

On Spot Monitoring, Assessment and Documentation of IEC Campaign Chalo Gaon Ki Ore Lekar Apna Hausla



Submitted to :

The General Manager (HAP),
State Innovations in Family Planning
Services Project Agency (SIFPSA),
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Executive Summary



Executive Summary

Reducing maternal and child mortality are of paramount significance in India. At various global platforms, India has reaffirmed its commitment to make every effort towards achieving the Millennium Development Goals 4 and 5. In order to improve the provision of health services to the rural masses (especially women), in 2005, the Central Government undertook an initiative known as the National Rural Health Mission (NRHM). Reducing maternal and child mortality has been one of the most important goals of NRHM. Huge strategic investments have been made by the Government of India to achieve these goals.

In order to bring about an improvement in the health status of the rural folk (particularly in the Empowered Action States), the NRHM has developed several IEC (Information- Education- Communication) campaigns addressing the grassroots level problems. The IEC campaigns are aimed at bringing about behavioural changes in the community towards promoting optimal health seeking behaviour.

Role of SIFPSA

In Uttar Pradesh, the State Innovations in Family Planning Service Agency (SIFPSA) is a prominent service provider which has introduced many communication strategies for improving the demand for and quality of reproductive health services. In 2014, SIFPSA charted out an IEC-BCC strategy to continue with its earlier efforts, albeit with a renewed focus and a new name - "Chalo Gaon Ki Or Lekar Apna Hausla". The two key activities being undertaken within the gamut of this IEC-BCC campaign were Radio Drama Series- **"Sunehre Sapne Sanwanti Rahein"** and Folk Media Shows.

Radio Drama Series- A 26-episode radio drama series in the name of 'Sunehre Sapne Sawanti Rahein' was conceptualized covering important issues from the domain of maternal and child health. This drama series was aired every Wednesday, between 1:15 - 1:45 p.m. To facilitate the listening of the radio programme in rural communities, 2 ASHAs were selected from each of the 75 districts who had to form 'Shrota Sangh' /Listener Groups (LGs) in their village and conduct group listening sessions. For this a small radio transistor, batteries and Rs. 500/- were provided to them as resources.

Folk Shows- SIFPSA trained the folk troupes, registered with the Information Department, for spreading mass awareness through folk shows on the NRHM issues and the role of ASHAs. The troupes were trained by *Bhartendu Natya Academy*, Lucknow on the following six folk forms— Nautanki, Nukkad Natak, Puppet Show, Jadu, Qawwali, Birha. The troupes were required to perform at the block level 'Haats' and at PHCs.

Objectives of the Study:

AMS was commissioned by SIFPSA to undertake on-spot monitoring and assessment of the IEC campaign "*Chalo Gaon Ki Ore Lekar Apna Hausla*" for assessing its effectiveness in generating the desired outputs. The study specifically focused on the 2 types of programmes being organized within the gamut of this campaign –

- ☞ **Shrota Sangh Sessions** (Radio Drama Listening sessions) for the Radio Programme '*Sunehre Sapne Sanwanti Rahein.*'
- ☞ **Folk Show performances** by designated folk troupes performing various folk art forms.

Findings of the Study:

Under this assignment, 50 radio listening sessions were required to be monitored, of which, only 38 were found operational at the time of survey. As regards monitoring of folk shows, 339 folk performances were monitored as against the target of 337. Presented ahead are the findings derived from the monitoring of Radio Drama series listening sessions of Shrota Sangh and on-spot monitoring of the folk programmes across the study area.

Findings Derived from Monitoring of Radio Drama Series:

- At 76% of the sampled locations (38 out of 50) the programme was being organized at the time of survey.
- At 24% of the sampled locations (12 out of 50), the radio listening sessions were not being organized due to following reasons –
 - In Unnao, the radio was taken back from one of the ASHAs.
 - In 6 locations, programme was not being conducted due to transmission problems.
 - In 4 locations, ASHA was busy with vaccination duties.
 - In 7 visits, ASHA was found unavailable as she was accompanying some pregnant women to the hospital for delivery.
 - In other locations ASHAs were found absent due to some personal reasons.
- 80% of ASHAs (30 out of 38) were dissatisfied with the amount of money given and wished that the amount be raised to Rs. 1000 or more in order to be able to make better arrangements for listening sessions.
- A very few of the people came to the sessions regularly. Every week people had to be collected from their homes for listening to the programme as the villagers were unwilling to give their afternoon time week after week for the sessions.
- In more than one-fifth of the sessions (9 of 38), either no seating arrangement was made by the ASHAs or makeshift preparations were made like arranging for sack (used for

transporting grains) for seating the listeners. As a result, the listeners had to sit on bare floor or sack.

- In 10 sessions, it was observed that the drama episode could not be heard properly due to disturbances in reception/ relay.
- In more than two-thirds of the sessions (16 of 38), all the listeners were found to be paying attention to the radio broadcast while in about one-third of the observed sessions, only a few people seemed attentive to the radio series.
- In more than four-fifth (84%) of the sessions (32 out of 38), ASHAs conducted a discussion on the topics of radio series after the broadcast was over. However, only about half of the listeners were found to be responsive to the discussion initiated by ASHA.
- Over two-thirds (69%) of the listeners interviewed affirmed that they had heard the earlier episodes of the drama. However, out of these a very few were found to have heard all the episodes that had been broadcasted before the day of survey. One-third of the listeners were new to the Shrota Sangh and listening to the drama series for the very first time.
- Language of the radio series was in itself very simple and easy to understand. About three-fourths of ASHAs (28 of 38 ASHAs) found the information of the radio drama series useful for the people of the village and listeners of Shrota Sangh.
- The listeners were able to understand the characters of the story presented in the drama series. However, due to non-continuous listening of the series episodes, the people were not able to grasp the flow of the story and draw a complete picture of all the characters and their specialties in their minds.
- About two-fifth of the interviewed listeners either could not name any character of the series or got confused in the characters and cited wrong names.
- More than three-fourths of the interviewed listeners liked the discussions that were held after broadcast. The remaining few complained that more of family related problems were discussed leading to distractions from the central issue on which the discussion was focused.

Findings Derived from Monitoring of Folk Programmes:

- More than two-thirds of the folk media programmes covered in this survey were magic shows while about 11% were Puppet Shows and 9% shows were Birha. Only a few Nautanki and Qawwali performances could be observed because they were not scheduled during the 2 months of survey.
- All the folk troupes affirmed that they had received training prior to the start of their programme schedules in the districts. All of them felt that the trainings were extremely helpful in preparing the desired content in the programme

- No pre-publicity of the programmes were done among the villagers. It was seen that on arriving at the venue, the performers tried to collect the people available at or near the venue by announcing about their performance on microphone.
- At more than one half of the performances, no preparations had been made for seating the people present at the venue watching the show.
- ASHAs informed that in the initial phase they supported in selecting the place of the performance and carried out publicity for the programmes. However, due to frequent cancellations and rescheduling of the programmes, publicity measures could not be undertaken at many of the places.
- More than three-fourth of the viewers were males of different age groups. It was quite understandable as the venue chosen for the programme has a wide probability of larger male audience.
- At more than 95% of the places, the performers' voice was loud enough to be heard by all the audience properly. The language used was simple, easy to understand and with a touch of local dialect that kept the audience enthralled.
- At about one fifth of the places where folk programme was observed, the people were constantly getting disturbed by the noises coming from the Bazaar. This was found to be a major disadvantage of organizing the show in Bazaars the other being the low attendance of women at such places.
- A very few of the officials were available to watch and monitor the performance of the folk group. The maximum presence was recorded by ASHAs who were available at more than 70% of the venues followed by ANMs present at 45% of the venues.
- At some of the locations it was found that the programme verifications were being done after the programme was conducted and by functionaries who were not present at the location at the time of performance.
- About 96% respondents found the venue of the event appropriate and convenient as a large gathering of public could watch the show. The remaining 4% who answered otherwise interjected that the venue was inappropriate with respect to women who would normally not be available in the market unless not been informed about the programme earlier.
- Most of the audience praised the performance of the magician and informed that his way of giving information was good and to their liking.
- In Nautanki and Puppet Show performances, about one-fifth of the viewer said that they liked the enactments of ASHAs' character while about 15% also liked the role of ANM.

- In Birha and Qawwali performances, audience deeply appreciated the words used in the songs, the quality of singing, coordination with musical instruments like harmonium and table and contact with viewers from time to time.
- Almost two-thirds of the respondents expressed that either they had no knowledge about the information given in the programme prior to watching it or possessed incomplete information on the subjects. Thus, they found it extremely useful to receive such important bits of knowledge.

Recommendations for Enhancing the Effectiveness of Radio Drama Series:

Overall, the listeners as well as ASHAs were very appreciative of the programme content and presentation. Those listening to the programme also appeared attentive and interested while the programme was on. They were of the view these programmes were indeed very informative and this is a very effective way of learning about new things. Based on our assessment, we can be sure that if the steps presented hereunder are taken they will surely help multiply the impact of the programme and increase its effectiveness manifold.

Some pertinent suggestions were made by the Executive Director (SIFPSA) which will go a long way in enhancing the effectiveness and impact of radio drama series. Two key recommendations that demand special attention in favor of improving the performance of listening sessions for radio drama series are as follows –

- It was suggested that the selection of ASHAs for conducting radio drama listening sessions should be done based on the penetration of radio listenership in the areas. During the survey, it was found that across all the sampled locations 65% of the listeners had televisions at home. In such cases, the willingness and frequency of use of radio as such was lower. Thus, it was suggested that these listener groups must be formed at locations where the penetration of television is lesser and where radios are most preferred sources of entertainment for people.
- Further, in order to ensure regular conduct of the programmes and generation of some feedback regarding the effectiveness of shrota sanghs, it was suggested that a monitoring mechanism needs to be designed, where the responsibility of conducting routine checks on conduct and performance of shrota sangh sessions rests on the Block Programme Managers. The BPMs should act as nodal persons in this mechanism of generating feedback from the grassroots level.

Some other relevant suggestions that may be helpful in enhancing the effectiveness of the programme are as follows —

- ☞ The day scheduled for transmission of programme clashes with the routine immunization day, and the timing of broadcast also appeared to be uncomfortable for

women folks as they are usually busy with their household chores during the afternoon hours. Thus, it is suggested that the authorities may consider rescheduling the programme to some other comfortable day and time, so that more and more listeners can get benefitted by it. Some of the listeners also suggested if repeat telecasts of this program can be made so that people from different walks of life can listen to it at their convenience.

- ☞ The authorities need to look into the exact reason behind the problems related to transmission disturbances which hamper the effectiveness of the program. Unless the quality of radio and its transmission is not ensured, the programme will be able to yield desired benefits.
- ☞ Lack of constancy in listener groups, and shifting locations of programmes was identified as another major barrier for the programme to run effectively. Such irregularities in attendance of listeners reflected in lack of interest and connectedness with the storyline among listeners. Therefore, it is suggested that the ASHAs must be directed to maintain that the same set of listeners listen to all the episodes being aired and should fix one venue which is convenient for all village women.
- ☞ There is a need for institutionalizing a monitoring mechanism, whereby the regularity of conduct of listening sessions by ASHAs can be ensured. The authorities need to design a reporting and feedback mechanism which can help keeping a tab on the performance of ASHAs in context of organizing Radio drama listening sessions for Shrota Sangh.
- ☞ Furthermore, there is a need to organize a small training session for the selected ASHAs in order to build their capacities for forming shrota sanghs/ listener groups, and maintaining group cohesiveness. She also needs to be provided some orientation about the programme content so that she is able to handle queries raised by the listeners and initiate discussions on topics of common concern.

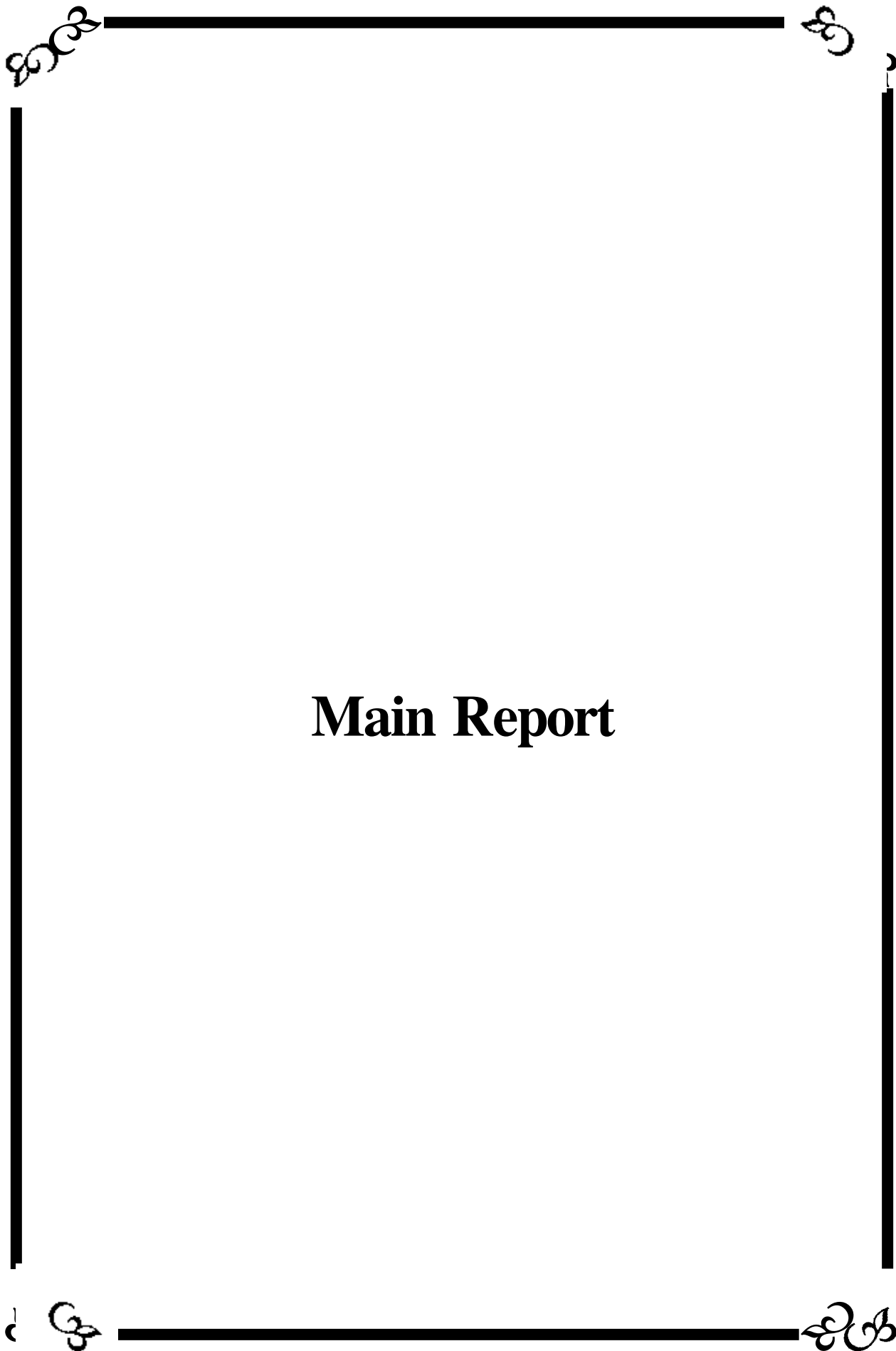
Recommendations for Enhancing the Effectiveness of Folk Media Programmes:

- ☞ One of the major problems that came across our way during monitoring of these programmes was frequent rescheduling and programme cancellations. In view of this it is suggested that if the programme schedule can be fixed well in advance, the ASHAs, ANMs and other local functionaries can spread the news amongst their respective communities. If such pre-publicity initiatives are taken, it may have added advantages in terms of having more number of people attending the show in a planned manner, having much time in hand to attend the complete show. It may also help enhance the attendance of female population, which is usually missing owing to the location of the shows.
- ☞ The venue of the programme was another hurdle that interfered with the effectiveness of programme. Therefore, it is suggested that the authorities may consider conducting

such programmes at locations within the village, which will be easier to reach for people from varied age groups including women, who usually do not prefer going to the haats. A location within the village will also help eliminate the problem of disturbances caused by excessive crowd and noise. Further, the folk troupes may be able to find locations with appropriate presentation area, and adequate seating arrangements.

- ☞ Monitoring mechanism brought to light cases, whereby the folk troupes got the verifications done by ASHAs even if they were not present at the programme location. Such incidences raise an issue of concern regarding the authenticity of programme verification mechanism. The study does not raise a direct question on the verifications being done by ASHAs as a majority of them do undertake this exercise earnestly. However, the need for institutionalizing a periodic cross-verification, mechanism can hardly be overemphasized for effective conduct of the programmes. The authorities may consider institutionalizing a mechanism whereby any operational leakages of such nature may be brought to light and appropriate remedial measures may be taken as desired.

It is hoped that the insights offered in this report, and the steps suggested above, will go a long way in improving the overall effectiveness of the IEC campaign being organized under the name of 'Chalo Gaon ki Or Lekar Apna Hausla.'



Main Report

Chapter 1 -Background and Context

Reducing maternal and child mortality are of paramount significance in India. At various global platforms, India has reaffirmed its commitment to make every effort towards achieving the Millennium Development Goals 4 and 5. The National Call to Action: Child Survival and Development, 2013, is an iteration of this commitment, where the Government with all its partners have together launched the strategic roadmap for accelerating child survival and improving maternal health in the near future and beyond 2015.

1.1 Maternal & Child Health Scenario in Uttar Pradesh:

Latest data and trends emerging from the national surveys demand a cohesive approach to manage child and maternal health care scenario in the state of Uttar Pradesh. Table 1.1 presented alongside throws light on some key indicators which

Table 1.1: Status of Maternal and Child Health Indicators in UP

Indicators	India	UP
IMR (Sept '14)	40	50
MMR (2010-12)	178	292
Crude Birth Rate (2012)	21.6	27.4

reflect upon the overall status of maternal and child health in the state. According to the SRS, 2010-2012, state

average of IMR (infant mortality rate) stood at 50, which was considerably higher when compared to the national average of 40. Similarly, the MMR of UP stood at 292 as against the national average of 178 maternal deaths per lakh population. With respect to the Crude Birth Rate, the status of UP was found to be poor registering 27.4 births per thousand as against the

Some Key Facts to Ponder...

