreement of discussants in FGD2 who are of the opinion that the use of the language serves their interest. This is in tune with the arguments of Freire (1980), McQuail (1987) that content in the media must be in the language of the people and must promote the culture of the local people as this will go a long way in their own development. The implication of this is that if the content of *Kalubale* aligns with the language of the audience, it will help in satisfying their yearnings and aspirations.

The Dialogic communication and action theory emphasizes that the media must be decentralized for easy access, creating critical awareness and consciousness among the people on the pathway for community empowerment. Word Bank (2009) noted that the power of participation lies in the quest to represent all the segments of a community which can be achieved by presenting it in the language of the people because it is an important element in the Dialogic Communication and Action theory that frames this study. This strong element is put into consideration in designing *Kalubal*e programme on Freedom Radio, Kano state.

It is noteworthy that despite the fact that audiences are aware of the programme, send SMS to the programme and that the programme meets some of their needs, it is not enough to conclude that audience participation has reached the height where audience own and determine the content of

the programme. From the findings of this study, 95.6% of the listeners are aware of the programme and 67.9% listen to the programme frequently. However, it was important to interrogate the population of 55.7% listeners sampled who strongly agreed that they are not involved in determining topics in *Kalubale* programme. It was gathered from the findings that the *Kalubale* team does not go out into the community to interact with the people but the team decides the topics to be discussed and encourages audience to send in their contributions during the airing of the programme.

It is worthy of note here that a true empowerment oriented programme needs to be much closer to the people by being truly participatory and people centered. The top down approach of the programme negates one of the indices of participation which is dialogue as put forward by the World Bank (2009) that development is a dialogical communication rather than the linear communication approach. The emphasis is on the participatory and collective process in research, problem identification, decision making, implementation and evaluation of change.

Going by Arnstein's (1969) ladder of participation, the study revealed that the level of participation in which the audience of *Kalubale* are involved in is participation by 'consultation' and' information' categorized by Arnstein as 'Tokenism'. It exemplifiees what Freire (1972) refers to as the banking system of education, a situation where *Kalubale* team are advising and persuading communities to embrace certain behaviors and attitudes. Based on the argument above, it can therefore be safe to conclude that in spite the objectives of Freedom radio to give their listeners a pedestal to participate in *Kalubale* programme, the said participation is low because target audience are not consulted by *Kalubale* before designing topics or content of the programme.

Findings on how *Kalubale* programme promotes community empowerment satisfied the second objective of this study. In order to evaluate the impact of *Kalubale* programme in community empowerment, the researcher found out that *Kalubale* programme delves into several aspects of development such as health, gender inclusion, education, and socio-economic welfare. This is in tune with the reason why Okunna (2003) interprets community empowerment to be multifaceted. Therefore, the findings revealed that *Kalubale* programme is impactful when it comes to giving timely information on health tips. This confirmed by 44.9% of the respondents who acclaimed that the programme has helped them to take preventive measures in matters relating to their health.

The programme has also been impactful by giving women equal chances of their opinions being represented in the programme. This is proven as women account for the 35.% percent of the respondents in the study. In time past, Nigerian women especially in the North continue to experience marginalization. In almost every sphere, there is gender imbalance and the stereotype of women in the community Mattelart, (1986). There tend to be a demarcation in the areas of job description which connotes what the society expects from each sex. This division of labour according to Mattelart (1986) finds expression in a definition of masculine and feminine qualities, transmitted, reinforced and rearticulated by the different institutions of society. However, even if the traditional African society specifically and clearly differentiated roles for men and women, there seem to be a paradigm shift as responses from discussants in FGD2 attested that the stereotyping of women in the community is fading out gradually. The above corresponds with the theoretical underpinning of this study that the voices of the marginalized should be heard. Still on the issue of gender, it was disclosed by producer and presenter of the programme, Hajiya Salma that the issue of rape is prevalent in Kano state. Although,

respondents in the areas claimed that the issue is not peculiar to them as 12.5% and 29.1% of the respondents strongly agreed and agreed that topic of discussion is not peculiar to their immediate needs. But based on the findings, even if the stereotyping of women is gradually fading out and women can come out to disclose their thoughts, the culture of the people can be a hindrance for women to come and disclose sensitive issue as rape to the public due to the stigma that is attached to it. To this end, the theoretical underpinning for this study is particular about dialogic communication. The implication of this is that the physical presence of the *Kalubale* team in the community will create trust between the *Kalubale* team and the community people to the point that they will be confident enough to express themselves freely. This is also corroborates the submission by CIMA (2007) that if there must be openness of ideas, then, communication should be didactic and face-to- face with the people.

Kalubale programme also promotes and preserve the Hausa culture. Culture could depict glaring similarities between people within the same territorial space that fosters a feeling of oneness geared towards preserving future generations. Oyeneye and Shoremi (1985) highlighted that culture is historically derived and transmitted from one generation to another and it is created through the process of adjustment to the social setting in the society. Based on the assertions above, whatever culture is, it definitely regulates peoples' lives by unconsciously shaping their attitudes, values, goals, behavior and personality.

Also, people tend to be easily influenced when messages communicated are in line with their pre-existing attitudes. The message must reflect the culture, belief, attitudes, norms and values of the people. The message must have some utilitarian values before it can catch people's attention, arouse their interests and possibly, move them to action. Rodney (1973) attributed culture of a people and is a people's way of life. It embraces all the material and nonmaterial expressions of a

people as well as the processes with which the expressions are communicated. It embodies those social, ethical, intellectual, scientific, artistic, and technological expressions of a people or community that are passed on to their successors. The place of language in relation to culture in the lives of people cannot be overemphasized as it forms part of people's existence.

