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## LISTENERS' PERCEPTION OF ENLIGHTENMENT PROGRAMMES OF UNIVERSITY COMMUNITY RADIO

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### **ABSTRACT**

*Community broadcasting is a means of information dissemination, and is of immense benefit to communal life. This benefit can only be derived through sustained listenership borne out of accepted programming. This study therefore examines listeners' perception of enlightenment programmes on University of Ibadan and Obafemi Awolowo campus radios. A total of 80 students, 60 staff and 60 catchment respondents (in all 200 respondents) were selected using a multistage sampling procedure while questionnaires were used to collect information on listenership status, listeners' preference for enlightenment programmes categories, formats, and perception. Data collected were analysed using descriptive (frequency and percentages) and inferential (Chi-square, PPMC and Student t-test) statistics. About half (50.7%) of the respondents listened to the programmes while non-listeners were restricted mainly by lack of signal. Children's programme (1.79) was the most preferred enlightenment programme category among the listeners while radio drama or play format (2.49) was ranked first among preferred programme formats and there was an unfavourable perception (59.2%) of the enlightenment programmes among the listeners. There was a significant difference in the listeners' perception of enlightenment programmes on University of Ibadan and Obafemi Awolowo University campus radios ( $t = 4.33, p < 0.05$ ). There was also a significant difference in the listeners' perception of enlightenment programmes in the primary and secondary communities of University of Ibadan. There is therefore, the need to increase the transmitting coverage of existing campus radios while radio drama programme format was advocated to enhance listenership among catchment respondents.*

**Keywords:** Perception, Programme formats, Enlightenment programmes Community radio and Listeners.

### **INTRODUCTION**

Sustainable broadcasting is the key to a successful attempt to developing agriculture, rural and urban areas because communication is a common phenomenon that cuts across the daily activities of human being. As food and water are very important to man's survival so is communication, according to Olorunnisola (2000). Development and enhancement of any group of people depend largely on the information flow which occurs and this helps them in shaping their views and perception about issues. Their perception affects their responses or reactions to event and on the long run, their general development. An important means of information flow in our society could be through various media such as radio,

television, and prints. However, the oldest and most effective among them is radio (Barr, 2005).

Meanwhile, among various existing genres of local community media, community radio has proven most effective as it can easily cover a wider range of area as well as diversified audience. According to Khan (2002), experiments with community radio in many parts of India have proved it to be the cheapest and the strongest medium for fulfilling communication gap between the community and the government. It has proved to be a vital tool in strengthening the 'Right to Freedom of Speech and Expression'

In 2002, the National Broadcasting Commission took steps to encourage community radio broadcasting in Nigeria by revising the

Nigeria Broadcasting Code and making provisions for community broadcasting in the code. In the revised code, the commission noted that “due to its immense benefits to communal life, community broadcasting is desirable.” In the definition of the Code, the Commission defined community broadcasting as a broadcast operation set up by the members of a community within their locality, area, district, neighbourhood, to serve their communal, developmental, social, economic and cultural objectives (Nigeria Broadcasting Code, 2006).

Looking at the establishment of university or campus based community radio stations, research showed that the idea first started in the U.S.A in the 1960s (College Radio Manual, 1999) and was soon spread to Canada, Europe and then to Africa. Campus based radio stations have since been established in several universities across Africa, Nigeria included.

Campus radios should be democratic by allowing everyone interested to participate in its running (Community Radio Manual, 1999). This means that members of the community or listeners take the development of their community into their hands when they involve themselves in the community radio (Steinberg, 1995). Likewise, Diamond and Great Fm are also community radio stations saddled with responsibilities of fulfilling the above roles within their catchments areas in Nigeria.

The Human Sciences Research Council (HSRC) (2004) stressed that community participation should not be an isolated meeting but a process where everybody gets together to hear and discuss an idea or proposal that will benefit the whole community and bring about development. It should be an on-going interaction between the radio station and the community. This ensures that the community radio station is really the voice of

that community, representing and clearly putting forward the needs, wants, concerns, feelings and prioritised issues of the people in the area.

