CHAPTER I

INTRODUCTION

“Your radio is listening” – this is the slogan of a community radio station in Mongolia which speaks volumes about the nature of this medium. Times have changed when people used to be passive audience and just listened to radio. Now the medium is listening to a common man’s voice. This participatory and horizontal nature of Community radio has made it a people’s medium. The most important aspects of community radio station (CRS), the participants emphasized, include broad participation by community members, often on a volunteer basis and the ownership and control of the station by the community through a board of governors that is representative of the community and responsive to the diversity of its needs. Community radio involves community organization, joint thinking and decision-making, all of which entail great potential for empowering communities and building a democratic society.

The last two decades have seen a rapid expansion in the number and popularity of community radio stations across the globe. Among the reasons for this are: the democratization and decentralization processes in many parts of the world; deregulation of the media and the relaxing of broadcasting monopolies by state institutions; and disaffection with commercial radio channels. Furthermore, awareness is growing of the social and economic benefits that can result when ordinary people have access to appropriate information. And it is also evident that when people, especially the poor, can participate in communication processes and consensus building about issues that affect their lives, it helps them to cast off their traditional state of apathy and stimulates them to mobilize and organize to help themselves.
Anna FM is India’s first campus ‘community’ radio that was launched on 1 February 2004: it is controlled by EMRC, and the students of Media Sciences at Anna University produce all programmes. On 16 November 2006, the government of India advised a set of new Community Radio Guidelines that allowed the NGOs and other civil society organizations to possess and operate CRS (Community Radio Stations). The ‘Sangham Radio’ in Pastapur village, Medak district, Andhra Pradesh was the first community-based radio station in India which was licensed to an NGO that was completely separate from campus-based radio and was launched on 15 October 2008.

As on 1.06.2011, there are 110 operational CRS in India, LOI has been issued to 278 organizations and GOPA has been signed with 135 organizations. 383 applications for CRS licence is under process in the Ministry of Information & Broadcasting. This statistics shows the remarkable growth in the Community radio sector.

The growth of community radio is a story of people and communities striving to speak out and to be heard. Community radio has provided a means of empowerment and of self-reliance. It has enabled people to engage in dialogue about their conditions and their livelihoods. And it has contributed to the defense of cultural and linguistic diversity. It is a story in which the quest of social and development goals has been deeply intertwined with the struggle for human and political rights and particularly the right to freedom of expression.

1.1 Statement of the Problem

Though there are plenty of CRS on the pipeline and a hundred odd stations are already operational, the number is extremely small for a big population. The government has in fact recognized this potential, and has planned to set up over 4000 community radios in various areas across the country over the next few years. However, there is still a long way to go in
ensuring the sustainability of these stations. Despite a lot of success stories across the
country, setting up and running an effective community radio faces lots of challenges. First of
all the guidelines regarding the ownership and content of a community radio in India are still
very strict. It is difficult to create enthusiastic community participation and requires time and
resources to train community members in social, business, creative and IT skills. It is a fact
that many of the CRS are over relied on paid staff which is not recommended. At the same
time promoting volunteerism is not an easy task.

Most community radios today run on a Donor system. This however, slowly needs to be
phased out, as a community radio essentially needs to be run by the people and should
survive on volunteerism, and hence ownership should be passed over to local-ites. Apart from
this, the Community radio sector also faces a series of problems in issues like material
resources and human resources for installing, running and maintenance of the station,
financial resources, technology resources and content resources.

It was agreed in the South Asian community radio practitioners and policy makers meeting
held in Kathmandu during February 2008 that “sustainability was more a matter of
organization and human resources than of finance. Community radio stations had to draw on
social and human capital as well as physical and financial resources. They had to prove
themselves as social entities first and foremost”. But the CRS operators look at sustainability
more from the financial perspective rather than human resource perspective.

Even if all the above said barriers are overcome in due course, the real success of the CRS
solely depends on the community participation at a greater level. Merely running a CRS and
disseminating programmes will not lead to development. Media cannot contribute much to
the society in isolation. There needs to be a catalyst, an agent between the community and the
medium. Though the NGOs which are running the CRS acts as a bridge, there is either less
understanding of what should be done to encourage community participation or what has happened with successful CRS run by NGOs. Very little research has been done in this sociological perspective. The lack of sustained, context-specific research on the potential of CRS and its socio-economic impact with respect to Indian media scenario is also a reason for the inability to develop an effective model for Community Radio Stations. Thus the problem here is lack of understanding about the affiliation between Social Capital, Community participation and development thereby.