In addition, Shoremi (1999) is of the view that any culture is a set of techniques for adjusting the external environment to other men as cultures produce needs as well as provide a means of fulfilling them. In essence, an individual born into a society would through social interaction, unconsciously imbibe certain traits that could build up personality or act as boosters for adjusting to that society. No wonder the National Broadcasting Commission clearly stated that the media must seek to identify, preserve and promote Nigerian diverse cultures. The importance of the people's way of life to development cannot be underrated as *Kalubale* programme has been doing well at preserving and promoting the Hausa culture. However, it should be borne in mind that development is not only for a set of people but it cuts across all segments of the society. Kano state is cosmopolitan that has people from different backgrounds represented, therefore, with empowerment programme that is as vital as *Kalubale*, a large number of non-Hausa speakers are excluded due to the language barrier.

It was also discovered that marriages have been strengthened via *Kalubale* programme because topics on how to relate with partners, in-laws, children and friends are discussed extensively to help guide against unnecessary breakups that can have adverse effect on the children which will transcend to other generations. Baker (2003) asserts that healthy marriage enhances people to be more participative and initiative in community empowerment programmes and positive attitudes and behavior will be inculcated from parents to their children.

In line with the third objective of this study, it was discovered in the cause of the research that the reason why *Kalubale* programme is not living up to its expectation is that the timing of the programme is not convenient for the respondents. Based on the findings, it was disclosed to the researcher by the presenter of *Kalubale* that, from inception, *Kalubale* was designed for only women but was later revisited to capture male listeners to discuss various issues that centres on their wellbeing. This therefore gives a pointer to the reason why most the male discussants in FGD 1 argued that they are busy in their places of work when the programme is aired. Similarly, the women also hold the opinion that they are busy doing their house chores when it is aired. Hence, they lose concentration when listening as their house chores interrupts them. Also, because the programme covers wider areas of empowerment, the timing of the programme tend to be too short considering that audience will have to send in their own contributions.

From the findings of this study, the impact of the programme is limited because there is no baseline research on the part of *Kalubale* team to determine the pressing needs of the community. One advantage of doing a baseline research with the target audience is that it will help give direction to where the programme is going and the target audience will contribute meaningfully to the programme because they have first hand information to the phenomenon the team wants to delve into. As pointed out by Macphail (2009), three rationales exist to achieve sustainable development which are outlined as follow: the native population possesses relevant information regarding their own circumstances and are a unique resource without which a development programme might fail; the native population has the fundamental human right to contribute to the formation of their own advancement; and inclusion of the native population will draw more support which will in turn facilitate the achievement of common goals.

Another finding made during this study is that the feedback mechanism is poor. As information is a pivotal ingredient in media success so also feedback is very important in the communication process. Little or no audience feedback can also hinder empowerment programme such as *Kalubale*. Feedback is the reaction to the message sent to the receiver. One of the ways through which *Kalubale* team gets to know whether the programme has made impact on the target audience is through audience reactions. The way the target audience understands the message can affect their reactions or responses. Feedback, whether positive or negative, is necessary for effective two-dimensional or multi-dimensional communication process. It is important for the communicator to find out through feedback on how the message is perceived, whether positively or negatively. The essence of the feedback mechanism is that if the feedback is negative, the communicator will be able to make the necessary adjustments that will improve and sustain the communication effort. The listeners can also help by participating more in the communication process through the various feedback mechanisms.

Interestingly, the presenter pointed out that the programme allows social media feedback from the audience using the Facebook platform. *Kalubale* has an online Facebook community page titled *Kalubale Freedom Radio* that features a brief about what the programme is all about and what it aims to achieve as well as its mission. One of the advantages of the social media platform like Facebook is that radio content can be easily accessible giving the audience the luxury of readily accessing the content of the programme any day and anytime and on any device so far they are connected to the internet. Also, listeners have the opportunity to improve their wellbeing without necessarily leaving their physical environment. The researcher accessed the page and discovered it has 1,281 likes and followers as at February 2017. The page also features comments and feedback from listeners on topics that have been aired, suggestions and

contributions from listeners. But it was observed that the page is poorly updated leaving audience to comment on older posts instead of new ones that have the capacity to generate and sustain discussions on current issues. The last comment made by an audience member was in November 2016.

It should however be noted that being a new media, the Facebook platform would require users to be literate to maximize its uses. Also, the audience would need to buy data for Internet in order to access the Facebook platform which may be challenging for an average person in the community.

Based on the limitations of the programme, audience preferences to making *Kalubale* effective in community empowerment include sampling of listeners' opinions, rescheduling the timing as well as effective feedback mechanism.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Summary

Thus far, this research analyzed the radio programme *Kalubale,* which airs on Freedom Radio and focuses on community empowerment especially to listeners within Kano State and its environs. The study also attempted to assess the effectiveness of the programme on the basis of audiences' level of participation in generating topics to be discussed in the programme, the effectiveness of the programme in community empowerment as well as the lapses of the programme. The background to this study reflects the link between communication, participation in relation to empowerment as well as the place of radio as a powerful tool in communicating community empowerment. The study also reviewed the revolving phase of mass media from its inception, radio and development in Africa and also the place of radio programme evaluation in effective communication and communicating empowerment. Effectiveness of sustainable development lies in the messages being carefully designed using findings from formative research on the audience so that these messages can be carefully tailored not only to meet the needs of the audience, but also to achieve the desired effects. Information derived from the Library and Internet sources were of tremendous help especially in the aspect of Literature review.

In carrying out this study, the researcher employed the use of questionnaire, Focus Group Discussion (FGD), Documentary Observation and Key Informant Interview (KII) as a tool of data collection. An interview was conducted with the producer and presenter of *Kalubale* as well as the administrator to generate data for the study. Some selected episodes were listened to and examined which helped in strengthening this study. Also, four FGDs were conducted in the

communities selected. In analyzing the results, the objectives of the study were used as yardsticks. To this end, the study revealed how *Kalubale* team generates topics to be discussed in the programme, it also revealed how the programme empowers its audience. The result from the study revealed the lapses and ways of improving the programme for lasting impacts on the audience.

