CHAPTER-1

INTRODUCTION

The growth of a country is judged by the strength of its communication system: stronger the communication system, greater the rate of growth.

India is a country with utmost diversities in terms of geographical distribution, culture, caste, religion, language and beliefs. In addition to these major areas of diversities, there are thousands of minor varieties of sub-caste, languages and dialects.

In such a diverse country we are still following a single and conventional broadcasting system that caters to a huge population of 1000 million. The information and entertainment needs of these many people have been tried to be fulfilled with only two broadcasters: All India Radio and Doordarshan which for long ran 15 channels. Now there are hundreds of private broadcasters who do not cater to the public needs of information as well as entertainment but their own business interests which is very much obvious. All these media are working on the notion that broadcasting covers a wide geographical area as well as a large population at any given time.

This situation demanded some change and hence as an alternative medium, the concept of ‘narrowcasting’ has been evolved which focuses on the information needs of the community of a specific area. The term narrowcasting refers to presenting different programmes for a narrow area and a definite population.
Community media

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

Community media is grassroots or locally oriented media access initiative, predicated on a profound sense of dissatisfaction with mainstream media form and content. Community media is based on the principles of free expression and participation of people. Community media is dedicated to building community relations and promoting community harmony.

Community media is often termed as ‘alternative media’. Scholar and activist Dorothy Kidd(1999,p.113-119) comes closest to explaining a relationship between alternative and community media which captures the dynamics of locally oriented, participatory media organisations. Kidd says that ‘alternative media’ is perceived as a media on altering or changing prevailing media systems and the broader socio-cultural environment. The emphasis on critical intervention and social change is dominating here. Kidd’s formulation alternative media is “of, by, and for” people living in specific place. Kidd concluded, “Alternative media grow, like native plants, in the communities that they serve, allowing spaces to
generate historical memories and analyses, nurture visions for their future, and weed out the representations of dominant media. They do this through a wide combination of genres, from news, storytelling, conversation and debate to music in local vernaculars.”

“Community media” accommodates a diverse set of initiatives—community radio, participatory video, independent publishing, and online communication, to name but a few—operating in a variety of social, political, and geo-cultural settings. Indeed, the context in which community media operate plays a decisive role in shaping and informing these disparate efforts. (Tacchi, Slater, & Lewis, 2003)

Community media is the need of the hour not only in our country but it has left its mark and placed itself in other parts of the world including developed societies like America and Europe. In the United States, where commercial interests have long dominated the media system, community media oftentimes operate as a non-commercial alternative to profit-oriented media industries. On the other hand, in Western Europe, Canada, and Australia—where public service broadcasters enjoyed monopoly status during 20th century—community media challenge public service broadcaster’s fashion of providing unified, homogeneous national identity by presenting the diverse tastes and interests of ethnic, racial, and cultural minorities that are often ignored, silenced, or otherwise misinterpreted by national broadcasters (Berrigan, 1977, p.67).

Community media are also common in post-colonial societies across Latin America and Africa. With this perspective, participatory communication strategies and techniques are used to help stimulate social, political, and economic development.
Community media proves to be of many forms and ready to take on different meanings, depending in the ‘felt need’ of the community and the resources and opportunities available to local population at a particular time and place. The present study’s aim is to find out the value and importance of community media in an era of global communication. The study also seeks to promote greater comprehension of and appreciation for community media’s significance in the social, economic, political, and cultural lives of people.

In the epoch of information when communication technologies have become very important to disseminate the information, participatory instruments of communication have become powerful catalysts for the development process. Communication practitioners are constantly faced with the challenge of adapting to the needs of a global information society, drawing upon the lessons learned in the past 40 years about applying participatory communication process to local environments.

Community media provide an excellent platform for analysis to consider the changing dynamics of place in a period marked by transactional flow of people, culture, capital, and technology. In third world countries, especially in India, the phenomenon of democratising the media and the feature of people’s participation can play a significant role in the process of development. The role of media in development has always been significant. Communication for development has been studied and examined by the scholars and practitioners and set theories.

**Defining Community Radio**

Community media comprises community radio, community television and small-scale newspapers and on-line community media etc. The aim of the present study is to study the role of community radio in the
development of a specific area and to provide the rationale for the academic study of community radio. However, radio has been a medium which is taken for granted and considered a lesser subject to study. Radio as a medium is continuously playing a significant role not only in dissemination of information but also in the propagation of culture and nation building, providing various minorities and remote and disenfranchised areas with a low-cost public domain. However, the field of community radio and media activism is relatively unexplored. Magazines, newspapers and internet articles briefly discussed the existence of community radio channels, yet there are very few scholarly analyses of this topic.

Generally, community radio is a “non-profit” organisation, serving communities in which they are located, or to which they broadcast, while promoting the participation of this community in radio broadcast (Johnson and Menichelli, 2007). Community Radio is a medium which is defined as a radio for the local Community and by the Community itself.