- About 3 in every 5 women were married by the age of 18.
- Total fertility rate stood at 3.8 children per women as against the country average of 2.7.
- Only about 2/5th of the women had used any method of family planning.
- Sterilization among females was 17.3%, while that amongst males were merely 0.2%.
- Only about one in every four women availed 3 or more ANC's during their last pregnancy.
- Less than 10% of women consumed IFA for 90 or more days
- Only 22% institutional deliveries in the State as against the country average of 41%.
- Less than one-fourth of children between 12-24 months were fully immunized.
- Only 7% of the children were breastfed within one hour of birth and only about half of the children between 0-5 months were exclusively breastfed.

Source: (NFHS-3, 2005-2006)

country average of 21.6 births per thousand. These figures are a pointer to the bleak scenario of the state especially in terms of maternal and child health.

Some other key indicators which are reflective of the poor health conditions in the state are presented in the box alongside. These figures go on to indicate the urgent need for interventions aimed at alleviating the overall health scenario of the State. It has been seen more than often that due to poor education/awareness and limited health facilities, those in the rural regions are unable to access the health facilities as easily as their counterparts in the urban areas. The disparity of availability and usage of healthcare services, between the urban and the rural regions, is a result of poor education and awareness among the residents. There is lack of complete and accurate awareness about maternal and child health related practices, health related government schemes and services as well as roles & responsibilities of the health service providers. This further enhances the unavailability and inaccessibility of basic health services due to them.

1.2 Role of National Rural Health Mission:

In order to improve the provision of health services to the rural masses (especially women), in 2005, the Central Government undertook an initiative known as the National Rural Health Mission (NRHM). The thrust of the mission has been on establishing a fully functional, community owned, decentralized health delivery system with inter-sectoral convergence at all levels, to ensure simultaneous action on a wide range of determinants of health such as water, sanitation, education, nutrition, social and gender equality. The NRHM has laid a special focus on 18 states which includes 8 Empowered Action Group States (Bihar, Jharkhand, Madhya Pradesh, Chhattisgarh, Uttar Pradesh, Uttaranchal, Orissa and Rajasthan), 8 NE States, Himachal Pradesh and Jammu & Kashmir.



Reducing maternal and child mortality has been one of the most important goals of NRHM. Huge strategic investments have been made by the Government of India to achieve these goals. India has made considerable progress over the last two decades in the sector of health, which was further accelerated under NRHM. True to its vision, NRHM improved the availability of and access to quality health care by people, especially for those residing in rural areas, the poor, women and children.

In order to bring about an improvement in the health status of the rural folk (particularly in the Empowered Action States), the NRHM has developed several IEC (Information-Education- Communication) campaigns addressing the grassroots level problems. The IEC campaigns are aimed at bringing about behavioral changes in the community towards promoting optimal health seeking behavior. Unless they understand the importance of the interventions being undertaken and the measures that are to be adapted to improve their health status, minimal success will be attained.

1.3 Role of SIFPSA

In Uttar Pradesh, the State Innovations in Family Planning Service Agency (SIFPSA) is a prominent service provider which has introduced many communication strategies for improving the demand for and quality of reproductive health services. In order to address the problems relating to women's health and care for their young ones, SIFPSA developed the following IEC campaigns on the NRHM issues with focus on rural women during the period 2008 to 2010—

- Radio drama – "*Sunehre Sapne Sanwarti Rahein*"
- Folk media training on all NRHM issues
- Audio spots production and airing on NRHM issues

An over-arching campaign was developed with the aim of bringing the hitherto taboo subject of family planning out into the open and to trigger a dialogue process between different groups of target audience - spouses; service providers and clients; policymakers and implementers, etc. Towards the same, the following two radio programs of 26 episodes each and based on key RCH issues were developed by SIFPSA—

- I. Radio Drama Serial for General Public "*Sunehre Sapne, Sanwarti Rahein*"
- II. Radio Distance Learning Programme for Health Service Providers "*Darpan*"

Both the programs were based on '*Education through Entertainment*' approach and were developed with technical assistance from Johns Hopkin's University and Center for Communication Programme (CCP). The programs were broadcasted twice from 12 primary stations of All India Radio (AIR). Following their first and second rounds of airing, the programs received overwhelming response from the general public and the ASHAs.

Around the same time NRHM was introduced in the State and it was realized that the NRHM issues should, too, be taken up and the role of ASHA under NRHM should be introduced and adequately highlighted in those programs. This led SIFPSA to modifying both its existing programs into a whole range of 26 new drama episodes, whose storyline now included the NRHM issues and the role of ASHAs in healthcare. This modified radio drama series continued under its erstwhile name - "*Sunehere Sapne Sanwarti Rahein*". It was subsequently aired between 21st May and 6th November, 2008.

In 2014, SIFPSA charted out an IEC-BCC strategy to continue with its earlier efforts, albeit with a renewed focus and a new name - "*Chalo Gaon Ki Or Lekar Apna Hausla*". The two key activities being undertaken within the gamut of this IEC-BCC campaign have been described in the sections ahead –

1.3.1 Radio Drama Series – Sunehre Sapne Sanwarti Rahein: Radio has been recognized an important low-cost mass media channel that can be used efficiently for spreading awareness among the targeted population, owing to its maximum reach in the rural areas of the State. Thus, it was planned to use radios as a media to inform, educate and communicate to the rural communities about the health services available under NRHM and the importance of demanding for and availing these services to the best of one's personal advantage. A 26-episode radio drama series in the name of 'Sunehre Sapne Sawarti Rahein' was conceptualized covering important issues from the domain of maternal and child health. This drama series was aired every Wednesday, between 1:15 - 1:45 p.m.

To facilitate the listening of the radio programme in rural communities, the concept of 'Shrota Sangh' /Listener Groups (LGs) was introduced. For this, 2 ASHAs were selected from each of the 75 districts across the State. ASHAs were selected on the basis of their competency by the respective DPMs / CMOs of the districts. These ASHAs were directed to form listener groups, i.e. Shrota Sanghs in their respective villages. As a result a total of 150 Shrota Sanghs were formed across the state. The ASHAs were provided with a small Radio Transistor along with its batteries so that they could organize the radio listening sessions for the groups when the programme is scheduled to be aired. Further, a sum of Rs. 500.00 was provided to each LG's ASHA for arranging *Dari* for its participants and replacing the worn out batteries whenever needed.

In order to make the program interactive, some Quiz questions were scheduled to be asked at the end of selected radio drama episodes. For aiding the target group members in sending their answers, SIFPSA created a post box at the GPO, Lucknow. The number of this post box was being duly announced during every episode of the drama series. The prizes for the winners of various quizzes were to be announced on the radio itself. Out of all the listener groups (LGs) answering correctly during the entire span of 26 episodes, 10 winners were to be randomly selected by lottery system. Each of these winners would be awarded a sum of Rs. 1,000. Further, in order to acknowledge the good work done by ASHAs in encouraging greater participation of their LGs in the quiz, a total of 20 ASHAs, who's LGs sent maximum number of letters, have also been planned to be awarded.

1.3.2 Folk Shows: SIFPSA trained the folk troupes, registered with the Information Department, for spreading mass awareness through folk shows on the NRHM issues and the role of ASHAs. The scripts for the folk shows were developed by the best script writers of Lucknow and were approved by NRHM Experts. The troupes were trained by *Bhartendu Natya Academy*, Lucknow on the following six folk forms—

- i. Nautanki
- ii. Nukkad Natak

- iii. Puppet Show
- iv. Jadu
- v. Qawwali
- vi. Birha

The troupes were required to perform at the block level 'Haats' and at PHCs. Thus, within any given block in the State, they were required to perform at two places. At this rate, a total of 1640 such folk shows were proposed to be performed across all the 820 blocks in the State. For the purpose of monitoring, these troupes reported to the CMO, Div. P.M. or block level MOIC, while their performance was monitored directly by SIFPSA / DCM. In addition, they took a performance certificate duly verified by the respective ASHA / ANM / Gram Pradhan / MOIC / DPM or DCM. After completion of 7 folk shows, these troupes were required to submit their verification slips to the Div. PMU for their payments.

1.4 Rationale for Monitoring & Assessment of IEC Campaign

The significant and repeated investment of public funds towards bringing about behavioral change in the rural community warrants a thorough monitoring of their processes for ensuring success in the achievement of their targets. An insight into the ground level realities reflecting the actual status of programme performance and its impact on the target audience is extremely imperative in order to make decisions regarding the continuation or upscaling of these programmes across the state. Thus, with this viewpoint, the "State Innovation in Family Planning Services Project Agency (SIFPSA)" has aptly called for an evaluative study that involves on-spot monitoring and assessment of its IEC Campaign 'Chalo Gaon ki Or Lekar Apna Hausla'. Under the purview of this, the two major programme interventions would be assessed, that is,

- Radio drama series, 'Sunehre Sapne Sawarti Rahein'
- Folk Programmes

AMS was commissioned by SIFPSA for undertaking the monitoring and assessment of programmes being organized under its IEC campaign. This report showcases the findings and reflections of the monitoring and assessment exercises undertaken for SIFPSA. The subsequent chapter describes the key objectives of the study, and the approach & methodology adopted for meeting the said objectives.

Chapter 2 - Objectives & Methodology

AMS was commissioned by the State Innovations in Family Planning Service Agency (SIFPSA) to undertake on-spot monitoring and assessment of the program "*Chalo Gaon Ki Ore Lekar Apna Hausla*". This study is directed at offering strategic insights into the effects of the two programs (the radio program and the folk media programs) on the rural masses of Uttar Pradesh, across various districts. The findings derived from this study would serve to strengthen the scheme by offering actionable inputs regarding the ways in which the effectiveness of the programme can be enhanced. A probe into the relevant issues will help outline a behavior change strategy that can help optimize the adoption of requisite health seeking behavior among beneficiaries. This chapter presents a detailed description of the key objectives of the study and the approach & methodology adopted for undertaking this study.

2.1 Research Objectives:

The overarching objective of this study is to undertake on-spot monitoring of IEC campaign 'Chalo Gaon ki Or Lekar Apna Hausla' for assessing its effectiveness in generating the desired outputs. The study specifically focused on 2 types of programmes being organized within the gamut of this campaign –

- ☞ **Shrota Sangh Sessions** (Radio Drama Listening sessions) for the Radio Programme '*Sunehre Sapne Sanwanti Rahein.*'
- ☞ **Folk Show performances** by designated folk troupes performing various folk art forms.

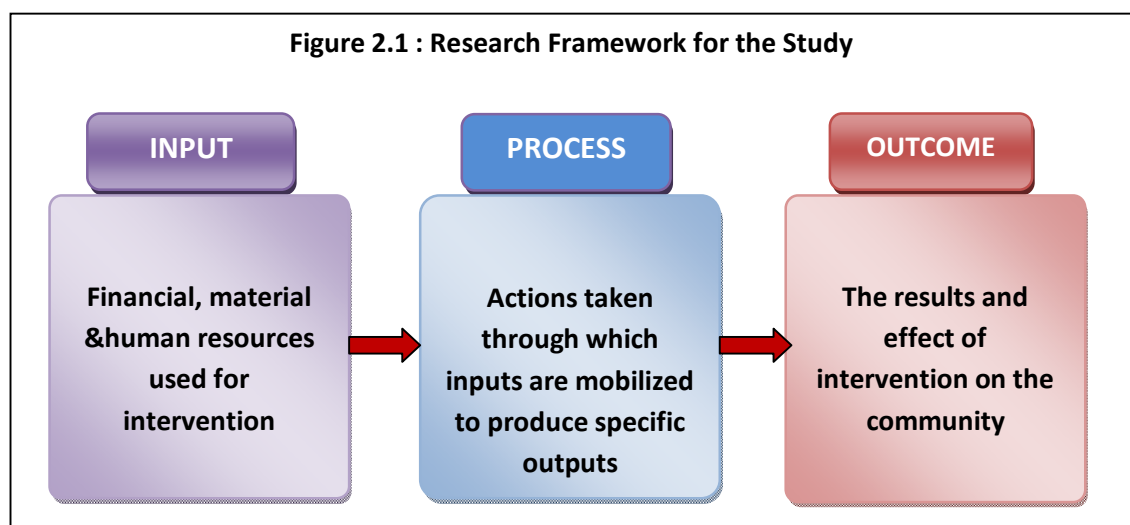
In view of the overarching goal specified above, the evaluation study particularly focused on the following aspects to assess the overall performance and effectiveness of scheduled programmes –

- i. Quality of arrangements
- ii. Quality of performance
- iii. Nature of pre-publicity activities undertaken
- iv. Audience size (number) which attended the program
- v. Coordination with PHC / CHC officials / district PMU officials, etc.

An insight into the aforementioned aspects will help the authorities carve out programmes and policies for maximizing the adoption of optimal health seeking behavior in the community.

2.2 Research Framework:

In view of the research objectives specified in the preceding section, a research framework was developed to guide the course of enquiry under this study. The framework as designed to encapsulate various components of the intervention that is, the involvement of administrative machinery and key stakeholders, the conduct of the programmes and the outcomes achieved from the intervention. The research framework that guided the course of this study has been shown ahead:



2.2.1 Inputs: The financial, material and human resources induced into service for these radio and folk programmes were studied during the survey. As the quality and adequacy of inputs has a great deal of impact on the overall efficacy of the programme, it formed the component for our evaluation exercise. The inputs studied in context of radio programmes included availability of radio, fund allocated for arranging for *dari* & batteries, publicity efforts, site of conduct of listening sessions, seating arrangement, and support from senior officials.

Under the purview of folk programmes, the key inputs included factors like training of folk troupes, publicity measures, venue, seating and other arrangements, and role played by functionaries at various levels.

To be able to elicit information on these aspects, interviews with the key stakeholders, the administrative staff and the monitoring staff of SIFPSA were conducted to gain insights into the resources used for radio drama sessions and folk media programmes in various districts.

2.2.2 Processes: In general, a ‘process’ is understood as the way in which the inputs are transformed into desired outputs. In the context of these IEC initiatives, the term ‘process’ relates to aspects of actual conduct of the programme in the field among the target audience. The processes studied within the domain of radio programmes included the audience size for the radio listening sessions, quality of transmission of programme, attention paid by the listeners, the type of discussions emerging during and after the programme, etc.

With regard to assessment of the folk programmes, the processes that were evaluated were audience size, conduct of folk performances, audibility and appropriateness of folk performances, presence of officials at the venue, etc.

The processes of the radio and folk programmes were studied using an observation schedule while undertaking the on-spot monitoring of the programmes. Besides, interviews with target audience including listeners of radio programmes and viewers of folk programmes also formed a base for assessing the performance of the programmes.

2.2.3 Outcomes: The ‘outcomes’ are often defined as the ultimate goals and objectives that any initiative sets forth to achieve. Outcomes of an IEC campaign are often looked at as the increase in awareness regarding specific issues among the target audience and the extent to which they adopt the behaviors being promoted in the programmes. The outcomes of the specified radio and folk programmes have been measured in terms of awareness generated amongst the masses, the opinions of the target audience about the overall effectiveness of the programmes, etc.

Detailed in-depth interviews were carried out with randomly selected audience in order to capture information about the outcomes of the programmes. The other stakeholders’ opinions were also elicited to understand their views and perspectives regarding the effectiveness of the programme in bring about desired outcomes. Their suggestions were also sought which they thought would help enhance the overall effectiveness of these initiatives.

The nature of the implementation of the aforementioned programmes was thus assessed with an extensive monitoring exercise, using research tools designed specifically for the purpose. In order to develop a holistic perspective of the awareness levels of the rural folk, the study included views of the viewers/ audience/ listeners of the organised programs, the respective ASHAs and ANMs of the villages/ *Haats* where the programs were organised as well as the block level officials who attended the programs. The view points of the senior officials at the Divisional level were also gathered to weigh the administrative role played for organising the radio drama series and the folk shows.

2.3 Approach & Methodology:

This assignment involved carrying out an extensive monitoring exercise for assessing the nature of implementation of the two aforementioned IEC programmes. The approach that was adopted for monitoring the first component – "Listener Groups (LGs)/ Shrota Sanghs of the Radio drama series" included undertaking participant observation, and conducting interviews with ASHA of respective Shrota Sangh, and with randomly selected listeners present at the time of survey. As regards the second component, i.e., the folk shows, the approach involved attending a sample number of such shows and noting down the observations on a pre-designed checklist, conducting interviews with performing folk troupe, officials attending the programme and randomly selected viewers who attended the programme at the time of survey.

2.3.1 Research Instruments: Given the nature, scope and objectives of the study, the necessary information was gathered by using structured questionnaires / checklists designed particularly for the purpose. The questionnaires / checklists were duly developed by the project team in consultation with the concerned SIIFPSA officials. The questionnaires were designed in Hindi in order to ensure ease of administering them among the rural populace. These were subjected to a rigorous pretesting at appropriate locations on pilot basis so as to plug the gaps in them and fine tune their progression. For the same, the designed schedules were administered among a set of target audience in real life situations, towards assessing the following—

- Flow of questionnaires
- Ease in understanding of the questionnaires by the respondents
- Ease in administering the questionnaires
- Comprehensiveness in terms of information coverage
- Testing of the language used

The necessary changes were made in the questionnaires following their pretesting to finalize them for use in the field survey. Overall, the research tools adopted for the assignment were as follows—

S. No.	Research Tools	Participants / Data Sources	Purpose
A. Monitoring of Listener Groups for Radio Drama Series			
1.	a. Visual Observation b. Interviews with ASHAs c. Interviews with Listeners	✓ Listener Groups' Members ✓ ASHAs	▪ Gain insight into the nature & extent of participation of Listener Group members

S. No.	Research Tools	Participants / Data Sources	Purpose
B. Monitoring of Folk Shows			
2.	a. Visual Observation b. Interview with Folk Troupe member c. Interview with officials including ASHA, ANM, Block level officials attending the programmes d. Interviews with viewers of the folk programmes	✓ Folk Troupes while performing the folk shows ✓ Viewers ✓ Officials attending the folk performance	■ Assess the overall nature & quality of the performance of folk shows ■ Assess the nature & quality of arrangements for holding the folk shows

2.3.2 Sampling: The monitoring assignment was originally proposed to be undertaken in a sample of 25 districts across the State of Uttar Pradesh. For the same, the methodology for selecting the sample of districts, Listener Groups (LGs) and folk shows has been detailed ahead.