5.1 Key Findings

Based on the data generated from the field using the instruments of questionnaire, Focus Group Discussions, Key Informant Interview and Observation method in order to achieve the objectives of the study, the following key findings emerged:

i. Audience do not partake in designing and selecting topics for *Kalubale* programme
ii. The programme involves variety of topics ranging from health, socio-economic and environmental issues
iii. Audience participation in the programme is limited to only sending of SMS
iv. The timing, poor feedback and poor consultation are the major factors hindering the effectiveness of *Kalubale* programme in engendering community empowerment

5.2 Conclusion

This study was carried out to evaluate audience participation in all processes of designing of messages on *Kalubale* programme for their own development. Programme geared towards community empowerment requires the active participation of the target audience from the inception to the evaluation stage. This will enable listeners to own the programme and thereby impacting positively on them.

Media houses should not be too profit-minded but always bearing in mind that when target audiences are at the fore front of designing content of empowerment programme in the atmosphere of equality and love, the aim of the programme will be achieved. Therefore, there is need for media practitioners to understand and evaluate radio programmes with respect to audience as this can influence better reception of developmental messages, create positive public awareness and as well help listeners to make efforts in making decisions that will aid positive behaviours. *Kalubale* programme will achieve its aim in sustaining community empowerment when the target audiences are at the centre of initiating and taking decisions about the programmme

5.3 Recommendations

Based on the findings in this study, the following recommendations are made:

i. Producers should make *Kalubale* radio programme debatable by sampling opinions through vox pop on the topic to be discussed in the programme. It will enable audience to participate fully in the programme
ii. Topics to be discussed should align with the contemporary needs of the people
iii. Phone-in should be included in the programme apart from SMS. This will give room for more participation
iv. Recorded version of the programme should be made available so that it can be replayed for the benefits of audience who missed out in the programme when it was aired live
v. The feedback mechanism employed by *Kalubale* team should be improved so as to know whether the programme is having the desired impact on the audience. Also, *Kalubal*e Facebook platform should be updated regularly as this will connect audiences from different

parts of the world to interact among themselves in the programme and also sharing vital information on improving their lives.

5.4 Contribution to Knowledge

1. The study has shown that sharing of information is not tantamount to development but that the need to involve audiences at all stages of *Kalubale* is crucial as far as community empowerment is concerned.
2. The study has shown that when the timing of the programme is re-scheduled and the feedback mechanism is put in place, participation of audiences in the programme will be enhanced.

3. *Kalubale* team will save time and resources if the target audiences are consulted before coming up with the topics

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Administrator (Freedom Radio) May,(2016), Mallam Mansour IbrahimMohammed

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APPENDIX I

DEPARTMENT OF THEATRE AND PERFORMING ARTS

FACULTY OF ARTS

AHMADU BELLO UNIVERSITY, ZARIA

Dear respondent,

I am a postgraduate student of Development Communication, Department of Theatre and Performing Arts, Faculty of Arts, Ahmadu Bello University Zaria. I am conducting a research study on the topic: "Radio as a Tool for Community Empowerment: A Study of *Kalubale* Programme on Freedom Radio, Kano". Kindly respond to the set of questions below as it applies to you. All information shall be treated confidentially and strictly for academic purpose.

Thank you.

ORUKOTAN, Olufunmilayo Deborah.

QUESTIONAIRE

Instruction: please thick (√) in the appropriate cell in the table below.

Key:
SA= Strongly Agree
A= Agree
U= Undecided
D= Disagree
SD= Strongly Disagree

Section A: Bio- Data of the Respondent

1. Sex: i. Male ( ) ii. Female ( )

2. Occupation: i. Government Employee ( ) ii. Unemployed ( ) iii. Self employed ( )

vi. Student ( ) v. Others ( )

3. Age: i. 15-25 ( ) ii. 26-35 ( ) iii.36-50 ( ) iv 55 and older ( )

4. Educational background: i. Primary ( ) ii. Secondary ( ) iii. Tertiary ( ) iv. Quaranic School( ) vi. No formal education ( )

Section B: Listeners of *Kalubale* radio programme

5. Are you familiar with Kalubale programme on Freedom Radio Kano? i. Yes( ) ii. No( )

6. How often do you listen to the programme? i. Once a while ( ) ii Regularly ( ) iii Not at all( )

Section C (Question 7-11) Level of Audience Participation in *Kalubale* Radio Programme

S/N	INDICES	SA	A	U	D	SD
7	In am not involved in designing of topics for each episode to be aired					
8	I am just an active listener of the programme and do not participate beyond that					
9	I am given the opportunity to raise my own issues only through SMS					
10	I have knowledge of the topic to be discussed beforehand					
11	Topics of discussion are peculiar to my needs					

SECTION D (Question 12-18) The Role of *Kalubale* Programme in Community Empowerment

SN	INDICES	SA	A	U	D	SD
12	I have taken preventive measures as regards to health and welfare more serious by listening to *Kalubale* programme					
13	I have insights on how to generate income via *Kalubale* programme					
14	*Kalubale* programme addresses gender issues					
15	The programme helps promote culture					
16	*Kalubale* programme promotes peace and encourages collective responsibility of citizens to solving conflicts					

17	*Kalubale* programme promotes harmony in the family and security of marriages					
18	Political discourse on *Kalubale* platform keep community members informed about the affairs of the nation					

SECTION E (Questions 19-23) Factors Limiting *Kalubale* Radio Programme

	INDICES	**SA**	**A**	**U**	**D**	**SD**
19	Poor Feedback Mechanism					
20	Failure of guest speakers to make it to the programme					
21	Unwillingness of people to open up to salient issues					
22	Timing of the programme					
23	Unavailable recorded version of the programme					

24. Suggest ways through which *Kalubale* programme can be improved

_____

_____

APPENDIX II

CHECK LIST FOR KEY INFORMANT INTERVIEW

My name is ORUKOTAN, Olufunmilayo Deborah, a post graduate student of Development Communication at the Department of Theatre and Performing Arts, Faculty of Arts, Ahmadu Bello University Zaria. I am currently undertaking a research on "Radio as a Tool for Community Empowerment: A Study of *Kalubale* Programme on Freedom Radio, Kano"

This interview will be recorded (voice), and photo will be taken during the session as part of the research data collection process.