1.2 Aim

The intent of the study is to substantiate that NGOs which run the community radio stations bring social, political and economic development by not only providing access to information and encouraging participation of the community members but also by playing a major role in enhancing the social capital of the community people which leads to added participation and actual development thereby.

Through this approach I hope to show that though the role of community radio in empowering the rural masses is commendable, it can do very less in isolation. The medium needs a catalyst like the NGO that boosts the level of Social Capital prevailing among the community members which encourages participation in the Community Radio and thereby leads to rural development.

1.3 Need for the study

In the recent years CRS has emerged as a powerful and unique medium with community development as its major objective. It is something that actually brings the community together, whereas a lot of the other media today seems to be isolating us from the society and even from family members. In spite of its uniqueness, Community Radio sector is struggling
to survive due to some factors like broadcast policy in India, lack of strategy to ensure financial sustainability and of course some undiscovered factors which determine the success of CRS. To boost the success rate of CRS, it becomes essential to discover the factors which persuade the community members to actively participate in it. It is also vital to study the community development function of the medium and the role of NGOs in this communication process.

1.4 Significance and Scope of the Study

In the present Indian media scenario where the Community Radio sector is booming it becomes very important to explore the probability of creating an enabling environment for Community Radio development, understand the issues related to the sustainability of community radio stations, and advocate appropriate assistance strategies that donors and implementers should consider.

This study attempts to quantify, analyze, and draw conclusions regarding the impact of community radio on development which is essential and can serve as a sound basis for assistance advocacy. The study addresses the social capital issue and the role of NGOs in enhancing it which is understood to intensify the level of access and participation.

This study also deals with the major factors which encourage the community members to participate in CRS. At the same time it also addresses the major hindrances the members face holding them from participating in the CRS. The role of CRS in empowering the rural masses in terms of quality of life, self esteem and freedom is also evaluated.

1.5 General objectives

Considering the statement of problem, the following general objectives were framed:
1. To analyze the relationship between the demographic structure of the community and the pre-existing social capital among them;

2. To study the relationship between the demographic structure of the community and the participatory behaviour of the community members;

3. To identify the influence of NGOs’ in enhancing the social capital of the community members;

4. To identify the influence of NGOs’ in encouraging the participation of the community members in the CRS;

5. To ascertain the relationship between the Social Capital of the community and their nature of participation in the CRS;

6. To analyze the relationship between participation in CRS and rural development in terms of Quality of Life, Self Esteem and Freedom of the community members.

1.5 Methodology

The stated objectives demand for a triangulation method of design. Hence questionnaire survey method was framed supplemented by focus group discussions based on SWOT analysis to attain the results. Initially focus group discussions with the volunteers and staff of the CRS and in-depth interviews with the listeners of the CRS were conducted for the study which helped the researcher to frame the Interview Schedule.

A pilot study was conducted among 20 households in the coverage areas namely Vilunthamavadi and adjoining villages and T.Pudupatty and adjoining villages, to ensure that the questionnaire and the method worked well. The interviews were conducted by post graduate students of Journalism and Mass Communication at the Madurai Kamaraj University assisted by the volunteers of the CRS. A meeting was organized before starting the survey for the staff and volunteers of the CRS with the interviewers to have a better
understanding about survey procedures. Interviewing was supervised at all times, ensuring that interviewers followed a meticulous script and that each interview was conducted in the same way.

The focus group discussions based on SWOT analysis was conducted with a group of 10 to 12 members in both the study areas. The group consisted of both male and female representatives of different age groups, income groups and social status. Major issues discussed included the impact of CRS on their socio-economic life, likes and dislikes about the community radio station, favourite program formats, expectations from CRS, their attitude towards CRS, strengths and weakness of CRS, future scope of CRS and its major threats.

1.7 Sample selection

The Purposive Random Sampling method was employed to collect data from potential listeners and non listeners of the radio station. Interviews were conducted among people from different age groups and quotas were used to ensure an equal number of men and women in each area, and a representative spread of age groups and income levels. A total of 325 interviews were conducted in the coverage area of two participating stations namely PARD Vanoli in T.Pudupatty, Thirumangalam Block, Madurai District and Kalanjiam Samooga Vanoli in Vizhunthamavadi, Keelaiyur Block of Nagapattinam District, Tamil Nadu.

