Educational Broadcast Programs Tuned In: Tool for Enhancing Learning in Educational Broadcasting to Residents of Canipaan, Leyte, Philippines

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ABSTRACT

Educational broadcasting serves as a way to enrich learning. It features programs which aim to reinforce learning and are usually entertaining as well as educational. The study aimed to investigate the needs of the Institute's adopted local community— Canipaan residents in enhancing learning particularly on livelihood projects through educational broadcast programs. Supported by

an interview, this descriptive study was conducted to the residents from the aforementioned institute's adopted community using percentage equivalent and Pearson r as statistical tools. On relationship between profiles and media resources and its program stations, most of the residents' profiles such as age, sex, educational attainment, family income and membership in organizations were significantly associated with broadcast resources at 0.01 levels. They were as well associated strongly with TV stations. Meanwhile, regarding the media programs tuned in by these residents through radio and television broadcast firms, majority of them had nothing to tune in as they had no media resources. However, if they would be informed how it would be necessary to be updated especially on current news, health tips and livelihood programs, they would probably switch their interest in listening to educational programs to help improve their lifestyles. Respondents, in general, indicated that they looked forward to an establishment of a community radio station to be able to reach out to their needs.

INTRODUCTION

As indicated by McNulty (2012), educational broadcasting alludes to TV programming and radio programming giving or identified with courses of study. The expression "educational" is additionally connected on occasion to different programs that are especially illuminating, educational or mentally fortifying. Educational broadcasting can be gotten in the home or in an instructive institution. Learning without anyone else's input in the home is frequently called "distance education."

However, SAIDE (1999) explained that educational broadcasting follows a holistic approach, supporting integrated approaches to education and training, and life-long learning. It can be defined to include programs, activities and events which support structured educational processes, whether they be of a formal of non-formal kind.

Moreover, "educational programming on radio" has had a long, fascinating history in Canada backpedaling to the late 1920s. The University of Alberta was most likely the primary educational institution to get a radio broadcasting permit in Canada (CKUA in 1927). Every single educational broadcaster utilizes different correspondences advances to disperse their programs; the commonest

advances are over-the-air transmitters, digital TV, and satellite dissemination (McNulty, 2012).

Around the globe, educational broadcasting has experienced critical changes over the most recent couple of decades. Three phases in the recorded improvement of educational broadcasting are evident: "early optimism; disillusionment; and renewed optimism." The principal stage was a time of deliberate instruction, described by the producer's goal to educate and the watchers' expectation to learn. Early "educational broadcasts" were hypothesized by educational, and not broadcasting, criteria. Amid this time, the "new technology" of TV was viewed as flawlessly suited to "mass education." It was felt that "broadcasting" was a method for keeping pace with fast changes in learning and data prerequisites. The "early optimism" of this first stage was supplanted by a time of "disillusionment" and suspicion, as educational broadcasting neglected to have the effect at first anticipated. Broadcasting was perceived as being educationally prohibitive, and was condemned for being wrong for education. The inconvenience of utilizing a unidirectional innovation that takes into account collaboration in an extremely constrained sense was perceived and accentuated, while more up to date technologies like videocassette recorders and computers were thought to have more noteworthy educational convenience. The third period of "new optimism" sees educational broadcasters, in technology rich nations, going about as makers of educational assets and misusing new technology alternatives (SAIDE, 1999).

Historically, Lukács (2006) brought up that as early as the 1920s and 1930s, national open radio associations across Europe began broadcasting, for instance, language courses by radio and addresses, broadcast straightforwardly from universities. After the World War II, the desire for social and labor participation for all gatherings in the society became stronger. Democratic and "Bildung" values were significantly more accentuated, likewise by so-called public broadcasters. The advent of TV in the 1950s implied the leap forward of another mass medium with a solid societal effect that helped an ever increasing number of individuals share encounters. The utilization of broadcasting in education invigorated dreams of more noteworthy balance and expanded cooperation in the public arena. Most so-called Western Europe public service broadcasters now commonly began to concentrate on giving a blend of "entertainment, information and education" to expansive audiences. Moreover, school TV was propelled in different nations including The Netherlands, particularly focusing on teachers and pupils in the primary and secondary schools.