Interview Questions for Staff of Freedom Radio, Kano.

Q1. When was Freedom Radio established and what is its mission and vision?

Q2. How is your programme like and who are your target audience

Q3. As an establishment, how do you prepare your programme in line with your mission and vision?

Q4. When did *Kalubale* start (history) and what influenced the programme?

Q5. What are the issues *Kalubale* programme addresses?

Q6. When is it aired and how is it carried out?

Q7. What are the processes you undergo to come up with the programme

Q8. How do you relate with audience members?

Appreciation

Thank you Sir/Madam for your contribution. I appreciate your reception and support

APPENDIX III

CHECK LIST FOR FOCUSED GROUP DISCUSSION

My name is ORUKOTAN, Olufunmilayo Deborah, a post graduate student of Development Communication at the Department of Theatre and Performing Arts, Faculty of Arts, Ahmadu Bello University Zaria. I am currently undertaking a research on "Radio as a Tool for Community Empowerment: A Study of *Kalubale* Programme on Freedom Radio, Kano" This interview will be recorded (voice), and photo will be taken during the session as part of the research data collection process.

Thank you

1. Do you listen to *Kalubale* on Freedom Radio, Kano?
2. How often do you listen to the programme?
3. What interests you about *Kalubale* programme?
4. How often do you participate in the programme?
5. To what extent do you do you participate in the *Kalubale* programme?
6. How impactful is *Kalubale* programme in community empowerment?
7. What do you think are the factors impeding the impact of the programme on development?
8. Suggest ways through which *Kalubale* programme can be improved

APPENDIX IV

TRANSCRIBED KEY INFORMAT INTERVIEW

Responses from Hajiya Salma Yusuf (Producer/ Presenter of *Kalubale* Programme)

Tell us about yourself

Response: My name is Hajiya Salma Yusuf, I am the producer and presenter of *Kalubale* on Freedom Radio 99.5. *Kalubale* is a programme that centres around the wellbeing of people in Kano state by giving our target audience voice so they can be empowered to be self reliant both as individuals and as a community. It is a 45 minute programme. About 25 minutes into the programme, we take time out to receive text messages where audience contribute on the topic are being discussed. But every day we come up with a new topic we discuss issues that really affect people and in the programme. What we do is that about twenty-five minutes into the programme, we take time out to receive text messages where they contribute on the topic. We come up with a new topic every day, so we call in professionals from different fields like lawyers, doctors, teachers, politicians, business people and the likes of them. What they do is that they come and shed more lights on the topic chosen for the day based on their area of expertise. Our listeners have the access to send text messages to say their opinions or their contributions… but we don't go out to meet (the target audience) when coming up with the topics. Our listeners who are our target audience get to participate in the programme via Short message service (SMS)

When did *Kalubale* start?

Response: *Kalubale* started in December, 2014 and up till now, it is still on. If you are conversant with *Kalubale,* you will realize that it has gone through some changes although the core of the programme which is giving voice to the people is still there. It has gone through some modifications in the sense that unlike for only the women only, it is now open to the men. This is because

Why the programme, *Kalubale*?

Response: You see, we came up with the programme in order to empower the marginalized in the society. *Kalubale* was initially designed for only women considering the fact that they are not really given voice in the community. But when we looked at the situation critically, we found out that development cuts across all irrespective of the gender difference. For that reason, we now have more audience because both the men and the women are our focus in designing the content of the message. Therefore, our target audiences are people between the ages of 16- 55 years. Our professionals now include men and women from different areas of specialization unlike before where our quest speakers were mainly female and everything part of the discussion is done in Hausa for easy understanding

How do you manage your audience who are not lettered as you said earlier that the programme is basically for the down trodden and there might be some instances where some of them cannot write and they might want to send SMS? What do you do then?

As earlier stated, this programme is a Hausa programme. Everything about the programme is done in Hausa from the beginning to the end of the programme. Our songs are Hausa, down to the presentation of the programme. It will interest you to know that the SMS we receive from our audience are all written in the Hausa language down to the professionals as well as the guests we bring in, we make sure they are sound in Hausa because we know the recipients of the messages like to embrace their culture. No matter how learned or well exposed these professionals are, they use the Hausa language all through the programme. So anything that is short of our culture is out of it for us. At least those who cannot write can benefit from the programme as it is aired in their mother tongue. As the presenter, I give out my personal lines so audience can have access to me outside the programme and so I believe that with that, people who cannot read and write can communicate with me very well most especially if they have what to say concerning the programme

Question: How do you generate topics for each episode?

Response: I select the topics based on the situations around that I know will be of benefits to the people most especially the down-trodden. You see, everything one does needs planning, we need to plan properly, we do not just pick on something and just go on air. What I mean is that, when we have decided on the topic we want to discuss on, we prepare towards that by notifying our quests ahead of time. We notify them about two to three days before the programme comes on air. We call in professionals from all angles like lawyers, doctors, politicians, business people, and educationists. These professionals come and they shed light on the particular topic that we are discussing about and our listeners out there will send message either to contribute or airing their own opinion over what is being discussed

Question: You said they will send text messages, is it through text messages that your target audience get to participate in *Kalubale* programme?