The advent 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 Association of Bengal. The court held that the airwaves or frequencies are a public property and have to be controlled and regulated by public authority in the interest of the public. It further upheld the right of the citizens. 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. (Saxena 2011, p.274)

But the decision has raised some questions. It did not explain the ambiguities which exist in the system-
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Why is ‘spectrum’ an exclusive property of the government?

How are airwaves public properties in a framework where the government has the right to auction, rent, buy or sell frequencies?

Isn’t the community the ‘owner’ of its station?

Does the government have a total right over the entire spectrum or is it a limited right?

These questions are yet to be answered but community radio is considered as a medium which is participatory, democratic, non-commercial in nature. The power of community radio lies in its participatory nature, as both its content and technology are people-oriented. Community narrowcasting provides news, information, cultural content and entertainment to communities defined by geographical location and common interest. The diversity of programme content available through community narrowcasting broadens the media choices available to listeners and customers.

Community radio undermines notions of the passive audience by providing community members with the technical skills and infrastructure to become media makers. Community radio does not represent the ideological manipulation and repressive regimes of state and corporate power.

**Communication and Community Radio: Some Theoretical Orientations**

Mass media researchers and scholars have proposed many theories since the inception of the discipline. Mass communication research has a history of at least 500 years. It has travelled through times when the press was considered a subordinate of the state or the ruling power. New ideas,
concepts and paradigms have been developed. Behind each and every new idea there has been some theoretical background which works as the backbone of new practices proposed. Here is an attempt to provide the theoretical back bone to a comparatively new practice of mass communication that is narrowcasting and community media more precisely community radio.

The Libertarianism or Free Press Theory was proposed by John Milton, the epic poet. Milton in *Aeropagitica* (1904,p. 115-158) refers to a self-righting process that if free expression is allowed "let truth and falsehood grapple." In 1789, the French declared The Rights Of Man, saying, "Every citizen may speak, write and publish freely." Out of these doctrines came the thought of a "free bazaar of ideas." Libertarians argue that the press has to be seen as the *Fourth Estate* reflecting public opinion. Exponents of libertarianism uphold the right of an individual, and advocate absence of control. This theory based back to 17th century of England when the printing press was invented and numerous copies of book could be printed on cheap rates. Libertarians regarded taxation as institutional theft. Popular will (*vox populi*) preceded the power of State.

The Libertarian theory of free press supports the proposed study as the theory talks about superiority of the voice of the people over the power of state and the study also aims at establishing Community Radio – a community’s own medium where people can design form and content of their programmes. The medium liberates people to the extent that they decide about the time, substance and priorities of the programmes. Community Radio provides people a platform to express themselves.
The proponents of the Social Responsibility Theory examine the free press theory in their book ‘Four Theories Of Press’ and state that "pure libertarianism is antiquated, outdated and obsolete." Wilbur Schramm, Siebert and Theodore Paterson have advocated the need to replace it by the Social Responsibility Theory. This theory was initiated in the United States of America(USA) in the year 1949 by the Commission of The Freedom Of Press. The major finding of the commission was that the free economy approach to freedom of press had only empowered a single class and has not fulfilled the interests of the other classes i.e. middle and lower classes. Development in the field of radio, TV and film and impact of these media on audience suggests the requirement of some kind of accountability and responsibility. Thus, the theory suggests some responsibility on media to society. A judicious mix of self regulation and state regulation and high professional standards were imperative. The Social Responsibility Theory has proved to be a modern variation in which right to free expression was based on the duty to one’s conscience. The concept of Community Radio works on the reliance of social responsibility of the media. It works for the community and not for any monetary gain.

The notion of narrowcasting has emerged only to ensure the role of media in social development and fulfilling the information needs of each and every individual and not only the elite who can spend money and manipulate media. Mainstream media is working only for making profits which it earns from selling commodities, ideas and concepts relevant to the people who constitute the major share of consumers. The people who are not direct clients have been overlooked by the media. Their requirement of information, education and entertainment is equally important in a democratic system in India.
It is an undisputed fact that there can be no foundation of development without communication and this concept provides the basis for the Development Communication Theory. Development Communication, as it is called, means the media have taken the role of bringing out positive developmental programmes, accepting restrictions and instructions from the state. Political, economic, social and cultural needs of the society are dictating the media to act as catalyst to the process of development and play its role. Community Radio can become the best tool for development communication as it is a localised medium. It identifies with the communication needs of a particular community and serves the last man of the community. Community Radio can address the developmental issues of both the rural and urban inhabitants. Community radio addresses the art and science part of communication, as Nora Quebral describes while discussing the role of media in the process of development. People get acquainted with science and technology that is used to narrowcast the programmes. They get trained to operate the recording and editing equipment. They work on the programme content also. People themselves identify the information needs and prepare the form and content of the programme.