Lukács (2006) emphasized that since the 1950s, "specialized educational broadcasting organizations" have been built up in different nations keeping in

mind the end goal to meet the one of a kind quality and pedantic requirements for public service educational broadcasting, for example, Telekolleg in Germany (Bavaria), Utbildungsradion (UR) in Sweden and Teleac and NOT in The Netherlands. In more nations though educational programs are given by specialized departments or units inside the more extensive public broadcast organization, for example, BBC Learning (BBC Training before) in the UK. In different cases, one can discover devoted national educational channels, for example, La Cinqième in France, which is endowed by law with particular objectives concerning education and learning.

Educational broadcasting had turned into a much lower need in a few nations in the late 1980's and the 1990's because of serious business rivalry, redesigns and cost cutting measures. Take for instance Denmark, where the Danish Broadcasting Corporation (DR) shut down its educational department in 1989 due to a shift of license fee financing. In Belgium, the re-organization of the Flemish public broadcaster BRTN into the private company under public law VRT has brought about far less educational programming compared before. Neglecting the present state of affairs in Western Europe today, the educational transmit of national "public service broadcasters" has been under assault as commercial rivalry in dual systems asked "public broadcasters" to wind up plainly more critical about their program ratings. By today, the UK, Sweden and The Netherlands are among the nations that are most expressly putting education forward as a noteworthy function of "public service broadcasting" in media law and policy (Lukács, 2006).

Different educational broadcasters focus on different areas for their adult education and youth development programs. To illustrate, we consider the categorization of adult education programs used by several broadcasters around the world. In Japan, NHK programs for adults are referred to as programs for lifelong education, and include: general culture courses which feature lectures from well-known authorities; courses on hobbies; welfare-oriented programs for the elderly, which for example teach sign language for the hearing impaired in addition to basic knowledge about social welfare and nursing care techniques. Other programs show senior citizens enjoying life by keeping busy in various activities; and language courses-- 'Learning foreign languages is viewed by numerous Japanese as a beyond any doubt approach to enhance worldwide comprehension. Accordingly, NHK broadcasts ten courses in language, with the principle emphasis on English. There are additionally Japanese language courses for Japanese foreign residents. In addition, "programs for young mothers and

children at home, including cartoons and children's cooking lessons, are broadcast every evening" (Fukishuma, 1993).

The Netherlands has a comparable classification for its broadcasting for this intended interest group. Teleac-NOT partitions the subjects of its education courses for adults into five areas: "Business or Business-situated Courses; Languages; Hobbies and Leisure; Culture and Science; and Man and Society" (Meyer, 1997).

Similarly, Utbildningsradio (UR) the Swedish educational broadcaster produces programs about numerous subject areas as follows: 'Languages; Nature and the Environment; Culture and Society; Economics; Technology; and telecommunications "(Horneij, 1993).

While, for these three nations, interventions in broadcasting for adult education and youth development are by and large reasonably firmly characterized, or if nothing else ordered, by subject area, in Britain, an alternate approach has been embraced. The British Broadcasting Corporation (BBC) embraces a more adaptable definition for its so-called "Adult and Continuing Education" programs. No recommended arrangement is utilized. The broadcast's role as opposed to its content focus, is the departure point. BBC broadcasting for this segment varies, including programs that: "Form part of a course intended to help people acquire a knowledge or skill, for example learning a foreign language; Encourage social action or change by helping people improve the quality of their lives or their environment through health education, child accident prevention or being more environmentally aware; Simply provide vocational education and on-the-job training; Simply help people acquire or deepen an interest in, for example, gardening, cooking, literature or whatever"(Wright, 1993).

Meanwhile, Philippine "educational broadcasting" began when the Japanese utilized radio to show Filipinos the Japanese language amid Second World War. The first programs made by Filipinos, in any case, started with so-called university experiments in the utilization of radio in "distance learning" ventures. These programs were intended to reach farmers in the province who couldn't bear the cost of normal school participation because of absence of funds or the remoteness of their homes from schools (Enriquez, 2008).