Stations should however not assume that because they have strong support of their listeners, no further effort is needed to ensure participation. Listeners should be continuously involved in all aspects of the station (Community Radio Manual, 1999, Olorunnisola, 2000 and HSRC, 2004). This will give them the opportunity to suggest programmes and ways of addressing issues that affect them. It will also allow them to participate in developmental processes and nation building as fresh ideas that will be beneficial to all will be brought to light.

Diamond 101.1 FM of University of Ibadan is the third (3rd) of licensed campus broadcasting outfits after University of Lagos FM (Unilag FM) and Nnamdi Azikwe University (Unizik FM), ([Diamond Fm](#), 2010). The initiative of this station was pioneered by the Head of Department of Agricultural Extension and Rural Development, Prof. A. A. Ladele and Prof. M. K. Yahaya, in 2005, on the need to adopt the briefcase radio facility as a tool to disseminate improved farm technologies to farmers within the catchments of the University. To mark the 60th anniversary of the University, the station was named “*Diamond FM*” with the call phrase “*promoting values and excellence*” and was formally commissioned at a colourful ceremony on 30th of October, 2008 by the His Excellency and Executive Governor of Niger State, Alhaji Muazu Babangida Aliyu meanwhile, Obafemi Awolowo University campus radio, Great 94.5 FM. was commissioned on 20th December, 2008 by Alhaji Umar Musa Yar’adua, the then President and commander in-chief of the armed forces, Federal Republic of Nigeria. Prof. L. Adeyanju, the Head of Department of Educational

Technology between 2006 and 2011 was the pioneering coordinator of the radio station.

Some of the enlightenment programmes of Diamond 101.1 Fm radio according to its programme schedule of October to December, 2012 include: *farmers' forum, you and your environment, do it right, mind your language, our tradition, inaugural lecture, DLC lecture, our guest, children discussion, health talk from Jaja, thinking with you, legal half hour and youth assembly*, while that of Great 94.5 Fm radio based on its programme schedule of 2012, include; *health talk, agricultural lecture, family matters, HIV/AIDS, poems of the week, debate/ quiz, inaugural lecture, unhidden secret, prevention of fire out-break, DLC lecture, community in brief, and road safety hour*.

Enlightenment programmes are educational, health, agricultural, environmental, socio-political and children programmes broadcast on radios and they assist in giving insight to a particular topic on such programme and thereby helping listeners to increase in their knowledge, (Field survey, 2013). Hence, listeners' perception is very germane because perception according to Akinbile (1991) refers to the ways in which organisms respond to the stimuli picked by their sense organ. Considering these numerous benefits derived from enlightenment programmes on community radios, it is important to compare respondents' disposition about enlightenment programmes of their radio stations. This would enable us to determine where their perception falls on the continuum because it is a measure of their responses and possible reactions to the content of the media broadcasts. This study therefore investigated listeners' perception of enlightenment programmes on University of Ibadan and Obafemi Awolowo campus radios. The specific objectives were to:

- i. identify the respondents' personal characteristics;
- ii. determine listenership status of the respondents
- iii. ascertain listeners most preferred enlightenment programmes on campus radios;
- iv. assess listeners most preferred programme formats on campus radios;
- v. determine the listeners' perception of the enlightenment programmes.

The study hypothesised that there is no significant difference between the listeners' perception of enlightenment programmes on University of Ibadan and Obafemi Awolowo University campus radios.

## METHODOLOGY

The study was carried out in University of Ibadan and Obafemi Awolowo University, both universities comprised primary and secondary communities under the coverage of Diamond 101.1 Fm and Great 94.5 Fm. Primary communities are the immediate areas within the campus premises (halls of residence, staff quarters, administrative blocks, faculties and so on) while secondary communities are communities outside the campus but were also within the coverage areas of the two community radios.

