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Women, Sacred Ecology& Indigenous Knowledge: An Ethnographic Study Among the Savara of West Bengal

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Abstract

The Savara, a hunting and gathering Scheduled Tribe, lived in the jungle terrain of West Bengal. The land and forest played an essential role to provide protection and sources of livelihood. The pattern of their general economic life reveals few subsidiary occupations are directly linked with the economy of their surrounding ecology. The change of subsistence strategy has resulted in an incipient disintegration of the fabric of traditional structure of Savara society but women still adhering their traditional livelihood. Forest and women are strongly interconnected with each other because women, particularly living in rural or geographically isolated areas, have a deep relationship with forest ecology because they are responsible for gathering food, fuel, fodder, leaves, and water for the family. Hence, women directly play an important role in the use of forest resources as well as the protection of forests which is very crucial to the success of the conservation policy.The deep knowledge of Savara women about forest and its natural resources has gradually been eroded because of the strong patriarchal domination of the modernization process which is bonded by traditional patriarchal culture of colonialism and Hinduism.

Keywords: Tribe, Gender, Livelihood, Indigenous Knowledge, Ecology, Culture

Introduction

The tribal people of West Bengal constitute 5.6 percent of the total population of the state with as estimated in the latest census. There is fourty Scheduled Tribes and three Primitive Tribal groups found in West Bengal according to the latest official records of the state. Three Tribal communities namely Birhor, Toto and Lodha were declared as Primitive Tribal Groups in 1981.The Savara is a marginalized scheduled tribe distributed in North and South part of West Bengal. They have a very good knowledge of the plant resources, based on generations old experience. However, with the passage of time and development of technological medicine and health infrastructure this knowledge is under serious threat. The traditional knowledge about the use of the naturally available plants and their products has been transmitted through oral communication within the society and has passed from generation to generation. Women, played the key role in dissemination of the traditional knowledge. According to the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), all the rights and freedoms are equally guaranteed to male and female indigenous individuals. There are also specific rights to traditional knowledge and access to resources that are recognized by the UNDRIP. It is important to remember the role of Indigenous women with regards to the protection of traditional knowledge. The state has one of the oldest and richest cultural traditions of using medicinal plants. The tribal people of the state still depend on the common traditional ethno-medicine for their day-to-day primary health care. These medicinal plants gain further importance in the region where modern health facilities are either not available or not easily accessible. Therefore, it is an urgent need for documentation of their traditional knowledge. The present work concentrates on the traditional medicines used by the Bhumija women of Baleswar for reproductive health and fertility control. Wild plants and other natural resources used as traditional medicine unfortunately are being eroded due to the loss and degradation of their natural habitats or over harvesting for commercial purposes.

The Field Setting

Savara was selected from the two sub- divisions of the two districts viz. Paschim Medinipur and North 24 parganas. The area of sample survey comprises five villages belonging to two sub-divisions of the two districts of south Bengal. Savara was selected from the two sub-divisions of the two districts viz. Paschim Medinipur and North 24 Parganas namely Bongaon and Jhargram. The Bongaon subdivision is the biggest block in terms of population in North 24 Parganas. A national highway 35, Jessore road goes part of Bongaon to Bangladesh. The villages selected from Bongaon subdivision namely Amdhop and Sundarpur. The Jhargram subdivision is one of the historical places for his past connected to colonial and zamindari period. The subdivision is consisting of eight blocks. The same population selected from three villages of subdivision namely Khayarasuli, Nathpur and Lalbazar.

Methods of Data Collection

The present study was empirical, descriptive and analytical in nature. The interview schedule method was used to collect the primary data information. In this context, attempt was made to take the response of the people through unstructured interview schedule, alongside focused group discussion. The methods of data collection were mainly based on preliminary surveys, observations, interviews and inquiries in order to obtain the required data. Participant observation method was followed during field- work based on the operation of economic and educational rehabilitation schemes. Hence, random sample survey of stratified type was adopted. In depth focused group interviews and discussion were done only among the Savara women about indigenous practices to cure and heal diseases. Apart from a general survey, unstructured and in-depth interviews were conducted with village elders, scholars and officials who had some knowledge of the community. Secondary data were comprised of both published and unpublished documents, various books, articles, seminar papers, journals, memorandums, newspapers and Internet sources.

The Sample Population

The sample survey comprises five villages belonging to two sub-divisions of the two districts of south Bengal namely North 24 Parganas and Paschim Medinipur. The Savara, is one of the smallest tribal communities distributed in the South Bengal. The concentration of the selected tribe is not spatially clustered and not found in a particular geographical region or locality. They are spatially diffused and live in tribal areas interspread among the tribal and non–tribal communities without having well defined territorial distribution pattern. The sample size of the population are as follows on table 1:

Table 1: Sample Size of the Savara Population

District	Subdivision	Village	Tribe	Population	
				Number	**Percent**
North 24 Parganas	Bongaon	Sundarpur	Savara	141	19.7
		Amdhop	Savara	323	44.9
Pachim Medinipur	Jhargram	Nathpur	Savara	161	22.5
		Khayarsuli	Savara	48	6.6
		Lalbazar	Savara	46	6.3
Total	2	5	1	719	100

The villages were homogenously inhabited by Savara population and they are surrounded by villages inhabited by lower caste Hindu community like Mahato, Paroi, Namasudra, Sadgop as well as Muslim community.

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Livelihood Pattern of The Savara Women

The Savara women played very important role in collection, handling and storage. The intricate knowledge involved in performing this task has been transmitted from mothers to daughters, sisters to sisters, mother -in-laws to daughter-in- law, or from one village sister to another. Though, men and women jointly did most of the work in Collecting Forest produce. Women, therefore are the repositories of this vast area of knowledge and owners of this complex profession of collection and selling of medicinal herbs. The Savara women are the traditional custodians of knowledge preservation about identification of herbs and its medicinal qualities, which has been never recognized by the others or by the women themselves. Being the producers of entire family, it was the duty of women to gather forest products for food, fodder, and other domestic purposes. The Savara women knew exactly the types of products to collect and were very precise about the time that a particular plant or shrub should be plucked, dug or cut etc. The Savara was very careful in the collection of firewood. It was the responsibility of the women to collect firewood for the family. The women could discern between species which were suitable for domestic use and those that were not. Generally, they collected firewood from January to June and October to December and stored it on planks outside the house or above the fireplace in the kitchen and used it accordingly to the requirement of the family. The men help women in chopping the wood. The distribution of livelihood is discussed below:

Table 2: Livelihood Pattern of the Savara

Types of Occupation	Savara		
	Total	Male	Female
	percent	percent	Percent
Daily Wage labour	21.3	15.6	5.7
Agricultural Labour	11.5	5.7	5.8
Fishing	18.5	18.5	----

Collection Of Medicinal Herbs	20.5	5.7	14.8
Collection of Fuel Woods	6.5	---	6.5
Liquor Selling	9.6	6.3	3.3
House Maid	9.8	---	9.8
Service	3.3	---	3.3
Total	100	51.8	48.2

It is appearing from the table 2 that Savara women were exclusively involved in collection of medicinal herbs and collection of fuel wood from forest. It was Savara women, only in the community hold important position in terms of dissemination of indigenous knowledge about the forest, related ecology and herbs. It can be stated that daily labour work is one of the main occupations of the Savara men. They are landless and still hunting-gathering and collection is their prime mode of livelihood. Female adhered the traditional occupation of their community. They are engaged in various occupations. A considerable number of populations have been engaged as labour force for earning the livelihood. It is found that the Savara men are overwhelmingly dependent on agricultural activities and proportions of agricultural labourers are increasing very much among them. Due to their close association with forest made them acceptable to neighbouring Hindu communities by supplying fresh organic honey, vegetables and fruits. Their economic condition is in a very precarious condition. In fact, they can be considered as a group of tribal destitute having the lowest position in the regional hierarchical social system. It indicates that both male and female members earn their livelihood for maintaining the family which is common in tribal societies.