The composition of samples is as follows

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<thead>
<tr>
<th>Gender</th>
<th>Listener</th>
<th>Non listener</th>
<th>Total</th>
<th>%</th>
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</thead>
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<tr>
<td>Male</td>
<td>85</td>
<td>80</td>
<td>165</td>
<td>50.76</td>
</tr>
<tr>
<td>Female</td>
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<td>165</td>
<td>160</td>
<td>325</td>
<td>100</td>
</tr>
<tr>
<td>Place of residence</td>
<td>Listener</td>
<td>Non Listener</td>
<td>Total</td>
<td>%</td>
</tr>
<tr>
<td>--------------------</td>
<td>----------</td>
<td>--------------</td>
<td>-------</td>
<td>----</td>
</tr>
<tr>
<td>Nagapattinam</td>
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<td>92</td>
<td>169</td>
<td>52.00</td>
</tr>
<tr>
<td>T.Pudupatty</td>
<td>88</td>
<td>68</td>
<td>156</td>
<td>48.00</td>
</tr>
<tr>
<td>Total</td>
<td>165</td>
<td>160</td>
<td>325</td>
<td>100</td>
</tr>
</tbody>
</table>

1.8 Theoretical Framework

This fraction outlines research relevant to the development function of Community Radio and the impact of Social Capital. This research draws on Denis Mc Quail’s Democratic-participant media theory and Development Communication Theory within mass communication theories, but also looks to the field of rural development studies and studies on Social Capital in order to construct a suitable theoretical framework appropriate to analysing the research objectives. Concepts within these theories were further developed through a discussion of contemporary research concerned with rural development and social capital both internationally and within India.

Development Communication Theory, specifically, refers to the practice of systematically applying the processes, strategies, and principles of communication to bring about positive social change. It also stresses that there can be no development without communication. Community Radio has undertaken exactly the same role of carrying out positive developmental programmes, accepting restrictions and instructions from the State. Mc Quail’s Democratic-participant media theory states that “Individual citizens and minority groups have rights of access to media (rights to communicate) and rights to be served by media according to their own determination of need”. The theory also adds that the organization and content of media should not be subject to centralized political or state bureaucratic control. Groups, organizations, and local communities should have their own media. Small-scale, interactive and participant media forms are better than large-scale, one-
way, professionalized media. Mc Quail feels that Communication is too important to be left to professionals.

The study revolves around these two theories with the belief that the very nature of community radio which has development aspect as its main goal and which allows the common man to participate in all levels of the communication process, is playing a major role in empowering the rural masses.

The researcher has applied the concept of social capital to analyze the results of research conducted at the two participating stations. According to Fukuyama (1995:6) social capital is the ability of people to work together for common purposes in groups, organizations, and at the workplace. Social capital creates the possibility for community development and it is also a key product of community development (Onyx & Bullen 1997:25-26). The generation of social capital will most likely take place in voluntary associations (Onyx & Bullen 1997:24-25).

The Social Capital Indicators Proposed by the Siena Group for Social Statistics of United Nations Statistics Division namely Social Participation, Social Network, Social Support and Civic participation were used to measure Social Capital.

Since it is clear that all the three factors i.e., Community Radio, Social Capital and Development are inter-related, a research framework was prepared based on these elements to analyze the role of Community Radio in rural development at the grass roots.

To be very specific about the concept of rural development, the following assertion was taken into consideration: “Whatever the geographic location, culture and historical stage of development of a society, there are at least three basic elements which are considered to
constitute the ‘true’ meaning of rural development. They are as follows – Quality of life, Self Esteem and Freedom.” (Todaro 1977: 16-18)

The study includes a comparison of two regional and remote community radios from a social capital perspective. The demographic and organizational structures of the stations and coverage area were also compared. By taking this approach, each station’s capacity for community development is addressed.

1.F1 Diagrammatic representation of the Theoretical framework
The two rural community radio stations selected for the study were:

1) Kalanjiam Samuga Vanoli – 98.8 MHz, Operational from 12th July 2009 in Vizhunthamavadi, Nagapattinam district of Tamil Nadu run by DHAN foundation. (Kalanjiam CRS started their test transmission 2 years from before they got the operating license.)

and

1) PARD Vanoli – 91.2 MHz, Operational from 8th September 2009 in T. Pudupatty, Madurai district run by The People’s Association for Rural Development (PARD) (PARD community radio station started its test transmission one month before they got official license.)