Mcquail (1983) propounded the Democratic Participant Theory. This theory opposes commercialisation and monopolisation of the media institutions as well as its bureaucratisation which would deny access to common people to utilise the public media organizations. At the beginning of the 21st century the media were increasingly going into the private hands, denying democratic space to the underprivileged sections of the population. He summarised the main features of the theory:

- Media should exist primarily for their audience and not for media organisations, professionals or their clients. Community media
work for their audience first as it is designed by the audience themselves.

- Individual citizens and minority groups have the right to access the media and the right to be served by the media according to the people’s own determination of their needs. While working for community media people themselves determine the programme content as their own requirements.

- Organization and content of the media should not be subject to centralised political or state bureaucratic control. Media which is controlled by the people themselves is expected to work without any political or bureaucratic pressure.

- Small-scale, interactive and participative media forms are better than large-scale, professionalized media.

The concept of narrowcasting also intensely opposes the commercialization of mass media. It conforms to the development of the society as a whole and not only the elite class. It confirms the right of every citizen to communicate. The medium is of the community, by the community and for the community; therefore it denies the bureaucratic and political control.

The **One Step Flow Theory** says that there should not be any opinion leader between the audience and the mass communication media channels. The message should not be filtered by opinion leaders. Bennett and Manhiem (2006) proposed the theory and said that “Communication.... will ... have substituted their own audience selection and targeting skills for the role formerly assigned to peer group interaction.” This is one step flow of communication. The present study also relies on this theory that mass
communication channel directly talks to the audience; when it happens it becomes the most successful medium to communicate with the masses. As the medium proclaims to be a medium of the people, there is no role of any opinion leader to play as intermediary in the process of communication.

Katz (1970) propounds the Uses and Gratification Theory and investigates how people use media for gratification of their needs. Uses and Gratifications Theory is a well-liked approach to understand mass communication. The theory concentrates on the consumer or the audience rather than the actual message itself by raising a question, “What people do with media?” instead of “What media does to people”. It argues that the audience are not passive but are very active and play a role in interpreting and integrating media into their own lives. The theory also proposes that audiences are accountable for choosing media to gratify their requirements. The theory assumes that audiences use the media to accomplish specific gratifications. This theory implies that the media compete with other information sources for viewers' gratification. (Katz, E., Blumler, J. G., & Gurevitch, M. 1974)

The Uses and Gratifications Theory reminds us that audiences use media for many purposes. As the choices for the audience will be increased this theory will drag the attention of the researchers. The approach follows a basic model. This is an audience-centred theory. When people are actively exposed to media, they are naturally seeking it in order to gratify a need.

Being owner of Community Radio, eventually individuals would feel more confident and conversant when they receive specific stories from
media to include in conversation. Through media, one fulfils its need of information.

Social circumstances and psychological characteristics drive the need for media, which motivates certain expectations from this medium. This expectation leads one to be exposed to community radio that would seemingly fit expectations, leading to an ultimate gratification.

Katz, Blumler and Gure Vitch, 1974, realise that most Uses and Gratification studies were most concerned with: (1) the social and psychological origins of (2) the needs which generate (3) expectations (4) of media or other sources, which lead to (5) different patterns of media exposure resulting in (6) need gratifications and (7) other consequences, generally unintended ones. Blumler made some interesting points why Uses and Gratifications cannot measure an active audience. The notion of active audience has conflated an extraordinary range of meanings, including utility, intentionality, selectivity and imperviousness to influence.

Community Radio operates with active audience who actually participate in the programming of the medium for its own self.

DeFleur and Ball-Rokeach (1976) exhibit dependency in terms of relationship between the nature of society, media content and the activities of audiences. The media dependency theory has also been examined as an addition to the uses and gratifications theory to media, though there is a slight difference between the two approaches. People's dependency on media signifies that audience targets are origin of the dependency while the gratifications and uses approach targets more on needs of audience. Still, both theories are in agreement that media use leads to media dependency.
The media dependency theory suggests that the more dependent an individual is on the media to accomplish needs, the more significant the media becomes to that individual. Audience will be more dependent on media that meet their numerous needs rather than on media that meet their few needs only. Dependency on a specific medium is inclined by the number of sources open to a person.

In case of community radio individuals become more dependent on the medium if their access to media alternatives is limited. In India the mass media is market-oriented and fulfils the needs of the elite and does not cater to the needs of developmental issues due to market pressures, people do not have more choices. They may become more dependent on the narrowcasting medium when it actually serves their specific requirements.

The Social Learning Theory propounded by Albert Bandura at Stanford University states that mass-media content gives audience members a chance to recognize the attractive features that reveal behaviour, connect emotions, and permit mental rehearsal and modelling of new behaviour. The behaviour of models in the mass media also offers explicit reinforcement to motivate people's adoption of the behaviour.

In a situation when role models come from audiences themselves, it is more likely to adopt the behaviour and practices demonstrated by the models. Live examples inspires more effectively.

