Assessment of Community Radio on Social and Economic Development: A Case Study of Spider Radio FM 1027 Kaduna Polytechnic Nigeria

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Abstract: *The main hope of a community radio is to improve the living conditions of the community it serves by dispensing knowledge to the community through its programmes. The same process is taking place in the conventional radios stations. Despite this, we find that the community radio faces a lot of challenges of poor management due to lack of professionalism with exception of campus radio stations that are purposely meant to train students on road casting. Community radio plays a vital role in the communications of a country. Community radio mainly serves a definite community and is a form of public-service broadcasting. It reflects the culture, ideology and thoughts, norms and values of a particular community (Khan, Khan, Hassan Ahmed and Haque, 2017). It is the media of citizens of a particular community that has become popular and new opportunity for both the media practitioner and grassroots people. Fraser (2001) posited that community radio helps to avail utilities and amenities for various development aspects of our society like education, health, water and sanitation, protection from natural disasters, address social issues at the community level and connect rural population with the government. It is because of all these glaring functions of community radio that this study intends to assess the impact of Spider Radio FM, 102.7 in its role of developing the social and economic development of its listeners.*

Keywords: Community Radio, Social Development, Economic, Spider Radio FM 1027, Kaduna, Polytechnic Nigeria

1. Introduction

Mass media play a significant role in any given society, and as such it is a significant force in modern culture. Communities and individual are bombarded constantly with messages from multitude of sources such as the radio, television, newspapers, magazines and internet (Mtimde, 2000). These messages promote not only product, but moods, attitude, and a sense of what is and what is not important. It is worthy to note that the evolution of radio in Nigeria served as a great boost to the political, social and economic development of the Nigeria nation. This view is strongly supported by Onabanjo (2000) who opined that radio broadcasting has the power to work within a political system or against it. It can also oil or ease the social and economic wheels of a country.

Radio is diverse in nature and a means of media that is reliable to most people. The radio gives various programs depending on the type of the radio station. Factors that inform programming in radio include the audience which serves as a major factor. However, a community radio station is owned and driven by the communities they serve. No one can make money from community radio but in a community radio station, young and old, with all having different abilities, backgrounds and interests can come together to make a difference to their community (Fraser, 2001). Meaning, radio programmes can motivate people to make money.

In making that difference, those involved not just develop confidence and confidence in broadcasting skills, but skills for the new economy (Communications IT), skills for active citizenship and skills for social inclusion. The communities they serve and the groups and individuals within these communities gain a voice with which to be heard. They gain diversity in the progamming available, and they gain a forum for sharing experience, discovering fresh perspectives and supporting community activity. The major audience of the community radio is that community within its frequency.

Though the programs offered on community radio, the community it serves is able to benefit in various ways including, socially, economically and even politically in some way. Economic development is the core to all the other developments. As seen most communities have the potential to grow but due to lack of exposure, they grow less and sometimes completely don't grow (Greenwood and Lippman, 2010).

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It is the media of citizens of a particular community that has become popular and new opportunity for both the media practitioner and grassroots people. Fraser (2001) posited that community radio helps to avail utilities and amenities for various developmental aspects of our society like education, health, water and sanitation, protection from natural disasters, address social issues at the community level and connect rural population with the government. It can be useful for the development of a particular target group like elderly, women and children.

2. The Media of Communication in Nigeria

Print generally was invented in the 15th century and it created a major breakthrough in technology, which was the invention of "the movable type". It enabled people to produce and send messages faster than before. The two important developments followed the invention of movable type. First, the use of the papermaking machine in the eighteenth century made it possible to mass produce and cut paper in specific sizes, reducing the cost of production. Second, the application of steam power to the printing press, an alternative to human labor, made possible true mass production of printed material. Sources of power, improved

printing presses, and improved paper manufacturing processes developed during the nineteenth century (Ayotunde, 2012, p.).

Developing countries are facing a lot of development problems of which how to use new media effectively to promote rural development is one. The desire to overcome this problem led to the conceptualization of many approaches to communication, information and ICT facilities development in developing counties (Olawale et al, 2013).

The history and growth of Radio can be linked to the intervention of the British Empire Service from Daventry, England. In 1936, the first Radio Distribution Service (re-diffusion) came into Lagos, as a means of distributing programmes that originated from the British Broadcasting Corporation (BBC). After some years, many people subscribed to these programmes and re-diffusion service became very popularly wanted in Nigeria. At a point the number of re-diffusion boxes that were available couldn't meet the demand for it by people in Nigeria. It was from this stage that various regions started their own indigenous radio stations, starting from the West in 1959, Eastern Region in 1960 and the Northern Region in 1962 (Ayotunde, 2012, p.).