Sampling of Districts: The first step in the sampling process involved identification of 25 districts, where the monitoring and assessment exercise would be undertaken. There were two key concerns while selecting the districts –

- The selected districts should be geographically spread across the state to have a fair and holistic representation of the state.
- The selected districts should be those, where the folk programmes were planned to be conducted over the next 1 month when field survey was supposed to be carried out.

After detailed discussions with concerned project officials from SIFPSA, the team was able to identify a set of 25 districts spread across all the four geographical zones of the state, including West, East, Central and Bundelkhand region. The list of selected districts was shared with SIFPSA officials to obtain their approval before initiating the study. Both, the radio programmes and the folk programmes were planned to be selected from these 25 districts only. **However, during the field survey, because of insufficiency of number of scheduled folk programmes in the selected districts, the sample was extended to cover about 29 districts of the state.** Details regarding the actual coverage of the study will be described in the relevant sections of this report.

Sampling of Listener Groups: It was proposed to select both the Listener Groups across 25 identified districts as sample for the monitoring assignment. Thus, overall, a sample of

50 Listener Groups (@2 per district x 25 districts) were to be monitored under the assignment. For each listener group, the field team administered the following set of research instruments –

- 1 Participant Observation Checklist for evaluation of Shrota Sangh
- 1 Interview with ASHA of the respective Shrota Sangh
- Interviews with 5 randomly selected listeners who attended the listening session at the time of survey

Sampling of Folk Shows: As aforementioned, Folk Shows were scheduled to be performed at two places within each of the 820 blocks across the State. However, for the purpose of monitoring, it was proposed to cover only those shows for monitoring which lie within the jurisdiction of the identified 25 districts. As per the Terms of Reference for this assignment, the monitoring exercise was mandated to cover a total of 337 folk programmes across 25 districts. ***It would be worth reiterating here, that a total of 339 folk programmes were covered during the actual field survey, across 29 districts, due to non-availability of the required number of programmes in 25 identified districts.*** For each folk programme, the research investigators administered a set of 6 research instruments including –

- 1 Participant Observation Checklist
- 1 Interview with Folk Troupe Performers
- Interviews with 5 randomly selected viewers of folk media programme, who were found to be attending the show at the time of survey
- 1 Interview with ASHA attending the show
- 1 Interview with ANM attending the show
- 1 Interview with block official attending the show

2.4 Operational Modalities:

The operational modalities for undertaking this assignment has been described in the sections hereunder –

2.4.1 Identification of Field Staff: The field team members - Research Investigators (RI) were recruited from the current pool of field staff available with our organization. Care was taken to depute only those personnel who were culturally conversant and fully acquainted with the socio-cultural and geographical conditions in different parts of the State. Needless to mention, the Field Coordinators were drawn from the existing pool of senior staff which was experienced enough in undertaking assignments of similar nature.

2.4.2 Orientation Training of Field Staff: Before the start of the fieldwork, a 4-day orientation training was conducted for our field staff towards sensitizing them on the modalities for collecting primary information from the respondents. This training was organized, by the Team Leader and AMS experts at the AMS headquarters in Lucknow, in close coordination with the SIFPSA officials.

On the first day, the research teams were fully sensitized with the various aspects, such as, objectives, methodology, interviewing techniques, ethical considerations and other necessary components of the research processes that were to be adopted during the data collection exercise. For the next two days, the teams were exposed to the various modalities for capturing the required information both by visual observation and by canvassing schedules with the respondents. Inter alia, the classroom sessions during the trainings included —

- Overview of study objectives
- Briefing / sensitizing on the questionnaires/checklist
- Briefing on the sampling methodology
- In-depth sessions on the methodology for Face-to-face interviews with Listener Group Members & ASHA and that for visual observation during the folk shows.

On the fourth day, the teams were deputed for undertaking group exercises and mock interviews in simulated conditions. Needless to mention, only those RIs who demonstrated satisfactory results during this exercise were deployed for the assignment. At the end of the day, a doubt clearing session was organized and a detailed set of instructions were handed out to the field personnel so as to ensure smooth conduct of the assignment.

2.4.3 Fieldwork: Following the orientation training, the field teams were deployed in the field to proceed for undertaking the monitoring of listener groups and folk shows within the identified districts & blocks. ***The Field work lasted for about seven weeks, starting from November 3rd to December 26th, 2014.*** The strategy adopted for covering the desired number of programmes under the two categories is described hereunder —

For planning the field work for collecting data regarding radio-drama listening session, we first obtained a list of ASHAs of Shrota Sanghs in the selected 25 districts, along with their location and contact details. Based on a field deployment plan, each Wednesday of the week, the Field staff were allocated to cover the Shrota Sanghs of respective districts.

The schedule of planned folk programmes along with details of the date, time and place of conduct, was obtained from SIFPSA office in advance. A detailed field deployment plan was formulated to maximize the coverage of programmes across the selected districts and beyond. The field staff was accordingly allocated to various field locations to undertake the monitoring of folk programmes.

The data obtained from the field work was synthesized to generate pertinent findings for the two types of programmes. The report, from this point forward has been divided into 2 sections, the first describing the findings obtained from monitoring of Shrota Sanghs for radio drama series 'Sunehre Sapne Sawarti Rahein', while the second sections presents the findings for Folk programmes covered during the assignment. At the end, a common chapter has been dedicated to the suggestions and recommendations offered in light of the findings for both types of programmes.

**Assessment
of
Shrota Sanghs for Radio Drama Series
‘Sunehre Sapne Sawarti Rahein’**

Chapter 3 - Description of Survey Sample for Radio Programmes

The approach and methodology adopted for this evaluation study was discussed in the previous chapter. The chapters ahead offer a meticulous and exhaustive analysis of the radio drama listening programmes being conducted in the districts of Uttar Pradesh during the time of survey. The present chapter provides the details of the sample covered for observation of radio drama listening sessions of Shrota Sangh and subsequent interviews with ASHAs and listeners in the state of Uttar Pradesh. The profile of the listeners and the ASHAs who organized the sessions of Shrota Sangh form the latter part of the chapter.

3.1 Sample for the Radio Programme:

The radio drama series *Sunehre Sapne Sanwanti Raahein* was a weekly programme being broadcast on Wednesdays at 1.15 pm for 30 minutes. Two selected ASHAs of all the 75 districts in the state were asked to form Shrota Sanghs/Listener groups within their respective villages. These Shrota Sanghs acted as a platform for organizing community listening sessions of the radio drama series every Wednesday to spread various health related messages among target audience.

As explained in the preceding chapter, the study aimed at covering a total of 50 Shrota Sanghs across 25 districts for monitoring the listening sessions organized for radio drama series. In order to cover these 50 programmes, our field staff made 67 visits to the sampled districts, which included many repeat visits to the sampled locations, which were made due to the absence of ASHAs in previous visits. Overall, more than three-fourth (76%) radio drama listening sessions were captured across 50 locations. The table ahead presents an overview of the number of districts and visits targeted, number of visits actually conducted, and the number of programmes actually found running at the time of survey.

Table 3.1: Details of Sample Coverage for Radio Drama Series				
S.No.	Districts Covered	No. of Visits targeted	No. of Visits Made	Number of Programmes found Running at the time of Survey
1	Agra	2	2	2
2	Aligarh	2	2	2
3	Ambedkar Nagar	2	3	1
4	Azamgarh	2	2	2
5	Badaun	2	4	1
6	Bareilly	2	3	2

7	Behraich	2	2	2
8	Bijnor	2	2	2
9	Etah	2	5	0
10	Gonda	2	3	2
11	Gorakhpur	2	2	2
12	Hamirpur	2	2	2
13	Hardoi	2	3	1
14	Hathras	2	2	2
15	Jhansi	2	2	1
16	Kanpur Nagar	2	4	1
17	Lalitpur	2	2	1
18	Mainpuri	2	4	2
19	Mathura	2	2	2
20	Pilibheet	2	3	0
21	Raebareli	2	2	2
22	Rampur	2	3	2
23	Shravasti	2	3	1
24	Sultanpur	2	3	2
25	Unnao	2	2	1
	TOTALS	50	67	38

In 12 out of 50 (**24%**) of the sampled locations, the listening sessions were not being organized for the Shrota Sanghs. Some of the common reasons for the non-availability of the programmes included –

- The ASHA of village **Gauri Tara**, block **Navabganj** of district **Unnao** expressed that she was **given a radio at the beginning of the programme, but it was later taken back from her**. So as of now, she is not conducting any listening sessions of Shrota Sangh.
- At 6 locations the **programme was not being conducted due to transmission issues**. These locations included –
 - District Ambedkar Nagar, block Jalalpur, village Joukabad
 - District Jhansi, block Babina, village Jaunpur
 - District Lalitpur, block Birdha, village Bachhalapur
 - District Pilibhit, block Pooranpur, villages Bhagvantpur and Suvabhog
 - District Shravasti, block Sirsiya, village Motipur Kala

- At 4 locations the ***ASHA of the respective village reported to be busy with vaccination duties***, due to which she failed to conduct the programme.
- In 7 visits, it was found that the ASHA of the village was unavailable in the village, as ***she had gone to the hospital for delivery of some pregnant women in her village***.
- In other locations, ***ASHAs were found unavailable at the time of survey***. On contacting, some of them gave personal reasons for their absence like, illness, visit to some other place, death in the family, etc.

The research investigators collected letters from the locations, where the programme could not be covered. These letters have been attached as annexure to the report.

These findings surely indicate the lack of regularity in conduct of these listening sessions for Shrota Sanghs. Though some issues appear to be unavoidable, there are

This report presents the findings of 76%, that is, 38 programmes that were found running at the time of field Survey.

many, where a thoughtful action and strict guidance & monitoring may help deal with irregularities in the conduct of listening sessions. This report therefore presents the findings of only 38 programmes that were found to be running at the time of field survey.

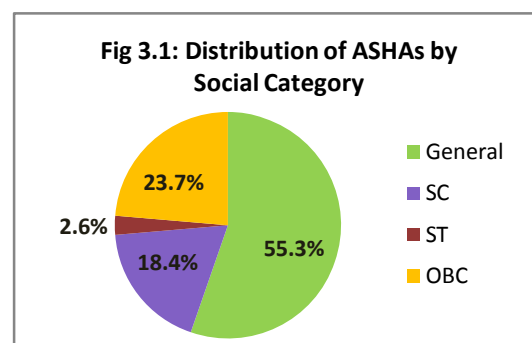
Across the 38 radio listening sessions that were covered under this assignment, 38 ASHAs and 190 listeners were interviewed as a part of this study. The sessions visited by the research investigators were evaluated for the quality of arrangements of the programme, listener size and conduct of the session. ASHAs were interviewed for understanding their role in formation of Shrota Sangh and organizing of the listening session and listeners were interviewed to gauge the increase in their level of knowledge and understanding of the major issues related to health of women and child.

3.2 Profile of ASHAs Covered during the Survey

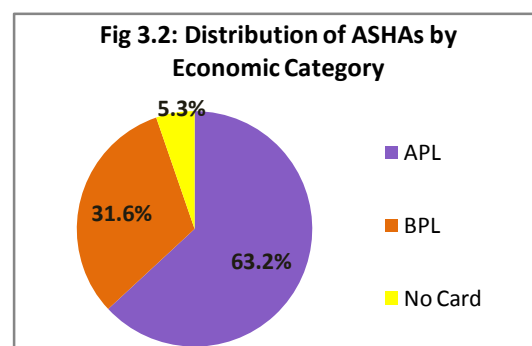
The ASHAs had been entrusted with the task of forming Shrota Sanghs of the members of their village and organize weekly community listening sessions of the radio drama series *Sunehre Sapne Sanwanti Raahein*. The survey covered 38 such listening sessions and ASHAs of each session were interviewed in the survey. The profile details of the surveyed ASHAs have been shown in this section:

3.2.1 Age: All the ASHAs except one who was beyond 50 years, belonged to the age group between 25 years and 45 years. Out of the 38 ASHAs, 19 were aged between 25 and 35 years while 18 were aged between 36-45 years.

3.2.2 Social Category: The distribution of ASHAs by virtue of their social category has been presented in the chart alongside. More than one-half (21 out of 38) of the surveyed ASHAs belonged to the General category. Out of the remaining half, the representation of SC and OBC categories was almost similar. 9 out of 38 ASHAs belonged to OBC category while 7 out of 38 belonged to SC. 1 ASHA in Mainpuri Dehat belonged to ST category.



3.2.3 Economic Category: As evident in the table, 24 out of 38 ASHAs interviewed in the survey belonged to APL group 12 of 38 belonged to BPL category. 2 ASHAs were not able to disclose their economic category. One of them said that she did not possess any card to depict the same.



3.2.4 Educational Qualifications: The educational details of the sampled ASHAs have been presented in the table 3.2. 4 out of 38 ASHAs were only educated up to class 8th and 7 of them had received education till classes 9th or high school. More than two-thirds (14 of 38) of ASHAs were educated beyond high school with the highest number having studied up to class 11th or 12th. 10 of the ASHAs were graduates and 3 were highly educated and had completed their post-graduation.

Table 3.2: Distribution of ASHAs according to their Educational Qualifications	
Educational Level	Percentage
Class 8 th	10.5%
Class 9-10 th	18.4%
Class 11-12 th	36.8%
Graduate	26.3%
Post Graduate	7.9%

3.3 Profile of the Sampled Respondent Listeners:

As a part of the survey, 5 listeners of the radio programme at each radio listening session were interviewed for evaluation their level of enthusiasm, responsiveness and

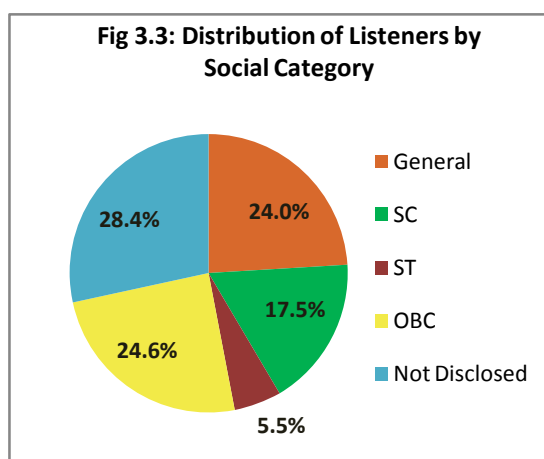
improvement in the knowledge of health care aspects. This section gives a picture of the general profile and demographic details of the respondents interviewed in the survey.

3.3.1 Age of the Respondents: The following table shows the distribution of listeners according to their ages. A significant majority of about half of the respondent listeners were aged between 26 and 40 years while one-fourth of the listeners were above 40 years of age. 4% listeners in the surveyed sessions were adolescents in the age group of 13-18 years. About one-fifths of the interviewed listeners were young adults less than 25 years of age.

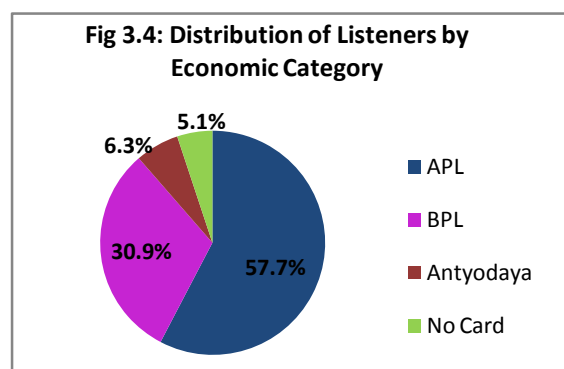
Table 3.3: Distribution of Listeners according to their Age	
Age Group	Percentage
13-18 years	4.4%
19-25 years	19.1%
26-40 years	51.9%
41-55 years	20.8%
Above 55 years	3.8%

3.3.2 Sex: The observation of radio programme witnessed that an overwhelming majority of the listeners were women, understandably so, as the issues covered in the radio programme primarily relate to health of females at the time of pregnancy, delivery and motherhood besides covering social issues like female foeticide, girl education, marriageable age and sex differentiation. The same trend was reflected in the respondents, over 90% of whom belonged to the fairer sex.

3.3.3 Social Category: The distribution of listeners according to their caste has been shown through the chart presented alongside. It may be said at the outset that many of the listeners were unwilling to disclose their caste to the research investigator. 28% of respondents refused to specify their caste. One-fourth of the respondents belonged to General category and a similar proportion were reported to be OBCs. A fairly significant proportion of respondents belonged to SC and ST which in conjunction contributed to about one-fifth of the total sample of listeners of the survey.



3.3.4 Economic Category: As evident in the chart alongside, more than one-half of the interviewed listeners belonged to the APL category while about one-third of them were BPL. About 6% of them reported that they possessed Antyodaya card while 5% informed that they did not possess any card. Thus, majority of the listeners covered in the survey were above poverty line.



3.3.5 Educational Qualifications: The analysis of the educational profile of the listeners is a very important aspect which provides a quick view of the level of education of households in the areas covered in the sample. The table alongside shows the distribution of respondents according to the highest education attained by them. The education level of the listeners was low in general. About one-third of respondents were either completely illiterate or could make their signature but had not taken any formal education. More than one-fourth had studied up to various levels between classes 1 and 5. Less than 15% were educated beyond intermediate.

3.3.6 Marital Status: A vast majority of about 90% of the respondents covered in the survey in all the radio listening sessions were found to be married. The remaining included unmarried adolescents and 4 widows.