Status of Women in Savara Society

Savara society is basically a traditional hunting-gatherer-collection society and has been given tribal status for the purpose of development. The gradual expansion of the Hindu society, has directly or indirectly contributed towards the decline as well as transformation in their belief system. With the changing livelihood, they are still able to retain large number of distinctive social customs and cultural values to a large extent in spite of migration and acculturation. They adapted to the changing situation by accepting some new rituals and discarding some traditional elements of their social cultural life. Historical and Anthropological records shows that it was hardened among the indigenous community after the fall of the egalitarian social institutions during colonial and post-colonial times. The problems have been largely attributed to the sweeping colonial conquests, religious expansions, emergence of statehood and economic crisis. An irreparable destruction of the community identity and their own indigenous culture noticed in their ritual practices. A shift from subsistence to an accumulative mode of production is a very major transformation of the economic system. This has shaped up of Hinduized domination in the ritual and political spheres in conjunction with their ritual devaluation. Savara Society is strictly based on the patriarchal system of institution where women do not have any substantial say practically in all the main decision-making matters whether at home or outside. In spite of this, it is the women who have shouldered most of the family's burden of work. The Status of Savara women is basically very low despite high work participate rate, free movement in villages, and one of the major contributors in sustaining daily household. A savara women was fully engaged with household as well as external work but her status was insignificant and subordinate to men. The Savara women busy from early morning to till late night. However, men were not supposed to provide even little help to their wives in performing their household work. This is due to the fact that according to the custom and tradition, it was not manly for man to do a women's work and they were also afraid of being insulted by others as *'meyechele',* which was the most shameful title for men in their

society. Therefore, the division of labour was such that the women could not claim leisure at all. The position of Savara women is very low in family because a man can divorce his wife anytime, he wished to. The women did not have any legal claim on the family property. The present social norms follow traditional practices of assigning the role of household duties to women without authority in the family affairs. This situation is also seen in the laws of inheritance.

Health And Healing Knowledge preserved by Savara Women

The tribals are not interested in sharing their knowledge with outsiders. After developing intimacy with some traditional healers and experienced women, some information on traditional medicine could be collected and presented in this paper. The Savara is a nature worshipping community. Trees surrounding the shrines are like sacred groves. They do not cut these trees for mundane purposes. The information regarding plants was collected from village elders and women. These people treat the plants with great love and strong sentiments. Savara with their subsistence economy, depend on the forest for their needs. They often attribute supernatural qualities to them and have a belief that the materials change its position during night Extracting information from these people becomes difficult as they wish to guard it. For avoiding conception, they take certain wild leaves. They know exactly which leaf will avoid conception and for how long. No other precaution is taken. For abortion, Qulth Daal is boiled and taken in three doses. In case of fracture, the broken bones are kept in proper position and are firmly held in form by bamboo pieces which are kept around it. A bandage is rolled on this, and this is untied after three days and after examining, it is again tied for seven days. To cure a wound, turmeric powder is sprayed over the wound. Sometimes peppers are ground and are mixed with mustard oil. This paste with the help of cotton is applied to the wounded portion. To stop bleeding, cotton is burnt in fire and a pad is prepared. This burnt pad helps in stopping

blood from the wound. The role of Savara women generating 'Knowledge' seldom receives adequate attention despite their deep relationship with forest and their role in conserving biodiversity knowledge. Thus, the destruction of nature as well as the evolution of new mechanism becomes the destruction of women's environmental knowledge. It has been argued that 'the third world women', have a special dependence on nature and a special knowledge on nature. Unfortunately, this knowledge has been systematically marginalized under the impact of modern science, which turns out to be a patriarchal project and has excluded women as experts. (Shiva, 1988). They know about prevention of certain diseases and fumigation of sick room etc. This knowledge is passed on orally from generation to generation. The list of medicinal herbs, tubers and their use were discussed below in the table 4.

Table 4: Use of Different Plant Species by the Savara

Sl.N	Vernacular Names	Plant species	Parts used	Ethnobotanical claims
1	Ankula	*Alangium salvifolium*	Leaves	Applied drop by drop twice for a week against conjunctivitis
2	Agora	*Argemone mexicana*	Seed	Skin against eczema
3	Iswarjata	*Asparagus racemosus*	Root	Spermatorrhoea
4	Kulthia	*Atylosia scarabaeoides*	Seed	Indigestion
5	Kachu	*Bauhinia variegata*	Root bark	Reducing cholesterol of the body
6	Puruni saga	*Boerhavia diffusa*	Leaves	Kidney problem
7	Arakha	*Calotropis procera*	Root/Leaves	Used in any other wound
8	Kumbhi	*Careya arborea*	Root	Against joint pain.
9	Atundi	*Combretum decandrum*	Leaves/Stem	Against acne.
10	Nirmuli	*Cuscuta reflexa*	Whole plant	Treatment of Hydrocele
11	Saloporni	*Desmodium gangeticum*	Leaves	Against typhoid and other fever
12	Rai	*Dillenia aurea*	Root bark	Stomach disorder
13	Khamba-alu	*Dioscorea bulbifera*	Tuber	Against rheumatism.
14	Aswatta	*Ficus religiosa*	Stem bark	Against rheumatism.
15	Anantamul	*Hemidesmus indicus*	Root	Against eczema.
16	Basango	*Justicia adhatoda*	Root	Against piles
17	Putus	*Lantana camara*	Root bark	Blood dysentery
18	Kamini	*Murraya paniculata*	Root	Against viral fever.
19	Gangaseoli	*Nyctanthes arbortristis*	Stem bark	Against cold, cough and fever.
20	Chintamula	*Plumbago zeylanica*	Root	Against leucorrhoea.
21	Chirarita	*Scoparia dulcis*	Leaves	Against sore throat
22	Kulathio	*Tephrosia purpurea*	Seed	Against post natal complications
23	Bichhuati	*Tragia involucrata*	Leaves	Against asthma.
24	Dhatuki	*Woodfordia fruticosa*	Leaves	For irregular menstrual

The 'limited right to resources and equally limited say in the political processes' (Barpujari, 2005), is another factor, which has marginalized the role and knowledge of women in forest resources. The Savara society is patrilineal, patrilocal, and patrimonial society, where all the inheritance rights go to the male. Although, Savara women contribute a major role in adhering the traditional livelihood that is collection of medicinal herbs and tubers. Hence, the women have limited rights to say anything in household as well as livelihood management. The Savara men represent the family in its external relations with regard to use of the village and nearby natural resources. The management of forest is in the hand of the men. The women obediently have to work according to the decision made by men and their perspectives, survival needs and knowledge have been ignored. Under the Scheme of Joint Forest management of India, the department of forest in West Bengal had implemented village forest development committee in 1988. The result is that their agenda on women empowerment cannot reach the grassroot level and failed to solve the problem of rural and village women.