3. The Evolution of Community Radio in the World

The flourishing process of today's community radios has begun some 50 years ago in Latin America where the stimulus for these first experiences was poverty & social injustice. Among these two, one had begun in Bolivia in 1947 which is known as the Miner's radios and another in Colombia in the same year, known as Radio Sutatenza / Accion Cultural Popular.

These experiences set a trend, even if today's concept of community radio has evolved considerably. For example, the Minors Radio in Bolivia was working in the decades of inner conflict between Marxism and capitalism. Thus, their main focus was to bring together the community of miners to combat for improved and better working environment. They considered Radio Sutatenza /ACPO in Colombia, although enthused by the endeavor of supporting the community of farmers or peasants, was not owned or directly governed by them. A lot of feedbacks were considered from farmers and these certainly ensured the incorporation of the farmer demands and desires into the radio's contents and programming. But it was not similar to today's aim of community radio which is 'radio by the people for the people'.

Systematic efforts by Radio Sutatenza to educate community people by radio created a progress that "spread and was later consolidated through ALER, the Latin America Educational Radio Broadcasting Association. Inter – linkage of radio and education was the main thrust to the concept of public service and marked the inception of community broadcasting media in Latin America (Fraser, 2001).

Though it started in Latin America, it was in Europe where community radio first becomes a fundamental public phenomenon. In the 1960 - 70's when "swashbuckling entrepreneurs boarded the airwaves illegally and seizes as much of the audience as they could carry away from the treasure chest monopoly controlled by the state" were the first challenges to state public service broadcasting (McCain and Lowe, 1990). In the West, these stations became able to motivate governments and national broadcasting systems to initiate local level community radio. After the ruin of the apartheid regime in South Africa, the establishment of community radio becomes a social movement in Africa (Moncef, 2008).

In many parts of the world (e.g. miners, missionaries and democracy movements), community radio is persuaded by the pressure groups. Besides, initiatives have been taken by international agencies such as UNESCO and other external donors to help get community radio off the ground. And in some cases, community radio services are introduced by national broadcasting organization (Fraser, 2001).

4. The Role of Community Radio in the Community

Community radio is a social process and event in which members of the community associate together to design programmes and the media men produce and air them, thus taking on the primary role of actors in their own destiny, whether this be for something as common as mending fences in the neighborhood, or a community-wide campaign on how to use clean water and keep it clean, or agitation for the election of new leader (Khan, Khan, Hassan Ahmed and Haque, 2017). Community radio is most relevant to a group of people who live and act as a community, and this could be several families, several neighborhood, or even several villages or communities, but the important thing is that they interact."

Community refers to a group of people with common characteristics or interests living together within a larger society. In other word, the term 'community' can be defined as a condition in which people find themselves engaged in interwoven and meaningful relationships with their fallows (Mtimde 2008). A 'community' is considered to be a group of people sharing some familiar characteristics and or traits such as sharing a common geographical area i.e. a specific city and town, village; sharing of economic and social life through business and trade, exchange of goods and services among themselves (BNNRC, 2010).

In relation to community radio, the term 'community' refers to a collective or a group of people sharing common characters and/or interests. The term 'community' can either be defined as: - a geographically based group of persons and/or - a social group or sector of the public who have common or specific interests (Mtimde, Bonin, Maphiri, and Nyamaku, 2008).

Community radio, as distinct from commercial and public service broadcasting, serves to bring local level small communities together, focuses on general public's day-to-day concerns and helps in realizing local demands and aspirations. In this sense, it aims to enrich the livelihood of

the local people, through the content that is created by the people and for the people of the community (Wadia, 2007). Community radio is also defined as non-profit agency which is considered to serve specific local communities; thereby broadcasting programmes and contents which are relevant to the community and with organizational structures that represent the community the radio station work for (Fleming, 2002).

The earliest experiences of community radio go back more than half a century, to the Miners' Radios of Bolivia, which were instrumental in pressing for better working conditions for tin miners. Poverty and social injustice were the stimulus for that initiative. This was the first recorded case of radio broadcasting being used by a sector of society to improve its socio-economic status. Since the early 1980s, UNESCO has been actively promoting community radio as an important agent for change and development. Its activities in many countries have often been financially supported by DANIDA (Danish Agency for Development Assistance).