Response: Yes, it is only through text messages because you know that it is a live programme. The only time our audiences get to participate in the programme is doing that by sending their own contributions to our numbers. We have phone numbers for this purpose. And also, we ensure that we still call out those numbers everyday whenever the programme is going on so that audience will have links to us. At times, there are some numbers which might not be the same depending on the anchor of the programme, so in order to keep our audience connected and updated; we still ensure we call our numbers out during the programme. If those numbers will not be used continuously, we will let our audience know. The reason we prefer the text messages is because it is a live programme and we want to keep everything simple by responding to our audience immediately as the programme is going on live. Also, that will give the audience the opportunity for to ask whatever question through SMS. Another reason why we prefer the text message medium is due to the network. At times, some of these network service provider systems could be funny and it could be due to the environment, weather or any other reason why networks are not connecting. Network can be frustrating especially when there is urgency on the part of the caller. In a live programme like this, there is every tendency that different people are trying our lines and so, the lines will be congested thereby causing reduction the number of people that are supposed to participate in the programme. The calling to will take time.

Some people can spend time on a call while there are others who are waiting too to get through to us. And like I pointed earlier on that the programme is a 45 minute programme where about

20 minutes are now left for the audience's contribution. If we then allow all our audience to call, we will not be able to fully maximize our time. Some audience too might just use that medium to compliment the presenter and if you see, it has eaten into the time and this might prevent other people who have important issues to say what they want to say. Comparing text messages and calls, SMS is cheaper. With just four naira to ten naira, one can send SMS unlike calling where one tends to spend more and at the end of the day, the , caller might not have finished talking buy the time he/she exhausts his/her air time. We are also bearing in mind that the programme is targeted to the masses most especially, the poor. Therefore, we decided to make use of SMS so everyone can have equal level ground in which once our audience send the SMS we receive the notification instantly or better still get it before the end of the programme even if the network is fluctuating or bad.

Question: As a live programme, don't you think it is better if audience call in?

Response: Actually, we said it should be through SMS

Question: Now considering the time allotted for this program and the numbers of tour target audience out there, how do you get to reply them?

Response: You know, it is a programme that has an anchor and the co-anchor. So like I said initially, it is a forty- minute programme. Twenty minute into the programme is used to discuss the topic on ground and the rest of the time is left for receiving and answering text messages. As audience send in their opinions or contributions, one of us reads it and the other person answers. For the questions that is directed to the producer, I will answer and also, if it is a question that I cannot answer, the professional who is the quest for the programme will answer

Question: I was listening to your programme a few weeks ago and there were a lot of messages that came in but the presenter said that she cannot take all the messages. What then do you do with those messages that are awaiting reply from audience?

Response: Actually, any question we cannot attend to will be postponed to the next episode. This is because of time constraint. Mind you, some of the messages are compliments and so they do not need us to reply. What we do again is that Freedom Radio has a facebook page called *Freedom Group* where our audience can leave their comments if they do not have the opportunity to follow us live

Question: Do you involve the target audience directly when you want to design the content or topics to be discussed in the programme?

Response: Not really, it is not that we go out to meet with the people in determining the selection of the topics to be aired on each episodes, what I do is that I use my initiative to design the topics in such a way that it will show case their plights and it will interest them in wanting to participate in the entire programme. Also, some of our listeners have access to our private lines, they call even when you are not at home, they lay their complaints or object something that was said or air their opinions to me as the presenter of the programme. From the conversation that we are making, I am taking notes of the points and those points that were taken during the conversation between I and that person will definitely come up during the programme especially if it is an issue that that is sensitive and that needs to be extended like the issue of rape of under age children between the ages of 2 and above, we do not have choice than to re-visit that issue.

In a nutshell, we take the issues from up to bottom and from bottom to up. If there is a need for continuity based on any subject we bring up, we have to finish it because there are subjects that we bring up that we cannot finish in just 45 minutes, we take it up subsequently in our next episodes

Question: Based on your own perception about the text messages, how would you rate it as a presenter of *Kalubale?*

Response: It is very encouraging, we have Facebook page where people send in their contributions. Therefore, we look at the comments by our target audience. By so doing, we take measures from their feedback on where we are, where we want to be and how to get because the truth is we are out here for our target audience. In my own opinion, it is very encouraging

Question: What are the issues *Kalubale* address?

Response: As the name implies, *Kalubale* which means challenge, it is a programme that gives people the platform to discuss whatever it is that is posing as a threat o their lives. We do a number of programmes ranging from health programme, financial discussion agriculture, reproductive health, gender issues and a whole lot of issues, you just name them. We are not specific about the particular area the programme should restrict itself. It is a development programme that encompasses issues that are of benefits to the whole populace. For instance, A few months ago, we discussed agricultural issues and we had a quest who came to discuss with our audience on fertilizer and also, just before you came for this research, a few weeks ago, we I did a programme on health which has to do with cervical cancer. The programme was to enlighten the female members of our target audience on the dangers of the cancer and the preventive measures to take. We discuss a whole lot of things you just name them. The moment we know that the issue will benefit the masses; we bring it on air so that people will know happenings around them

Question: What are your challenges?

Naturally, there is always a two-side of the coin. So far, so good, I and my colleagues have always received positive comments on the effect of the programme. But frankly speaking, getting some people to open up to us is challenging. It is very disheartening that with such programme as *Kalubale* that is geared towards giving voice to the voiceless, People find it a bit difficult to open up. Right now, we have the menace of rape of children between the ages of 1-10 years. This has been happening before now but people are scared of talking about it because of the stigma associated with it. I Think it is high time people started owning up to make known their challenges so that they can find a lasting solution to their problems because what they fail to understand is that such a programme like this is for them and as such, they should be rest assured that they are in safe hands and they should be rest assured. Now if a child is abused, it will not be hidden. What we do is that once the case is brought to our notice, we discuss it to the point that measures are taken. To this effect therefore, the issue is taken to the law who will do everything in accordance to the law. The victim or the child will not be touched as investigations will be going on without tampering with the evidence. The essence of doing this is that so that offenders will be dealt with appropriately