Symbiotic Relationship Between Savara Women and Ecology

Cultural eco feminist argue that cross- culturally, women have been associated with or seen to be closer to nature because of their reproductive function, associated roles, and psychic structure and men on the other hand, are associated with culture. Many cultural eco feminist have largely focused on the sphere of consciousness in relation to nature – spiritually, goddess, worship, witchcraft etc. Therefore, they believe superiority of the feminine in relation to nature, which enables an alternative worldview and hence celebrate an era in prehistory when nature was symbolized by female goddess and deities and in which women were held in high esteem as those who bring forth the life. In the context of Savara society, the relationship between women and nature can also be traced back to the earlier belief system and practices. According to them the natural world is animated and created by spirits and gods. They considered forest and animal as the property of God and goddess of the villages. Such deities namely Garam,

Sitala and Yugini mediated between nature and human, inspiring rituals and behaviours that helped to regulate environmental use and exploitation. She is obviously very important being who 'symbolize only the facts of village life, having as much powers to grant a rich harvest as to inflict him and her followers with disease and calamity such as Cholera or small pox or drought or cattle disease.

The village goddess has unpredictable temper and human life are more feared then loved and thus, falls into two distinct categories; benevolent and malevolent. According to them, she is a powerful being, on which all that is or lives in or it depends and which in consequence exercise an unlimited influence for good or evil over all earthy creatures and objects. In this twofold conception, she appears as a goddess who is at one propriates and malevolent traits which characterise the village mother. She being the common womb of all existence. No single goddess could personify the mother earth who has accordingly been venerated under many forms and norms and her cult has become Universal in India. The belief on multitude of spirits, good as well as bad, who are the cause of all unusual events especially disease and disasters. Therefore, offered sacrifices in order to protect themselves from misfortune and unnatural disease. The animistic beliefs and practices of Savara essentially derive from outcome of their surroundings and environment. Savara concepts about sickness, the identification and treatment of disease, and the cures they use depend on a number of variables like the age, sex, religious orientation and the place and surroundings. They believe, nature and ecology lied of goddess, in her benign character is like an affectionate mother, who sustains all life by and imparting fertility by virtue of her life-giving energies to them and animals. The Savara understanding of disease causation, its dynamics and its treatments are elements of their culture. Illness and misfortunes are distributed to a variety of supernatural forces such as attacks by good and bad spirits, witches, sorcerer, forest divinities, spirits of deceased and angry gods and goddesses, breach of taboo and evil eye. Self or home treatment is usually the first step in medical care, consisting primarily of concoctions of herbs, barks of

trees, flowers, roots, leaves, seeds etc. and change in diet. Traditional medical knowledge is coded in to household cooking practices, home remedies. The tribal traditional medical system is based on personalistic tradition of super natural healers and their ministrations. The theoretical side of traditional medical system, their religious background, particularly the belief in the fear of evil spirits, healing performed according to spiritual rites explains the persistence of indigenous system. The indigenous medical system has sustained in society's social cultural complexes through deeply rooted processes. It is a set of concepts of health and illness that reflect certain values, traditions and beliefs based on people's way of life. Indigenous women possess significant TK that today can contribute to the environmental integrity and biodiversity. However, Indigenous women face limited opportunities and resources to facilitate their participation at most negotiations. Moreover, policies and laws have not been sufficient to ensure that unique traditional knowledge of Indigenous women is included or protected.

Conclusion

Women are the most probable source of traditional knowledge insofar as it is concerned with forest. Given the process of modernization some aspects of the Savara in relation to the environment had been increasingly changed. One of the major impacts of this environment change is on the Savara women. On the one hand, they are the worst sufferers of deforestation; on the other they have lost their traditional knowledge due to the introduction of new mechanism. The gradual degeneration of women's traditional knowledge is influenced by two factors; one is Hinduism on ethical level and new political systems dominated by both traditional and western patriarchal views, which resulted in lack of gender awareness in environment issues, limited access for women in decision making level etc. In the recent times, Non- Governmental Organization, Government Organization and Gram Sabha began to show their concern towards women; however, in all the attempts empowerment of women is only at

the superficial level and these attempts end in discussion while the knowledge of women on environment still remains unrecognized. The need for new alternative to recognize women's traditional knowledge to solve the problems of women due to environment changes through the more active involvement of women in decision making at all levels. There is need to integrate gender perspectives in policies and program for sustainable development. There is need to to strengthen or establish mechanism at state level to assess the impact of development and environmental policies on women by ensuring that women are not simply added to follow formalities. Only then can there be a new platform in which women, particularly those from the rural and tribal areas would have a voice.

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CHILD LABOUR IN INDIA: A SOCIO-POLITICAL PROBLEM

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Abstract:

Child labour remains a prevalent and enduring issue in India, wherein a significant number of children are compelled to engage in laborious activities under perilous and exploitative circumstances. This article elucidates the root causes of child labour in India and the endeavours being undertaken to tackle it. Despite the existence of legislation that prohibits the employment of children under the age of 14 in hazardous industries and imposes restrictions on working hours, the efficacy of enforcement measures has been lacking, resulting in the persistent prevalence of child labour as a pervasive issue. In order to achieve progress, it is imperative to address the underlying factors contributing to child labour in India, namely poverty, limited educational opportunities, and the persistence of the caste system. The article underscores the importance of collaboration between the government, NGOs, and international organizations to provide education, advocate for stronger laws and enforcement, and raise awareness about the issue in order to give children the opportunities they deserve.

Keywords: Causes, Child Labour, Efforts to Eradicate, Impacts, India.

Introduction:

Child labour is a prevalent occurrence observed in numerous developing nations, such as India. Child labour refers to any form of employment carried out by individuals who have not yet reached the age of 18, which has the potential to negatively impact their physical, mental, social, or educational growth (United Nations Children's Fund, 2020). India has long been

confronted with the issue of child labour, despite its participation in numerous international treaties pertaining to the rights of children. This article aims to investigate the underlying factors contributing to child labour in India, analyse the adverse effects it has on children, and propose potential strategies for eliminating this phenomenon.

India has the highest population of child labourers globally; encompassing approximately 12.6 million children aged 5 to 17 who are engaged in various forms of child labour (ILO, 2017). Furthermore, according to the National Child Labour Project (NCLP) in India, an estimated 5.7 million children in the nation are engaged in perilous manifestations of child labour. A significant proportion of child labourers in India are predominantly concentrated in rural regions, engaging in agricultural pursuits and associated endeavours. Child labour is also prevalent in various sectors such as manufacturing, construction, and service industries.

Data from the 2011 Census of India indicates that there are 4.35 million child labourers between the ages of 5 and 14 in the country. The same census found that over 50% of child labourers in India are involved in agriculture and related activities, while 17% are involved in manufacturing and over 10% are involved in construction (Office of the Registrar General & Census Commissioner, 2011).

It is important to note that child labour is not just a problem in India's rural areas, but is also prevalent in urban areas. Based on the findings of the NCLP, it is observed that approximately 47% of child labourers in India are concentrated in urban regions. These children are engaged in informal economic activities, rendering them particularly susceptible to exploitation and various forms of mistreatment.

Objective of the Article:

1. To discuss about the root causes, impacts of child labour in India and different efforts being undertaken to tackle it.

Root Causes of Child Labour in India:

Child labour is a significant concern in India, with multiple underlying factors contributing to its enduring presence. Some of the key root causes include:

1. Poverty: Poverty is the primary reason why families resort to sending their children to work. Many families cannot afford to meet their basic needs, and sending their children to work becomes a survival strategy. In the year 2020, an estimated 21% of the population in India resided below the poverty threshold. The prevalence of poverty at an elevated level constitutes a significant catalyst for the occurrence of child labour within the nation (World Bank Report, 2021).

2. Lack of Education: One contributing factor to child labour is the limited availability of educational opportunities and the associated financial burden. Children who do not attend school are more likely to end up working, as they do not have the skills or knowledge to secure better-paying jobs. In 2017, the literacy rate in India was 74.04%, with significant disparities between rural and urban areas and between male and female populations. The low levels of education contribute to the persistence of child labour, as children who are not in school are more likely to be working (NSSO, 2017).