3.3.7 Occupation: 15% of the listener respondents were working as salaried employees, and more than one-third of them worked as paid labors engaged in various farm and non-farm activities. One in every four women affirmed to be homemakers, while the remaining also undertook agricultural activity along with household chores.

3.3.8 Availability of Audio-Visual Aids: The listeners were asked if they had audio-visual aids like radio, TV, newspaper etc. at home. This would provide good estimates of the medium which could be used further for disseminating information about important health and social issues. The following table gives details about this aspect. As reflected in the table, majority of the listeners possessed mobile phones with them while about two-thirds had an

Table 3.4: Availability of Audio-Visual Aids	
Particular	Percentage
Radio	40.4%
TV	64.6%
Newspaper	20.2%
Mobile/ Telephone	89.9%
Electricity connection	65.5%

electricity connection at home and possessed television set. However, only 40% of the respondents reported having radio and a very small proportion got newspapers at their home.

The above chapter presented a description of the sample covered for evaluation of radio drama listening sessions of Shrota Sangh and brought to light the profile of the listeners and the ASHAs of the villages. The chapters ahead bring an exhaustive analysis of the radio drama session in terms of its arrangements, conduct and outcomes achieved by the initiative.

Chapter 4 : Inputs for Radio Drama Series

As part of the 'Chalo Gaon ki Or Lekar Apna Hausla' initiative of SIFPSA, two high performing ASHAs were selected from each of the 75 districts in the state to constitute Shrota Sanghs (Listener Groups) within their respective villages. These Shrota Sanghs were constituted with the purpose of organizing group listening sessions of the Radio drama series Sunehre Sapne Sanwanti Raahein. The radio drama series had been scripted with the clear goal of providing knowledge to the rural public about various healthcare aspects like ideal age for marriage, antenatal care, maternal health, newborn and child health, immunization, male sterilization, Copper-T, sex differentiation, female foeticide, Japanese Encephalitis, Malaria, TB, JSY, Ambulance services and many others. In this chapter, the resources and efforts utilized for forming the Shrota Sangh, and making arrangements for conducting weekly listening sessions for its members have been studied in detail.

4.1 Primary Inputs for the Formation of Shrota Sangh

The survey captured in detail the inputs and resources being put to use to form Shrota Sangh in the villages so that a large number of people could be mobilized for listening to the radio programme.

4.1.1 Provision of Radio for Organizing Listening Sessions: Under the concept of creating Shrota Sanghs and organizing group listening sessions, it was planned to provide each of the selected ASHAs a radio transistor to facilitate the organizing of such sessions. Out of the 38 programmes covered under the survey, in one place the transmission problem was witnessed by the research investigator himself. The ASHA of **village Bamroula, block Khair of District Aligarh** shared her problem about the radio. She expressed her dissatisfaction with the quality of radio and said that the transmission was very poor. Due to poor sound quality, the listeners also did not show much interest in the program.

A similar complaint was reported in **village Joukabad, block Jalalpur of district Ambedkarnagar**. The ASHA submitted that she was unable to organize the listening session due to poor transmission quality of the radio. The ASHA of village Gauri Tara, block Navabganj of district Unnao expressed that she was given a radio at the beginning of the programme, but it was later taken back from her. So as of now, she is not conducting any listening sessions of Shrota Sangh.

Though a majority of the 38 programmes attended reflected presence of working radios with ASHAs, it is imperative to look into such issues as well in order to ensure effective conduct of the program.

4.1.2 Funds for the Programme: The ASHAs were asked if they had received any monetary help from the authorities for organizing the Shrota Sangh and making arrangements for conducting the Radio drama listening session for the members of Shrota Sangh. 32 out of 38 ASHAs reported that they had received Rs. 500/- as funds for making definite arrangements for the programme while 6 ASHAs denied having received any funds for the purpose. Out of these 6 ASHAs, 2 were from Gonda, 2 from Bahraich and 1 each from Shravasti and Aligarh. The table ahead shows the purpose for which they given funds were utilized by ASHAs.

Table 4.1: Works for which funds were spent	
Arrangement Works	Percentage
Dari for seating of listeners during radio session	77%
Battery for Radio	97%

As evident from the table, almost all of the ASHAs (37 out 38) utilized the funds for buying batteries for radio as the radios were battery operated. The funds were also utilized for arranging for dari or plastic sheet by 29 of the ASHAs in order to comfortably seat the listeners during the session of Shrota Sangh. This reflects that ***most of the ASHAs claimed to be using the money given for the purpose for which it was meant.***

On being asked whether the funds were adequate for making requisite arrangements of the programme, a whopping 80% (30 out of 38) of them displayed their dissatisfaction on the meager amount being given to them. More than half of them wanted that at least Rs. 1000/- should be given for arrangements every month while about one in every three demanded 1500 rupees or more to organize the sessions properly. They were of the view that in order to attract the listeners some incentive in the form of refreshments etc. can also be arranged for the listeners. Many of them also found it difficult to arrange for a dari in this amount. Thus, ***they suggested that the amount of Rs. 500/- being currently provided be raised in order to ensure proper arrangements for the listening sessions.***

4.1.3 Publicity for the Shrota Sangh: The ASHAs were probed to know in detail about the publicity measures adopted by them to spread information among the village people about the formation of Shrota Sangh and the subsequent broadcast of the radio drama series dealing with important issues relating to health of women and children and spread of diseases. The following table presents the details in this regard:

Table 4.2: Pre-Publicity Measures Adopted by ASHAs	
Measures	Percentage
Door-to-door communication	97.2%
Informed in Health Centre	38.9%
Announcement through loudspeaker	8.3%
Informed during Health Camp/ VHND	19.4%

As evident from the table above, almost all the ASHAs (37 out of 38) informed about the Shrota Sangh and the radio drama series by personally visiting the homes of all the villagers and persuading them to join the group and be available for listening to the programme on every Wednesday afternoon. Apart from this, more than one-third (15 of 38) of ASHAs informed the people visiting the health centre as the issues being covered in the programme related to health. Moreover, covering the health centre ensured that women received first-hand information about the programme as their participation in the listening of the radio drama series was utmost vital. Additionally, many other methods like announcing about the programme through loud speaker and public address during the village health and nutrition day/ health camps were also employed by some ASHAs to mobilize greater number of people for this endeavor.

4.1.4 ASHAs' Efforts for Formation of Shrota Sangh: ASHAs carried out pre-publicity programme for the villagers so that all of them could be informed about the Shrota Sangh. However, the ASHAs on being interviewed, informed *that a very few of the people came to the sessions regularly*. They reported that *every week people had to be collected from their homes for listening to the programme as the villagers were unwilling to give their afternoon time week after week for the sessions. The ASHAs were not able to collect all the members of Shrota Sangh due to paucity of time to visit each one's home personally every week. Thus, in every session many old members remained absent*. Many new members who could be mobilized in a short duration of time were collected at the session site.

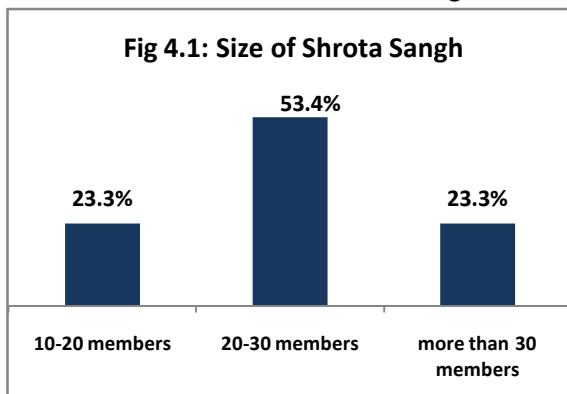
The ASHAs were further asked whether all the social groups were being represented in the Shrota Sangh to which about two-thirds (25 out of 38) of the ASHAs affirmed that they actively involved people from all the social groups present in their village. The remaining ASHAs reported that their Shrota Sangh lacked the participation of members of particular social groups. However, they were not able to give any satisfactory reason for such a discrepancy.

Thus, it was found that the Shrota Sangh was not a very organized group of sorts. Also since most of members were not attending all the sessions, they missed very critical health information being provided in the radio programme, thus defeating the overall purpose of the initiative.

4.1.5 Size of the Shrota Sangh: The ASHAs were asked if they had formed any register to record the names of the members of Shrota Sangh and details of all the sessions organized for the Sangh members. Nearly nine-tenth (33 out of 38) of the ASHAs confirmed the formation of a separate register for Shrota Sangh. According to the

registers, the total strength of the Shrota Sangh varied between 10 participants to more than 30 participants.

The details of the size of Shrota Sanghs have been shown in the chart alongside. More than half of the Shrota Sanghs (20 of 38) covered during the survey were found to have member strength between 20 to 30 people according to the registers shown by ASHAs. ***However, as mentioned above, since the group was not very organized, the members kept on changing every week and so the total strength***



sometimes varied from week to week. Also the sessions that were attended saw a much higher attendance of the people of villages many of which stopped to listen out of sheer enthusiasm of the event. At many places the women carried their children with them so the total strength increased though the registered members were very less.

This trend has a very important implication on the overall effectiveness of the programme. Due to lack of regularity in attending the sessions, there is high probability that the listeners may not be fully aware of all the issues being promoted under the programme. For complete and proper assimilation of the messages in the community, efforts should be towards maintaining the regularity in attendance of Shrota Sangh members.

4.2 Quality of Inputs being Utilized during Organization of the Weekly Listening Sessions

The survey gathered information about the funds and resources used for conducting weekly sessions of Shrota Sangh where the members listened to the radio drama series being broadcast on radio in groups following which discussions were held on the topic of the radio broadcast.

4.2.1 Help Received From the Officials: The ASHAs were asked if they received any help from the officials in organizing the Radio drama listening sessions to which about four-fifths (30 of 38) reported that officials provided help from time to time whenever needed. The DPM at Allahabad informed that he kept in touch with ASHAs under him to check if all the arrangements were made properly and on time and helped them if anything was missing. He even conducted spot checks to monitor the sessions and their arrangements. Similarly, DPM at Devi Patan also confirmed that he remained in touch with the ASHAs

on a weekly basis for looking at any problems that might arise during organization. Same were the responses of all other DPMs as well who emphasized that they talked to the ASHAs on telephone and reminded them about the arrangements to be made.

4.2.2 Quality of Logistic Arrangements at the Radio Drama Listening Sessions: The radio

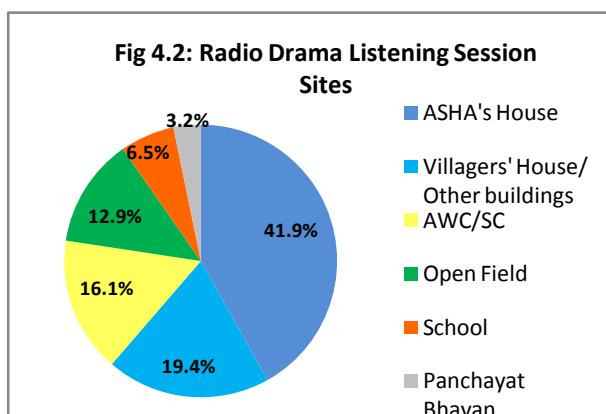
drama listening sessions of the Shrota Sangh were observed to see whether the logistics required for the programme were efficiently and adequately managed. The accessibility and appropriateness of programme site and adequacy of seating arrangements are a few of the major aspects which need to be taken care of while organizing such sessions for the



public as problems in these areas act as deterrents to enthusiastic and interested participation in the public.

A. Site of the Radio Drama Listening Session: The chart presented alongside provides details of the sites at which the observed sessions were conducted. 16 out of 38 (42%) of the observed

sessions were conducted by ASHA at her own house. 7 of the sessions were organized at some other villager's house or private building. About one-sixth (6 out of 38) of the sessions were conducted in anganwadi or health centre. A sizeable



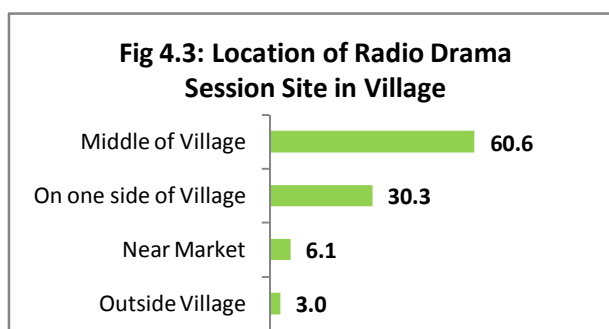
proportion of about 13% (5 out of 38) programmes were found to have been organized in open fields or compounds, which may raise problems for the listeners and be rendered non-usable in adverse seasons. A very few sessions were conducted in School or Panchayat Bhawan. Overall, it may be said that ASHA preferred conducting the radio drama listening sessions at her home or at some other villagers' homes.

One important observation that needs to be brought to light is that during interaction with a few of the ASHAs it was found that there is no fixed site for

conducting the radio drama listening sessions. Though few, some of the ASHAs expressed that every Wednesday they chose the location depending on their convenience. *Sometimes, they also conducted these programmes in different habitations of the same village, which are usually quite distant from each other. One probable advantage of such an exercise is that more and more people get to know about the radio program. While on the flip side, because of lack of regularity and consistency in the listeners attending these sessions, the overall effectiveness in terms of absorption and assimilation of complete messages amongst the community members gets hampered.*

- B. Connectivity of the Session Site with the Village:** About two-thirds of the session sites (25 of 38) were connected with Pucca roads while in 6 of the sites, it was found that the connecting road leading to the site was unpaved ('Kachcha'). In one-fifth (7 of 38) of the cases, the road leading to the session site was broken creating problems in transportation in the area. Further, the location of the site with regard to the proximity with the village was also observed. The details regarding this have been shown in the chart presented ahead:

Overall, in majority of the observed sessions, the site chosen by ASHA was almost in the middle or at one side of the village of people enrolled in Shrota Sangh. More than three-fifths (23 of 38) of session sites were



located in the middle of the village while 11 were at one end of the village. Less than 10% of sites (3 of 38) were located outside the village or near the market/ Haat where people gathered for family purchases. When the ASHAs were asked why they chose the site for conducting their listening session, they told that the basic criterion behind their choosing the site was the easy accessibility of the village folk to the place. Therefore, *they decided upon the site located in about the centre of the village or on one side but not very far off so that people could reach there easily. Almost all the places were found to be appropriate for gathering of women.*

- C. Seating Arrangement at the Session:** The radio drama listening sessions were observed for the arrangements made by ASHA for seating the members of Shrota Sangh who came for listening the drama series. The details of the seating

arrangement for listeners at the observed session sites have been depicted in the table ahead:

As evident from the table, in 23 out of 38 sessions that were observed, ASHAs had arranged for Dari which was spread on the floor. The listeners were sitting over Dari. ***In more than one-fifth of the sessions, (9 of 38), either no seating arrangement was made by the ASHAs or makeshift preparations were made like arranging for sack (used for transporting grains) for seating the listeners.*** As a result, the listeners had to sit on bare floor or sack. At these

Table 4.3: Seating Arrangement at the Radio Drama Listening Session	
Arrangement	Percentage
Dari spread on floor	60.0%
Open floor (without Dari)	17.1%
Plastic Sheet spread on Floor	8.6%
Sack (Bora) spread on floor	5.7%
Chairs	5.7%
Chowki	2.9%

places, the listeners were observed to be visibly uncomfortable on the floor and were dissatisfied with the lack of proper seating arrangements. At about 3 of the sites, instead of dari, plastic sheets were spread on the floor while at remaining 3 places, chairs/chowkis had been provided for the listeners' comfort. At 58% (22 of 38) of the sites, the listeners were seated in a circle so that they faced each other while in other places, listeners were seated in a row.



The above chapter provided details of the type and quality of resources mobilized for formation of Shrota Sangh and arrangements made for the conduct of weekly listening sessions of the Shrota Sangh members. At many places the seating arrangement was not proper even though funds had been allocated for it. However, the site chosen by the ASHAs were found to be appropriate for the villagers especially women. The actual conduct of the session has been comprehensively covered in the next chapter.

Chapter 5: Process of Radio Drama Listening Sessions

This chapter showcases the details of the radio programmes organized as the part of Chalo Gaon Ki Ore intervention in Uttar Pradesh. The study required that the conduct of such Radio Drama listening sessions of the Shrota Sangh be observed by the research investigators. Post the end of the episode, the research investigators took interviews of 5 listeners and the ASHA who conducted the session at each radio listening session visited by the researchers. Presented ahead are the observational findings of the researcher and the information about the programme derived from the interview with ASHAs.

The radio drama listening session of the Shrota Sangh was observed for its efficient management and the ability to fulfill the specific objective of providing health related information to the listeners.

5.1 Size of the Listener Group at the Observed Sessions:

Though the registered members of the Shrota Sangh were very less, yet on observation it was found that the listening session was attended by many people especially women and adolescent girls. These mostly included those that were not members of Shrota Sangh as they had not attended the first few sessions but had been mobilized and gathered by ASHAs for the current session. The ASHAs informed that such was the case at every session where new people

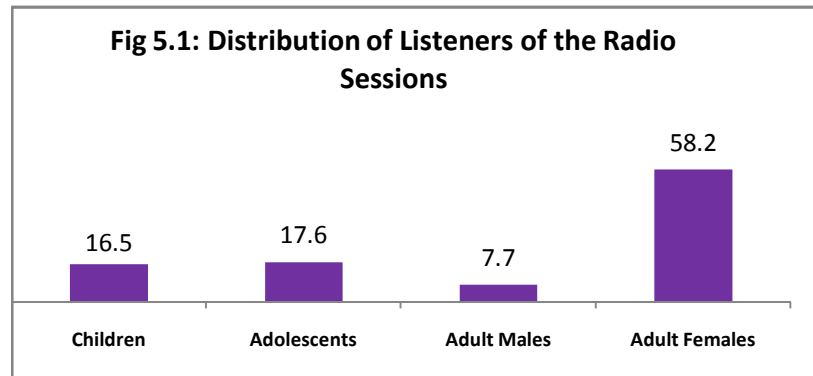
came to listen while many of the old remained absent. The listener size at the observed sessions has been analyzed in the table alongside. More

than half of the observed sessions (21 of 38) had less than 25 listeners listening to the radio programme being broadcast. However, there were a sizeable proportion of 44% (17) sessions, where ASHA was able to gather 25-50 people.