A multistage sampling procedure was used to select three categories of respondents for this study (students and staff from primary community (campus premises) and catchments respondents from secondary community (neighbouring communities) of the study areas.

At first halls of residence were stratified into male and female halls, and fifty percent 50% each of the female and male halls were selected using simple random sampling. In the third stage, proportionate to size sampling procedure was used to select fifty (50) rooms per block in the halls of residence, then, simple random sampling procedure was used to select 20% and 10% of rooms in

female and male halls respectively. This gave a total of twenty (20) rooms (ten (10) each from male and female halls). Two students per room were interviewed given a total of forty (40) respondents. In selecting staff, simple sampling procedure was used to select three faculties from University of Ibadan, with the colleges of medicine purposively selected. Stratified sampling procedure was used to select ten respondents (five (5) each from academic and non-academic staff of the University). This gave a total of thirty (30) respondents from three faculties. Finally to select catchment respondents, simple sampling procedure was used to select two communities within the secondary communities of the two university. Simple random sampling procedure was used to select fifteen households each from within these communities. This gave a total of thirty (30) households. One respondent each from the households was interviewed which equalled to a total of thirty (30) respondents.

The same procedures were used in selecting respondents from both Universities and administered with questionnaires. In all, two hundred (200) respondents were interviewed for this study. However, one hundred and ninety-three (193) respondents returned administered questionnaires constituting 96.5% return rate. Collected data were analysed using frequency counts and student t- test.

Frequency of listenership of the respondents were measured by asking the respondents to indicate the frequency at which they listen to some of the enlightenment programmes (from Diamond 101.1 Fm such as Farmers' forum, You and your environment, Legal half hour and Youth assembly while that of Great 94.5 Fm are Health talk, Agricultural lecture and Road safety hour) of either Diamond 101.1 Fm or Great 94.5 Fm campus radio respectively by indicating always, occasionally or never. Always response option was scored 1,

occasional 2 and never 0. The minimum scores were 24 and 14 while the maximum scores were 48 and 28 for both Diamond 101.1 Fm and Great 94.5 Fm enlightenment programmes respectively. Listenership index was calculated to determine listenership status or level using scores below and above mean.

Most preferred enlightenment programmes was measured by re-grouping all the enlightenment programmes of the two radio stations into six main categories (Agricultural, Educational, Socio-political, Health, Environmental and children programmes). Then listeners were asked to indicate their most preferred enlightenment programmes categories by ranking them from 1, 2, 3, 4, or 5 with 1 indicating the highest or the most preferred categories. The mean was then computed for each and the least mean was ranked most preferred most preferred enlightenment programmes categories.

Most preferred programme formats of listeners, listeners were asked to rank the provided programme formats, indicating 1, 2, 3, 4 or 5 with 1 being the most preferred enlightenment programmes formats (such as lecture, interview, news, radio drama, poetry, group discussion or combination of any of these formats). The mean of each were calculated and the least mean was ranked most preferred programme format.

Listeners' perception was measured by asking respondents to react to 20 set of attitudinal statements on a 5- point scale of Strongly Agree, Agree, Undecided, Disagree and Strongly Disagree. Strongly Agree was scored 5, Agree scored 4, Undecided scored 3, Disagree scored 2 and Strongly Disagree scored 1 for positively worded questions while the negatively worded questions were scored in reverse. The minimum score was 20 while the maximum was 100. Perception index was calculated to determine level of perception, a score below mean was assigned unfavourable perception

while mean and above was assigned favourable perception.

## RESULTS AND DISCUSSION

### Characteristics of respondents

Distribution of respondents' characteristics on Table 1 revealed that over half of the respondents (50.3%) were from Obafemi Awolowo University while the remaining (49.7%) were from University of Ibadan. Meanwhile, 41.5% of the respondents were students, 27.5% were staff of the primary communities and 31.5% of them were catchments respondents or outsiders from secondary communities in the study areas. The high proportion (69.0%) of respondents in the primary community is because they are the main target of the two radio stations. The mean age of the respondents was = 31.37 years while majority (46.1%) fell between the ages of 17 and 37 years.