3. Cultural Acceptance: In some parts of India, child labour has been normalized and is considered an acceptable practice. The perpetuation of child labour is facilitated by the cultural acceptance of children's obligation to contribute to the financial resources of their families. Child labour is prevalent in certain cultural communities in India, where it is seen as a normal

part of growing up. This cultural acceptance perpetuates the cycle of child labour and makes it difficult to eradicate (NCPCR Report, 2017).

4. Weak Labour Laws: India has several laws aimed at preventing child labour, but they are not effectively enforced. The penalties for violating these laws are often not severe enough to deter employers from using child labour. There were 5.7 million child labourers in India in 2016. Despite the existence of laws prohibiting child labour, enforcement remains weak, and penalties are often not severe enough to deter employers from using child labour (ILO, 2017).

5. Weak Economic Conditions: The weak economic conditions in many parts of India also contribute to child labour. In situations where families encounter elevated rates of unemployment and underemployment, they may find themselves compelled to engage their children in labour activities. The weak economic conditions in India, particularly in rural areas, also contribute to child labour. High levels of unemployment and underemployment force families to resort to sending their children to work to make ends meet.

6. Lack of Alternative Livelihood Options: Limited alternative livelihood options are prevalent in numerous rural areas. In the absence of accessible and sustainable economic prospects, children are compelled to engage in labour activities as a means to provide financial assistance to their households.

7. Exploitation: Child labour is a prevalent issue characterised by the exploitation of children who receive minimal compensation for their work. Workers may potentially be compelled to engage in extended periods of labour under circumstances that pose risks to their well-being, while also being subjected to instances of physical, psychological, and emotional mistreatment. Child labour in India is frequently characterised by the exploitation of minors through the provision of inadequate remuneration, extended periods of labour, and perilous occupational environments. They are also often subjected to physical, mental, and emotional abuse (NHRC, 2021).

8. Lack of Social Protection: Many families in India lack access to social protection programs, such as health care, housing, and social security. This phenomenon can result in the early engagement of children in labour activities as a means to contribute to the financial sustenance of their households. According to the World Bank, only 14% of the Indian population has access to social assistance programs (World Bank Report, 2021).

9. Natural Disasters and Climate Change: Vulnerable populations, including children, are disproportionately affected by natural disasters and climate change. In instances where agricultural yields are inadequate or instances of flooding result in the destruction of residences and means of sustenance, families may find themselves compelled to engage their children in labour activities in order to ensure financial stability. India is highly vulnerable to climate change impacts, and natural disasters have cost India an average of $9.8 billion annually over the past decade (Asian Development Bank Report, 2020).

10. Armed Conflict and Displacement: In areas of India affected by armed conflict or displacement, children are often forced into work to support their families or are recruited into armed groups. The protracted conflict in the region of Jammu and Kashmir has resulted in a notable escalation in the prevalence of child labour.

11. Lack of Regulation and Monitoring: Certain sectors in India exhibit inadequate regulatory oversight and monitoring mechanisms, thereby facilitating the potential for child labour exploitation. The persistence of child labour within the mica mining industry remains evident, despite the enactment of a legislation in 2016 that explicitly prohibits such practises. According to the aforementioned report, the estimated number of children engaged in mica mining activities in India amounts to 22,000 (India Committee of the Netherlands Report, 2021).

These root causes contribute to the persistence of child labour in India, and addressing them requires a multi-faceted approach that includes improving access to education, creating alternative livelihood options, enforcing labour laws, and addressing poverty.

Impacts of Child Labour on Children:

Child labour has serious and long-lasting impacts on children. Children who work are often subjected to hazardous working conditions, long working hours, and little or no pay. Additionally, these individuals are deprived of the chance to access formal education, resulting in significant repercussions for their future prospects. Several significant impacts can be observed:

1. Health and Safety: Children who engage in prolonged labour under dangerous circumstances face a significant likelihood of experiencing physical and psychological detriment, encompassing harm, sickness, and the act of being taken advantage of. They are also often subjected to dangerous work environments, with limited access to adequate healthcare and safety measures.

2. Education: The access to education is frequently denied to children who engage in labour activities. The absence of formal education can impose constraints on individuals' future opportunities and financial capabilities, thereby perpetuating the cycle of poverty and exploitation.

3. Psychological Development: Child labour can result in significant psychological consequences for children, such as diminished self-worth, heightened levels of anxiety, depressive symptoms, and the development of post-traumatic stress disorder (PTSD). Children who work long hours in abusive or exploitative conditions can also experience emotional trauma and developmental delays.

4. Social Development: Children who work are often isolated from their peers and communities, missing out on critical opportunities for socialization, teamwork, and problem-solving. This can limit their ability to develop important life skills and contribute to feelings of loneliness and exclusion.

5. Economic Development: The presence of child labour deprives children of the opportunity to acquire an education and cultivate the necessary competencies for future professional achievements. This can limit their future earning potential and undermine the overall economic development of the country.

6. Human Rights Violations: Child labour is considered a transgression against the fundamental human rights of children, as it results in the denial of their entitlement to receive an education, be safeguarded from exploitation, and be shielded from any form of abuse or harm. Children who work are also often denied the right to participate in decisions that affect their lives and to express their opinions and concerns (Human Rights Watch, 2020).

The aforementioned impacts serve as evidence of the significant and enduring ramifications of child labour, underscoring the imperative of tackling this matter in order to safeguard the rights and welfare of children on a global scale.

Efforts to Eradicate Child Labour in India:

There have been numerous efforts made by the government of India, non-government organizations (NGOs), and international organizations to eradicate child labour in India. Some of the key efforts include:

1. Legislation: The Indian government has implemented a series of legislative measures and policy initiatives with the objective of eradicating child labour. These include the enactment of the Child Labour (Prohibition and Regulation) Act of 1986, which prohibits the engagement of individuals below the age of 14 in specific hazardous occupations. Additionally, the Right

to Education Act of 2009 has been introduced to establish education as an inherent entitlement for all children residing in India.

2. Education and Skill Development: Efforts have been made to improve access to education and skill development opportunities for children in India, including the Sarva Shiksha Abhiyan and the National Skill Development Corporation. The primary objective of these programmes is to equip children with the necessary skills and education required for achieving success in the labour market, thereby disrupting the cycle of poverty and exploitation.

3. Awareness and Advocacy: A multitude of NGOs and international entities have initiated campaigns aimed at raising awareness and promoting advocacy efforts to educate the general public about the detrimental consequences of child labour and the imperative of eradicating it. These campaigns have reached out to communities, families, employers, and the government to raise awareness and encourage action to end child labour.

4. Enforcement of Laws: The Indian government has increased its efforts to enforce laws and policies aimed at eliminating child labour. This includes regular inspections of work sites and the rescue and rehabilitation of children found to be working in hazardous conditions.

5. Livelihood Support for Families: Many NGOs and international organizations provide livelihood support to families to help them break the cycle of poverty that often leads to child labour. This support can take the form of microfinance programs, vocational training, and support for small businesses.

The aforementioned endeavours have yielded certain favourable consequences with regards to child labour in India. However, it is imperative to undertake further measures in order to completely eliminate this phenomenon and guarantee the safeguarding of all children against exploitation and maltreatment. The Indian government and its partners must continue

to work together to enforce existing laws, increase access to education and skill development opportunities, and support families in need.