1.9 Kalanjiyam Community Radio

After the Tsunami devastation, in December 26, 2004, DHAN Foundation started working in a big way with the affected fishing and farming communities along the coast with a long term development focus. Empowering the community in all aspects; particularly building capacity of the community for disaster management was felt as an important area of intervention. Applications of Information and Communication Technology (ICT) were introduced through the Village Information Centres connected with internet facility setup in all the villages.

To complement this ICT initiative, the Foundation has launched the Community Radio Station of Kalanjiam Samuga Vanoli (90.8 MHz FM) with a vision of creating a Community Media Centre with mixed media model, combining radio with video and web based technologies. In the beginning United Nations Development Programme provided resources under its Tsunami Recovery Support Programme.
The station started functioning from August 2006. After two years of successful narrow casting through loudspeakers tied to poles in five villages in and around Vizhundathamavadi, Kalanjiam began broadcasting through a transmitter in July 2009.

**Purpose**

The Kalanjiam Samuga Vanoli has been established

- To use information and communication as a tool for change in the areas of poverty reduction, gender and environment
- To enable the communities in the disaster prone coastal areas to get prepared for managing disasters and strengthen their livelihoods to cope up with such disasters through Community Owned Media Centre.
- To build skills of the community to prepare and disseminate audio programmes on the areas concerning their socio-economic and cultural development.
- To aid in promotion and preservation of local wisdom, traditional knowledge and skills by encouraging communities to prepare programmes in these areas.
- To create a platform for local youths and students to develop their skills in communication.

**Location**

The Station for Kalanjiam Samuga Vanoli (90.8 MHz) has been set up at Vizhunthamavadi village of Keelaiyur Block in Nagapattinam District, Tamil Nadu. Nagapattinam district is a coastal district of Tamil Nadu; the Keelaiyur block of Nagapattinam is next in south to the pilgrimage and tourist spot – Velankanni. The block is surrounded by sea in its east. Four hamlets located around Vizhunthamavadi village, viz., PR Puram, Kameswaram, Pudpalli and Vettaikaraniruppu, are under coverage.
**Socio – Demographic and Listeners’ Profile**

The Total population of the five villages is 34,328 in 8,462 households; except two villages Puthuppalli and Vettaikaranirruppu. In the other villages the female population is slightly higher.

- The population is predominately an extremely backward community and there is a small portion of scheduled caste population who are mostly agriculture laborers.
- Migration to foreign countries is a common phenomenon in these villages. One in every two household has a family member employed in South East Asian countries.

**Governance**

The Keelaiyur Vattara Vayalagam, a federation of farmers promoted by DHAN Foundation, owns the station. A 21-member board of governance works with a professional deputed from DHAN Foundation and a team of local volunteers. In addition, a small advisory group consisting of teachers, health workers, farmers, fishermen, women and children has been set up to advice on content.

**Programme production and distribution**

The station is equipped with very basic infrastructure needed for producing audio programmes. It has a recording and transmission room both without any sound proofing. A team of trained volunteers from the local community is involved in programme production. Presently, programmes of local interest are broadcasted from 8 AM to 10 AM every day.

The station started functioning from August 2006. So far loud speakers and cassette players have been used to disseminate information and contents. They got a broadcast license and started transmitting through a transmitter from 12th July, 2009.
For now, the two hour broadcast by Kalanjiam that begins with a unique signature at 8 AM every day is a package of valuable local information and community needs that revolve around disaster preparedness, livelihoods, local best practices, women empowerment, health, child education, fishing, farming, agriculture, Tamil literature, folk songs, fishing and animal husbandry.

The volunteers go to the field, interview people and record events like health awareness meetings and also bring resource persons to the studio and transmit live and recorded programmes. They are planning to increase the transmission period to three hours in near future. The additional one hour will be a phone-in programme.

1.10 PARD FM

People’s Action for Rural Development (PARD) is a civil society institution set up in Madurai as early as 1988. Initially, PARD started working with urban slum dwellings in the city of Madurai, but soon expanded its activities to become the main coordinator of LISA Network (Low Inputs for Sustainable Agriculture), and also moved to rural areas of Tamil Nadu, in order to implement micro-finance activities with rural women.