This is because the study targeted mixed population

of students, staff and catchments respondents. Meanwhile, the mean year of schooling was 16.88 and most respondents (92.7%) had tertiary education. Higher proportion of respondents with tertiary education is expected because the research was carried out in tertiary institution communities. About half of the respondents were male (52.8%) while, many of the respondents (58.0%) were single. More than half of the respondents (54.4%) were students while, 29.0% were civil servants and 1.0% were farmers. High proportion of students is not surprising because students are the dominant population in the study areas. The student population, if exposed to well-packaged agricultural oriented enlightenment programmes, are potential farmers who along with the current farming population, can contribute to the success of the ATA.

**Table 1: Personal characteristics of respondents**

Characteristics	Category	Frequency	Percentage	Mean
<b>Institution of respondents</b>	University of Ibadan	96	49.7	31.37
	Obafemi Awolowo University	97	50.3	
<b>Location</b>	Inside students	80	41.5	16.88
	Inside staff	53	27.5	
	Outside	60	31.0	
<b>Age of respondents</b>	17-27	89	46.1	31.37
	28-37	57	29.5	
	38-47	32	16.6	
	48-57	12	6.2	
	58-67	3	1.6	
	Primary education	5	2.6	
<b>Years of schooling</b>	Secondary education	9	4.7	16.88
	Tertiary education	179	92.7	
	Total	193	100.0	
<b>Sex</b>	Male	102	52.8	16.88
	Female	91	47.2	
<b>Marital status</b>	Single	112	58.0	16.88
	Married	78	40.4	
	Divorced	2	1.0	
	Widowed	1	0.5	
<b>Main occupation</b>	Student	105	54.4	16.88
	Farming	2	1.0	
	Trading	21	10.9	
	Clerk typist	1	0.5	
	Civil servant	56	29.0	
	Lecturing	1	0.5	
	Security	4	2.1	
	Driver	1	0.5	
	Total	193	100.0	

<b>Characteristics</b>	<b>Category</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Mean</b>
	Porter	1	0.5	
	No Job	1	0.5	
	<b>Total</b>	<b>193</b>	<b>100</b>	

#### **Frequency of listenership of enlightenment programmes on campus radios**

Table 2 shows that there was a high listenership of enlightenment programmes (61.5%) of Diamond FM listeners. However generally, there was low listenership of enlightenment programmes among 57.1% of both listeners of campus radios. This may be as a result of several factors limiting their listenership. Some of the factors that can be implicated include poor or no signal coupled with

irregular power supply, unfriendly voice of the presenter, sex of broadcaster and interruption during broadcast as mentioned by the respondents.

This is not in tandem with the finding of Fadairo, Olajide and Yahya (2011) who observed a high listenership of radio programme among pastoralists and migrants' fisher folks in Nigeria but corroborates Matanmi (2011) who found a low listenership of Latoju oja radio programme.

**Table 2: Listeners' listenership index and level, n= 98**

<b>Listenership level</b>	<b>Listenership index</b>	<b>Diamond Fm</b>		<b>Great Fm</b>		<b>Total</b>	
		<b>F</b>	<b>%</b>	<b>F</b>	<b>%</b>	<b>F</b>	<b>%</b>
Low	1- 17.33	25	38.5	31	93.9	56	57.1
High	17.34- 66.00	40	61.5	2	6.1	42	42.9
<b>Total</b>		<b>65</b>	<b>100</b>	<b>33</b>	<b>100</b>	<b>98</b>	<b>100</b>

**Source: Field survey, 2013**

#### **Preference of enlightenment programme categories of the listeners**

Table 3 reveals that children programme was the most preferred programme with mean value = 1.79 and ranked first. Educational programmes (= 2.36) ranked second and socio-political programme (= 2.89) ranked third. Interestingly, agricultural programmes (= 3.10) ranked fourth, health programme (= 3.13) ranked fifth and environmental programme (= 3.50) ranked sixth.