Conclusion:

The issue of child labour persists as a prevalent concern in India, notwithstanding the concerted endeavours aimed at eliminating this phenomenon. In order to achieve progress, it is imperative to address the underlying factors that contribute to child labour, namely poverty, limited educational opportunities, and the presence of a caste system. Providing children with access to education, advocating for stronger laws and enforcement mechanisms, and raising awareness about the issue are all critical steps in the fight against child labour. Through the persistent endeavours of NGOs, activist groups, and the global community, there exists the potential to achieve advancements in the battle against child labour, thereby affording children the rightful opportunities they deserve.

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The Potential for Incorporating Community Radio into Library and Information Services: A Brief Overview

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Abstract:

The study's objective is to examine how Community Radio can be integrated into library and information centers, and to investigate the potential benefits and challenges associated with this incorporation. It seeks to identify areas for improvement and to identify opportunities for collaboration. Additionally, the author provides recommendations on how to incorporate Community Radio and its programs into library and information services.

Key words: Community Radio, Community Development, Development Communication, Library and Information Services

1.Introduction:

Community radio, also known as rural, cooperative, or participatory radio, is a powerful, participatory media that is owned by the community and actively involved in formulating policy, strategy, and program content. Community radio is an interactive communication tool that has been applied to development in a number of areas, such as agriculture, women's empowerment, sanitation, nutrition, and health. Community radio stations function as hubs for sharing information, offering adult education programs, and connecting communities with schools. They also provide reading and learning opportunities to children and students in areas

where such facilities are not readily available, sharing many similarities with libraries. This article explores the potential for integration and collaboration in this context.

1.1. Meaning and Concept of Community Radio:

Community radio is a type of radio service that caters to the interests of a certain area, broadcasting content that is popular to a local audience but which may often be overlooked by commercial or mass-media broadcasters. Community radio is confined to a small geographical area. It depends on low power transmission covering not more than 20-30 km. radius. It serves a community which uses common resources for livelihood, has common development issues and concerns, which are relatively localized, nevertheless connected to national and regional development goals.

Community media are the means of application of the concept of narrowcasting. Community media are popular and strategic interventions into contemporary media culture where the democratization of media structures, forms and practices is required. Popular in that these initiatives are responses to the felt need of local populations to create media systems that are relevant to their everyday lives; strategic in that these efforts are powerful assertions of collective identity and local autonomy in the era marked the extraordinary concentration of media ownership on the local and national levels.

Community radio is an effective tool in protecting and promoting local culture. It is the best way to meet the needs of communication at local level because it helps to create a place where various people in the community Including seniors, youths, mothers with small children, students, religious leaders, people with disabilities meet. The community radio is a form of local radio which defines itself as an autonomous entity and relies on the community for its survival without any commercial aims or objects. It is a medium that gives voice to the voiceless, that serves as the mouthpiece of the

Community radio is a type of radio service that offers a model of radio broadcasting beyond commercial and public service. Community radio broadcasting serves geographic communities and communities' interest. The content of broadcasting is largely popular and relevant to a local/specific audience but which may often be overlooked by commercial or mass-media broadcasters. Community radio stations are operated, owned, and driven by the communities they serve. Community radio is not-for profit and provides a mechanism for facilitating individuals, groups, and communities to tell their own diverse stories, to share experiences, and in a media rich world to become active creators and contributors of media. In many parts of the world today, community radio acts as a vehicle for the community and voluntary sector, civil society, agencies, NGOs and citizens to work in partnership to promote community development. By the core aims and objectives of this model of broadcasting, community radio stations often serve their listeners by offering a variety of content that is not necessarily provided by the larger commercial radio stations. Community radio can play a significant role at the grass roots level for rural development. For instance, issues of poverty, agriculture, gender inequality, education, social problems among others could be the focus for programming.

So, Community radio is a local radio and participatory in nature, owned and run by the community, to serve the needs of the people. Community radio aims to change social conditions and improve the quality of cultural life through meaningful and relevant programme. People actively take part in formulating the station's policy, strategy and programme content.

- ❖ Education and Livelihood Improvement
- ❖ Communication and Information Sharing
- ❖ Decentralization and Local Governance
- ❖ Cultural Promotion and Entertainment
- ❖ Income through Increased Economic Activity
- ❖ Social Cohesion

1.2.: Definition of the Term Community Radio:

Community Radio is a medium which is defined as a radio for the local Community and by the Community itself. According to Carole Fleming (2002), community radio is a non-profit agency which is considered to serve specific local communities; thereby broadcasting programmes and contents which are relevant to the community and with organizational structures that represent the community the radio station works for.

1.3. Aims of Community Radio:

- Community development rather than profit;

- Providing access to the airwaves to underrepresented voices;

- Being based at grassroots level and serving a distinct local community;

- Being established and run primarily by volunteers and activists rather than paid staff

- Community radio should also serve two principal functions:

- An outlet for cultural, political and artistic voices and opinions which are excluded elsewhere.

- Social, cultural and educational gain for the community as a whole and for its individual members

1.4. Brief History of Community Radio:

1.4.1.: History of Community Radio in the Globe:

Radio Farm Forums were started in Canada in the 1940s. The idea was taken up in Ghana and India in the 1950s and continued into the '60s. In the mid-1980s, the Co-operative College in Lusaka - in collaboration with the Zambia Broadcasting Corporation produced two series of dramatized programmes, with accompanying booklets and a network of study groups, to promote and support the operation of co-operatives.

BBC Radio has been providing courses in major European languages for more than 30 years, with accompanying books and opportunities to join classes offered by local education authorities. In the early 1990s, the "Let's Speak English" project in Namibia produced a series of 32 radio programmes, with two linked textbooks and school. based listening groups, to help 8,000 primary school teachers improve their spoken English.

These are not the only areas in which radio, and more recently audiocassettes, have been used. In Pakistan, the FEPRA project (Functional Education Project for Rural Areas) used the study group approach - with accompanying audiocassettes, flip-charts and illustrated handouts - to teach vegetable growing, animal husbandry and basic electrical wiring among other things.

1.4.2. History of Community Radios in India:

In India, the journey, of Community Radio in India, started in the year 2002, when the Government of India approved a policy on Policy for the grant of licenses for setting up of Community Radio Stations to well established educational institutions including IITs/IIMs. Considering that Community Radio represents voice of the community, the Government decided to broad base the policy by bringing 'Non-profit' organisations like civil society and voluntary organisations etc. under its ambit in order to allow greater participation by the civil society on issues relating to development & social change.

Invent of Community Radio in India was assured with a landmark judgement of Supreme Court delivered by Justice P.B. Sawant and Justice S. Mohan on February 9,1995 in the case between the Union of India & Cricket Associationof Bengal. This decision stated that the airwaves or frequencies are a public property and have to be controlled and regulated by public authority in the interests of the public further upheld the right of the citizens. While the 'public property theory' could make the task of democratization of Community Radio very easy, coming as it does from the highest court in the country.

As a result, the first Community Radio Station was inaugurated by Bharat Ratna Shri. L.K Advani Ji on 1st February 2004. The journey was started at a slow pace and later impetus was given when the other community-based organisations were also allowed to setup the Community Radio Stations.

