

CHAPTER - III

REVIEW OF LITERATURE

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This chapter includes in brief the review of related literature. One of the first steps in conducting research is to take a stock of the available scientific literature on the topic so that the current study will draw on the heritage of past research. I have reviewed the literature in order to understand the nature of the problem under investigation and to be able to frame a proper research design, which will be helpful in shaping the scope, focus and conclusions of this research .

The chapter is divided into two sections, section one is 'Studies on Impact of Radio' and section two is 'Studies on Impact of Community Radio'.

Studies on Impact of Radio :

B. Kuppuswamy (1979) in his book '*Social Change in India*' focused on some studies which indicate how communication through the radio is responsible for development.

In 1966 the first ten Farm and Home broadcasting units were set up in different states to spread the message of modern agriculture in 114 selected districts under the intensive programme.

Surveys have shown that in Jullundar district the farmer's families listen to the weather forecasts and price bulletins carefully. They want to know about agricultural practices, the use of new seeds and pesticides. The radio had become an important source of information in Punjab, Haryana, and Himachal Pradesh areas, which had contributed to the 'green revolution' in India.

Another study was made by a team from the **University of Oregon, USA**. The study was in the *Hassan District of Mysore state in the South*. The study was conducted in the first quarter of 1967 when the general elections took place. A comparison was made between eight villages which had private and public radio sets and three villages which did not have any radio sets. It was found that the radio was the only mass medium available to most of the rural people. About general awareness, 50 percent people from the radio villages and only 14 percent from the non-radio villages were able to answer questions satisfactorily about political awareness, 79 percent people from the radio villages and 18 percent only from the non-radio villages answered satisfactorily. About political awareness, 79 percent people from the radio villages and 18 percent only from the non-radio villages answered satisfactorily. Finally about farm knowledge, 41 percent people from the radio villages answered satisfactorily and confidently as against 16 percent in the non-radio villages.

The survey also found that the radio village people used radios and newspapers for news and any information and in the non-radio village people depended on face to face communication from persons who obtained information from others in the neighbouring town.

A very important finding of the study was that the awareness level in the rural illiterate people was high than the rural literate who did not listen to the radio. This confirms the hypothesis of the mobile personality mentioned by Lerner.

Another study was made by **Pradipto Roy in 1965-66**. The study was in some Lucknow villages to find out the Impact of communication on rural development. He studied the impact of radio forums, reading forums and animation leadership training.

About radio forum, nearly 80 programmes were broadcast in the radio forum treatment. Out of this were 36 on agriculture, 23 on health and 21 on social education. The forum members showed a high level of participation by discussing the programme and through asking and answering questions. If there was any problem which could not be solved by mutual discussion, it was sent back to AIR, Lucknow, for expert advice and answers. The study showed that the radio forums increased knowledge and adoption.

Clever Maputseni (2006) conducted a study on '*Farm Communities in Zimbabwe: Using radio for advocacy and communication*'

The research was based on communication, advocacy and lobby strategy of a radio programme undertaken by the non-governmental organization Farm Community Trust of Zimbabwe (FCTZ) in addressing the rights and needs of internally displaced persons (IDPs) or mobile and vulnerable persons (WVPs) population.

This research was both qualitative and quantitative. Research procedures and methods undertaken included sampling, case study, participant observation, qualitative interviewing and audience research and questionnaire survey.

Findings of research indicate that, there is a strong feeling that the radio programme has introduced farm workers to the public. Testimonies that came from informal discussion considered that the programme has changed the public image of the IDP/MVP population.

The people from Chihwiti area feel good to see FCTZ and Radio Zimbabwe coming to talk to them and allow them to speak out their situations on the radio and hear outcomes of their requests for help.

Findings also show that the radio programme will have more impact if the farm communities take more active part in the

communication process. A community media model may enhance the quality and usefulness of the programme. The people must own the radio programme through taking part in coming up with programme ideas and being involved at every stage, even if this means getting the community to produce the initial production schedule.

Studies on Impact of Community Radio :

Alternative For India Development Organization (2006) focused on community radio programme 'Chala Ho Gaon Mein' which reaches a population of more than 7 million people covering Palamau, Garwah, and Latehar districts in Jharkhand as well as the bordering states of Chattisgarh, Bihar and UP . It is broadcast through the FM band of All India Radio (AIR), Daltonganj, Palamau.

The lists of the achievements of their programme were as follows:

The program provided the community information about government programmes and policies and encouraged them to participate in decision making process.

People's voices and problems related to non-governance of various government programs were played for government officials and their reactions were recorded and broadcast.

Opportunity was provided for the right to expression and the right to information from local authorities.

The program emboldened the community to express their opinions and give practical insights into corruption and how it has affected their lives.

The program effectively portrayed the various social evils in the region, its causes and attributing factors and what needs to be done.

The popularity of the programme forced government officials to listen to the programme as it contained grievances in community and presents the real situation of the area.