Soon after the Central Government released the community radio guidelines, PARD applied for a license. However, the Letter of Intent was not provided to PARD. Moreover, no reason was provided for rejection of the application. PARD applied to the High Court, and this is perhaps the first instance where the government has been taken to court specifically on community radio.

After a great struggle, PARD finally got its Wireless Operating License, considerable help from Commonwealth Educational Media Centre for Asia (CEMCA). Without any fund or any other kind of support, PARD mobilised internal support to set up a basic low cost radio
station. Finally after receipt of WOL, UNESCO agreed to pitch in with some support through the International Program for Development of Communication (IPDC), a major forum of the UN, with member states pitching in with support. This support includes four capacity building programs, some nominal support for equipment and one transmitter and antenna from NOMAD India Network.

**Location**

PARD Community Radio Station is established in T.Pudupatty in Thirumangalam Block of Madurai District. The broadcasting centre of PARD VAANOLI is at the Model Farm of PARD functioning at T.Pudupatty. It will be audible in more than 60 villages within a radius of 12 to 15 Kms in Thirumangalam, T.Kallupatty, Peraiyur and Kallikudi blocks.

**Programme production**

PARD CRS produces programmes on Education, Health, Environment and Legal awareness, Sustainable Agricultural Techniques, Information on Government Schemes and so on. PARD started its test broadcasting by 5th August 2009 and official broadcasting started on 8th September 2009 with a broadcasting license. Their daily broadcast was one hour per day initially and they expanded the programme by half an hour every time and now they are broadcasting their programmes for three and a half hours that is from 1.30 pm, to 5.00 pm PARD Vaanoli has a full time team of 7 people, with 2 announcers, 2 field reporters and 3 reporters/editors. Further, PARD has also mobilised about 6 volunteers from Madurai who are basically slum development workers, but have slowly pitched in the radio as well.

1.11 **Instruments**

An Interview Schedule was used to conduct the interviews. Relevant portions of the Interview Schedule were adopted from the Community Radio Survey Questionnaire issued
by the Ministry of Information & Broadcasting, (CRS Cell), Government of India. The
questionnaire used for data collection contained scales of measure for the various aspects
represented in research design. Social Capital Indicators proposed by the Siena Group for
Social Statistics based on a module of standardized questions was adopted in this
questionnaire. The Siena Group is a unit of UN which functions as an independent, focused
and flexible think tank for the development of social statistics at the local, national and
international levels.

The very well-known Rosenberg self esteem scale to measure Self esteem was adopted in the
Interview Schedule. The indicators of rural development namely Quality of life, Self esteem
and Freedom as proposed by Todaro (1977, 16-18) were also included in the study. Quality
of life index proposed by Ontario Social Development Council, 1997, was adopted in this
research. The Ontario Social Development Council is a province-wide, charitable
organization which proposes and responds to social and economic policies and programs to
ensure the protection and enhancement of fundamental human rights, dignity and well-being.

Pretesting and pilot study was done to ensure that the questionnaire worked well. The
questionnaire was developed with assistance from experts in Communication studies, social
scientists and statisticians.

1.12 The Variables

The purpose of this study is to assess the level of access and participation in the CRS by the
community members and the impact of CRS on their political and socio economic life. The
other aspects analyzed were the relationship between the social capital of the community
members and their level of participation in CRS and various factors affecting the Social
capital. Accordingly, the variables were chosen carefully from previous studies and models.
Independent variables were Demographic variables like Age, Gender, Level of Education, Family monthly income and Occupation and Listener or Non listener.

The Dependent variables chosen were Influence of NGO on the Social capital, Influence of NGO on inclusion and participation in CRS, Social capital indicators namely Social participation, Social support, Social networks and Civic participation and rural development indicators namely Quality of life, Self esteem and Freedom

1.13 Setting of hypotheses

The argument is that, NGOs focusing on developing social relations among people living in the community will have greater impacts than the NGOs which are merely running the radio station. We make an assertion that NGOs that have focused on empowering their members through bringing them into regular contacts have had an important contribution to their lives.

Through this approach I hope to show that though the role of community radio in empowering the rural masses is commendable, it can do very less in isolation. The medium needs a catalyst like the NGO in this case as well as the level of Social Capital present among the community members which encourages participation in the Community Radio and thereby leads to rural development. To support and prove this argument the following hypotheses were set.