Getting guest speakers can be challenging. The reason why we call in guests is so that they are in better position to reveal inner things to us on their area of expertise. We as presenters might have a knowledge of the topics to be discussed but of course you know that it will be shallow, so what we do is inviting them. There are times when these speakers cannot make due to circumstances beyond their control. Just take for instance, a doctor can be called at anytime on emergency and he will leave whatever he/ she is doing to go and attend to the patient. Now, in that instance, you can see that the patient becomes the first on the list because that is one of their professional ethics. Other guests might have engagements that are unavoidable and they might be telling you a day to on the day of the programme. So you see, it really poses a challenge and you see that here in the media, the show must go on. The audience comes first, so we have to make sure we make available our guest speakers because we know listeners out there are waiting to for us to dish out their programme to them. We cannot afford to disappoint them. Whenever situations like this occur, it puts me as a presenter and a producer on my toes. You see me moving and running around in order to get another speaker to come on the programme. What this does is that, some of the new guests either complain of the time frame which is true, and also, they tend to be under pressure because they have to quickly do some research work on the topic chosen before coming on air

Responses from Mallam Mansour Ibrahim Mohammed (Administrator, Freedom Radio)

Question: Tell us about yourself

My name is Mallam Mansour Ibrahim Mohammed. I am an administrator in Freedom radio, Kano

Question: Tell us about Freedom Radio and the programme *Kalubale*

Freedom Radio is a private media station under Freedom Groups. It is a conglomerate consisting of 16 board members who came together to form the group in December 2003 but presently, it is headed by Musa Mamman. Freedom Radio has stations in Bauchi, Jigawa, Gombe, and Kaduna States. The signal of freedom radio reaches all the 44 local governments in Kano state and its reach goes beyond the border of Nigeria to other neighboring countries like Niger Republic. Access to freedom radio signals can be received within 400 square kilometers radius from any direction away from the station's location.

Freedom radio was established in the year 2003. One of the missions of this programme is to give the down trodden a voice that hitherto did not exist. Prior to this, means of communication most especially the mass media was in the hand of the government. In view of this, most views were always in favour of the government as there was no individual view, but with the deregulation of 1993 where private individuals can own means of communication, a lot has been achieved I terms of the radio and people . As a programme handled under a private owned media, *Kalubale* programme helps give voice to the masses. Another mission of *Kalubale* is to give people in this part of the world particularly the Hausa-speaking so they can express themselves in their own language freely without losing focus of our culture and tradition and again, to popularize the culture and ideology of the Hausa people

Questions: Tell us about your programmes?

We design programmes in line with the existing realities or the situation of happenings in the country. For instance, we have a burning issue of high fuel prices, so we design programmes that tally with so as to getting people's opinions as well as to formulating ideas with the people to sending message to the government…yes, we design programmes and content of the message in the sense that, we get the opinions of people through sms from the numbers called out to them during our programme. Actually, it is a live programme, as the programme is going, audience members get to participate in the programme by sending their own contributions.

Question: So, how do you get guests to come into the programme?

Response: Our quest speakers are informed ahead of time of the episodes to be discussed. By so doing, they are well ready and they must have done their own researches before coming to the studio. Although, there are instances where our speakers call to tell us that they cannot make it to the programme, we have to go in search of another guest speaker

Question: How can you rate the impact of this programme?

Response: It is very okay and encouraging. The unique thing about *Kalubale* is that is really changing lives. I have some people say that the programme has enabled them to do a lot of things. For instance, youths now can boast of their business as a result of listening to this program. This is because the programme encourages people to be self-reliant by doing something meaningful with their lives. For instance, some of these boys who cause trouble out there do because they are idle, and once you are idle, you are not doing anything meaningful with your life. A point will come in their lives where they need money and other things to make life comfortable for them. A resultant of that will make them engage in some dangerous activities that will pose a threat people around such as stealing, smoking, drinking and so on. So you see how the chain goes. The moment they are high on those substance they take, you can see that they can go to any length to take whatever actions like rape, causing uproar in the society. They can be used by influential individuals to carry out some activities that are unlawful. So this programme has in a way helped curb those menaces because these young people have been exposed to *Kalubale* to desist from such acts by fending for themselves and even encouraging them to go back to school . At least from all mentioned earlier, I think the programme is really making the desired impact.

Question: As an establishment, how do you prepare your programme in line with your mission and vision?

Response: We ensure we balance the equation. The fact that the programme is aired in the Hausa language has sort of created a communication flow between the audience and the presenters. At that, we try as much as possible to bring the programme to their level buy breaking down words that might be too ambiguous be citing examples and creating analogies for easy understanding. In the analogies too, we try to domesticate them within the confine of what is obtainable in around so that our audience can easily identify with such issues. This programme is geared towards the masses, so we take the programme to the masses without tampering with the message we want to pass across

Question: who are your target audience?

Response: Our target audiences are people between the ages of 16-55 years old

Question: When and how is the programme aired?

Response: The programme is a discussion programme which runs for 45 minutes from 3:00pm to 3:45 pm from Monday- Thursday

Question: How do you relate with audience?

Response: We relate with our audience through SMS. This is because the programme is a live programme. I can remember in one of the programmes, two messages came in from male listeners that they initially had their reservations about married women going back to school and that what is the use of the education when their husbands can take care of them? To them, when these women go back to school, they tend to learn all manner of negative things that might pose problem in the family and before you know what is happening, they might not want to submit to their husbands. However, they said admitted that the programme has enlightened them to the

point where they allowed their wives to further their education. One of the men disclosed that his wife presently teaching in a government secondary school not far from Sharada, Kano state.

Question: What are the issues *Kalubale* addresses?