The use of radio for non-formal education started with the advent of radio broadcasting in the 1920s and '30s. Together with information and entertainment, education both formal and non-formal - was regarded as one of the three main services that the new medium would, and should, offer its audience. In the decades following the Second World War, educational radio spread from the industrialized nations of Europe and North America to the developing countries, mainly through colonial broadcasting services. As most of these countries achieved independence in the 1960s, they continued to use radio for non-formal education, especially in the areas of agriculture and health. The 1970s also brought three major developments that allowed radio to extend the range and scope of its activities, especially at the local and community level:

- ❖ The development of FM (frequency modulated) radio transmission
- ❖ The consequent growth of local and community radio stations
- ❖ The Increasing availability of relatively low-cost, portable, AM/FM radio receivers
- ❖ The increasing miniaturization of radio transmitting stations

1.4.3.: Present Status of Community Radios in India:

In recent years the Government has taken several steps enabling ease of doing in the sector by making a complete online process for submission of applications. This has resulted in increase in number of Community Radio Station to 481 out of which 155 were added in the last two years. In the last 9 years the sector has grown substantiality and the number of Community Radio Stations has increased from 140 in 2014 to 481 in 2023.

The Community Radio provides a platform to air local voices among the local community on issues concerning Health, Nutrition, Education, Agriculture etc. Moreover, the Community Radio is a powerful medium of the marginalized sections of society to voice their concerns. Furthermore, since the broadcast is in local languages and dialects, people are able to relate to it instantly. Community Radio also has the potential to strengthen people's participation in development programmes through its holistic approach. In a country like India, where every state has its own language and distinctive cultural identity, CRSs are also a repository of local folk music and cultural heritage. Many CRSs record and preserve local songs for posterity and give local artists a platform to showcase their talent to the community. The unique position of CRS as an instrument of positive social change makes it an ideal tool for community empowerment.

In recent times also , there are radio programs popular like *Mann Ki Baat* (transl. Talking from the heart, lit. transl. Mind's talk) which is an Indian radio programme hosted by Prime Minister Narendra Modi in which he addresses Indians on All India Radio, DD National and DD News with first show on 3 October 2014, there have been 110 episodes. The main purpose of the program is to "establish a dialogue with the citizens on issues of day-to-day governance".

1.5.: Key Aspects of Community Radio:

Features of Community Radio: The specifics of each project depend on the type of project you are involved in, and on your own local circumstances; there's no magic formula for success, but any community radio programs should have the following general characteristics:

Skills for effectiveness: effective, radio-led non-formal education needs people skilled in both radio production and in education. As these are rarely found in one organization, it makes sense to work in partnership - sharing ideas, expertise and costs.

Fruitful Partnerships: if suitable organizations are unavailable or not interested, radio stations can involve local educators. Educational organizations can also consider setting up their own local educational radio station, but remember - running a radio station needs long-term commitment and ongoing management.

Collaborative Planning: partner organizations and the radio station should work closely together, especially at the planning stage when defining the target audience, deciding the aims and objectives of the project and its general approach.

Developing programmes: Radio stations should keep in constant touch with partner organizations during the actual process of designing, developing and producing the radio programmes. Partner organizations should especially be consulted on the content and educational structure of the programs or series.

Developing Support Materials: the non-formal education partner organizations should focus on preparing and producing print support materials (booklets, handouts, posters), to add a visual dimension to the radio programmes.

Listening Groups: partner organizations or the learners themselves can use existing local associations or social clubs to set up a network of listening groups. This offers participants an opportunity to discuss the programmes, apply what they are learning to their own situation, and take part in group-based learning activities and skills development. Partner organizations can also recruit and train local tutors or facilitators.

Using The Network: if radio transmission times are poor, it's easier to provide cassettes to an organized network of listening groups. Groups also make it easier to distribute printed materials, and to monitor and evaluate the project's progress. Perhaps most importantly, groups are also a focus for social action and a means of social change in the local community.

Promotion, Publicity and Feedback: Local radio stations can promote and publicize non-formal education projects. Once the project is underway, stations can offer regular feedback

programmes in response to listener comments and questions. They can also report on the activities and achievements of individual groups in local news, magazine and feature programmes.

Agricultural Information Sharing: Potentialities of community radio It is expected that the next will be in agriculture sector, together with traditional inputs leap of ICT farmers. Radio plays a vital role in passing on information to farming community as quickly Radio (CR) among various modes of radio broadcasting university. Even today, radio is the primary source of agricultural information for the farming community of rural India. However, this has to be supplemented by a strong community radio movement to ensure greater involvement of local communities in the development process. In December 2002, the Government of India announced a policy for granting community radio licenses to well establish educational institutions.

2. Major Educational Radio Projects in India:

School Broadcast Project: The 1937 School Broadcast Project, targeting school students in Delhi, Calcutta, Madras, and Bombay, initially lacked strict curriculum adherence. Over time, the AIR attempted to make radio broadcasts more curriculum-oriented, but faced challenges due to lack of common syllabi and time tables.

Adult Education and Community development project (Radio Forum): Commenced in 1956, the Villagers of 144 villages in the vicinity of Poona (in Maharashtra state), were the main beneficiaries of this project. This was agriculture-based project, which was originally designed and tried out in Canada. With the help of UNESCO, it was tried in 144 villages of Poona and was named as "Radio forums Project' (defined as a listening cum- discussion- cum-action group).

Farm and Home Broadcast Project: This project was commenced in 1966 and again targeted at Farmers and villagers. These broadcasts were designed to provide information and advice on agricultural and allied topics. The aim was to educate the farmers and provide them assistance in adopting innovative practices in their fields as per the local relevance. The experts also

conducted occasional farm radio schools, which proved to be very effective.

University Learning Programmes: The 1965 university broadcast project aimed to expand higher education among different societal strata. It consisted of general and enrichment programs, with notable institutions like the University of Delhi and Central Institute of English and Foreign Languages broadcasting their programs.

Language Learning Programme: The project 'Radio Pilot project' was started in 1979-80 jointly by AIR and Department of Education Government of Rajasthan, with an aim to teach Hindi to School going children as first language in 500 primary schools of Jaipur and Ajmer districts on experimental basis. The project was found useful in improving the vocabulary of children.

IGNOU-AIR: Broadcast in collaboration with IGNOU, AIR stations of Mumbai, Hyderabad and Shillong started radio broadcasts of IGNOU Programmes from January 1992. Main target group of this project were students of Open /Conventional Universities. Although Shillong started this but discontinued later on.

Gyan Vani: This project was launched (in year 2001) and again the target group is students of Open / Gyan Conventional broadcasting) decentralized Universities. Gyan Vani (Gyan = Knowledge, Vani = is Educational FM radio Channel of India, aerial a unique concept of extending mass media for education and suited to the educational needs of the local Community. Gyan Vani is not only for the conventional educational system but also a main tool in making available the dream of education for all come true. Gyan Vani's main intention is to take education to the doorsteps of the people. Gyan Vani, in addition to giving the hardcore education will also deal with awareness programmes on various issues like social empowerment and gender awareness etc.

Radio-Vision (Multimedia through Digital radio): Pioneered by the BBC, the technique of radio -vision allows the subject matter to be presented through two channels, the audio and the visual. The visuals are presented in the form of still filmstrips, charts, slides, models, etc., while the explanation is given through recorded narration.

The SITE Project: The National Council of Education Training and Research in India conducted an experiment using radio-vision technique in 1975 as part of the multi-media package for in-service teacher training during SITE. The results were encouraging, as demonstrated by IGNOU in 2000. A pilot project was conducted in 2001 under UNESCO support to test the feasibility of using digital technology for cost-effective transmission of audio-visual courseware. The project demonstrated the successful use of FM radio transmitters and satellite radio transponders for transmitting, downlinking, and downloading multimedia courseware, such as the Asia Star of World Space.

3. Survey of Related Literature:

Myers (2008) reported that radio is still the dominant mass medium in Africa with the widest geographical reach and the highest audiences compared with television (TV), newspapers, and other ICTs. The author states that radio seems to have proven itself as a developmental tool, particularly with the rise of community and local radios, which have facilitated a far more participatory and horizontal type of communication. Radio can also help bridge the digital divide by providing a powerful tool for information dissemination and access, especially for hard-to-reach rural audiences.