McCombs and Shaw introduced the Agenda Setting Theory in Public Opinion Quarterly in the year 1972. The theory was drawn from their study that took place in Chapel Hill, NC. The agenda-setting theory suggests that the news media have a huge impact on audiences by their choice of what content to regard as newsworthy and how much
importance and space to give them. The main assumption of the agenda-setting theory is salience transfer which is the ability of the news media to take issues of importance from their own agendas to agendas of public. "Through their day-to-day news selection and display, news directors and editors gain our attention and influence our ideas of the important issues of the day. This ability to influence the selection of topics related to public agenda is called the agenda setting role of the news media." Community medium can also set the agenda for the people who are accessing the programmes if the programmes are based on audience specific information requirements. For example, if a programme is based on the condition of sanitation in a village and its relation with the epidemic is likely to spread in the coming season, medium may be successful in making it the talk of the town and gain attention of the target audiences.

The primary role of the community media is to engage the audience in the activities which actually matter to them in spite of providing them ‘masala’ (spice) to talk about celebrities, snakes and dogs. Development issues are related to the local socio-political scenario. It is very important for media to raise local-regional issues for discussions.

An article by S. Iyengar titled "The Accessibility Bias in Politics: Television News and Public Opinion" looked at this theory in the year 1990. He states, "In general, 'accessibility bias' argument states that information that can be more easily retrieved from memory tends to control judgments, opinions and decisions, and that in the area of public concerns, more accessible information is that which is more repeatedly conveyed by the media." The influence of television news over public opinion is traced to the ‘accessibility bias’ in processing information. Four different manifestations or the accessibility bias in public opinion
are described including the effects of news coverage on issue salience, evaluations of presidential presentation, attributions of issue responsibility and voting choices. The opinion of S. Iyenger supports community medium as the medium becomes most easily accessible, therefore, proves to be most effective also.

Rogers proposes four main elements of **Diffusion of Innovation Theory** by analysing what manipulates multiple new ideas: the innovation, communication channels, time, and a social system. It means, diffusion is the procedure by which an innovation is communicated through certain channels over time among the members of a social system. A person’s development goes through five stages: knowledge, persuasion, decision, implementation, and confirmation. When innovation is adopted, it spreads via a variety of communication medium. During communication, the idea is hardly ever evaluated from a scientific point of view; rather, individual perceptions of the innovation affect diffusion. The process occurs over a period of time. Consequently, social systems determine diffusion, norms on diffusion, roles of opinion leaders and change agents, types of innovation decisions, and innovation results. The Rogers theory confirms the role of community radio in development of target community as it says that innovation is the first element needed to spread a new idea and the technology, medium and its method of programming are innovative schemes specially for rural population. The second element mentioned in the theory is that the communication channel required for spreading a new idea, hence the study, focuses on community radio as a communication channel. The third element, time, can always be manipulated in a medium of people where they have to decide about the time of relaying any programme. The last element, the social system, is very important in case of community radio because the whole programming is focused on a particular community and its social
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system. Only focused programming can concentrate on special needs of a specific social system.

The consumers of community radio are the people themselves who design information, education, entertainment and advertisement for themselves and their community. According to Selective Exposure Theory, through the medium people get the messages which actually support their beliefs and cultural identity. Therefore, the medium enjoys the highest probability to get accessed by the target audiences. A high rate of adoption of the message may also be achieved through the use of Community Radio as a tool of public narrowcasting system.

Keywords

Broadcasting: Catering or broadcasting programme to a wide geographical area and a large, heterogeneous audience.

Community Radio: Community Radio, a truly people’s radio, perceives listeners as not only consumers but also as active citizens and creative producers of media content.

Development: A process that involves not only changes in the economic structure, but is also interlinked with the entire social, political and cultural fabric of the society. It involves a number of qualitative changes which lead to the upward movement of the entire social system.

Development Communication: It refers to the uses of communication for the rapid transformation of a nation from poverty to a dynamic growth of economic that creates possibility of greater social equality and the better fulfilment of the human potential.

Instrument: The tool or things used in performing action.
Setting up of the Community Radio Stations has been encouraged by the Ministry of Information and Broadcasting as it offers an opportunity to the local communities to be involved in development works.

**Narrowcasting:** Broadcasting programmes to a limited geographical area, to a small, well defined audience.

**Community Radio in Rajasthan**

The community radio is well introduced in Rajasthan and as many as nine stations are broadcasting programmes in various parts of the State. A brief introduction and background of these stations along with programme contents and broadcast timings are as under:

**Aapno Radio Banasthali @90.4 MHz**

Address: Banasthali Vidyapeeth, Tonk

E-mail: radiobanasthali@gmail.com

**Introduction**

Radio Banasthali is better known as Aapno Radio and it's frequency is 90.4 MHz. Radio Banasthali broadcasts its programmes for 12 hours daily, from 7 am to 11am; 12 noon to 4 pm and 5 pm to 9 pm.