According to Enriquez (2008), "educational broadcasting" in the Philippines encompasses two categories of learning enhancement broadcasting: "instructional" and "educational broadcasting" that efficiently utilize broadcast technology to upgrade learning. They expect to enhance the skills and knowledge of a recognized target audience utilizing sequential programs and supported

over some undefined time frame. Shows can either be a piece of a curriculum ("direct-teaching or enrichment programs") or broadcast as a feature of regular programming. They have diverse target audiences. "Instructional broadcasting" more often than not targets grown-ups who wish to take in more about a specific art or trade and furthermore means to offer information to rural families which would help enhance their lives. Some programs provide information to people who cannot afford to go to a professional for help, such as legal aid. It serves as a substitute for formal classroom learning. Then again, "educational broadcasting" targets kids and fills in as an approach to improve classroom learning. It highlights programs which mean to strengthen lessons learned in school and are generally engaging and in addition educational.

In any case, regarding radio, Berman (2008) brought up that there are two forms that are very particular in nature and serve needs, "educational radio" giving fundamental or advanced education and "community radio" empowering informal learning and social change. "Community radio" commonly draws on neighborhood societies and is of a participatory sort, while "educational radio" by and large has a national/institutional character. Eventually, both plan to enhance the quality of life. This might be found in an examination of" educational and community radio" activities in Asia.

Kumar (2003) recognized radio as a road for participatory communication and as a device important in both financial and social advancement. It has been included in the course major requirement of AB Communication that students of the subject Com. 17 (Survey of Educational Broadcast) should conduct an actual survey of educational broadcast to rural-situated families knowing their needs with an end to tie up with the available dominant broadcast firm for some possible helpful programs that will help improve their lives particularly on livelihood projects. With the collaborative efforts of the faculty researchers and the aforesaid students, this study was conceived.

This study was conducted at one of the rural communities of Palompon (the Institute's adopted community in Canipaan, Palompon, Leyte) located twenty (20) kilometers away from the town of Palompon with a hilly and agricultural community. The study provided some valuable information regarding their socio-economic profile, involvement in organizations, needs and problems of the barangay, livelihood projects needed by the residents, broadcast programs and resources, other questions and suggestions relative to broadcasting programs.

FRAMEWORK

The study draws from theories of Community Development and Mass Communication, namely, Development Theory and Participant Media Theory. An understanding of these approaches in mass communication is fundamental with regard to exploring community radio's developmental and reconstruction functions.

Instead of using media and communications as a one-way means of persuasion and of disseminating information from the developed to the undeveloped community, media should be seen as tools or facilitators of development, and as vehicles for community self-expression and empowerment (Roelofse, 1997). Mtimde (2000) also added that educational broadcast programs should act both as a catalyst for and a facilitator of change for communities to participate in development.

Moreover, Fourie (2001) also emphasized that community participation is an inherent feature in a democracy, but the over-emphases and over-centralization of the mass society tend to inhibit individuals and minorities from realistic opportunities for participation in the area of mass communication. This theory was developed in reaction to existing theories such as the normative theories which rarely took into account the development of new media and the rise of large media organizations. It is primarily a reaction to the trends towards commercialization and monopoly formulation in privately owned mass media and towards centralization and bureaucratization in public broadcasting (Roelofse, 1997). The theory advocates for the promotion of media development towards the direct and active participation of communities in publications and narrow casting as opposed to broadcasting. The participant media theory is characterized by the establishment of more local and community radio stations with more talk radio programs, phone-in programs, interactive television systems and digital villages (Fourie, 2001 & McQuail, 1987).

In this study, two philosophically distinct approaches to community radios are identified; one focusing on what the station can do for the community, and the other stressing the involvement and participation of the listener (Sharma, 2012). In the same vein, Milan (2009), Nirmala (2015) and Mhagama (2016) observed that community radios are meant to provide two concurrent functions. The first function is to serve as an information diffusion strategy where non-governmental organizations, women's organizations, civic groups and governments use the radio station to communicate developmental information in areas such as health,

education and agriculture, among others, to the community. The other function is that community radios are part of communication for development where the voices of the voiceless are heard. Residents are expected to be active participants in the development process through program production, financing, and management and the daily operations of the station. It stands to reason, therefore, that a noteworthy distinction between the "community radio" sector and private or "public radio" is the component of participation by audience members at all levels of the station. This includes the incorporation of community members in the board, administration and programming structures of the station (Muswede, 2015).