Table 5.1: Size of the Listener Group at Sessions	
Number of Listeners at the Session	Percentage
Less than 25	55.9%
Between 26- 50	44.1%

The size of group is a very important criteria when considering proper management of the listening sessions. When there are more than 25-30 people, it becomes difficult to manage the group, which often leads to chaotic conditions. ***Keeping this in mind it may be suggested that a reasonable size be recommended for the Shrota Sangh to ensure proper and clear dissemination of messages being conveyed through radio programme.***

The following chart shows the distribution of listeners in terms of the type of population



As evident from the above chart, the bulk of the listener population was formed by adult females. Roughly 17% population comprised of children who tagged along with their mothers and felt interested to listen to the programme. Adolescents were also represented fairly well, contributing to about 18% population of the listeners. The male participation was very less with only 7.7% evincing interest in listening to the radio broadcast.



5.2 Conduct of the Radio Drama Listening Session:

The radio drama sessions were observed for their efficient conduct so as to fulfil the purpose of disseminating critical information regarding maternal and child health, family planning, marriageable age, immunization and other related aspects of health. The above section dealt with the type of population attending the listening session. Excessive size of the group coupled with the lack of proper seating facility was found to have a demotivating effect on the listeners and their enthusiasm was dampened by the situation. This section presents the operational details of the radio programme and the session organized for Shorta Sangh by ASHAs.

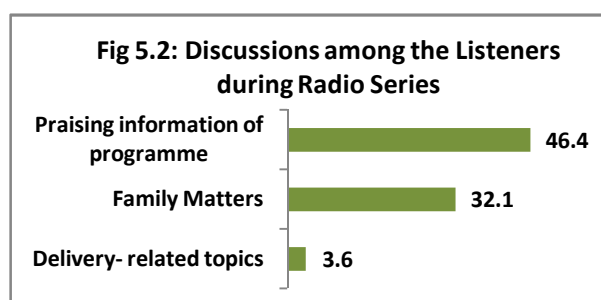
- A) Relay Quality of Radio Broadcast:** The reception quality of the broadcast of radio drama series was observed to see whether the drama was clearly audible or there

were disturbances in reception. In 10 sessions, it was observed that the drama episode could not be heard properly due to disturbances in reception/ relay. This was one of the major reasons for people losing interest in the radio drama. The issue of poor transmission was also highlighted in the previous chapters, where at about 8 out of 67 sites visited, the listening sessions were not organized because of this reason.

This forms an issue of concern, whereby the quality of transmission greatly hampers the conduct of the listening sessions, and its effectiveness in terms of proper dissemination of messages. Such technical flaws need to be rectified at the earliest, in order to ensure better conduct of programme.

- B) Attentiveness of the Listeners:** During observation of the radio drama listening session, the attentiveness of the listeners towards the drama series and its health information was also studied. In more than two-thirds of the sessions, all the listeners were found to be paying attention to the radio broadcast while ***in about one-third of the observed sessions, only a few people seemed attentive to the radio series.***

While the drama series was being broadcast, the investigators attempted to find out the response of the listeners from their conversations. The chart presented alongside shows the broad category of topics that the listeners were talking about during the radio programme.



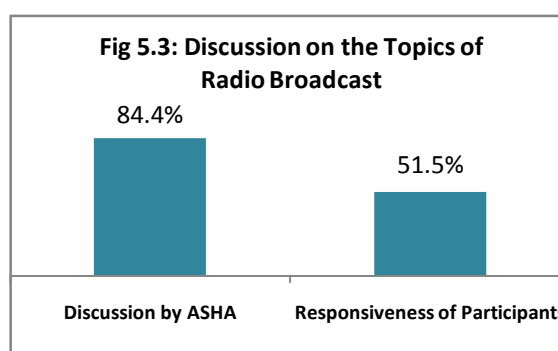
In 18 out of 38 of the sessions, the listeners were appreciative of the information disseminated through the programme and talked about its details amongst each other. In about 4% of the cases, the listeners talked about delivery related issues specifically those on which the information was given in that episode of the drama series. However, ***about one-third of the sessions (12 of 38) had a lot of listener population indulging in talks about personal family matters with each other.*** In these places, the people were not very attentive and missed important information relayed in the programme. ***Many listeners were observed to have difficulty in understanding the characters and story of the drama series, at about 30% (11 of 38) of the sessions.*** This was in major part due to the relay related broadcast problems. In other cases, the people while talking among themselves often missed the storyline which they found difficult to catch on later.

The major reasons behind lack of attentiveness were probably related to the lack of regularity of attendance in Shrota Sangh sessions and to certain extent the technical disturbance in transmission of the programme. It is worth mentioning here, that as the listener group is not constant, and its constitution keeps changing in almost every session, the listeners are unable to connect to the story line of the radio drama series. To any first time listener, it becomes difficult to relate to the characters immediately. This is probably one of the reasons, why some of the listeners were unable to concentrate on the drama. Further, in other cases, the people while talking among themselves often missed the storyline which they found difficult to catch on later.

Thus, there is a ***need to direct ASHAs to maintain the permanence of listener groups. She must aim at ensuring the same set of listeners gather for all the episodes of the series.*** This, to some extent, will help generate group cohesiveness and motivate the group to undertake collective efforts to understand the issues. There is a high probability that such an initiative will help the listeners better relate to the story being discussed.

- C) Discussion on the Programme:** The endeavor of formation of Shrota Sangh was aimed at disseminating important health related information to the rural population. One of the major responsibilities of ASHA besides organizing listening session was to discuss the issues covered in the day's radio broadcast. The session would provide a medium for clearing of doubts and discussing the problems of people especially women.

On observation, ***it was found that in more than four-fifth (32 out of 38) of the sessions, ASHAs conducted a discussion on the topics of radio series after the broadcast was over.*** However, the listeners were not found to be very responsive to the discussion initiated by ASHA. Of all the radio sessions observed by the research investigator, in only about one-half (20 of 38), the Shrota Sangh members discussed their own problems and doubts related to the topic.



Similarly, the participation of women was also very less. The low participation of women was primarily attributed to the fact that they were ***hesitant to raise their health related problems in front of others. In only one-half (19 out of 38) of the observed sessions, women were openly discussing their problems with ASHA.*** However, when ASHAs were interviewed about the participation of women, about three-fourths of them claimed that women actively discussed their problems and health related issues.

The listeners discussed about delivery related matters like the provisions of JSY and money received under it. They were curious about information on female foeticide and sex differentiation. Some listeners also discussed disease conditions like indigestion and excessive bleeding etc. during pregnancy and after delivery. Listeners also discussed issues like nutritional needs of children and their education.

- D) **Listeners' Engagement through Quiz:** The radio programme was scripted in a manner so as to engage the listeners with the drama series. A few of the radio broadcast episodes were mandated to carry questions for the listeners regarding the information given in the programme. The listeners would have to write the correct answers and send the letters to the address specified in the programme. A few winners would be awarded along with award to the best performing ASHAs.

On observation of the radio listening sessions, it was found that ***only two in every five ASHAs (15 out of 38 sessions) discussed the issues raised during the radio programme and encouraged the listeners to write down the answers to questions asked and send the letter at the specified address to receive awards.***

The ASHAs were probed about their knowledge of the rewards that they are liable to get for organizing the Shrota Sangh sessions effectively. They were asked if they knew, that the ASHAs of the village from where maximum answers of the listeners were received, were to be rewarded for their good work in conducting the Shrota Sangh session and encouraging listeners to write answers. ***About 86% (32 of 38) of the***



respondent ASHAs confirmed that they were aware of such reward system while 14% did not have any information of the sort.



The above chapter captured a vivid picture of the Shrota Sangh sessions that were organized for listening to the radio drama series. The ASHAs at the visited sites were found to be conducting the sessions with much vigor and carried forward the topic of the radio broadcast in the post-broadcast discussion where many people asked their doubts and problems and received solutions from the ASHA. The next chapter deals with the actual outcome of the programme in terms of assimilation of information given in the drama series and improvement in the level of knowledge of the listeners and ASHA.

Chapter 6 -Outcomes of the Programme

The formation of Shrota Sangh which would meet at a common point and listen to the radio programme “Sunehre Sapne Sanwanti Raahein”, was conceptualized in an attempt to increase the level of health related knowledge among the rural population. The Shrota Sangh would also serve as a platform for discussion of various health issues of the villagers with ASHAs and subsequent clearance of doubts on any subject. The previous chapters presented a detailed picture of the arrangements made for organizing the Radio Drama listening session and a comprehensive analysis on the actual conduct of the session with the aid of in-depth interviews and participant observations. The outcome of this exercise in terms of the assimilation of information by the listeners, and behavioral changes as regards availing services of public health care system, has been exhaustively compiled in this chapter.

The respondent listeners present at the session site were asked how they came to know about the formation of Shrota Sangh and the radio drama series schedule timings and site of community listening of Radio Drama series. Almost all of the interviewed listeners informed that they were told about the Shrota Sangh and the current and all previous listening sessions by the ASHA of their village. A few of them (34.6%) had reportedly heard the advertisement of the drama series on radio, and had fairly good knowledge of the timings of the programme.

6.1 Regularity of Attendance in the listening sessions:

The listeners present at the listening session were asked whether they had heard the previous episodes of the drama series and were fully aware of the drama. ***Over two-thirds (69%) of the listeners interviewed affirmed that they had heard the earlier episodes of the drama. However, out of these a very few were found to***



have heard all the episodes that had been broadcasted before the day of survey. One-third of the listeners were new to the Shrota Sangh and listening to the drama series for the very first time. On delving deep into the matter, it came to be known that the Shrota Sanghs were not a very organized group of enrolled members. Every time some old members did not turn up and some new were encouraged to join by ASHAs. Thus, the groups in each session were heterogenous.

6.2 Perceived Usefulness of the Information Transmitted:

The study probed into the participants' perception about the usefulness of the program for rural populace. To start with, ASHAs were first probed if the language of the programme was easy to understand and appropriate for people. ASHAs informed during the interview that the **language of the radio series was in itself very simple and easy to understand. They found the content of radio series very appropriate and interesting for the people of villages** and informed that the listeners were also enthusiastic and interested in listening to the programme.

However, on asking whether the topic covered in that day's broadcast was useful for the villagers, the responses were not unanimously affirmative.

The details of this query have been shown through the table presented alongside. As evident in the table, only about

Table 6.1: Usefulness of Information given in Radio Drama	
Content	Percentage
Very Useful	60.0%
Less Useful	14.3%
Not so useful	25.7%

three-fourths of ASHAs (28 of 38 ASHAs) found the information of the radio drama series useful for the people of the village and listeners of Shrota Sangh. However, about one in every four ASHAs thought that the villagers were already aware of some of the information being shared in the programme, thus the programme was not much useful for the people.

6.2.1 Listener's Attitude towards the Drama Series: When the listeners were asked if they liked the drama series, an overwhelming majority responded that the programme was very good and interesting and provided critical information about important health aspects related to women and children. About 87% of them said that the story resembled the families and situations of their village and almost all of them affirmed that the language and story of the drama series were easy to understand and remember. They also appreciated the quality of information and accepted that they were in need of such knowledge. More than ninety percent of the listeners said that they were enthusiastic for coming to listen to the drama series when first informed by the ASHA.

Overall, it can be said that the listeners were able to understand the characters of the story presented in the drama series. However, due to non-continuous listening of the series episodes, the people were not able to grasp the flow of the story and draw a complete picture of all the characters and their specialties in their minds. Not listening to many episodes probably also prevented them from receiving health related information told in those episodes.



6.3 Recall level of the Listeners and Identification with the Characters of the Story

6.3.1 Characters Recalled by Respondents: As an exercise aimed at evaluating the level of assimilation of the story & characters among the listener group, the interviewed listeners were asked to name the central characters of the radio drama series. It was found that a considerable proportion of listeners were able to name a few characters of the drama series. However, the response rate was not very high and about *two-fifth of the interviewed listeners either could not name any character of the series or got confused in the characters and cited wrong names*. This can be attributed to the fact that about one-third of listeners had heard the drama series for the very first time, so their assimilation and recall levels were low as compared with other listeners. Such people also faced some difficulty in following the storyline of the drama series. The following table shows the percentage of listeners who were able to recall names of characters of the series.

Table 6.2 Number of Characters of Radio Drama Series that the Listeners could Recall	
Number of Characters Named	Percentage of Respondents
Able to name 1 character	60.1%
Able to name 2 characters	51.9%
Able to name 3 characters	41.5%
Able to name 4 characters	22.9%
Able to name 5 characters	6.0%

As evident from the table above, more than half of the listeners interviewed for the study, were able to two central characters of the radio series. Two-fifths of the listeners cited three names and one-fifth could recall upto four names from the series. ***The majority of listeners recalled the characters of ASHA “Nisha” and ANM “Janki” while some other widely cited characters were that of Vidya, Santoshi Chachi, Matru and Lala Kishan Lal.***

6.3.2 Characters Liked by Respondents: The listeners were further asked about the characters in the story that they liked and appreciated the most. The following table presents the answers of the listeners when posed with this question.

More than one-third of the respondents liked the character of Nisha who played the role of ASHA in the drama series. The listeners liked the way ASHA disseminated information to the women and other members of the village and made them understand the importance of availing health services like institutional delivery, family planning, ambulance service etc. they also appreciated the language she used for explaining and felt that such behavior invites trust from the people.

Table 6.3: Characters of the Drama Series liked by Listeners	
Character Names	Percentage of Respondents
Nisha (ASHA)	52.5%
Matru	11.3%
Vidya	8.7%
SantoshiChachi	8.7%
Pradhan	6.3%
KamlaChachi	6.3%
RaginiBua	6.3%
Munakka	6.3%
Akash	6.3%
Janki (ANM)	3.8%
AWW	3.8%

The second most known and liked character was that of Matru who was appreciated because of his apparent expertise in skilled work and awareness about important issues. Listeners liked Vidya because she had an interest in studying which was thought to send an extremely important message across to the society regarding girl education and issues like ideal age for marriage.

Pradhan Lala Kishan Lal was appreciated for his positive and broad minded attitude towards girls and women and for not being exploitative towards the womenfolk. Many other characters like Kamla Chachi, Santoshi Chachi, Ragini Bua, Munakka, Akash etc. were also liked by a few people. However, they were not able to give any specific reasons for their likeness just that they were fond of these characters for their dialogues and acts.

6.3.3 Characters disliked by Respondents: When asked to name a few characters of the series that they did not like, very few answers were received. Most of the people liked the scripting and portraying of various characters in the story and appreciated the fact that the story was able to enact the actual scenario of the villages down to the name and language of the villagers. Of the few people who responded, the maximum dislike came for the character of Santoshi Chachi because of the reported role that she played where she discouraged and stopped children from going to school. A few people also disliked many characters because of their language. A few people disliked characters of Akash and Kamla Chachi but could not give reasons for their choice.

6.3.4 Characters of Series that Respondents could relate to: After asking about the most liked and disliked characters of the series, the listeners were asked if they found any characters of the series similar to the people in their village. The responses to this query were not very high mainly because many listeners had heard the drama for the first time so their assimilation of the story and identification with its characters was not very good. Many of those who had heard previous episodes found it difficult to do this mental exercise of associating the characters of a fiction series with actual persons known by them. Some others simply responded that many characters were similar but to pinpoint some would be tough. Out of those who did respond to this query, most of them likened the ASHA of the series to the ASHA working in their village. The character of Santoshi Chachi was also likened to a many old ladies in various sessions of different villages signifying that such a character not only exists everywhere but also has a psychologically high recall level (especially if we look at the fact that the character was the most disliked one in the series). Matru was another character which people likened to various men of their villages.

6.4 Post Broadcast Discussions:

The respondents were asked whether they found the post broadcast discussions to be useful for increasing their knowledge about the subjects covered in the radio broadcast. Almost all of them felt that these discussions were very fruitful and served to educate them about health issues and dispelled the fears and myths of the people regarding the critical health services. However, when the respondents were asked whether they discussed their own health problems during the discussion session, only about half (53%) responded in affirmative. The remaining people most of which were females felt embarrassed and shy in asking about their personal health problems.

The radio programme intermittently posed questions for the listeners regarding the information given during the day's broadcast and urged them to write back the answers through a letter. This was an exercise aimed at engaging the listeners with the drama

series and encouraging more participation in the Shrota Sangh. However, during the entire span of our survey, it came to be known that the questions were asked in only one broadcast. Therefore, when the listeners were interviewed on this aspect, majority of them informed that no questions had been asked. Moreover, since in each session, new members turned up for listening to the series and many of the old ones remained missing, it became tough to identify the listeners who might have been present on the day of questions and may have written back the answers. On her part, the ASHAs assured that they encouraged the listeners to write answers of the questions asked in the programme as they would get rewarded for it. ASHAs informed that the questions whenever asked were discussed with the listeners during post-broadcast discussion session.

More than three-fourths of the interviewed listeners liked the discussions that were held after broadcast. The remaining few complained that more of family related problems were discussed leading to distractions from the central issue on which the discussion was focused. All the listeners interviewed during the survey were appreciative of the ASHAs behavior and attitude towards them and found her very reassuring and helpful in health related situations. They also found her easy to talk to and go to person in time of need.

6.5 Assimilation of Knowledge among Listeners:

The ultimate goal of the series was to improve the level of knowledge among the rural people and the survey aimed at evaluating the level of knowledge assimilation. For this evaluation many health related questions were posed before the listeners to judge their knowledge on those aspects. The results of this exercise may not entirely be linked to the intervention of radio drama series as many information would have been known earlier. Yet they do serve to provide real time estimates of the awareness among villagers regarding maternal and child health issues.