**Signature Programme**

Radio Banasthali has developed itself as a voice that knits the community together. It's signature programme is "Gaon-Gaon, Dhani-Dhani". Volunteers of the radio approach the people and interview them regarding problems related to development and administration that they come across in daily life. At the same time they also interview the Sarpanch concerned about the issues raised by the people during the programme to
make the local administration more accountable. Local language is used in the programme, usually Marwadi, to motivate the people to speak out about their problems freely.

**Funding and Support**

Basically, Radio Banasthali takes up projects from the government and various private agencies to generate awareness in the community through radio programmes about the projects undertaken by these agencies. The agencies for which this radio has worked include Family Planning Association of India (NGO), RVPSP, Department of Science and Technology, CEMCA, New Delhi, UNICEF and Pratham Rajasthan (NGO) since 2007.

**Transmitter and Transmission**

A transmitter has been procured and set up by Webel Mediatronics Ltd. Kolkata, West Bengal. No transmission downtime has been reported so far.

**Programme Content**

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<tr>
<th>S. No.</th>
<th>Title</th>
<th>Format</th>
<th>Subject</th>
<th>Description</th>
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<tbody>
<tr>
<td>1</td>
<td>Gramin Jagat</td>
<td>Live phone-in</td>
<td>Agriculture</td>
<td>Interaction with the agricultural experts in studio and farmers and through phone in, discuss their problems or issues relevant to agricultural practices.</td>
</tr>
<tr>
<td>2</td>
<td>Gaon-gaon Dhani-dhani</td>
<td>Field interviews</td>
<td>Community developmental</td>
<td>Volunteers reach the community and record</td>
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</table>
## Community Participation

The programmes are conceived and oriented to encourage community participation. Since phone-in is the easiest medium to converse and ensure community participation, community members like students, women, villagers, farmers, children etc are regularly taking part in the programmes.

Simple and local language is used for the deliberations to target all the age groups. As a result, continued interest is created in the listeners of Aapno Radio Banasthali. The community people can also become producers of content very easily because they are encouraged to talk in their own language and dialect.
Introduction

Banasthali Vidyapeeth, the institute where Aapno Radio Banasthali is established, has a long history of community service and numerous people from the nearby villages are employed by the university. Thus, the community has already developed affiliation with the institute which encourages them to participate and express themselves freely in the radio programmes.

Radio production workshops are also being organised for the community members to train them in radio production and presentation techniques. These trained villagers are working as community anchors and RJs. Local singers and artists from the community get chance to perform through these programmes.

**Languages of Broadcast:** Marwadi and Hindi.

**Sustainability Strategy**

Established through the initiative of the university, the CRS has been functioning successfully for all these years. Although ample support has been extended by the university to the CRS, many strategies have been adopted to ensure sustainability in terms of running expenses, manpower, capacity building and programme content.

Regular workshops have been organized to train people and to explore the local concerns of the community. National, international, governmental or non-government organizational linkages have been established for strengthening and building local capacities of the people. These are usually focused on hands-on technical training provided for the village youth volunteers.
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Key Challenges

A sustainable CRS has to manage finances for ensuring smooth operations despite the support from the university. A major problem is the decline in the number of volunteers over the years. Paucity of funds has led the trained people to migrate from the community which is a threat. This is where more support is required.

Radio 7 @90.4 MHz

Sector 12, Mahaveer Marg, Mansarovar, Jaipur

E-mail: fmradio7@icfai.org

Background

Radio 7 is better known as FM Radio 7 and it's frequency is 90.4 MHz. It is operating in the Mansarovar locality of Jaipur. FM Radio 7 broadcasts its programmes for seven hours daily, from 6:30 am to 8:30 am and 1 pm to 6 pm.

Signature Programme

"Ek Mod Zindagi Ka" is the signature programme of FM Radio 7, wherein various issues related to student’s life are taken up. Problems are seen from the student’s perspective. Solution to overcome the problems, tips on handling a difficult subject, important study tips, eligibility criteria for higher studies in particular subject, the course details, psychological, physical and academic pre-requisites, areas of absorption for Master's degree holders and current scenario in various fields are some of the areas which this programme effectively covers. Subject specific experts as well as a qualified counsellor are included in the panel to tackle the
psychological aspect of the problems. Experts from various fields are also invited to share their views.

**Funding and Support**

The station is supported by The IIS University's own resources. Various governmental and non-governmental agencies are involved from time to time for content collaboration.

**Transmitter and Transmission**

The studio is equipped with two transmitters: BEL 50 Watt supplied by BEL and RVR Electronica 50 Watt supplied by BECIL.

Any transmission downtime has not been faced yet. To provide uninterrupted transmission, the station is equipped with 1+1 transmitters as a safety measure.

**Programme Content**

To ensure sufficient participation of the community, the station envisages need-based content, strong thematic focus and innovative approaches. This is achieved by involving the institute's own students to begin with. Basically, all the programmes are student- oriented, i.e. students between the ages of 10 to 24 years may actively contribute to daily functioning of the programme. This can induce a sense of collectivity and confidence within themselves.