The principal functions of community radio according to Fraser and Restrepo-Estrada (2002) are:

- To reflect and promote local identity, character and culture by focusing principally on local content. Culture is how the people of a community talk about their past and their future. It is what they care about. Like life itself, culture is infinitely variable and constantly evolving. Community culture is also artistic expression through local music, dance, poetry, theatre and story-telling. Local performers are encouraged to go on air uninhibited by considerations of the 'professional standards' they may have acquired from mainstream media. Culture is also language, so programming includes the languages of any minority groups in the community.
- To create a diversity of voices and opinions on the air through its openness to participation from all sectors. Some discord is present in all communities, but the acknowledgement of conflict is necessary for democracy and for democratic communities. Community radio tries to air objectively all sides of a discussion without itself taking sides.
- To encourage open dialogue and democratic process by providing an independent platform for interactive discussion about matters and decisions of importance to the community. In essence, the core of democratic process is the ability of people to hear and make themselves heard. Community radio provides the forum for that to happen. This is consonant with the decentralization process in many countries that aims to bring democratic decision-making closer to the people concerned. And what is happening at the grassroots level – as portrayed by the community radio programming – can be heard by local government and private institutions, as well as being relayed to policy makers, thus making it possible to design development initiatives that best meet the aspirations and needs of the people.
- To promote social change and development. In marginalized communities people all have their individual perceptions about their situation, but what is required for change and development is a collective perception of the local reality and of the options for improving it. This collective perception can only be achieved through internal discussions to analyze specific problems, identify possible solutions, and mobilize the appropriate people or groups for action. Community radio provides the perfect platform for this internal discussion.
- To promote good governance and civil society by playing a community watchdog role that makes local authorities and politicians more conscious of their public responsibilities. The marginalized and the oppressed normally have no way to complain when authorities take advantage of them, but community radio gives them a voice to air their grievances and obtain their due rights.

As such, a community radio is owned, and driven by the communities they serve. The communities they serve and the groups and individuals within those communities gain a voice with which to be heard. They gain diversity in the programming available, and they gain a forum for sharing experience, discovering fresh perspectives, and supporting community activity (Diana, 2014).

5. Statement of the Problems

Community radio plays a vital role in the communications of a country. It mainly serves a definite community and it is a form of public-service broadcasting. It reflects the culture, ideology and thoughts, norms and values of a particular community (Khan, Khan, Hassan Ahmed and Haque, 2017).

Spider FM (102.7) functioned as a media platform that informs and educates members of the school community i.e. Kaduna State Polytechnic, and its immediate environment. These stakeholders range from students and staff of the institution to the institution's immediate environment such as Tudun Wada, Panteka Market traders, Rigasa and Kurmin Mashi. Its programming and contents over the years has been designed to benefit these communities. These factors motivated the study, thus, the researcher intends to assess the impact of Spider FM (102.7) on the social and economic development of its listeners within and around the school's community.

As such, Fraser (2001) argued that community radio helps to avail utilities and amenities for various development aspects of our society like education, health, water and sanitation, protection from natural disasters, address social issues at the community level and connect rural population with the government.

6. Research Methodology

For the purpose of this study, the survey method will be adopted. Survey is a method used in the study of a segment or portion of a population for the purpose of making estimation, assertions about the nature of total population from which samples has been selected (Babbie, 2010). According to Ada et al (1994), the survey strategy provides an effective way of collecting information from a large number of sources; it studies large and small population. Supporting this view, Wimmer and Dominick (2011) maintains that the cost of survey is reasonable considering

the amount of information gathered. In addition, researchers can control expenses by selecting from four major types of surveys: Mail, Telephone interview, Questionnaire and Group administration. Therefore, for a systematic and adequate coverage for the purpose of valid information, questionnaires will be the main instrument used for the study.

7. Method and Procedure of Data Analyses

The gathered data is presented using simple statistical instrument of tables, numbers, percentages, interpretation and discussion in line with the research questions and objectives.

The mapping areas of this research are the communities of Kaduna state of Tudun Wada, Panteka, Rigasa, Kurmin Mashi and the four campuses of Kaduna Polytechnic to test the hypotheses.

The sampling of the areas are categorized into A, B, C, D, E, F, G, H and the Data collection is through questionnaire.

8. Data Analysis

2051 questionnaires were distributed but only 2000 questionnaires were retrieved. The responses of the questionnaire given to respondents were filled, analyzed and collected for formulation and the tables are arranged to show the responses of the respondents. The data do not require much explanation as the questions and the tabulation of responses are clearly stated with number and percentage.