The listeners were asked whether the information given in the radio series were known before by them to which about one-half of them affirmed that they had complete knowledge of all the information that was being given in the radio drama series and it was just a recapitulation for them. About one-fourth of respondents accepted they only had partial knowledge of the subjects covered in the series and there were many important bits of information that were new to them. The remaining one-fourth had lacked almost all knowledge about some topics and it was a very informative experience for them to attain the information through the medium of radio drama series. ASHAs were also interviewed to gather information about their level of knowledge of the healthcare aspects.

6.5.1 Awareness about NRHM and its services: The listeners were asked whether they heard about NRHM in the radio series. *It was encouraging to note that about 88% respondents affirmed that they had heard about NRHM and its various services in the radio series.* Further, they were asked if they had started availing any services of NRHM after hearing about them on the radio series. In this question, only about two-thirds of the respondents answered as many of the remaining were the ones who had heard the broadcast for the very first time. This question becomes immaterial for such people. The following table lists out the services that the listeners availed after hearing about them in radio series.

Table 6.4: NRHM Services availed after listening to programme	
Services	Percentage of Respondents
Immunization	28.4%
JSY	27.0%
102/ 108 Ambulance	25.7%
No services availed yet	22.3%
Delivery Services	12.2%
Family Planning	12.2%
Free diagnostic tests, medicines	12.2%

Percentages may exceed 100% due to multiple responses

Most of the respondents had accessed services like immunization, Janani Suraksha Yojana and 102/108 ambulance service for pregnant women and mothers. About one-fourth of respondents also confirmed that they had not used any of the services yet but would do so as and when need arose in the future.

6.5.2 Awareness about Janani Suraksha Yojana (JSY): JSY was a flagship programme of Govt. of India under NRHM for promoting institutional delivery in rural areas of the country by monetizing the women for delivering in institutions and ASHA for encouraging the women to do so and bringing them to the health centre. The benefits were also extended to home delivery cases under supervision of skilled birth attendant. The programme has been running for long in various parts of the country and helped to increase the rate of institutional deliveries substantially.

The respondents were asked about the information they received about JSY through the radio programme. Most of the respondents gave incomplete but correct answers to this query. *More than two-thirds informed that through the radio programme they came to know about free institutional delivery and ambulance services for women.* A few of them had added information about monetary benefits under the scheme. When asked whether the women in their family had availed the services of JSY, about 75% affirmed that they had done so during pregnancy.

All the ASHAs were found to be well aware of the provisions of JSY and were reported to be actively engaging with the villagers to encourage the women to undergo institutional delivery.

6.5.3 Awareness about Pregnancy Related Aspects: The level of information of the listeners regarding various aspects of antenatal care was evaluated by asking pointed questions during the interview. The details of the query have been provided in the following table:

Table 6.5: Awareness about Delivery related Aspects among the Listeners	
Aspects	Percentage
ANCs required during Pregnancy	
One ANC	2.8
Two ANCs	16.6
Three ANCs	37.6
More than three ANCs	43.0
Number of IFA tablets to be taken during Pregnancy	
Less than 100 tablets	36.5
100 or more than 100 tablets	63.5
Number of TT injections to be given during Pregnancy	
1 TT injection	2.7
2 TT injections	88.6
More than 2 injections	8.7

The listeners were found to possess fairly good knowledge about the ANC services with four-fifths of them saying that 3 or more than 3 ANCs must be done during pregnancy. The listeners though were well informed of the number of TT injections that the pregnant women should receive, yet many were confused about the amount of IFA tablets to be ideally taken by pregnant women.

A similar trend was seen in the answers of ASHAs when the above queries were put to them. While almost all of them had clear idea about the ideal requirements of ANC and TT injections during pregnancy, almost one-half were unclear about the amount of IFA tablets that should be given to pregnant women during pregnancy.

6.4.2 Awareness about Delivery and Breastfeeding: The listeners were asked about the place where delivery should be conducted to which almost all responded that deliveries should be conducted in health centre or hospital so as to ensure proper supervision during labor and efficient care to mother and child afterwards.

Each one of the respondent was well aware of the fact that the newborn baby should be first given mother's milk and breastfeeding should commence immediately or within 1

hour after birth. They believed that the mother's first milk was the safest and most nutritious for the health of the baby. The ASHAs were also found to be well aware of delivery and breastfeeding practices.

6.4.3 Awareness about Family Planning: The listeners were asked about the contraceptive copper T 380 A and queried to know if they knew about the years that Copper T was effective in contraception. The table alongside gives the responses to the above question. Two-thirds of respondents said that Copper T-380A was effective for 10 years

Table 6.6: Awareness about the effectiveness of Copper T-380A among the listeners	
Years up to which effective	Percentage of Respondents
10 years	65.7%
5 years	27.0%
Don't know	7.3%

while 27% reportedly said that it worked for 5 years. The level of knowledge about family planning measures needs to be increased among the rural population. The ASHAs were found to have a better knowledge about the product as 83% informed that the Copper T-380A was effective up to 10 years. They also said that the effectiveness of the contraceptive was good.

6.6 Suggestions of the Listeners and ASHAs:

The listeners were asked to give suggestions for further improvement of the content and quality of radio programme. They were asked about the issues on which they wanted to gain further knowledge through this medium. Many of them evinced their interest in knowing about critical social issues of female foeticide and sex differentiation plaguing the society today. They were also keen to have additional information about the correct age for marriage of males and females and the legal ramifications of child marriage. Similarly, many people including ASHAs suggested that specific episodes could be dedicated to discussion on various diseases like tuberculosis, HIV/ AIDS, paralysis, sexually transmitted diseases etc. Family planning issues were also on the agenda of many respondents who wanted further knowledge on newer techniques and their effectiveness in contraception.

When asked how the programme could be made interesting and informative, respondents were very forthcoming in their demand that the programme be shown on television also. Many people felt that the duration of the programme should be increased from 30 minutes which was considered to be too less by them. Some people also suggested that the programme could be rescheduled to an evening slot so that more people could listen to the broadcast. It was also suggested that the episodes could be repeated for the public so that those who missed them could hear the repeat telecast.

The places where the quality of broadcast was not good, people complained about poor quality and demanded that the broadcast relay should improve.

The respondents were asked to suggest other programmes or interventions that can be made so as to increase the uptake of services of NRHM and public health delivery system. The respondents opined that many other mediums could be used for spreading information like music programmes, kutputli and other folk programmes and telecasting the above radio programme on video format. Additionally, they felt that health camps should be organized and medical officers, ANM and ASHAs must be mobilized for giving information to people on health issues.

6.7 Suggestions of the Officials:

The conduct of the programme was discussed with the DPMs who said that the radio drama series was well scripted and very effective in spreading information to the people. However, most of them felt that the coverage of the programme must be increased to all the blocks of the districts and extra radios must be provided to ASHAs. They also opined that large scale advertisements like hoardings etc. must be given out before the start of such programme so that people come to know about it. They also felt the need for rigorous monitoring of the sessions to ensure its efficient management.

- ☞ **The DPM of Devi Patan suggested that the programme should be organized at the District or Divisional level rather than State level to ensure effective monitoring.**
- ☞ **The DPM at Jhansi wanted the ASHAs to be trained and skilled in conducting such kind to group programmes for mobilizing large groups.**
- ☞ **The DPM of Gorakhpur gave an idea that the ASHAs could be provided with mobile phones so that group reminders could be sent to them.**

The above chapter attempted to capture the attentiveness of the listeners towards the radio programme and their assimilation of the information given in the programme. Overall, it was found that the Shrota Sangh was not a very organized group and most of the listeners were irregular who listened to one episode and missed the others. However, the people in general liked the characters and the story and appreciated the health related information provided in it. The ASHAs discussed the issues further in detail which served to dismiss their fears and doubts about availing of health services. The programme was given an overwhelming support by all the stakeholders involved. However, it must be said that the Shrota Sangh needs to be a more organized and participative group so that it can maximize its potential for improving the knowledge level of the people in the rural hinterland.

**Assessment
of
Folk Media Programmes organized under
‘Chalo Gaon ki Or Lekar Apna Hausla’**

Chapter 7: Sample Coverage and Profile of Sample

The previous chapters outlined the approach and methodology adopted for carrying out this evaluation survey followed by a comprehensive analysis of the radio programmes being organized under the 'Chalo Gaon Ki Ore' initiative of SIFPSA. The next few chapters present the details of the evaluation of the folk media programmes in terms of the resources utilized for organizing the programme, the actual conduct of the shows and their complexities and the response of the audience to the show and the health related information given in them. The current chapter describes the sample covered for the evaluation of folk media programmes in the villages followed by the profile details of the respondent audience.

7.1 Sample Coverage for the Folk Media Programme

As described under sampling approach for the study, for the folk media programmes, it was originally planned to cover a total of 337 programmes across 25 districts, (one-third of total 75 districts) selected in consultation with concerned authorities at SIFPSA. These 337 folk media programmes had to be covered within a span of 3 weeks allocated for field survey. However, an examination of the programmes schedule provided to us by the SIFPSA office revealed that the number of programmes scheduled were insufficient to meet the desired sample size. In such a scenario, the project staff undertook detailed discussions to find out a strategy for covering the desired number of folk programmes in the shortest possible time. It was mutually decided that the survey needs to cover more than 25 districts, over an extended period of time.

Working on this strategy, the project team continued the field survey which started on November 3rd 2014 up to December 26th, 2014 and enhanced the field work to cover additional 4 districts. By the end of the said time period, the study team was able to cover a total of 339 folk programmes organized across 29 districts, spanning over 13 divisions, spread across all geographical zones/ regions of the State.

The final sample covered during the survey of folk media programmes in Uttar Pradesh has been shown in the following table according to the region and division and district categorizations:

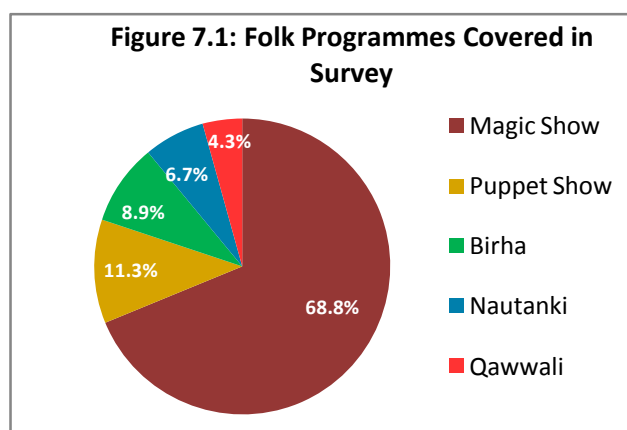
Table 7.1 Sample Coverage for the Folk Media Programme			
DIVISIONS	DISTRICTS	Programmes Covered	Viewer Interviews
CENTRAL REGION			5 per Programme
Lucknow	Hardoi	29	145
	Raebareilly	30	150
Kanpur	Farukhabad	5	25
	Kanpur(D)	14	70
Total		78	390
EASTERN REGION			
Allahabad	Kaushambi	4	20
	Pratapgarh	4	20
Faizabad	Sultanpur	14	70
	Barabanki	10	50
Azamgarh	Azamgarh	9	45
	Kushinagar	24	120
Gorakhpur	Gorakhpur	20	100
Devipatan	Bahraich	9	45
	Balrampur	15	75
	Shravasti	6	30
	Gonda	23	115
Total		138	690
WESTERN REGION			
Bareilly	Pilibheet	14	70
	Shahjahanpur	9	45
	Bareilly	2	10
Aligarh	Aligarh	17	85
	Hathras	12	60
Agra	Agra	9	45
	Mainpuri	16	80
	Mathura	6	30
Moradabad	Sambhal	3	15
	Amroha	3	15
	Bijnor	3	15
Total		94	470
BUNDELKHAND REGION			
Chitrakoot	Hamirpur	4	20
Jhansi	Lalitpur	10	50
	Jhansi	15	75
Total		29	145
GRAND TOTAL		339	1695

As evident from the given table, a total of 1695 viewers were interviewed as a part of this survey at the rate of 5 interviews per programme. Additionally, the officials, ASHAs and ANMs present at the programmes were also surveyed. However, such officials were not available at every programme covered in the survey. Across 339 programmes monitored, we were able to interview a total of 221 ASHAs, 125 ANMs and 94 block level health officials. These functionaries were interviewed to gather information about their roles and responsibilities related to the organization and monitoring of folk programmes and the effectiveness of such endeavors in improving the health related awareness of the villagers. 91 interviews were conducted with members of folk troupe who performed at different venues to get their perspective on the organizational difficulties faced by them and suggestions for further improvement of the system.

7.2 Type of Folk Media Programmes Covered

The folk media programmes being organized under the folk media initiative included 6 folk art forms including – Nukkad Natak, Nautanki, Puppet Show, Magic Show, Birha and Qawwali. Different programmes were organized across different regions of the state depending on local tastes and preferences. Among all the folk media programmes monitored under the current assignment, the maximum programmes scheduled during the time of survey were that of magic shows. The details of the programmes covered in the survey are presented henceforth.

More than two-thirds of the folk media programmes covered in this survey were magic shows while about 11% were Puppet Shows and 9% shows were Birha. Only a few Nautanki and Qawwali performances could be observed because they were not scheduled during the 2 months of survey.



7.3 Profile of the Respondent Viewers:

As a part of the survey, 5 viewers at each folk media programme were randomly interviewed for evaluation of their level of enthusiasm and responsiveness to the information provided through the programme. This section gives a picture of the general profile and demographic details of the respondents interviewed in the survey.

7.3.1 Sex of the Respondents: About *three-fourth of the respondents interviewed in the survey at the folk programme venue were males*. It was understandable, as the location chosen for such folk programmes included block level haats and health centres, where a majority of the visitors included males. Haats were usually the locations where men of the rural households visited to buy supplies for home or professional requirements. A few women actually frequented such locations. The proportion of females was only one-fourth in all the regions except western region where a slightly higher proportion of females (31%) was interviewed for this evaluation.

7.3.2 Age and Education of the Respondents: The distribution of the respondent viewers according to their age and educational qualification in various regions covered under survey, has been shown in the following table:

Table 7.2: Distribution of Respondents by Age and Educational Status				
Parameters	Bundelkhand Region	Central Region	Eastern Region	Western Region
Age Profile				
Less than 18 years	5.6%	2.8%	3.6%	3.2%
19-25 years	14.7%	12.2%	18.8%	15.2%
26-40 years	50.3%	41.2%	47.3%	49.5%
41- 55 years	21.7%	30.4%	20.1%	25.6%
More than 55 years	7.7%	13.4%	10.2%	6.5%
Educational Qualifications				
Illiterate	22.5%	28.9%	18.2%	15.2%
Literate but not Formally Educated	9.9%	8.6%	6.6%	5.0%
Classes 1-5	7.7%	15.9%	9.1%	15.4%
Classes 6-8	16.2%	10.3%	10.1%	8.3%
Classes 9-10	16.9%	10.8%	14.7%	11.3%
Classes 11-12	9.9%	9.5%	26.8%	25.2%
Graduate	13.4%	11.9%	11.6%	15.2%
Post Graduate	3.5%	4.1%	2.9%	4.4%

As evident from the table above, a significant majority of the respondents belonged to the age groups between 26-55 years. Less than 5% of the respondents were found to be adolescents. Those aged between 19-25 years accounted for less than one-fifth of the population across all groups.

About one-third of the respondents in Bundelkhand and central regions and about one-fifth in eastern and western regions were found to be either illiterate or could make their

signatures but were not formally educated. Less than one-fifth of the respondents had received education up to graduate or post graduate level.

7.3.3 Social and Economic Profile of the Respondents: The social and economic profile of the respondents who were interviewed for the survey, has been depicted in the table hereunder:

Table 7.3: Distribution of Respondents by Social and Economic Profile				
Parameters	Bundelkhand Region	Central Region	Eastern Region	Western Region
Social Profile				
General	35.0%	23.6%	37.5%	28.4%
SC	14.7%	21.8%	17.8%	20.4%
ST	8.4%	9.3%	4.2%	5.7%
OBC	42.0%	45.4%	39.3%	45.5%
Economic Profile				
APL	49.3%	39.4%	41.5%	56.4%
BPL	28.2%	33.4%	34.3%	30.4%
Antyodaya	9.2%	10.9%	8.4%	6.6%
No Card	13.3%	16.3%	15.8%	6.6%

As shown in the above table, the maximum proportion of respondents belonged to OBC category with general category coming a distant second. Very few of the respondents were from scheduled tribe community as the places covered under survey were not tribal agglomerations.

As regards economic status, the percentage of APL respondents was higher than BPL respondents and the gap between the two was highest in western region followed by Bundelkhand area. A few people informed that they did not possess any card. About 84% respondents of all the four regions where interviews were carried out were found to be married as most of them belonged to the age group between 26 - 55 years.

The above chapter presented a description of the sample covered for evaluation of folk media programmes and brought to light the profile of the viewers of the programmes being interviewed for the survey. The chapters ahead bring an exhaustive analysis of the folk media programmes in terms of their arrangements for the programme, the conduct of the show and the responsiveness of the audience towards the shows and their content.

Chapter 8 - Inputs for the Folk Media Programmes

The folk shows organized by the appointed folk troupes provided important information on health related aspects like family planning, maternal and child care, 102/108 ambulance services, ASHAs' role in supporting the healthcare initiatives, spread of diseases and many others. The previous chapter described the sample profile for the 339 folk media shows covered under the project. This chapter presents a detailed analysis of the resources and efforts of various stakeholders involved in organizing or monitoring the programmes.

8.1 Training of the Folk troupe:

As explained in the introductory chapter of this report, the folk troupe selected for making the performances were given an orientation training at the Bhartendu Natya Academy, Lucknow. As this formed the preliminary input for the folk media programmes, it was pertinent to study if all the folk troupes were benefitted by such training.

The folk troupe members were asked if they had received any special training for performing the health related programmes in the villages and whether they were told about the health information to be given to the audience. It was encouraging to note that all the respondents affirmed that they had received training prior to the start of their programme schedules in the districts. All of them felt that the trainings were extremely helpful in preparing the desired content in the programme so that it would be educational and informative and serve the purpose for which it was being done.