Shively (2009) reported that for a highly populated and predominantly rural country like India the edutainment of the masses is essential. This can be achieved by intelligent utilized use of it.

Waters in 2011 reports and discusses that the process and key recommendations of an evaluation of a community-oriented radio station in a rural Healthline Bali FM village in Bali, Indonesia. The Most Significant Change method was utilized to interview 74 participants (combination of individual interview and focus groups) and to provide the basis for the community itself to identify what it considered to be significant change brought about by the on-air and off-air interventions delivered by the radio station. The study found that Heartline

Bali FM made a positive impact on the quality of life of local people through a combination of strategically designed on- and off-air activities based on a community development and community participation approach to radio programming.

Paudel in 2017 evaluates the situation of press freedom in Nepal since the signing of CPA 2006 by analyzing all the incidents of press freedom violation from 2007 to 2014 as recorded by International Federation of Journalists (IFJ). The analysis of those events shows lack of sufficient evidence and information to justify them as the press freedom violation.

The study by Khan et. al. in 2017 has been directed to explore the importance of community FM radio in Bangladesh particularly in remote and rural areas.

The paper by Birowo in 2009 contributed to new knowledge about the development of community level communication in Indonesia, especially the use of community radio as a medium in dealing with natural disasters.

Buckley in 2011 in this book presents a collection of case studies of good practice in community media. Its intention is to provide inspiration and support for those engaged in community media advocacy and to raise awareness and understanding of community media among policy makers and other stakeholders. The collection is focused on electronic media including radio, television, Internet and mobile. It is global in spread, with examples from 30 countries, but primarily drawn from developing countries. This has the additional consequence that radio is predominant in view of its extensive presence today in developing country media environments and its reach into rural as well as urban communities

4. Scope of this Study:

The above-mentioned study finds community radio useful in creating awareness in the target community but it overlooks an important aspect.The proposed study aims to fill the aspect / research lacuna by analyzing possibilities of integration of community radios with library and information services.

5. Objectives of The Study:

The objectives for this study are -

1) To analyze the roles or benefits of incorporating of Community Radio in the library and information centers and in services

2) To assess the possibilities and areas of incorporating of Community Radio for betterment of library and information services

3) To study the challenges in incorporating of library and information services with Community Radio stations/services

6. Research Questions of The Study:

1) Is Community Radio can play a vital role in library and information services?

2) What are the possible arenas of collaboration and integration of Community Radio on library and information services to users?

3) What are the possible challenges of collaboration and integration of Community Radio on library and information services to users?

7. Limitations of the Study:

- The study is limited to only for basic understanding of the topic.
- The conclusions drawn may not be universal.

8. Research Methodology:

8.1. Research Design: The study is based on the analysis and evaluation of the previous literatures on the topic. The study follows descriptive design of research. This research method here selected to study relation and possibilities of integration of Comm

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8.2: Tools for Data Collection:

Search Engines: Search engines Google and Academic Search Engines like BASE (Bielefeld Academic Search Engine), Goggle Scholar etc. were used to gain understanding and obtain data and information on community radio and its various aspects.

8.2. Sources of data:

i.   *Primary Sources*: Primary sources of data for this study comprises of such as reports published by Ministry of Information and Broadcasting, GoI.; surveys, case studies and interviews, publications of different NGOs.

ii. *Secondary Sources*: This study used data obtained from different secondary sources of data like Surveys, observations, experiments, questionnaire, personal interview, etc. Government publications, websites, books, journal articles, internal records etc.

iii. *Tertiary Sources:* Tertiary sources for this study are Dictionaries on Communication., encyclopedias etc.

9.Discussion:

9.1: The Role of Integration of Community Radios with Library and Information Centers:

Educational institutions like libraries can use this as a substitute or in association with various traditional ways. The benefits of integrating Community Radio with library and information services are as follows –

a. *Attractive*: Most people enjoy listening to radio, particularly it is produced and presented with various contents. It's generally present like an infotainment and is regarded as personal, friendly and elidable medium.

b. *Availability:* local and community radio services are common throughout the world. Where they are not available, it is relatively easy and not prohibitively expensive to set them up.

c. *Accessible:* most people, even in the poorest rural areas, have access to radio receivers and a source of power, since educational radio relies mainly on the spoken word, it can speak to people directly and in their own language - even to those without the benefit of literacy.
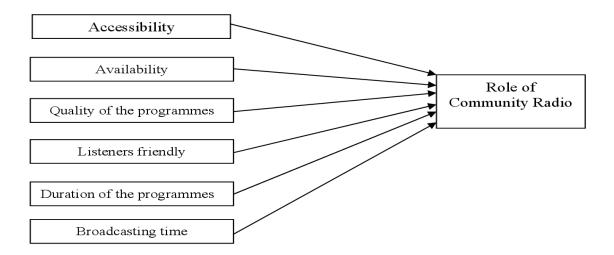

Figure 1: Role of Community Radio

d. *Cost-Effective Way of Sharing Information:* The cost of setting, running and maintaining a community radio station less than those for television or video, and usually lower than print or face-to-face teaching and learning costs.

e. *Acquittance with Local Social Structure:* Local radio stations are valuable members of the local social structure, able to understand and promote local needs through non-formal education. They can collaborate with organizations and individuals to plan, design, and implement educational projects.

In partnership with others, local and community radio producers can present information and instruction in these ways:

- Radio talks can present information and ideas in a carefully structured way

- Interviews allow the lively and spontaneous communication of ideas and opinions from individuals with relevant experience and expertise

- Panel discussions offer opportunities to explore different viewpoints on subjects about which there are legitimate differences of opinion

- Documentaries and features can take listeners to places and situations they may not otherwise experience

- Using these techniques, radio can provide local news and up-to-date information; it can motivate non-formal education students, and offer t support and resource material to stimulate reflection, discussion editorial practical learning activities. If necessary, it can provide direct teaching and Instruction, using the best locally available educational talent.

- Local radio can also involve local people in its programming, providing a platform for local ideas and opinions and responding quickly and effectively to listener comments, questions and suggestions - where necessary, even calling local authorities and officials to account through regular "feedback" programmes.

9.2.: Arenas of Integration of Community Radios in Library and Information Services:
Community Radio programs can benefit library and information in various different types of formats/ways of programs, some of them are outlined below.

In Orienting and Providing bibliographic Instruction: Community Radio can be an effective tool for orientation of the users to familiarize students with services, spaces, and resources offered through the library, and can be tailored to specific audiences. It also supports instructional programs designed to teach library users how to locate the information they need quickly and effectively and made them aware of the library's system of organizing materials, the structure of the literature of the field, research methodologies appropriate to the academic discipline, and specific resources and finding tools.

In Current Awareness Services: The current awareness service is a service given by a library or an information center to keep the users or clientele Up-to-date with the latest developments of their respective fields. It is known by different names, like Alert service or service for keeping Up-to-date etc. Community radio will be helpful in providing current awareness services.

In Extension Programmes:

Features: They are programs which approach everyday themes like health or nutrition, pest control or fertilization, in a creative and artistic way. The duration of the programs could be five to ten minutes.

Organizing Book Hours, Book Talks and Book Revies: A book review is a form of literary criticism in which a book is merely described or analyzed based on content, style, and merit. A book review may be a primary source, an opinion piece, a summary review, or a scholarly view. Community Radio organizers (In this case library professionals) can organize book hours and Book talks for review of books and can recommend book to users.