The fact that children and educational programmes were the most preferred is not surprising because the radios are campus radios whose primary audiences are students and university staff, hence, their preferences for programmes impacting on their academic needs and parental duties. The interest in agricultural programmes is encouraging considering the small number (1.0%) of the respondents who are

primarily farmers. There is however, a need for the campus radios to improve on their agricultural programming to enhance its preference status among the listening audiences to stimulate more potential participants for ATA.

**Table 3: Most preferred enlightenment programme categories of the listeners**

<b>Enlightenment programme categories</b>	<b>Mean</b>	<b>Rank</b>
Children programmes	1.79	1 <sup>st</sup>
Educational programmes	2.36	2 <sup>nd</sup>
Socio-political programmes	2.89	3 <sup>rd</sup>
Agricultural programmes	3.10	4 <sup>th</sup>
Health programmes	3.13	5 <sup>th</sup>
Environmental programmes	3.50	6 <sup>th</sup>

### Distribution of respondents based on programme formats preference

Table 4 indicates that drama or play format (= 2.49) was ranked first, interview format (= 2.56) ranked second, lecture format (= 2.64) ranked third, a combination of interview and lecture (= 2.84) ranked fourth while a combination of poetry and interview format (= 3.10) ranked fifth.

The implication of this is that, drama or play format holds great promise for information uptake among listeners. This could even be more potent when combined with other formats like interview and lecture formats in broadcasting, to arouse and widen respondents' interest and listenership of enlightenment programmes in the study areas. This corroborates the findings of Badiru (2013) and Valbuena (1993) that in order to arouse the interest and create awareness among the listeners, radio stations should present their programmes using different formats.

**Table 4: Distribution of respondents based on programme formats preference**

Programme formats	Mean	Rank
Radio drama or play	2.49	1 <sup>st</sup>
Interview	2.56	2 <sup>nd</sup>
Lecture	2.64	3 <sup>rd</sup>
Interview and lecture	2.84	4 <sup>th</sup>

Poetry and interview	3.10	5 <sup>th</sup>
Group discussion	3.16	6 <sup>th</sup>
Poetry	3.18	7 <sup>th</sup>

### Distribution of listeners based on perception

Table 6 shows that more of the respondents (59.2%) had unfavourable perception of the enlightenment programmes on radio. This may be as a result of the low listenership status of the respondents due to the factors limiting their listenership. Table 5 furthermore, shows that 33.7% of the listeners agreed that time allotted to the enlightenment programmes is relatively small compare to the benefits derived from such programmes, 52.0% established that broadcasters do carry the listeners along when presenting on air, 44.9% confirmed that there is always a feedback problem because listeners cannot easily contribute to the enlightenment programmes while 48.0% comes to an agreement that interludes keep them in suspense when listening to these enlightenment programmes. All these and many others could be factors that contributed to the unfavourable perception of listeners in the study areas.

**Table 5: Distribution of listeners based on their perception about enlightenment programmes (n= 98)**

Perception statements	SD	D	UD	A	SA
Time allotted to the enlightenment programmes is relatively small compare to the benefits derived from such programmes.	5.1	12.3	17.4	33.7	31.6
Broadcasters do carry the listeners along presenting on air.	3.1	7.1	16.3	52.0	31.6
Enlightenment programmes should be broadcast in my local language.	6.1	23.5	27.6	24.5	18.4
Broadcasters are inexperienced for the programmes been presented.	13.3	31.6	20.4	20.4	14.3
There is always a feedback problem because listeners cannot easily contribute to the enlightenment programmes.	6.1	13.3	25.5	44.9	10.2
Information obtained from the enlightenment programmes of campus radio are of immense use or benefit to me.	2.1	4.1	23.5	43.9	26.5
Enlightenment programmes are well packaged in such a way that attends to my needs and interest.	4.1	8.2	22.5	40.8	24.5
Interludes keep me in suspense when listening to these enlightenment programmes.	4.1	13.3	15.3	48.0	19.4
There are good feedback opportunities during the broadcast so I do to contribute my quota.	2.1	22.5	32.7	28.6	14.3