The concept of "participation" is not new; it has as long a history as that of humankind. However, the discourse of participation gained momentum in the 1970s with the criticism of the top-down, unidirectional or "modernistic" approaches of the 1950s and 1960s. The mode of communication in the modernization theory or in the dominant paradigm was top-down and linear, aimed to achieve Western-style material development rather than participatory aims to empower the community members. The role of communication in developing countries was considered as a tool to achieve a society like those in the West with democracy, freedom of speech and fair and legitimate participation (Huesca, 2002; McQuail, 2000: 84).

OBJECTIVES OF THE STUDY

The study attempted to analyze the needs of the three Sitios of Canipaan residents in enhancing learning particularly on livelihood projects through educational broadcast programs.

Specifically, it sought to answer: (1) the socio-economic profile of the respondents in terms of age, sex, occupation, religion, educational attainment, family income, and membership in organizations, (2) the respondents' available dominant broadcast firms or media resources, (3) the media programs the families prefer to hear through the available broadcast firms, and (4) the relationship between the profiles of the respondents and the media resources they possess and its program stations. The findings would serve as inputs to recommendations to enhance learning through educational broadcast programs.

METHODOLOGY

To attain the objectives of the study, the descriptive survey supported by interviews were utilized as research designs in obtaining necessary data.

Ethics Protocol

Permission to conduct the study was first sought from the Palompon Institute of Technology (PIT) Extension Services Office and from the Village Canipaan Captain. The two-part self-structured survey questionnaire was formulated to solicit information on the socio-economic profile, the availability of broadcast resources and broadcasting programs. This was refined and validated thoroughly with the help of experts from the field/area. A pilot test was conducted using the test-retest method with an interval of three days from the first administration with prior approval from the Vice President for PIT Research and Extension Affairs. A Spearman rank correlation coefficient of 0.87 and 0.89 for the two tests were obtained after which the validated survey questionnaire was personally administered by the researchers assisted by the volunteer Bachelor of Arts in Communication students at the said village.

Research Instruments

Aside from the two-part, self-structured survey questionnaires, an interview schedule was formulated with three items on it. Out of 68, 12 respondents were asked on their available broadcast resources and broadcast programs tuned in, and the benefits they got from the broadcasting programs. They were also asked how it was necessary to have radio programs managed by the locality of Palompon, whether private or government. The responses were recorded in note taking and voice recording. The descriptive statistics such as frequencies and percentage equivalent were used to describe the rate of the profile, media/broadcast resources, and broadcasting programs available. While Pearson product moment correlation (Pearson r) was used to determine the association employed between the profiles of the respondents and the media resources they possessed and their program stations. The answers were tallied, analyzed and interpreted.

Research Site

The local community of Canipaan in the municipality of Palompon, Leyte is 20 kilometers from the town, with a population of 789 (as of 2012). It is subdivided into three (3) hamlets, to wit; Hamlet Poblacion, Hamlet Mahayahay

and Hamlet Crossing, where 232 households resided. It is a hilly and agricultural community that evidently gives proof of its basic source of income such as farming, livestock and noticeably on fishing. The extension council of the institute came up with an agreement to adopt the said community based on the data gathered from the DSWD, considering that, out of the 50 communities of Palompon, Leyte, Canipaan is the eighth local community having the households with an income below poverty threshold, 69.83 in proportion (Palompon municipal record, 2012).

Canipaan is chosen as an adopted village for the institute extension programs and, as such, it is a beneficiary of various services, trainings, programs and projects that seek to effect improvement in the socio-economic and health condition of the residents.

Participants

There were sixty-eight (68) respondents chosen randomly with only one member in each household considered as a respondent of the study from the three hamlets of Canipaan. Out of these 68 respondents, only 12 were available for the interview considering the very busy schedule on their livelihood activities.

RESULTS AND DISCUSSION

On Socio-Economic Profile of the Respondents. It can be gleaned in Table 1 with notable results. Out of sixty-eight (68) respondents, majority of them had age brackets between 40 to 59 years old (38.2%), female (79.4%), and were jobless (69.2%). They were mostly affiliated with the Catholic religion (91.2%) and were in high school level (41.2%) only on their educational attainment. Their family income was between P1, 000 and P5, 000 (20-50 USD) (35.3%) per month. In addition, most of the respondents were village council club members (36.8%) in a certain organization who used to disseminate societal and livelihood updates to the residents. This result implies that most of the respondents needed help from the private and government entities to look into and assess for their education, and livelihood activities as they had low monthly family income. Likewise, most of them were adults and females who used to stay at home doing daily chores only. Moreover, their highest educational attainment was non-competitive and less attractive in our present industries and institutions that needed highly qualified and competitive citizens. This result is supported by the geographical location of these three hamlets living in hilly areas with residents

whose activities were mostly agricultural and their probable harvest was sufficient for their basic consumption only.