When probed about other similar associations that the folk troupes were engaged in, more than 85% of the respondents informed that they were associated with many other such organizations like SIFPSA and frequently organized performances to spread social and health messages to the rural society.

8.2 Publicity for the Programme:

On observation and interviews with folk performers and viewers, it was found that in most of the performances, no publicity was carried out in the corresponding village prior to the performance. In many cases, programmes were scheduled and rescheduled at the last moment and the time and venue of the performance got finalized only the preceding night of the programme. Therefore, no time remained to publicize or advertise the programme. The same was highlighted by ASHAs and ANMs who complained that

they came to know about the performance so late that there was no time to call the people from home to watch.

The respondent viewers were asked as to how they came to know about the folk performance being held at the selected place and time. ***Almost one-half of the respondents informed that they heard about the announcement of the programme on loudspeaker just a few minutes before the programme.*** It is important to mention here that at most of the places, no pre-publicity of the programmes were done among the villagers. The first work that the folk group did after arriving at the venue was to announce their performance and persuade the people already present in the area to come and watch their performance. The remaining people reportedly received information from their peers or other people of the village.

It was seen that on arriving at the venue, the performers tried to collect the people available at or near the venue by announcing about their performance on microphone. This was the only method used to spread information about the impending folk shows. As this was done just before the programme thus it cannot be counted as a pre-publicity campaign. Most of the audience that collected to watch the show, only gathered due to inquisitiveness and interest in the programme at the time of performance. This ad hoc arrangement often resulted in lesser number of people viewing the complete show. Many of them just stopped over for a brief time, and went back to their planned works before they could assimilate the complete messages being transmitted during the show.

8.3 Time and Venue of the Programmes:

In more than one-half of the cases, the folk troupe members informed that the venue of the performance was decided by the Divisional PMU of the concerned division and the respective district authorities. In other cases, it came to be known that a mutually convenient time and venue was sorted out between the DPMU and the folk group much ahead of time. The programmes were organized at



the site of local Haat or Bazaar of the villages which were characterized by sizeable gatherings being in the centre of the marketplace. These places were consciously chosen because of the huge crowd that would be instantly available at these sites and could be motivated to watch the show.



The shows were mainly organized in two shifts. The usual time fixed for such shows was around 11:00 am in the morning, and at around 3:00 pm in the afternoon. Most of the shows were conducted around these time slots only. Though there were a few shows that were conducted much earlier than 11:00 am or much later than 3:00 pm. Though a sizeable

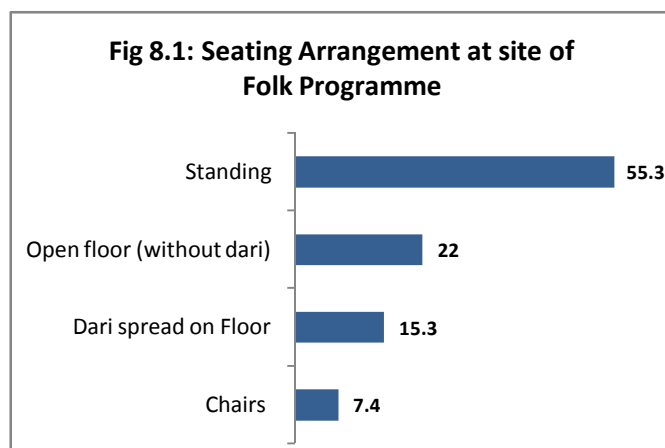
number of people were available for watching the performances at bazaar, yet the problem was that the audience mainly comprised of adult men or adolescent boys or school children and very few women were available. Moreover, the continuous noise of the bazaar disturbed the performance and attentiveness of the audience at times.

8.4 Quality of arrangements for Organizing folk shows:

The folk media programmes were observed for the type of arrangements made for organizing the event in the designated places. The following sub-sections present the elaborate details of various types of arrangements made for the folk programmes.

8.4.1 Seating Arrangement: The folk programme sites were observed by the research investigator for the arrangements made for seating the audience as the performances were long and ran into hours. The following chart describes the findings in this regard.

As evident in the figure, at more than one half of the performances, no preparations had been made for seating the people present at the venue watching the show. At these places, the audience watched the show while standing at the sides or in the front. In another one-fourth of the places, public viewing the show was



sitting on the bare ground without any dari or sheet. ***Thus, it may be said that preparations for seating were highly insufficient in case of folk performances.*** Usually the folk troupes did not pay much attention to such arrangements while conducting the shows. ***In more than two-third of the cases, no separate or special provisions for seating were made for the women in the audience.***



8.4.2 Other Arrangements at the Venue: At an overwhelming majority of more than 97% of the venues, the performers hung banners or boards of the programme before the start of the performance. The banners were put so that the people would be able to understand the nature of the programme being conducted and get attracted to watch the event. Since the programmes were held at daytime, therefore no special provisions were made to provide lighting at the venue.

Apart from the above arrangements, the performers brought with them instruments and equipment relevant and necessary for their own performance. Like the groups performing magic show carried with them decorative items, shining cloth, string and many other things required for their magic acts. Similarly, colourful puppets of different kinds were kept by puppet show performers. The groups conducting song performances like qawwali and birha kept harmonium and other musical instruments with them. Besides, almost all of them carried microphone and its system so that their voice could be audible to the last person in the audience.



8.5 Role of Officials in Organizing the Folk Performances:

Different health officials and staff members were engaged in various capacities in organizing and conducting these folk programs in 30 districts. All the officials and staff members like BPM, MOIC, ANM, ASHA, Gram Pradhan etc. involved in these programs were assigned several roles and responsibilities to be performed throughout and after the program

8.5.1 Role of ASHA: With an objective to attain maximum participation of the villagers in the program, ASHAs were given the task of gathering both males and females to reach the venue on time. A few of the ASHAs reported facing problem in collecting people. Many complained that the programme schedules were finalized so late that they did not have time to collect the people from villages. ASHAs informed that in the initial phase they supported in selecting the place of the performance and carried out publicity for the programmes. However, again ***due to lack of clarity about the schedule well before the actual event, publicity measures could not be undertaken at many of the places.***

ASHAs also viewed the event and monitored its performance. It came to be known that the folk troupe received its money for the performance only after showing the signatures of ASHA, MOIC or any other officials present at the venue of performance verifying that the performance took place at the designated time and place. At some of the locations it was found that these verifications were being done after the programme was conducted and by functionaries who were not present at the location at the time of performance. A probe into such scenarios revealed that the MOICs adopted some mechanisms to verify the conduct folk performances before verifying them for release of payments. Some of the MOICs called up their sources in the field to know if the performance did take place in reality. Some others demanded photographs of the performance from folk troupes as a way to verify the conduct of programme.

However, some incidents came to light during the survey which may need attention of the authorities in minimizing the operational leakages on the part of the ASHAs and other officials. These incidents are mentioned ahead:

- ☞ In one case, in block Sursa of District Hardoi, the field official of our project team was stationed at the specified programme location on the scheduled time, but even after waiting for more than 2 hours he could find the programme being performed in the same haat. However, later he was informed that the program was conducted at the same location on that very day and time, and it was duly verified by the ASHA as well.

☞ It was informed by the research investigator that the ASHA did not attend the programmes held at Teesti Bazar and Resulabad Bazaar, Kanpur Dehat on 3rd Dec 2014. Similar reports of absence of ASHA were obtained from programme held at Baraor Bazar and Jhinhak Bazar on 4th December, Mohammadpur Bazar and Sikandara Bazar on 5th December, in Derapur Bazar on 6th Dec and Rajpur on 7th December. In absence of ASHA the performers were instructed to get the verification from the PHC.

8.5.2 Role of ANM: ANM was entrusted with a similar role of gathering people for attending the program and carrying out promotional activities to advertise the programme prior to its conduct. In addition to making arrangements and helping ASHAs in conducting folk shows, ANMs were also responsible for supervising various activities of the folk troupe, their performance and the health related messages given by them to the audience. Any queries of the audience were also addressed by them.

8.5.3 Role of Block Level Health Officials: The block level health officials attending the program were accountable for providing information about the health related services. They were also given the charge to co-ordinate with and support the arrangement of ground level resources for the programme. A few of the officials complained about difficulty in arranging for chairs or appropriate provisions for seating while others said that they were unable to carry out pre publicity measures for the programme. They monitored the performance and checked about the accuracy and correctness of the information given by the performers.

8.6 Coordination with DPMU and District level officials

Resources at the lower level are often found to be disinterested and disengaged with the implementation project without senior level involvement. Therefore, it is very necessary for the organization to act like a backbone for the resources operating at the ground level.

On discussions with DPMU officials it was informed that they received the list of folk troupe by their State Office subsequent to which they conducted meetings with their District or Block level officials and coordinated with the folk groups to finalize the schedule of time and venue of the performance. They kept in touch through telephone and reminded the concerned officials on the day of performance. They further told that there was a format for clearance of bill of the folk group in which the signatures of ASHA, ANM, MOIC and Gram Pradhan attending the show, were required in order to verify that the performance actually occurred. Besides, the DPMU officials themselves also telephoned the officials and asked for a report on the performance.

On being asked about the support the ground level officials received from SIFPSA, 38% ASHAs admitted having received lot of support from SIFPSA in performing their role effectively. 80% ASHAs also mentioned receiving support from block level personnel and village level worker like ANM or Gram Pradhan in the form of facilitating events like folk programme and making the necessary things available for them on time besides encouraging the villagers to watch the shows. The MOICs and other health workers informed that they received support in the form of information that needed to be communicated to the public regarding the programme. The officials at the divisional level supported the endeavor by taking feedback on the performance from the officials who had visited the site and seen the performances.

The above chapter provided details of the type of resources mobilized for organization of folk media performances in the villages and the responsibilities of various officials in efficient conduct of the programme. At most of places, there was an absolute lack of seating arrangement for the audience. The site chosen for the performance was appropriate with regard to the availability of audience in sizeable numbers but had the disadvantage that proportion of women in such audience was very minimal. The actual conduct of the programme, the quality of performance and the feedback of the audience have been compiled in the subsequent chapters.

Chapter 9 - Process of the Programme Intervention

This chapter showcases the details of the conduct of folk media programmes monitored during the survey. The research investigators observed the folk shows for their quality of arrangements, performance of the folk troupe, content and type of messages given by the performing troupe and the response of the viewing audience. The present chapter gives an account of the various folk media programmes held across the districts of Uttar Pradesh as observed by the research investigators with the aid of interviews with folk troupe members and ANMs and ASHAs attending the programme.

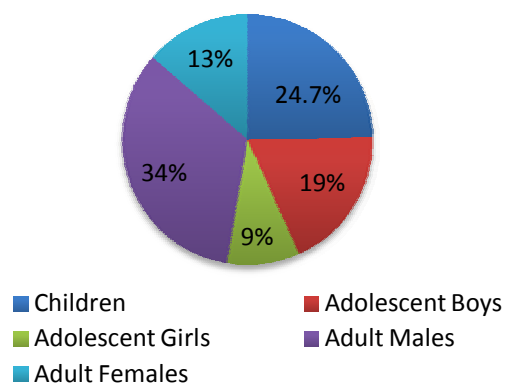
9.1 Size and Constitution of the Audience:

The Research Investigators monitoring the folk shows, were required to estimate the size of audience found watching the folk performance while it was being conducted. When we analyze the information of audience size according to the type of population present for the session, we find that ***more than three-fourth of the viewers were males of different age groups. As mentioned earlier, that it is quite natural as the venue chosen for the programme has a wide probability of larger male audience.*** The chart presented alongside shows the distribution of listeners in terms of age and gender categories.

Over one-third of the audience comprised of adult males, while about one-fifth were adolescent males. Adolescent girls and adult females together constituted a little over one-fifth of the audience. A

sizeable proportion of about one-fourth of the audience comprised of children. There were a few children who accompanied their parents to the market. In additions, there was considerable presence of school going children who stopped over to watch the show while returning from school.

Fig 9.1: Distribution of Audience of Folk Programmes



9.2 Conduct of Folk Performances:

At the outset, it needs to be reiterated that out of 339 programmes covered in the survey, more than two-thirds were 'Jaadu' programme (Magic Show) followed by

'Kathputli Tamaasha' (Puppet show) at 11% of the places. Generally, in magic shows, the performer group consisted of 2 people, one who performed magic and gave public messages and the other his helper. In other types of folk programmes like Puppet shows, Nautanki, Birha and Qawwali, the performer groups consisted of 4-5 people.

The folk media programmes were observed for their quality of performance and the alacrity with which the performers were indulging the enthusiastic audience and spreading the important information related to health of women and child, family planning, availability of services at health centres and role of ASHAs in the public health discourse.

As mentioned before, at most of the places, no pre- publicity measures had been undertaken to inform the villagers about the performance of the programme. It was found that programmes underwent multiple rescheduling and many a times they were confirmed a few hours before the actual conduct of the programme. Thus, the window of opportunity for carrying out elaborate publicity measures reduced considerably. The same was reflected during ASHA and ANM interviews where most of them complained that they received information about the programme very late. Thus, any publicity that they could have done at their end also became difficult.

Generally, the performances were held in the time frame between 11 am to 3 pm in the afternoon at the local *Haat* or *Bazaar*. By virtue of their nature, these places could boast of large crowd during the prime afternoon hours. ***The performing troupe, on reaching the designated place of the programme, first made all the arrangements for the show. They adjusted the mikes and sound system, hung banners, prepared tables, stage and set out their personal instruments for the programme like harmonium, dholak, tabla, and props for magic show like dolls, cloth, stick etc.*** Thereafter, they used the mikes to announce about their performance and the objectives of the show and encouraged people gathered in the Haat to watch the programme. The gathering was humbly greeted with folded hands and welcoming words. At some places, the performers lit incense (agarbatti) before starting the programme. These actions helped to break the ice between the performers and audience and helped in building an instant rapport between the two.

The folk media programmes also covered similar topics as in the radio programmes. They provided knowledge to the villagers regarding maternal and child health, JSY, immunization, family planning, spread of diseases like TB and malaria, ideal age for marriage of girls and role of ASHAs in becoming an interface between the society and the health system. The messages were being given in a strong pitch and an explanatory voice

which was effective in deliberating upon the people the importance of taking care of one's health and understanding the importance of seeking expert medical care during pregnancy & child birth and disease conditions. ***None of the observed programmes were found to convey factually incorrect or contradictory information to the public.***

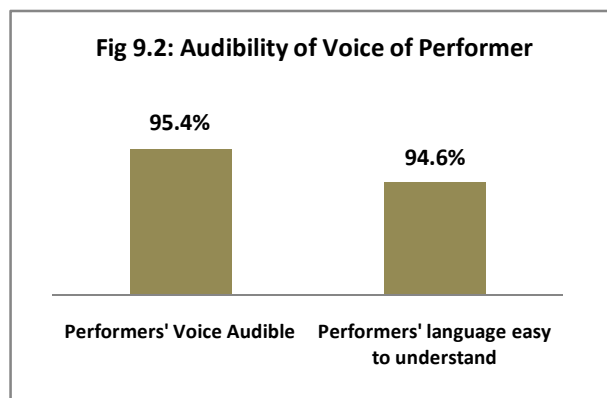
On observation, it was also found that ***more than four-fifths of the performers were using different things like dolls, shining cloth, string etc. to make the audience understand the messages that they were giving.*** The use of props was having a positive effect on the audience in the sense that they were able to relate to the problems and understand the issues and information given by the performers. In Jaadu programmes a range of things were being used to engage the audience through magical tricks.

9.3 Audibility and Appropriateness of the Performance:

The folk performances were observed for their level of audibility to the last person in the audience as it was very important that the performer be audible to the people listening to him. If the performer was not audible to the audience, they would not be able to understand the information given by him besides losing interest in watching the show. The following chart provides the details in this aspect.

At more than 95% of the places, the performers' voice was loud enough to be heard by all the audience properly. Moreover, microphones were used to reach out to the public standing at a distance to the stage or area where performance was being conducted. Similarly, the performers used such language and words that were easily understandable by the

audience. They frequently used words of local dialect to give a personalized touch to the show and enthrall the audience. However, many places were found to be very noisy owing to the presence of Haat which frequently disturbed the audience.



Further, it was seen that care was kept by the performers to maintain sensitivity of religion and caste beliefs of the people of the villages. The Nautanki, Kathputli, Birha and Qawwali programmes were made in a manner that they closely resembled the situations and issues of the society of the villages so as to ensure easy acceptance of the information among the audience.

9.4 Things that made the Programme Interesting:

The research investigators attending the folk media programmes observed the things and gestures that particularly appealed to the public and made the show interesting. It was important to keep the audience entertained so that they didn't leave the performance in the middle without listening to the complete information being given in the programme. The following table enumerates those objects that were the attraction of the performances. Most of the objects listed ahead were used in magic shows, as the latter accounted for more than two-thirds of the shows covered in the survey.

Table 9.1: Things that Made the Folk Programmes Interesting	
Things of Attraction	Percentage
Magic	48.8%
Decorative Items	11.0%
Shining Cloth/ dresses	10.0%
Puppets	10.0%

At about one-half of the performances, people were found to be greatly attracted to the magic being shown by the performer. Audience also liked the decoration done for the programme including the dresses that the performers especially magicians wore themselves. The places where puppet shows had been organized, the people were found to admire the colorful



puppets. Besides, the audience was appreciative of the performers who sang Qawwali and Birha in the local dialect in a melodious and clear voice. Overall, the programmes were packaged in a manner that captivated the audience and succeeded in arousing their curiosity about the issues being discussed in them.

9.5 Things that were Irksome to the Audience:

During the folk media performances, it was observed whether any actions or things annoyed the audience and made them lose interest in continuing to view the programme. Interview with audience revealed that more than half of them did not experience anything in the programme that was disturbing or annoying for them. The other half mentioned a few of the issues that were irksome for them. The table alongside enumerates the things that annoyed and disturbed the audience.