**Programme Content**

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<tr>
<td>1</td>
<td>Padh lo Bhai</td>
<td>Narration/Interview with subject expert</td>
<td>Education Information</td>
<td>Subject related students’ problems are handled.</td>
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<td>2</td>
<td>Kahani Bacchon ki Zubani</td>
<td>Dramatized story-telling</td>
<td>Value-education</td>
<td>This programme is conceived to emphasize value education. An initiative has been taken with the help of NGOs to distribute audio CDs to visually challenged students free of cost with a vision of capacity building of these students.</td>
</tr>
<tr>
<td>3</td>
<td>Me the Star</td>
<td>Narration/byte/s/anecdotes/success stories and interviews</td>
<td>Sports/Culture/Academics/Motivational</td>
<td>A platform for young achievers from various fields, to share and further motivate the youth.</td>
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<tr>
<td>4</td>
<td>Ek Mulaqat</td>
<td>Talk-show and interviews/anecdotes</td>
<td>Topics of general and academic interest</td>
<td>Experts answer students’ queries on ideal conduct, managing their studies, etc. Celebrity interviews are also aired from time to time.</td>
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<td>5</td>
<td>Radio 7 Pehredaar</td>
<td>Narration, bytes and phone-in</td>
<td>Awareness-creation, youth-related themes and health-watch</td>
<td>Many activities are being conducted where youth participate and pledge mother nature as their friend, Valentine etc on important days like Friendship Day, Valentine’s Day, etc. Awareness about diseases, like Swine Flu, AIDS, Diabetes, Dengue etc is generated through programmes which include prevention, symptoms, cause and cure of these diseases.</td>
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### Community Participation

Awareness about community participation is spread by way of Nukkad Naatak, etc. which are based on various issues of public interest and
thereafter broadcast over the FM station. These programmes are also narrowcast in the slums to make the community a vital stakeholder. Local talent and traditions are also promoted through various programmes which are conceived for this purpose and thus further ensure community participation. As this station is situated in an urban area, competition with commercial radio immensely challenges the success in terms of listeners.

The students take initiatives for preparing the programmes, timely conduction of surveys, need assessment of the community, identification of topics, invitation to resource persons etc. phone-in programmes are the major source of getting feedback and participation is also enhanced by engaging the people in various competitions and off air programmes.

**Languages of Broadcast:** English, Hindi, ‘Hinglish’

**Sustainability Strategy**

As no sponsored programmes and advertisements are being aired, sustainability is an issue. Currently, support is received only from the institute.

**Key Challenges**

The reach to the target audience (mostly students) is restricted as the station is situated in a fast developing urban area and competition is being faced from commercial FMs. Students are also spread far and wide.

**Community Radio Eminent @90.4 MHz**

Jaipur Road, Diggi Malpura, Tonk – 303022

E-mail: eminentcampus@gmail.com
Background

The frequency of the Community Radio Eminent is 90.4 MHz. It is operating in Diggi Malpura of Tonk district. Its programmes are broadcast for eight hours daily, from 7 am to 11 am and 5 pm to 9 pm.

Signature Programme

"Aaradhana" is the signature programme of the Community Radio Eminent which is a religious programme. Remembering God before starting any new venture has always been a part of Indian culture. This programme follows the same tradition.

Funding and Support

Basically, the radio receives organisational support and no outside funding has come.

Transmitter and Transmission

A 50 Watt transmitter was procured and installed by the WEBEL, Kolkata. No transmission downtime has been reported so far.

Programme Content

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<th>Title</th>
<th>Format</th>
<th>Subject</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Eminent IT Vision</td>
<td>Narration</td>
<td>Information Technology</td>
<td>Listeners are made aware of the new developments and researches in the IT Sector.</td>
</tr>
<tr>
<td></td>
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<tr>
<td>2</td>
<td>Radio Per Kissan Pathshala</td>
<td>Narration/Talk Show</td>
<td>Agriculture</td>
<td>This programme is about seasonal crops and it's varieties and type of seeds, manure and pesticides which</td>
</tr>
</tbody>
</table>
Community Participation

Community participation has played a crucial role in the success of Community Radio Eminent. The collective and interactive participation of the community is the mainstay of all the programmes whether it is Kisan Pathshala or Nirogi Kaya. People are encouraged to be actively involved, participate and share their views on issues concerning the community. It has become an important medium through which the community gets knowledge regarding agriculture and health related issues and awareness of government schemes. Programmes like "Baat Pate Ki" and "Eminent Ki Pathshala" are student-oriented programmes which help them in improving their general knowledge. Awareness against social evils like child marriage, dowry and female foeticide are dealt through drama programmes broadcast on CRS. This helps in the eradication of these existing evils from the community.

Languages of Broadcast: Hindi and Rajasthani
Introduction

**Sustainability Strategy**

The main strategy of CRS is described as ‘an endeavour to bring about social changes’. The CRS is confined to an area within a 30 km radius. Shortage of electricity supply is a major concern and sources of information are not easily available. But CRS is a great tool for spreading community awareness.