1. There is a significant relationship between the Gender of the community members and participation in CRS.
2. There is a significant relationship between the Age of the community members and participation in CRS.
3. There is a significant relationship between the Occupation of the community members and participation in CRS.
4. There is a significant relationship between the Family monthly income of the community members and participation in CRS.

5. There is a significant relationship between the Education of the community members and participation in CRS.

6. There is a significant relationship between the Gender of the community members and Social capital.

7. There is a significant relationship between the Age of the community members and their nature of social participation.

8. There is a significant relationship between the Age of the community members and social support.

9. There is a significant relationship between the Age of the community members and Social Networks.

10. There is a significant relationship between the Age of the community members and civic participation.

11. There is a significant relationship between the Education of the community members and their nature of social participation.

12. There is a significant relationship between the Education of the community members and social support.

13. There is a significant relationship between the Education of the community members and social networks.

14. There is a significant relationship between the Education of the community members and civic participation.

15. There is a significant relationship between the Family monthly income of the community members and their nature of social participation.
16. There is a significant relationship between the Family monthly income of the community members and social support.

17. There is a significant relationship between the Family monthly income of the community members and social networks.

18. There is a significant relationship between the Family monthly income of the community members and civic participation.

19. There is a significant relationship between the Occupation of the community members and their nature of social participation.

20. There is a significant relationship between the Occupation of the community members and social support.

21. There is a significant relationship between the Occupation of the community members and social networks.

22. There is a significant relationship between the Occupation of the community members and civic participation.

23. There is a significant relationship between the Influence of NGO and social participation.

24. There is a significant relationship between the Influence of NGO and social support.

25. There is a significant relationship between the Influence of NGO and social networks.

26. There is a significant relationship between the Influence of NGO and civic participation.

27. There is a significant relationship between the Influence of NGO and participation in CRS.

28. There is a significant relationship between the Inclusion and participation in CRS and Social Capital in terms of Social Participation, Social Support, Social Networks and Civic Participation.
29. There is a significant relationship between inclusion and participation in CRS and Rural development in terms of Quality of life, Self Esteem and Freedom.

30. There is a significant relationship between Social Participation and Rural development.

31. There is a significant relationship between Social Support and Rural development.

32. There is a significant relationship between Social Networks and Rural development.

33. There is a significant relationship between Civic Participation and Rural development.

1.14 Data analysis and presentation

The data collected from respondents were coded and entered into statistical package, SPSS Ver. 16 for data analysis. Data was entered by the researcher himself and was cross checked by an independent volunteer to check the codes and verify with the original questionnaire randomly for errors and corrections. Different statistical tools were used for data analysis. In Chapter IV, the results are presented with interpretations accompanied by tables, graphs, diagrams and charts wherever necessary.

The first section of this chapter presents the frequency tables showing the distribution of respondents by Place of residence, Gender, Age, Education, Family monthly income and Occupation. The second section presents the tables showing the Likes and Dislikes in CRS in order of preference. The third section presents Chi-square tests showing the association between demographic profiles of the respondents and participation in CRS. The next section presents the t-tests and ANOVA showing the association between Demographic profiles of the respondents and Social Capital in terms of Social Participation, Social Support, Social Networks and Civic Participation.

The next section presents the results of Linear Regression showing the association between the Influence of NGOs and Inclusion and Participation, and secondly the Influence of NGOs on Social Capital. The last section provides the results of Bivariate Correlations showing the
association between Participation in CRS and Social Capital, Social Capital and Rural development in terms of Quality of Life, Self Esteem and Freedom.

In Chapter V, the major findings of the study, conclusions and recommendations are stated. The impact of NGO on the social capital of the community members and the impact of CRS on the rural masses are put forth. The scope for further research in this area is also stated.

1.15 Operational Definitions

Community

A community is a group of people living together in one place, holding certain attitudes and interests in common (AskOxford.com; 2007). The word community comes from the Latin word communist, meaning “common, public, and shared by all or many” (Harper; 2001). German sociologist Ferdinand Tonnies presented a concise differentiation between the terms “community” (Gemeinshaft) and “society” (Gesellschaft). In his work, Gemeinschaft und Gesellschaft, Tonnies (2007), argued that “community” is perceived to be a tighter and more cohesive social entity within the context of the larger society, due to the presence of a “unity of will”. The Broadcasting Act defines the term “community” as meaning “includes a geographically founded community or any group of persons or sector of the public having a specific ascertainable common interest” (Icasa; 2005).