Response: *Kalubale* addresses a lot of issues bothering around communities in Kano state. The programme talks on social issues like marriage and family life, relationships, politics, health, gender related issue and a lot of issues about people in the society

APPENDIX V

TRANSCRIBED FOCUSED GROUP DISCUSSION

Names of Participants in FGD 1 (Fagge D2 Community)

1. Kabir Anmani
2. Musa Bawa Fagge
3. Ismalia Mukailu
4. Idris Gambo
5. Abdulsalam Garba
6. Yasir Ibrahim
7. Isiya Mumin
8. Abubakar Ahmed

Question 1: Do you listen to *Kalubale* programme?

Musa: Yes, I listen to the programme, *Kalubale*

Kabir 2: *Kalubale* is an interesting programme on Freedom radio. I listen to it a lot

Ismaila: Yes

Question 2: What interests you about *Kalubale* programme?

Yasir : I like the political talk of the programme

Musa: the health talk interests me more

Abubakar Ahmed: like the health talk

Kabir : like it because it talks on family issues.

Abdusalam: What interests me in the programme is that it talks on current issues in tour world day and it also talks on women and children too

Question3: How participatory is the programme and how often do you as audience participate in the programme?

Kabir: *Kalubale* is participatory because it aired I Hausa language. Also, numbers are called out in the programme for us to send in our contribution through SMS

Idris: It is participatory because we can send in SMS

Isiya: *Kalubale* programme is a programme that challenges us and encourages us to be responsible people. The programme also makes us to have mastery of issues because professionals who are vast in the topic to be discussed are invited and so, we ask any question using our mobile phones to send SMS into the programme

Question4: How impactful is *Kalubale* programme in community empowerment

Abubakar : The programme really has helped me a lot. Initially, for instance, I did not like to listen to the programme because we used to feel it was only for women as it does not say anything on football. We just tuned up to the radio some times last year and the topic being discussed centered on men and women who gossip around while people are away for their daily activities. At first, it did not mean anything to me but I realized that I can make money and cater for myself through any petty business that can generate some income for me. I started selling pure water (sachet water) which has enabled me to meet my needs

Kabir : sincerely, the programme is really doing a lot especially in the area of enlightenment. You know knowledge is light and when you have the light, you will be able to give illumination in other aspect of your life. This is how I can describe *Kalubale* programme. A lot we do not know about how to relate with friends and family and our community members are discussed on the programme.

Idris : *Kalubale* programme has been impactful in the aspect of wealth creation. We are given tips on how to generate income through the programme

Question5: What do you think are the factors impeding the impact of *Kalubale* programme on empowering you?

Yasir : Many a times, issues that are discussed are not really relevance to us. To be candid with you, we cannot out rightly say that the progarmme has not been impactful but in most cases, we are busy at our place of work when the programme is aired

Chorus answer: The reason why most of us do not participate in the programme is because the time *Kalubal*e is aired is not favorable for us. It interferes with our office work because it is aired during working hours...if only the producers of the programme can adjust the timing, they will have more listenership as it will go a long way in enabling us to know what is happening around us

Abubakar: The feedback mechanism is poor. We cannot count the number of times that we have sent messages during the programme but in the end, the message will not be read out. Maybe of course, they have enough messages on ground but they should find a way of balancing the whole thing because all these SMSs will surely contain important issues that need urgent attention. Also, some of the programmes might not be of relevance to us, so there is no point sending our input. We will rather contribute in issues that concerns us the most

Question6: Suggest ways through which *Kalubale* programme can be improved

All: The programme is interesting but peoples' opinion should be sampled so we can decide what we want to be discussed in the programme. I for one, I suggest that the whole process should be done in the form of 'Majority carries the vote'

Chorus answer: Since the producers of *Kalubale* have numerous topics to cover in the programme, opinions of people should be sampled so that issues affecting their well being and development can be treated. For instance, the economic crisis we are facing in Nigeria today

should be the centre of discussion because there is no house you will go to in this community that that you will not hear one or two people lament on the current economic recession and how it is affecting them as individuals and as a family. However, other aspects which the programme talks about are important but the most pressing issue should be dealt with and this can be realized if the team of *Kalubale* programme interacts with community members

Musa : The programme should be replayed later in the day when everyone is back from their various places of work. By so doing, we will benefit from what has been discussed while we were away

Names of Participants in FGD 2 (Fagge D2 Community)

1. Fati Danbaba
2. Qausar Gaya
3. Aisha Abdulazeez
4. Maryam Gambo
5. Hafsat Tijani
6. Zainab Wada
7. Zuwaira Ismail
8. Fatima Ibrahim

Question 1: Do you listen to *Kalubale* programme on Freedom radio?

Maryam : I do a lot

Zuwaira : I listen to the programme

Hafsat : Oh my God, I am sure, not only I that listen to the programme. We sure do listen to the programme. It is such an interesting programme

Question2: What interests you about the programme?

Qausar: what interests me about the programme is that the programme gives women the platform to air their opinions on matters affecting them.

Fatima: I like the family and society issues that are discussed in the programme

Aisha : The health talks discussed in the programme interests me the most

Zainab: I like the way the programme resolves conflicts in the society by giving tips and analogy on why we should embrace peace and shun other vices

Fati : The radio broadcasts mainly in Hausa. This is so as to serve the interest of majority of the listening public because it promotes our culture. So I think it is participatory

Question 3: How participatory is the programme and how often do you as audience participate in the programme?

Qausar : it is participatory because some of the issues discussed are of immediate concerns to us and also, we send in our contributions through SMS

Aisha : it is participatory because we send in SMS to the programme

Zuwaira: I take part in the programme by asking questions through SMS from the numbers called out during the programme

Question4: How impactful is *Kalubale* programme in community empowerment

Zainab Wada: The programme has been impactful in many ways. *Kalubale* programme gives women tips on how to be independent without totally relying on their husbands for everything. For instance, I buy wrapper from Kwari market here in Kano which I sell in offices. With this, I do not need to be dependent on my husband or my relatives.