**Key Challenges**

Since sponsors do not extend any help all the programmes are self-sponsored.

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**Radio Madhuban @90.4 MHz**

Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya,

Akash Mahal, Near Gyan Sarovar, Mount Abu, Sirohi – 307001

E-mail : info@radiomadhuban.in

**Background**

Radio Madhuban operates on 90.4 MHz frequency from Mount Abu in Sirohi district. It broadcasts its programmes 24 hours daily.

**Signature Programme**

"Mera Gaon, Mera Anchal" broadcast between 6 pm and 7 pm on all weekdays is the signature programme which catches the weak voices of villagers/avdivasis from the remote areas. The cultural traditions, experiences and problems are shared by the persons belonging to different status and age groups. Basa, a model village that has become
Introduction

completely addiction-free, has been highlighted on Radio Madhuban. Radio Madhuban promotes new generation as well as people in remote areas and towns, taking up issues like farming and cultivation, environment protection, de-addiction, water and electricity conservation etc.

Funding and Support

Radio Madhuban has collaborated with several government agencies, schools, colleges, panchayats and local bodies for community inter-action projects. Many inter-school competitions, spotlight on values, child personality development camp, de-addiction campaigns, energy conservation campaigns, moral and value education camps as well as the project ‘Respect and Support Elders’ were organized by this CRS.

Transmitter and Transmission

The transmitter installed is 1+1 Delhi WDF FM-100 = 50 Watt by BECIL.

Due to power failure, Radio Madhuban has experienced transmission downtime twice for around 3 – 4 hours on 26th June and 17th August 2011.

Programme Content

A structured programming framework has been put in place by Radio Madhuban. An opportunity to the community to air their voices has always been offered while conducting projects to educate rural folk and promote local talent. Radio Madhuban conducts activities to promote government schemes by organizing various rallies, seminars, personal meets with groups of different community stakeholders like women and
farmers, students and teachers. Radio Madhuban also promotes new generation as well as people in remote and town areas, for farming and cultivation, environment protection, de-addiction, water and electricity conservation and disaster management etc.

**Programme Content**

<table>
<thead>
<tr>
<th>S. No</th>
<th>Title</th>
<th>Format</th>
<th>Subject</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Suprabhat</td>
<td>RJ speak 6:00 am – 7:00 am</td>
<td>Focus on inner values present in all human beings</td>
<td>Encouraging the mind to think positive first thing in the morning.</td>
</tr>
<tr>
<td>2</td>
<td>Aashiana</td>
<td>RJ speak, Callers and Studio Interviews 10:00 am – 1:00 pm</td>
<td>Women Empowerment</td>
<td>Health related issues for women, basic hygiene, Nutrition values, water purification etc are discussed as well as family values and issues of women rights are also a part of the programme.</td>
</tr>
<tr>
<td>3</td>
<td>Udaan</td>
<td>RJ speaks to Callers, field recordings as well as studio discussions aired at noon and 4:00 pm – 7:00 pm</td>
<td>Moral enhancement and Child Education</td>
<td>Various activities related to children are taken and also children share their views in the programme.</td>
</tr>
<tr>
<td>4</td>
<td>Jiyo Zindagi</td>
<td>Phone-in, field recordings as well as studio interactions played on-air.</td>
<td>Youth Empowerment</td>
<td>Plays, career choices, workshops of youth, discussion with students and teachers and de-addiction counselling.</td>
</tr>
</tbody>
</table>
**Introduction**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity Description</th>
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</thead>
<tbody>
<tr>
<td>4:00 pm – 7:00 pm</td>
<td>Discussion with local communities relayed on air as well as interaction in-studio 7:00 pm – 8:00 pm</td>
</tr>
<tr>
<td>5 Mera-Gaon</td>
<td>Awareness about own village and its issues. Weak voices of local villages/adivasi community about their local traditions and culture, educative discussion regarding water and power conservation, farming methods and environmental issues.</td>
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<tr>
<td>Mera-Anchal</td>
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**Community Participation**

A dedicated team continuously visits the village communities. The team consists of residents and visiting volunteers, who follow the discipline and ideology of Brahma Kumaris. This team is motivated and keen to bring a positive change in people’s lives. Announcements regarding community participation for live broadcast and recording on air are continuously broadcast.

A Radio Madhuban van attached with speakers is also available for narrowcasting and to make announcements in villages. Events and workshops are arranged at the radio station and for schools, campus facility is provided for one-day events.

**Languages of Broadcast**: Hindi and Marwadi

**Sustainability Strategy**

The CRS is currently managed by Brahma Kumaris. BECIL, a government of India enterprise, has provided a studio grant. A staff of none Radio Jockeys and 6 technical people is available to manage content requirements.
Introduction

Key Challenges

Radio Madhuban is yet to reach many more communities living in the mountainous terrain. Each house is distantly located from the other and covering them in difficult weather conditions is a challenge. Imparting training to the tribal people to utilize and take help from Radio Maduban is a major challenge.