Table 1. Frequency Distribution of the Socio-Economic Profile of the Residents of the Three Hamlets of Canipaan

PROFILE	Hamlet Poblacion		Hamlet Mahayahay		Hamlet Crossing		TOTAL	%
	N	%	N	%	N	%		
Age (Years)								
40 – 59	8	34.8	7	41.2	11	39.3	26	38.2
15 – 29	6	26.1	2	11.8	5	17.8	13	19.2
Sex								
Male	3	13.0	3	17.6	8	28.6	14	20.6
Female	20	87.0	14	82.4	20	71.4	54	79.4
Occupation								
Farming	3	13.0	1	5.9	5	17.8	9	13.2
Teacher	-	-	-	-	1	3.6	1	1.5
None	14	60.9	15	88.2	18	64.3	47	69.2
Religion								
Catholic	22	95.7	15	88.2	25	89.3	62	91.2
Protestant	1	4.3	2	11.8	3	10.7	6	8.8
Educational Attainment								
College Graduate	1	4.3	-	0	1	3.6	2	2.9
High School Level	12	52.2	6	35.3	10	35.7	28	41.2
Family Income								
15,001 – 20,000 pesos	1	4.3	-	0	1	3.6	2	2.9
1,001 - 5,000 pesos	11	43.5	7	41.2	6	35.7	24	35.3
Membership In Organization								
Farmer's Club	1	4.3	1	5.9	1	3.6	3	4.4
Bgy. Council Club	8	34.8	9	52.9	8	28.6	25	36.8
TOTAL	**23**		**17**		**28**		**68**	

On Media Resources, Radio Station, and TV Station. Table 2 indicated noteworthy results. Out of the two available dominant media resources of the residents of Hamlet Poblacion, Hamlet Mahayahay, and Hamlet Crossing, the radio broadcast resource (45.59%) has a large quantity, followed by nothing

(29.41%). This implies that most of the respondents had radio as an available media source for it was affordable to buy compared to a television set while some of them had no media resources. The result on profile as to their family income strongly supports this outcome. However, residents of these three hamlets can probably be reached by the different broadcasting firms as they had media resources to be tuned in or used, yet limited. Similarly, television in Nepal is not accessible to most people because only 15% of the population has access to electricity (CBS, 2004), and most people cannot afford television sets. Besides, television in Nepal, accessible and affordable to about 10 percent of the population, was until very recently a total state monopoly. According to the Centre for International Media Assistance (CIMA) (2007), radio is a convenient tool for information access, is affordable, reaches rural areas and does not require special skills for operation. Therefore, community radio generally becomes a tool for disseminating information to poor, illiterate people who live deep in rural areas. It can reach out to many diverse communities with minimal requirements in terms of money, infrastructure and skills.

On Media Programs tuned in by the residents of the three hamlets through radio and television broadcast firms, majority of them were made available on radio media stations indicated by the frequency result on their dominant radio media resources while television media programs tuned in were likewise occurring in these three hamlets, yet minimal. Those residents that had radio and television media resources had these results: Radio Station (RS) 1 (22.1%) and RS3 (16.2%) are the first two radio stations tuned in by the respondents, while the TV Station (TVS) 1 (11.8%), TVS2 (10.3%), and TVS4 (4.41%) were the first three dominant television channels. This implies that most of the residents in the three hamlets preferred drama and entertainment media presentations as these channels focused on these kinds of presentations. Furthermore, this probably was done considering the nature of work they had and their educational attainment. However, if they would be informed how it was necessary to be updated especially on current news, nutrition, health tips, and livelihood programs, they probably would switch their interest and want in order to become productive and improve lifestyles.