The program attempts to make every individual who is a victim of the system to directly participate to express their right and concern for change.

Due to the purdah culture, women were reluctant to participate in the program. This culture emerged due to feudalism and even dalit and tribal women came under this anchorage. There are several instances of feudal land -lords subjugating dalit women to physical and sexual assaults. With the introduction of the community radio programme their confidence has been rebuilt. They are now voicing their issues through the program, play, songs and interviews.

A positive outfall of the programme is that now the community is able to speak against middle man and contractors in radios. They have mustered the courage to express their grievances and block district authorities. They have also started analyzing and airing their views about the lack of development in the region and the prevalence of corruption.

Community radio took initiative to spread awareness about government schemes. The listener's club of Barapani village under Ramna Block approached the local authority after listening to episode which was broadcasted for agricultural programs of the government. Mr. Kailash Parahiya and others received wheat seeds PBW-373 and fertilizers. He was also given training by the agriculture department. Others are quite enthusiastic to grow wheat in this area.

In 2003 Maartje op de Coul in his case study summary report named '*Kothmale Community Radio–Sri Lanka*' has focused on broadcasting of community radio and participation of community.

The report shows that, the morning programmes are commercial and have local news. In the evening they are development oriented, covering topics like education, agriculture, health, religion, science, youth and women etc. The programs are in singhalese language, but they are also broadcast in Tamil and English for educational purposes.

Kothmale covers about 80 % of Sri Lanka and is estimated to reach 30,000 listeners. They do however receive about 40-50 letters and 20 phone calls on a daily basis. They also organize three monthly listeners meetings to obtain feed back from the audience.

There are some interactive programs also where listeners can ask questions to political leaders or where listeners can exchange messages with each other.

Machova Musansnsi in his article '*Spreading the impact of community radio station across Zambia*' has discussed some examples which are influenced by community radio stations.

In mazabuku, programmes of community radio are already having an impact on the lives of the people. Through one programme named community focus groups, farmers and other interest groups are asked to identify key issues, which are later aired on radio. Government officials are also invited to respond to some concerns raised by the various community radio focus groups.

The article shows another practical example that is setting up literacy classes for women. The women were unable to read and write. They requested government through radio to help them by opening literacy classes. The Government through the district administration responded by setting up literacy classes for women in Ndeka Township in Mazabuku.

The article also focused on how community radio stations are helping farmers in Mazabuku. They are now able to receive their

farming input on time because they are always in touch with government officials through the radio. Before the station was set up, farmers had no information about the availability of farming in-puts. At the time of coming of foot and mouth disease in the area, farmers are advised through the radio on how to look after their animals well.

Louie N. Tabing, (2006) in his paper “*Community Radio – A Means of People’s Empowerment–Opportunities and Challenges*” observes importance of community radio.

The paper shows that Local information rather than irrelevant national and international events are highlighted. Information on the availability of planting in the town, price of vegetable in the local market, free health services, available transportation, local election issues, seminars and meetings, lost and found as well as social events are the content of the community radio programmes.

Through the community radio, the people derive a new meaning of the world democracy and democratic communication. The management council in a community radio consists of farmers, teachers, young people, ethnic leaders, religious leaders and responsible citizens.

Community radio serves as an active forum for discussion of local issues. It is democratic communication and empowerment in a real sense. Where there is community radio, local officials are subtly mindful of their conduct and decision; transparency becomes a rule rather than an exception; and decision making is helped by open deliberations and popular opinions. A culture of genuine democratic communication is developed among the citizens and of accountability among their leaders.

Scambary James (2004) in his article ‘*Community Radio in East Timor–Promoting democracy*’ states that 60 percent literacy rate is in a country and few are able to access television, newspapers and telephone. Community radio has been an essential form of

communication between the capital and the districts, and for local news, information and education. Some of the more advanced radio stations such as the UNESCO supported station Lospalos in the remote east have become adept at using radio as a forum for education and community development, producing documentary series on gender, culture, childrens rights and oral history, in partnership with NGOs.

Another study was conducted by **Kofi Larweh (2001)** titled, "*The Community Radio Station as a Resource for Farmers: The Case of Radio Ada*". The study observes that radio Ada broadcasts solely in the vernacular language for its audience. All farm related programming is created directed by the farmers themselves. Program production involves interactive sharing of experiences raising concerns and questioning policies. Program formats include interviews, discussion panels, magazine shows, news drama and folk songs.

Radio Ada provides several specific farming programs about agricultural practices, agricultural education, weather, farming calenders, marketing and prices of farm produce, funding, preservation and land and government policy.

Conclusion:

The above review indicates that, community radio is a medium of communication which is utilised by a group of people, living within close geographical proximity, sharing socio-culture heritage, speaking one language. It distinguishes from the mainstream media by strengthening local culture and community participation in all aspects of broadcasting.

This review of existing literature has helped the researcher in understanding the scope and importance of Community Radio for farmers especially in countries such as India.

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