<b>Perception statements</b>		<b>SD</b>	<b>D</b>	<b>UD</b>	<b>A</b>	<b>SA</b>
Time allotted to the enlightenment programmes is relatively more compare to the benefit derived from such programmes.		8.2	20.4	25.5	36.7	9.2
I do enjoy the enlightenment programmes of the campus radio because they are presented at convenient times.		8.2	17.4	30.6	32.7	10.2
The enlightenment programmes formats are important because they enhance listenership.		2.1	9.2	23.5	37.8	27.6
Information obtained from the enlightenment programmes of campus radio are of no use or benefit to me.		27.6	30.6	17.4	20.4	4.1
Interlude is important during broadcasting because it enhances my assimilation.		3.1	13.3	26.5	40.8	16.3
The enlightenment programmes are not packaged in such a way that attends to my needs and arouse my interest.		13.3	13.3	26.5	16.3	8.2
The enlightenment programmes' formats do not enhance my listenership and hence not important.		17.4	37.8	24.5	9.2	11.2
All broadcasts should be in the official language (English language) for better understanding.		9.2	28.6	22.5	20.4	19.4
I do not enjoy the enlightenment programmes because they are presented at an inconvenient time.		13.3	32.7	23.5	22.5	8.2
The presenters do not always carry the listeners along.		19.4	31.6	23.5	20.4	5.1
Age is not a problem when it comes to broadcasting.		6.1	11.2	9.2	33.7	39.8

**Table 6: Listeners' level of perception**

<b>Perception</b>	<b>Frequency</b>	<b>Percentage</b>
Unfavourable	58	59.2
Favourable	40	40.8
Total	98	100

#### **Test of difference between perceptions of enlightenment programmes of campus radios**

Table 7 shows that there was a significant difference in the perception of enlightenment programmes among University of Ibadan and Obafemi Awolowo University respondents ( $t = 4.33$ ,  $p = 0.00$ ). This implies that Diamond 101.1

Fm listeners might be more favourably disposed to enlightenment programmes compared to Great 94.5 Fm respondents. This can be seen in Table 2 where there was a high listenership of enlightenment programmes among Diamond FM listeners. Although, this could be attributed to several factors (poor or no signal coupled with irregular power supply etc) that limited their listenership.

**Table 7: T-test analysis of difference between perception of enlightenment programmes of campus radios**

<b>Variables</b>	<b>Number</b>	<b>Mean</b>	<b>t-</b>	<b>Mean</b>	<b>df</b>	<b>p-</b>	<b>Decision</b>
			<b>value</b>	<b>difference</b>			
Index of perception of UI *	96	43.63	4.33	20.14	191.00	0.00	Significant
Index of perception of OAU	97	23.49					

\*Significant  $p \leq 0.05$

#### **CONCLUSION AND RECOMMENDATIONS**

A low listenership existed among respondents. Listeners ranked agricultural programmes fourth among enlightenment programme categories, meanwhile radio drama or play format was ranked first among other programme formats. Listeners

were unfavourably disposed towards enlightenment programmes and there was a significant difference between listeners' perception of both campus radios' enlightenment programmes. This implies that the unfavourable perception was as a result of low listenership coupled with a host of other factors



such as uninteresting programme formats. Therefore, the use of radio drama or play format to compliment other programme formats is highly recommended, increase in the number of agricultural programmes is highly desirable as agriculture is a major industry of our economy and policy favouring wider coverage. This is imperative as full-pledge community radio is yet to be operative in Nigeria.

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