This finding supports with the assertion of Sterling et al (2007) that community radio can provide listeners with the voice with which to respond to programming and to create programming content. Sharma (2012) also asserted that community radio stations can support community endeavors to inform, guide, and entertain the people and provide a medium through which the most

relevant educational local and developmental information is disseminated and aired.

Table 2. Frequency Distribution of Media Resources, Radio Station, TV Station Tuned In at Home

	N Hamlet Pobla-cion	%	N Hamlet Ma-hayahay	%	N Hamlet Cross-ing	%	Total	%
Broadcast Resources								
TV	*8*	52.2	*2*	5.9	*9*	57.1	19	27.94
Radio	*12*	43.5	*5*	11.8	*14*	42.9	31	45.59
None	3	4.34	10	41.2	5		18	26.47
RADIO STATION								
RS1	7	21.7	3	5.9	5	10.7	15	22.06
RS3	3	13.0	2	5.9	6	21.4	11	16.18
None	11	56.5	12	88.2	15	57.1	38	55.88
TV STATION								
TVS1	3	21.7	1	5.9	4	21.4	8	11.76
TVS2	3	17.4	1	5.9	3	25.0	7	10.29
TVS4	1	8.7		-	2	3.6	3	4.41
None	15	47.8	15	88.2	12	42.9	42	61.76
TOTAL	**23**		**17**		**28**		**68**	

On Relationship between Profiles and Media Resources and its Program Stations. Most of the residents' profiles such as age (r = -0.632), sex (r = -0.355), educational attainment (r = 0.717), family income (r = 0.773) and membership in organization (r = 0.428) are significantly associated with broadcast resources at 0.01 levels. All are interpreted as *strongly agree*. They are as well associated strongly with TV stations. This result implies that profiles mentioned earlier had strong association with broadcast resources as our millennial generation nowadays cannot exist without the help of technology (i.e. media resources are parts of their lifestyle). Also, even though their family income cannot suffice their needs in acquiring media resources particularly on high end ones, yet they consider it as very important especially on enhancing livelihood learning. This is supported by one of the responses from a mother resident who said, *"It would be better if there is a radio station here…so that we will be able to know about*

the happenings here in Palompon nowadays and as to where we could ask for help especially about the livelihood projects." Literature (Solervicens, 2007) asserted that community radio is effective in achieving development goals and it is effective in facilitating communication for key development sectors such as health, education and livelihoods.

Profile on religion, on the other hand, is associated with both radio (r = -0.247) and television (r = 0.312) stations at 0.05 levels and 0.01 levels of significance, respectively. The result indicates that most of the residents of these three hamlets needed both the radio and television broadcast programs. This would probably be done because programs on religion would be aired both on these two media resources. Moreover, generations today adopted the practices of listening spiritual messages through radio and media resources.

One father said, *"I am a privileged person if I would hear spiritual messages from media broadcast stations because working here in the farm for reasonable basic needs (i.e. food) is preferably good for me than to go to church."* Another resident affirmed that, *"Most of the radio and television programs are drama, news which do not have solutions and dances. It would be nice if there are programs on how to improve our lives."* Using the Most Significant Change (MSC) process, Walters, James and Darby (2011) assessed the impact of community radio in Indonesia and concluded that effective radio activities can make a significant change in a community's life.

Table 3. Relationship between the Profiles and Media Resources and its Program Stations

Profile	Broadcast Resources	Radio Station	TV Station
Age	-.632**	-.038	-.405**
Sex	-.355**	-.017	-.294*
Occupation	-.149	.032	-.121
Religion	.134	-.247*	.312**
Educational Attainment	.717**	.116	.489**
Family Income	.773**	.013	.816**
Membership in Organization	.428**	-.155	.509**

** Correlation is significant at 0.01 level (2 tailed
* Correlation is significant at 0.05 level (2 tailed)

On Necessity of a Radio Station

Majority of the respondents wanted a radio station located within the vicinity of Palompon, Leyte.