Qausar : In the North especially in the Muslim community, women are not allowed to go out. Rather the men do that. In time past, this was the trend but today, as the world around us is revolving especially with our exposure to the media, our husbands allow us even if there is a time bound to when we will come back. Also, listening to *Kalubale* has really exposed us to be expressive and be more enlightened. My husband enrolled me in an adult class that I attend before the children come back from school.

Question5: What do you think are the factors impeding the impact of *Kalubale* programme on empowering you?

Fati: As at when the programme is aired, we are busy with our children who are either just coming back from school or trying to prepare food for the family

Aisha: There are times when the topic of discussion does not address our pressing needs. What I meant by that is that, for instance, we might be thinking that the topic to be discussed will centre on family issues but to your surprise, what the programme will be discussing is different from it

Zuwaira: the timing of the programme is can be an impeding factor. You know that women are care givers, and so some of us have other commitments that can debar us from listening to the programmed

Hafsat: Some of the messages sent are not looked into
Fatima: The feedback mechanism is poor

Question6: Suggest ways through which *Kalubale* programme can be improved

Zainab: The time the programme is aired should be revisited for convenience sake

Qausar: The presenter can come to us so she can interact with us for her to understand our plights

Zuwaira: relevant issues that are of concern to us should be given preference. This can be achieved in the form of conducting vox pop for getting audience opinions

Fati: there should be good feedback mechanism

Zainab : Audience should be allowed to call in to the programme for immediate response to questions

Names of Participants in FGD 3 (Mekiya Community)

1. Garba Maishayi
2. Kamilu Kairo
3. Ibrahim Abubakar
4. Ashiru Bello
5. Abba Suleiman
6. Danjuna Tanko
7. Dauda Maiwada
8. Usman Ishaq

Question 1: Do you listen to *Kalubale* programme on Freedom radio?

Danjuma: I listen to the programme very well

Ashiru: yes

Usman: yes I do listen to *Kalubale* programme

Question2: What interests you about the programme?

Ibrahim: I like the political discussion

Abba: I like the health discussion

Kamilu: I think I like listening to the family issues

Question 3: How participatory is the programme and how often do you as audience participate in the programme?

Ashiru: We participate only through SMS

Chorus answer: We send in SMSs

Usman: The Hausa language used in the programme makes it participatory

Question4: How impactful is *Kalubale* programme in community empowerment

Chorus answer: As the name *Kalubale* implies, it stands as a catalyst to stir up the zeal in us to take responsibilities for ourselves. Sitting down idle is a serious challenge because not only will one constitute nuisance in the society but one will end up wasting his time in life. We have benefited from the programme in that insights are given to us on how to start small scale businesses so that we can cater for ourselves, our families and it has even served as a channel of where people are give tips on how to create jobs for those who do not have anything doing

Question5: What do you think are the factors impeding the impact of *Kalubale* programme on empowering you?

Kamilu: The reason why many of us do not bother to send our contributions is that action that takes place after that. For instance, we complained of not having sufficient drugs in our health centre for close to four years, we have not gotten any feedback till now. Sometimes last year, we sent a message into the programme to intimate the producer of the challenge we are facing in our community so they can make known our plights to the government and people who can help but up till now that we are speaking to you, we have not heard anything concerning that. Therefore, we think sending our suggestion is just a way of the producers saying that people contributed to the programme, whereas, in the real sense of it, our contributions do not matter to them.

Garba : I sent messages into the programme to intimate the producer of the challenge we are facing in our community so they can make known our plights to the government and people who can help but up till now that I am speaking to you, we have not heard anything concerning that. Therefore, I think you sending your suggestion is just a way of producers saying that people contributed to the programme, whereas, in the real sense of it, our contributions do not matter to them (others agreed with him)

Question6: Suggest ways through which *Kalubale* programme can be improved

Usman: The timing of the programme should be re-visited for our convenience

Danjuma: Topics to be discussed should be of more relevance to us. What I am trying to say is that, more pressing needs should be addressed

Names of Participants in FGD 4 (Mekiya Community)

1. Talatu Dauda
2. Zainab Addulkadir
3. Rakiya Musa
4. Farida Yusuf
5. Maryam Anas
6. Karima Abdullahi
7. Faiza Mailemo
8. Zainab Umar:

Question 1: Do you listen to *Kalubale* programme on Freedom radio?

Faiza: I do listen to the programme very well

Zainab: Yes

Farida: Yes

Maryam:Sure I do

Question2: What interests you about *Kalubale* programme?

Karima: The health tips given make me like the programme because a lot is discussed on the programme

Rakiya: The gender issue discussed interests more

Maryam : Family and relationship issue discussed interests me

Question 3: How participatory is the programme and how often do you as audience participate in the programme?

Chorus answers: We send in SMS into the programme

Talatu: At times, some of the issues discussed are relevant to us

Question4: How impactful is *Kalubale* programme in community empowerment

Rakiya: The programme has been impactful in the aspects of enlightenment in various aspects of our endeavours. For instance, I know a lot about my health through *Kalubale* programme. Also, as a wife and mother, the programme has given me tips on how to relate with my family members and even outsiders peacefully. It has taught me how to co-exist

Question5: What do you think are the factors impeding the impact of *Kalubale* programme on empowering you?

Farida : As at when the programme is aired, we are busy with our children who are either just coming back from school or trying to prepare food for the family

Question6: Suggest ways through which *Kalubale* programme can be improved

Maryam: I think the feedback mechanism should be treated and I suggest that instead of just sending SMS into the programme, audience should be made to call into the programme

All: The programme is interesting but peoples' opinion should be sampled from messages sent by audience on their preference on topic to be discussed on the next episode. By so doing, we can decide what we want to be aired in the programme. The whole process should be done in the form of 'Majority carries the vote'

APPENDIX VI

PICTURES FROM THE FIELD



The researcher and the presenter/producer of *Kalubale* programme



The researcher in a FGD with women in Mekiya community



The Researcher and the men in Fagge D2 community



In a FGD with men in Mekiya community