Reading Services to the Users with Visual Disability: Radio programs such as Book Reading and Story can offer valuable assistance and learning opportunities for individuals with visual impairments.

In Developing Collections:

Resources for Children: Children's songs, Children's stories narrated Segments of radio programs for children Early learning activities Relaxation and mindfulness exercises Learning about the brain.

Parents and Caregivers Resources: These contents inform on how to mitigate toxic stress and manage anxiety and emotions, as well as the importance of play, nutrition and language Resources that encourage play, using objects found at home Resources that help create positive experiences at home.

Developing Non-Book and Others Collections: Community radios can help in building a collections of non-book materials like audio cassettes, video recordings which are helpful in research.

Communicating and Advocacy: Advocacy means to actively support a cause. Libraries are for our cause. Advocacy in libraries is crucial for supporting social causes, as they provide valuable learning opportunities and public service. Despite concerns about technology's potential obsolescence, library supporters remind neighbors, leaders, and elected officials of their importance. Community radio can effectively communicate with users.

In Research and Data Collection:

Interviews: These are community radio programmes that include a dialogue between a host and a guest expert. The expert could be anybody; a local farmer with specialized knowledge of traditional practices, or an agriculture scientist from the university.

Panels and Discussions: These are perhaps the most interesting of all the community radio programmes, and involve demonstrating different perspectives on an issue or question. For example, organic versus inorganic farming, or traditional versus modern agricultural practices.

Documentary: A documentary is an issue-based programs that may or may not involve testimonies of people on a particular issue of public interest. It introduces the listener to an issue that is well researched and analyzed before being broadcast.

Editorial: An editorial is a broadcast on community radio that presents the opinion of the owner, manager, or the editorial team, and this gives an opportunity to highlight and analyze issues of a crucial import.

In Getting Feedbacks:

Vox Populi: Feedbacks can be gathered by *Vox Populi* ('Voice of people'), program, an expression of popular opinion. It is different from the editorial, in the sense that the recording is done outdoors.

9.3.: Challenges in Integration of Community Radio in Library and Information Services: Broadly, the limitations of integration of local and community radio for education as library and information services purposes are:

a. The main limitations to any approach are the number of local and community radio stations willing and able to involve themselves in education, the willingness of educational organizations to explore the technology, and the availability of funding and other resources.

- Technical related to the effective transmission and reception of radio signals within a local community

- Institutional related to the nature and purposes of radio stations within their local communities

- Economical related to the training, equipment, start-up and ongoing or associated costs of radio stations, programming and staff.

- Geographical issues relate to the sitting and strength of the transmitter in relation to the local topography and population distribution, a clear signal may not parts of the local community. A community situated in a hilly region all dispersed over a very wide area, for example, may have difficulty receiving radio transmissions.

b. There may also be institutional issues that limit the effectiveness of integration with local academic or public libraries. Local radio stations - particularly if they are operating on a commercial basis - may give a low priority based on its own policies to educational broadcasting. They may see themselves as competing for audiences with their commercial rivals, and may feel that educational programmes do not fit the station's image or draw a sufficient audience to attract advertising revenue.

c. Such stations may be unwilling to broadcast educational and information awareness materials, or may want to charge high commercial rates that would add substantially to costs. They might agree to broadcast the programmes as part of their public service obligation, but

may be reluctant to give the programmes good transmission slots. The educational programmes may only be broadcast very late in the evening or early in the morning hours that many (if not most) of the target audience would find unsuitable. The stations may also lack the human and material resources to produce high quality educational programmes.

d.   Educationally, radio's exclusive reliance on sound (mainly the human voice) means it can't communicate visual images except in the imagination of the listener, which is not always adequate for educational purposes. Using radio on its own is very difficult when dealing with subjects that have a strong visual component, such as subject matter involving spatial relationships, complex processes and the demonstration of practical skills.

e.   Radio gives students very little control over when and how they are going to learn. Radio programmes are usually broadcast at fixed times, might not always be convenient to listeners. Even if the programmes are repeated, finding a convenient time will not always be possible. Programmes can be recorded onto audiocassette for later use, but not all students will have access to this facility.

f.   More importantly, students can't control the pace of the medium. They can't speed it up when the material is familiar, or slow it down when it's more difficult. Its producers determine the pace of the programs and it's difficult to get it right for all listeners. Students can't stop the They can enter into partnerships to plan, design and develop non-formal educational projects, and to implement and evaluate them.

g.   Radio is a one-way medium. At best, it offers only limited opportunities for interaction; at worst, it can lead to passivity on the listener's part and may not effectful in meeting users' requirements.

h.   Finally, using radio for education requires particular focus and attention skills from its listeners. Since the advent of television, radio has increasingly been reduced to a background medium that provides an accompaniment to other activities; it may be heard, but is not necessarily listened to. Many learners, especially those who have grown up with

radios only for music may find it difficult to concentrate for any length of time on programmes for other themes.

10. Recommendations:

The following suggestion can be guessed after the discussion of the study:

a. *Training and Capacity Building:* For successive integration of Community Radio with Library and information services requires training and building of skills like journalistic skills, editing skills and communication skills.

b. *Feedback:* Regular feedback from the listening public is essential in order to identify listeners' preferences. The taste of various listeners (youth, women, men, aged, etc.) should be taken into consideration.

c. *Need based Programmes:* The programmes can be on a need based on fooling themes like environmental, social and economic themes.

- Environmental issues related to issues on weather reports, disaster, land degradation, indiscriminate tree felling, waste management, soil erosion, desertification and climate change and how all these impact on peoples' livelihood.

- Social issues can be programmes and session of awareness on Child Marriage, Child Labor, Child Helpline etc.

- Education issues may be on Admission, Scholarship and Government Projects regarding education (Like NEP2020) and schemes for employments.

d. *Power Supply:* New advances in solar and wind-up power are helping overcome issues such as unreliable electricity supply, or the limited availability and expense of conventional

batteries needed to power radio transmitters and receivers. But radio also has a few educational limitations.

e. *Preservation Collection of Record/Sessions:* As radio offers little opportunity after the sessions, there should be provisions for proper storage of sessions or programmes on the library. This will help not only help the learners to re-learn but also save time and efforts. Preservation of cultural programmes can help in preservation of cultural heritages.

f. *Discussion Group:* Discussion groups around the programmes, to listen, discuss, decide, if listeners lack the skills to use radio effectively, programmes should be designed to develop those skills.

g. *Fund:* Community radios need fund for setting and running and this fund can be raised by collaborating with various NGO's and Originations.

h. *Authorship Issues and Rights: Another* important factor of Integration of libraries and Community Radio Stations is the types of contents to be produced and their ownership and associated rights - booklets, handouts, charts or posters. There should be proper distribution channels for effective sharing of support materials.

i. *Organizing Learning Season:* Who will organize the listening groups? Will the learners be willing and able to attend them? Will they need tutors or facilitators? How will tutors or groups be recruited, trained, supported and supervised?

j. *Proper Implementations of Services and Programmes:* There should be a timeframe for planning, preparing, and implementing and a guideline for monitoring and evaluating.

11.Conclusion:

Community radio is often defined as radio 'for the people, of the people and by the people', that understands the local issues of the local people in a local language. Community radio is

a local, persuasive, flexible, and powerful medium that understands local issues and serves as a key tool for sharing information and connecting with communities. It is particularly effective in remote regions, establishing last-mile connectivity. It is true that Teaching sophisticated technological skills or basic literacy in libraries and information services might not be a good fit for the radio format. However, Community Radio can be useful when combined with other technologies, print materials, instructional help, and practical experience.

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