Resident 1 said, *"Nindot jud kaayo nga adunay istasyon sa radyo dinhi sa Palompon…aron matubag ang akong mga pangutana ug matagaa'g pagtagad ang among mga kabalaka isip lumulupyo diri sa Barangay Canipaan."* (It would be very great if there will be a radio station here in Palompon so that our queries will be answered and our worries will be entertained as residents of Barangay Canipaan.) ." Solervicens (2007) stressed that experiences from East and Southern Africa demonstrate community radios as excellent tools for facilitating participation, empowerment, stabilization and positive development through widening of horizon of listeners. Community radio stations are also considered to be a platform for dialogue. They provide an avenue for people to express themselves and take necessary actions and decisions. These radio stations play a significant role in increasing and promoting participation and opinion sharing, improving and diversifying knowledge and skills, and in catering for the health and cultural needs of the poor and deprived rural communities (Ambekar, 2004; Islam, 2002; Kumar, 2003; Pavarala & Malik, 2007).

Resident 5 pointed out, "*Akong pangandoy nga adunay* radio station *dinhi aron mahibalo ang gobyerno sa among mga gikinahanglan.*" (My dream is to have a radio station here so that the government will know our needs.) According to a report by the National Endowment for Democracy for CIMA (2007: 6), community radio mobilizes groups to action by informing and empowering citizens by giving a voice to marginalized groups of society, thus bringing community needs to the attention of local and even national government. The idea of the informed citizen, able and willing to take challenges and to act is a prerequisite for most democracies (Kivikuru, 2006). Therefore these radio stations meet this need by providing a platform and a voice to mobilize communities to participate in issues that involve their political, economic, health, educational and environmental lives.

Resident 8 remarked, "*Tungod kay ang nahimutangan sa among barangay bukid man ang lokasyon, maglisod kami ug kuha ug signal nga gikan sa halayo nga lugar sama sa Manila. Anindot jud kayo kon adunay kaugalingon nga radio station ang poblacion sa Palompon, Leyte aron mabati nga klaro kaayo ang mga programa sa radio.*" (Since the geographic location of our barangay is hilly, we cannot not clearly hear the radio programs aired by the stations coming from far places like Manila. It would be likely good if we have radio station here in Palompon, Leyte.)

One father said, "*Kasagaran nga programa sa* radio *ug telebisyon puro lamang drama, balita nga walay kasulbaran ug sayaw-sayaw. Nindot jud unta nga adunay programa kon unsaon nga moasenso ang among kapanginabuhian.*" (Most of the radio and television programs are drama, news which do not have solutions. They are mostly all about dances. It would be nicer if there are programs which deal on how to improve our lives.)

A certain mother affirmed, *"Maayo unta nga adunay radio station dinhi… aron makahibalo kami unsa na ang kahimtang sa Palompon karon ug asa kami pwede mangayo ug hinabang labi na bahin sa kapanginabuhian."* (It would be better if there is a radio station here…so that we will be able to know about the happenings here in Palompon nowadays and as to where we could ask for help especially about the livelihood projects.) Fombad and Jiyane (2016) have also pointed out that community radio stations are perceived as critical vehicles for advancing community development, participation and access to information, particularly among communities that are excluded from mainstream media forms.

CONCLUSIONS

The findings derived from the study provided understanding that Canipaan residents needed a radio station within the vicinity of Palompon, Leyte. The kind of programs to be aired would perhaps guide and help them improve their livelihood activities.

The findings revealed that the residents of the three hamlets needed help from the private and government entities to look into and assess their education, and livelihood activities as they had low monthly family income, mostly adults and females, who used to stay at home doing daily chores only. Their highest educational attainments were non-competitive and less attractive in our present industries and institutions that needed workers who were highly qualified and competitive citizens.

Moreover, the residents of the three hamlets had available radio and television resources, yet they needed stations especially radio that offer programs that could help enhance their skills and knowledge particularly on educational livelihood activities.

Lastly, the residents' profiles such age, sex, educational attainment, family income, and membership in organizations indicated strong associations with the educational broadcast resources and stations.

Evidently, with proper intervention and partnership between the Institute and government entities, worthwhile educational broadcast programs would be offered to the community through a community radio station.

TRANSLATIONAL RESEARCH

The findings of the study may be best translated to establish a community radio station initiated by the Institute to reach out to the needs of the Canipaan community residents. Additionally, the Institute should try to link with the government for a community radio station that is owned and run by their own community, for their community.

Finally, follow-up studies may be undertaken, namely: a) The Impact of a Community Radio Station on the Residents of Village Canipaan; b) The Impact of a Radio Station for Community Development and Expression; and c) Sustainability Challenges Facing Community Radio.

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