At about one fifth of the places where folk programme was observed, the people were constantly getting disturbed by the noises coming from the Bazaar. This was found to be a major disadvantage of organizing the show in Bazaars the other being the low

Table 9.2: Things that Disturbed the Audience	
Elements of Disturbance	Percentage
Noises in the Bazaar	18.4%
No Seating Arrangement/ small stage	18.3%
People from the audience standing intermittently/Talking among themselves	13.1%
Absence of Govt. official	8.2%
No Problem of Disturbance	54.5%

Percentages may exceed 100% due to multiple responses

attendance of women at such places. At some places (18%), the lack of seating arrangement for the audience also worked as an annoying factor for the audience who demanded that such arrangement should have been made in advance. The arrangements at many other places were also not very proper but the people there felt no unease at standing for lengths of time. Many other issues like people in the audience talking among themselves and standing from time to time disturbed and annoyed the other audience.

9.6 Interest among the Audience:

The performance of the troupe was liked by the audience at all the places. The research investigator also found the performance captivating and interesting and the performers were performing in a very enthusiastic manner which helped in engaging the audience. The people were also enthusiastic about the topics being covered in the programme. The people in the audience were praising the programme among themselves and appreciating the health related information provided by the performers. In particular, the information related to antenatal checkups of pregnant women, family planning and age for marriage was openly appreciated by the people.

9.7 Presence of Officials at the Performance Venue:

The responsibility of monitoring the folk performances rested on the health officials of the village and districts mainly the local ASHA, ANM or MOIC, BPM etc. The observations looked into the presence of these officials at the venue when the programme was being organized. The relevant details have been presented in the table placed alongside. As shown in the table, ASHAs were available at more than 70% of the venues followed by ANMs present at 45% of the venues. Only about one-third programmes were attended by BPM/MOIC.

Table 9.3: Availability of Officials at the Venue	
Official	Percentage
Block Programme Manager	25.0%
Medical Officer in Charge	8.8%
ANM	44.6%
ASHA	71.3%

The above chapter presented an overview of the folk media performances that were held in the surveyed districts of Uttar Pradesh. No specific publicity measures were carried out in most of the places. The performances were held at local Bazaars and the people available at the bazaar at the time of performance were called upon to watch the show. This led to the audience mainly being composed of adult men who came to do their purchases and small children returning home from school. The views of the audience regarding the conduct of the programme and performance of the folk groups have been compiled in the subsequent chapter.

Chapter 10 - Outcomes of the Programme

This initiative of conducting folk media programmes in the villages was conceptualized to increase the level of health related knowledge among the rural population. Through these programmes the rural people were provided important information on maternal and child care aspects, family planning, ambulance service etc. in an entertaining and captivating manner so as to ensure that the viewer not only understand the information but the importance of it in their daily life.

The previous chapters presented a detailed picture of the arrangements made for organizing the folk media programmes and a comprehensive analysis on the actual conduct of the event with the aid of in-depth interviews and participant observations. The outcome of this exercise in terms of the responsiveness of viewers, and appreciation of the knowledge given in the programme, has been exhaustively compiled in this chapter.

10.1 Appropriateness of the Venue and Timings of the Programme:

The viewers were asked if they found the timings of the programme appropriate for their viewing. Almost 97% of the respondents were comfortable with the timing of the folk programmes and found it convenient to attend such events while doing purchases at the bazaar. Here it must be reiterated that the performances were normally scheduled to be held between 11 am in the morning to 3 pm in the afternoon keeping in mind the time of the bazaar.

Similarly, about 96% respondents found the venue of the event appropriate and convenient as a large gathering of public could watch the show. The remaining 4% who answered otherwise interjected that the venue was inappropriate with respect to women who would normally not be available in the market unless not been informed about the programme earlier. These people instead suggested that some place in the village would be a better option to ensure easy access for the villagers including the womenfolk. Moreover, they felt the constant noise of the bazaar disturbed and irritated the performers and the audience. On asking whether the performance was visible to the, almost all affirmed that they were able to see the performer and his actions and could hear his voice.

10.2 Content of the Folk Media Programmes:

In order to understand whether the viewers could assimilate the knowledge provided through the programme or just watched the event for its entertainment value, they were probed about the content and language of the programme. The respondents at all the

venues found the language of the folk programmes easy to understand and similar to what they used in their daily conversation. Use of phrases from the local dialect served to excite them further. They were appreciative of the fact that the programmes were scripted and performances done in such a manner that they resembled the real life situations of the villages and depicted the hopes and aspirations of the people of the villages. Due to ease of language used by the performers, the respondent viewers found it fairly comfortable to comprehend the information related to health given in the programme. Overall, they found the programmes interesting and entertaining and appreciated the quality of information given in them.

10.2.1. Magic Shows: Since most of the programmes covered in the survey were magic shows, therefore when the viewers were asked to tell about the characters of the show, ***most of them praised the performance of the magician and informed that his way of giving information to people*** in an explanatory manner was good and to their liking.



10.2.2. Nautanki and Puppet Shows:At the places where Nautanki and Puppet Shows were held, the viewers were pressed to name a few characters who they found to be very interesting and liked their role. ***About one-fifth of the viewer said that they liked the enactments of ASHAs' character while about 15% also liked the role of ANM. The reason for such choice was that they admired the ASHAs' way of advising the families on health issues and liked that she had so much knowledge about health. Similar was the case with ANM.***



10.2.3. Birha and Qawwali:At places where Birha and Qawwali performances were conducted, the viewers were asked to rate the performance on four aspects. The details of the rating and the viewer responses have been compiled in the following table:

Table 10.1: Rating of Birha and Qawwali Performances by Respondent Viewers			
Parameters	Good Performance	Average Performance	No answer
Words of Birha/ Qawwali	47.4%	30.5%	22.1%
Singing	45.2%	35.6%	19.2%
Coordination with musical instrument	51.5%	48.5%	0.0%
Contact with Viewers	44.5%	38.2%	17.3%

As evident from the table above, about one-half of the respondents rated the performance of folk troupe performing Birha and Qawwali as good. They deeply appreciated the words used in the songs, the quality of singing, coordination with musical instruments like harmonium and table and contact with viewers from time to time. None of the respondents rated the performances as poor at any of the places.



10.3 Usefulness of Information Received in the Programme:

The viewers were asked if they knew about the information that was told during the programme or they had heard it for the first time. Evenly distributed responses were received from the respondents which have been captured in the table hereunder:

Table 10.2: Prior Knowledge about Information Given in Programme	
Parameters	Percentage
Knew the Information from Before	31.1%
Came to know for the first time from Programme	35.4%
Had incomplete knowledge prior to watching the programme	33.5%

As evident from the table above, almost two-thirds of the respondents either had no knowledge about the information given in the programme prior to watching it or possessed incomplete information on the subjects. Thus, they found it extremely useful to receive such important bits of knowledge. Even those who knew it said that it was good to refresh their knowledge and clear any confusion that may have existed in their minds. They unanimously informed that after watching the folk programmes, their level of knowledge increased on the healthcare issues and it would be useful for them in future while availing healthcare services from the health centres and ASHAs. Overall, they liked the programme and wished that many such programmes be held for them to give information on other important social and occupational issues as well.

On asking their normal sources of health related information, the respondents informed that they received all the information from the ASHAs of their village, doctors in health centre and through health camps being organized in the villages from time to time.

They further wished to receive more information about family planning, pregnancy care, diseases like TB, paralysis, eye infections and dental infections and social issues like female foeticide and discrimination against women. They also demanded that information related to occupation and money making be also given to them.

The respondent viewers were asked to give their suggestions on improving the format of the programme. ***Many people suggested shifting the venue of the programme to somewhere inside the village so that women could also watch the shows as they related more with issues of women.*** Some suggested that the programmes could be held on Sundays as the salaried employees found it difficult to take out time to watch on weekdays. ***Almost all the people felt that the programmes must be advertised well before the actual time of performance so that people living far away from the venue could also reach the spot on time if they wished to watch the show.*** Further many of them suggested that each programme could focus on a single disease most prevalent in the villages.

10.4 Suggestions of ASHAs, ANMs and Health Officials:

The ASHAs, ANMs and other health officials present in the programmes were asked if they found the format of the programme effective in disseminating health information to the general public. All of them were appreciative of the concept and felt that many such programmes must be conducted and all the villages covered in the districts. ***The ASHAs and ANMs suggested that there should be proper seating arrangement for the viewers augmented with provisions of snacks and tea stall at the venue.*** They felt that if the schedule is decided well before time then such arrangements could be made easily.

Moreover, they themselves could carry out publicity for the programme so that people attend it in large numbers. The health officials felt that there should be a proper monitoring format for evaluating the performance of folk groups and a feedback form for views of the audience.

10.5 Suggestions of DPMU Officials:

The DPMU officials were visited to gain their perspective on the issue of folk media programmes being held in their division and their involvement with the process. They suggested that the frequency of such programmes must be increased and the venue be shifted to a more convenient place for women. Some suggested that the programme should be fully coordinated from the divisional level right from the selection of folk troupe. They further opined that proper publicity measures would go a long way in increasing the audience size of the programmes and make them a success.

The above chapter attempted to capture the attentiveness and responsiveness of the viewers towards the folk programme and their assimilation of the information given in the programme. Overall, the programmes were given overwhelming support by all the stakeholders involved. However, it must be said that the folk programmes must be scheduled and planned in advance so that necessary arrangements can be made in time and it can maximize its potential for improving the knowledge level of the people in the rural hinterland.

Chapter 11 – Key Recommendations

The on-spot monitoring and assessment of radio drama listening sessions of Shrota Sanghs and the folk programmes being organized under SIFPSA's 'Chalo Gaon ki Or Lekar Apna Hausla' Campaign brought to light some pertinent findings which have been described in the preceding sections of this document. These findings may serve as strategic insights that can help pave the way for similar programmatic interventions in the future. In-depth analysis of the findings and observations revealed in the previous segments and interaction with various stakeholders of the programme helped us suggest some action points that can help the authorities enhance the overall effectiveness of the programme. The chapter ahead presents the specific recommendations suggested for radio drama series and the folk programmes.

11.1 Recommendations for Enhancing the Effectiveness of Radio Drama Series:

The study attempted to monitor a total of 50 Shrota Sangh proceedings to assess the effectiveness of this mechanism in spreading awareness regarding various health related issues among the rural populace. The ASHAs selected for creating Shrota Sanghs and organizing radio drama listening sessions were especially chosen as they appeared as outstanding performers in their respective districts. In spite of being in such able hands, the programme has witnessed many irregularities. This calls for an investigation into the causes for such irregularities and identifying ways in which they can be addressed in order to serve the best interest of target audience. Presented herewith are some action points for enhancing the effectiveness of the programme based on our analysis of associated problems –

- 11.1.1** One of the major issues that came to light was that the day scheduled for transmission of programme clashes with the routine immunization day. Many of the ASHA expressed that they get busy with their immunization duties, because of which many a times they are unable to organize the scheduled listening sessions. Further, the timing of the show also appeared to be uncomfortable for women folks as they are usually busy with their household chores during the mid noon hours. Thus, it is suggested that the authorities may consider rescheduling the programme to some other comfortable day and time, so that more and more listeners can get benefitted by it. Some of the listeners also suggested if repeat telecasts of this program can be made so that people from different walks of life can listen to it at their convenience.
- 11.1.2** In a total of 8 out of 50 locations, the transmission problem was cited as a major problem, of which 6 locations are such where the programmes are not being

conducted at all. While in some locations relay related problems were reported as major cause for unclear transmission, at a few others, the ASHA's reported that the problem was with the radio instrument provided to them. This reflects that the authorities need to look into the exact reason behind these problems, as radio and programme broadcast is the most vital input for the programme. Unless the quality of radio and its transmission is not ensured, the programme will not be successful in its true sense.

- 11.1.3** Lack of constancy in listener groups, and shifting locations of programmes was identified as another major barrier for the programme to run effectively. It was found that many a times the ASHAs gathered the groups for listening sessions on a programme to programme basis. There was no constant group that listened to the entire programme series. Further, some of the ASHAs said that at times they changes the venue, performing one listening session in one habitation and the next in some other habitation of the same village. Such irregularities in attendance of listeners reflected in lack of interest and connectedness with the storyline among listeners. If the listeners are unable to connect to the storyline, it will be very difficult for them to assimilate the messages being conveyed in totality.

Therefore, it is suggested that the ASHAs must be directed to maintain that the same set of listeners listen to all the episodes being aired and should fix one venue which is convenient for all village women. It is also important to specify the size of group that should be maintained in order to manage the programme effectively.

- 11.1.4** There also appears to be a need for institutionalizing a monitoring mechanism, whereby the regularity of conduct of listening sessions by ASHAs can be ensured. There needs to be a method of ensuring that the ASHA is conducting the due sessions regularly, besides getting a feedback from the listeners if their doubts and queries are being suitably addressed by them. The authorities need to design a reporting and feedback mechanism which can help keeping a tab on the performance of ASHAs in context of organizing Radio drama listening sessions for Shrota Sangh.

- 11.1.5** Furthermore, there is a need to organize a small training session for the selected ASHAs in order to build their capacities for forming Shrota Sanghs/ listener groups, and maintaining group cohesiveness. She also needs to be provided some orientation about the programme content so that she is able to handle queries raised by the listeners and initiate discussions on topics of common concern.

Overall, the listeners as well as ASHAs were very appreciative of the programme content and presentation. Those listening to the programme also appeared attentive and interested while the programme was on. They were of the view these programmes were indeed very informative and this is a very effective way of learning about new things. Based on our assessment, we can be sure that if the aforementioned steps are taken they will surely help multiply the impact of the programme and increase its effectiveness manifold.

Way forward

In addition to the above recommendations, certain pertinent suggestions were made by the Executive Director (SIFPSA) which will go a long way in enhancing the effectiveness and impact of radio drama series. Two key recommendations that demand special attention in favor of improving the performance of listening sessions for radio drama series are as follows –

- It was suggested that the selection of ASHAs for conducting radio drama listening sessions should be done based on the penetration of radio listenership in the areas. During the survey, it was found that across all the sampled locations 65% of the listeners had televisions at home. In such cases, the willingness and frequency of use of radio as such was lower. Thus, it was suggested that these listener groups must be formed at locations where the penetration of television is lesser and where radios are most preferred sources of entertainment for people.
- Further, in order to ensure regular conduct of the programmes and generation of some feedback regarding the effectiveness of shrota sanghs, it was suggested that a monitoring mechanism needs to be designed, where the responsibility of conducting routine checks on conduct and performance of shrota sangh sessions rests on the Block Programme Managers. The BPMs should act as nodal persons in this mechanism of

11.2 Recommendations for Enhancing the Effectiveness of Folk Media Programmes:

A total of 339 folk media programmes were monitored to reveal a very positive picture about this IEC strategy. The programmes were rated very highly in terms of appropriateness of message, being captivating enough to hold listeners' interest, and convey important health related messages amongst the rural communities in a simple and easy way. The only problems identified during the monitoring of the folk programmes were mainly administrative in nature. The planning and scheduling of the programmes need to be probed deeper in order to find ways in which such programmes can reach larger set of desirous communities. Some of the pertinent suggestions in this regard have been put forth in the sections that follow –

11.2.1 One of the major problems that came across our way during monitoring of these programmes was frequent rescheduling and programme cancellations. The ASHAs and ANMs considered this a serious issue due to which they are unable to undertake the required publicity measures. Due to lack of prior publicity, the audience size of the programme also becomes very limited. In view of this it is suggested that if the programme schedule can be fixed well in advance, the ASHAs, ANMs and other local functionaries can spread the news amongst their respective communities. If such pre-publicity initiatives are taken, it may have added advantages in terms of having more number of people attending the show in a planned manner, having much time in hand to attend the complete show. It may also help enhance the attendance of female population, which is usually missing owing to the location of the shows.

11.2.2 The venue of the programme was another hurdle that interfered with the effectiveness of programme. Being in the middle of the haat, sometimes the troupes are unable to find appropriate location for conducting their shows, and more often than not the program witnesses disturbances due to people passing by the location, and the varied sounds coming from the marketplace. These issues have a direct impact on the attentiveness of the audience and the clarity with which the message is conveyed to them. Further, being in the marketplace, the participation of rural women is extremely limited.

Therefore, it is suggested that the authorities may consider conducting such programmes at locations within the village, which will be easier to reach for people from varied age groups including women, who usually do not prefer going to the haats. As most of the messages being conveyed are related to maternal and child health, it is pertinent that the participation of women is ensured in the programme. A location within the village will also help eliminate the problem of disturbances caused by excessive crowd and noise. Further, the folk troupes may be able to find locations with appropriate presentation area, and adequate seating arrangements.

11.2.3 Though the monitoring and programme verification mechanism is well planned, it may not be bereft of irregularities. Monitoring mechanism brought to light cases, whereby the folk troupes got the verifications done by ASHAs even if they were not present at the programme location. In one such case, in block Sursa of District Hardoi, the field official of our project team was stationed at the specified programme location on the scheduled time, but even after waiting for more than 2 hours he could find the programme being performed in the same haat. However, later he was informed that the program was conducted at the same location on that very day and time, and it was duly verified by the ASHA as well. There is no supportive evidence to authenticate this

and as such probing into the details of such issues was beyond our scope of work. Such incidences raise an issue of concern regarding the authenticity of programme verification process. Therefore, we would like to draw attention of the authorities to probe and develop an apt mechanism to check operational leakages, if any.

The study does not raise a direct question on the verifications being done by ASHAs as a majority of them do undertake this exercise earnestly. However, the need for institutionalizing a periodic cross-verification, mechanism can hardly be underscored for effective conduct of the programmes. The authorities may consider institutionalizing a mechanism whereby any irregularities of such nature may be brought to light and appropriate remedial measures may be taken as desired.

It is hoped that the insights offered in this report, and the steps suggested above, will go a long way in improving the overall effectiveness of the IEC campaign being organized under the name of “Chalo Gaon ki Or Lekar Apna Hausla.’

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