Degree of Responses

Specification of Acronyms		Points
Strongly Agree	(SA)	4
Agree	(A)	3
Disagree	(D)	2
Undecided	(U)	1

Table 1

Result of Question 1:

1) What is the social relevance of Spider FM to its listeners?

SN	Responses	SA	A	D	UD
1	The Programmes are impacting	1400 (70%)	500 (25%)	5 (0.25%)	95 (4.75%)
2	The programmes are appealing to social senses	1351 (67.55%)	430 (21.5%)	8 (0.4%)	211 (10.55%)
3	Spider Radio is meant for students training and it offers only instructional programmes	910 (54.5%)	400 (20%)	500 (25%)	190 (9.5%)
4	I never heard the radio station on air	50 (2.5%)	46 (2.3%)	1200 (60%)	704 (35.2%)

Table 2

Result of Question 2: What is the economic relevance of Spider Radio FM to its listeners?

SN	Response	SA	A	D	UD
1	To educates and to informs	1487 (74.35%)	479 (25.95%)	21 (1.05%)	13 (0.65 %)
2	To pass messages to its listeners on its social and economic welfare	1501 (79.2%)	470 (24%)	16 (0.8%)	13 (0.65%)
3	To teach its listeners	1700 (85%)	250 (12.5%)	20 (1%)	30 (1.5%)

Table 3:

Result of Question 3: How can Spider FM improve its programmes to benefit its listeners?

SN	Response	SA	A	D	UD
1	To operate for longer time like the conventional stations	1421 (71.5%)	243 (12.15%)	321 (16.05%)	15 (7.5%)
2	Increase its coverage because they radio station operates on short medium band	1432 (71.6%)	380 (19%)	23 (1.15%)	156 (7.8%)
3	To make it open for all the students of Kaduna Polytechnic to partake in programmes presentation	1262 (63.1%)	464 (23.2%)	230 (11.5%)	44 (2.2%)

Table 4

Result of Question 4: How has Spider Radio FM contributed to the students' educational standard?

SN	Responses	SA	A	D	UD
1	It is an academic radio station that teaches	1450 (72.5%)	436 (21.8%)	2 (0.1%)	122 (6.1%)
2	The radio station promote peace and interculture	1452 (72.6%)	533 (27.15%)	13 (0.65%)	2 (0.1%)
3	Its core values are to train students and teach students its listeners	1503 (75.15%)	342 (17.1%)	14 (0.7%)	141 (7.05%)

Hypothesis Testing

1) Hypothesis 1: The research has shown that Spider Radio FM has impacting programmes that developed the social well being of its listeners. Table 1 has 1400 (70%) on the impact of Spider Radio FM to its listeners and Table 2 has 1584 (79.2%) in passing messages to its listeners on its social and economic welfare, meanwhile, Table 3 indicated responses of 1503 (75.15%) that Spider Radio's core values are to train students and teach students its listeners. Spider Radio has lots of programmes that appeal to the economic and social values of its listeners such as in entrepreneurship, How-to-do-it and current affairs programmes that inform the listeners the happening of events and issues in the school, state, Nigeria and outside the country.

Hypotheses 2:
Community radio stations promote the social and economic development of their listeners as the research proven and with the following reasons:
1) The initiative in linking need gratification to a specific medium choice rests with the audience member.

2) The media compete with other resources for need satisfaction
3) People have enough self-awareness of their media use, interests, and motives to be able to provide researchers with an accurate picture of that use.
4) Value judgments of media content can only be assessed by the audience.

9. Conclusion and Recommendation

The investigation has shown that Spider Radio of Kaduna Polytechnic develops the Social and Economic status of its listeners' base on the findings of this study and the following recommendations were made:

1) Spider Radio FM as a training ground that speaks to the community of Kaduna Polytechnic should carry all and sundry in its programmes.
2) The Radio station should be the mouth piece of the management of the institution where they can communicate with students and staff of the polytechnic.
3) Students and staff should be encouraged to listen to the Radio station for vital information meant for them.
4) Entrepreneur lecturers can have allotted space on the radio to teach students.
5) Business vendors on the campuses of the school can advertize their products for high patronage on the radio.
6) Students' unions should always use Spider Radio to announce their events, programmes and activities.
7) Community leaders, religious and traditional leaders around Kaduna Polytechnic should be giving opportunities in disseminating messages to their people as a Corporate Social Responsibility (CSR). This can be a helpful way to reduce social vices among people.

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