Radio Station A radio station is a station for the production and transmission of radio broadcasts (TheFreeDictionary.com; 2007). For a listener with no knowledge of broadcasting terminology, a radio station is a building that houses broadcasting and production studios from which their favourite radio announcers present their radio shows and their favourite news readers read the latest news for them.
Community radio stations

A universally accepted definition of a community radio station is a radio station which is owned and operated by the community, for the community and of the community, to empower and unite the community (Writeshop.com; 2007). Zeeman (136:2006) states that according to Crisell (13:1994) and Crook (67:1999), one of the main advantages therefore, of community radio is its ability to deal immediately with the so called “trivial matters” that affect the community it serves as well as the real relationship it is capable of having with its listeners.

Rural Development


Whenever the geographic location, culture and historical stage of development of a society, there are at least three basic elements which are considered to constitute the ‘true’ meaning of rural development. They are as follows (Todaro 1977: 16-18):

**Quality of Life:** People have certain basic needs which include food, clothing, shelter, basic literacy, primary health care and security of life and property. When any one or all of them are absent or in critically short supply, we may state that a condition of ‘absolute underdevelopment’ exists. In this sense we may claim that economic growth is a necessary condition for improvement of the ‘quality of life’ of rural people, which is rural development.

**Self-Esteem:** Every person and every nation seeks some sort of self-respect, dignity or honour. Absence or denial of self-respect indicates lack of development.
**Freedom:** In this context, freedom refers to political or ideological freedom, economic freedom and freedom from social servitude. As long as a society is bound by the servitude of men to nature, ignorance, other men, institutions, and dogmatic beliefs, it cannot claim to have achieved the goal of ‘development’. Servitude in any form reflects a state of underdevelopment.

**Social Capital**

According to Fukuyama (1995:6) social capital is the ability of people to work together for common purposes in groups, organizations, and at the workplace. It is vital to economic life, since economic activity requires social collaboration and it can satisfy a fundamental desire for human recognition (Fukuyama 1993:6). Social capital creates the possibility for community development and it is also a key product of community development (Onyx & Bullen 1997:25-26). The generation of social capital will most likely take place in voluntary associations (Onyx & Bullen 1997:24-25).

**Social participation**

Social participation is defined as a person’s involvement in activities providing interactions with others in society or the community. Through social involvement, people may realize that they share the same lot, are “in the same boat” as others in certain respects. They can then identify with a “community of fate,” so that social expectations are based on the feeling of interdependence, involving mutual obligations, and the idea that cooperation may be generally advantageous. Participation can therefore promote and strengthen identification with the group or institution since it is viewed as being advantageous.
Social support
One of the first definitions put forward by Cobb (Cobb, 1976) states social support as ‘the individual belief that one is cared for and loved, esteemed and valued, and belongs to a network of communication and mutual obligations’.

Social network
A social network is a social structure made up of individuals (or organizations) called ‘nodes’, which are tied (connected) by one or more specific types of interdependency, such as friendship, common interest, financial exchange, dislike, sexual relationships, or relationships of beliefs, knowledge or prestige. A social network is a map of the relationships between individuals, ranging from casual acquaintance to close familial bonds. Virtual communities are built around affinity and similarity.

Civic participation
Civic involvement (civic culture) represents the patterning of how we share a common space, common resources, and common opportunities and manage interdependence in that ‘company of strangers’ which constitutes the public (Selman, 1991).

NGO
The World Bank defines NGOs as “private organizations that pursue activities to relieve suffering, promote the interests of the poor, protect the environment, provide basic social services, or undertake community development”. In wider usage, the term NGO can be applied to any non-profit organization which is independent from the government. NGOs are typically value-based organizations which depend, in whole or in part, on charitable donations and voluntary service.
1.16 Chapter Summary

In this chapter, the researcher has attempted to outline the main reasons for undertaking research in this area. There is no universal formula to successfully run a community radio in terms of sustainability, participation and impact. Some research has been carried out within public service broadcasting in this connection, but it constitutes a very new area of enquiry for the community radio sector. This research takes a new approach towards community radio by looking beyond human, physical and financial capital i.e., the social capital perspective which is rarely touched by researchers. Having positioned the value of this research, the researcher will now continue by reviewing international research in the area and proposing a theoretical model which will help construct a concept to analyse the impact of social capital on participation in CRS and ultimately on rural development.