Tilonia Radio @90.4 MHz

The Barefoot College, (SWRC)

Village Tilonia via Kishangarh, Distt. Ajmer – 305816

E-mail : tilonia.radio@gmail.com

Background

Tilonia Radio operates on 90.4 MHz frequency from Tilonia, a village in Ajmer district. It broadcasts its programmes for six hours daily between 7 am and 9 am; 1pm and 2 pm and from 6pm to 9 pm.

Signature Programme

Tilonia Radio is effective within a radius of 15 km and it is a powerful medium of communication with rural communities. As many as 50,000 listeners from around 30 villages listen to the programmes related to culture and rural development. Tilonia Radio has broadcast 600 hours of folk sings so far. It gives information regarding RTI, education, drinking water, solar technology, health, women and child rights and environment.
Introduction

Village level government workers like bank managers, ANM (health workers), Patwaris, post masters, veterinary doctors, and Sarpanchs are regularly interviewed to get information about their involvement and their roles in reference to rural communities.

Funding and Support

The radio station is run by the Social Work and Research Centre, Tilonia, a social organization working for the rural community for the last 40 years or so.

SWRC has worked with both the central and state governments for various projects to train ‘Rural Women Barefoot Solar Engineers’ from more than 30 countries of Africa, Asia and South America. This society has worked with CAPART, UNDP, CSWB and private donor agencies.

Transmitter and Transmission

Radio Tilonia has a 50 Watt Transmitter of Bharat Electronics Ltd. (BEL), Bangalore. Barefoot solar engineers are maintaining this transmitter.

No transmission downtime has been reported by Radio Tilonia.

Programme Content

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<th>Title</th>
<th>Format</th>
<th>Subject</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Education</td>
<td>Educational</td>
<td>Education</td>
<td>awareness generation among target communities about education. This unique programme focuses on empowerment of the</td>
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<tr>
<td></td>
<td>Programme which includes voices of Children.</td>
<td>learning with Children.</td>
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<tr>
<td></td>
<td>Community Participation</td>
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<tr>
<td>2</td>
<td>Health</td>
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<tr>
<td></td>
<td>Puppet shows and</td>
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<td></td>
<td>Health Interaction.</td>
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<tr>
<td></td>
<td>Health Awareness generation about the health issues and schemes with benefits offered to the individual and community.</td>
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<tr>
<td>3</td>
<td>Environment</td>
<td></td>
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<td></td>
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<tr>
<td></td>
<td>Street Plays and</td>
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<tr>
<td></td>
<td>Environment and</td>
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<tr>
<td></td>
<td>Water Harvesting and</td>
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<td></td>
<td>Protection of</td>
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<tr>
<td></td>
<td>Water Conservation.</td>
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<tr>
<td></td>
<td>Environment.</td>
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<tr>
<td></td>
<td>Awareness generation regarding Rain Water Harvesting and protection of the environment.</td>
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<td>4</td>
<td>RTI and MGNREGA</td>
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<tr>
<td></td>
<td>Plays, Awareness Songs and Interactions.</td>
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<td></td>
<td>RTI &amp; Rural Employment</td>
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<tr>
<td></td>
<td>Awareness generation regarding RTI and MGNREGA Act.</td>
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<td>5</td>
<td>Child and Women</td>
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<tr>
<td></td>
<td>Interactions, Views &amp;</td>
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<td></td>
<td>Discussions</td>
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<tr>
<td></td>
<td>Child and Women related issues Discussions on issues raised by the children and women.</td>
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</tbody>
</table>

Programmes are conceived to ensure community participation in their own dialect and culture. Songs and short plays are used as a medium to generate awareness about various schemes and to discuss the problems faced by the community. People are invited from the villages covered to share their experiences on air. Excerpts from the gram-sabha meetings are taken for discussion of issues on air. Information from various government and non-government organizations (NGOs) are gathered and broadcast on Radio Tilonia.
Introduction

**Languages of Broadcast**: Rajasthani, local dialect and Hindi.

**Sustainability Strategy**

The strategy for sustainability is focused towards self-reliance. This CRS is operated through active support of the organization and the community. The radio station is run on solar electricity only.

**Key Challenges**

The two key challenges faced by Radio Tilonia are: provide training for working knowledge of computerized equipment and training new people to take care of the increasing volume of work.

1.1) **REVIEW OF LITERATURE**

It would be pertinent to present an overview of the studies already done by scholars through books and research articles. There has been a great paucity research studies on the role of community radio. Major observations came into light through research articles. Here is one of the oldest studies on the subject undertaken for the current study done by P.N. Malhan(1985) opines his book Communication Media – Yesterday, Today and Tomorrow that a uniform system of centralized directed programmes cannot fulfil the local needs of variegated local communities and socio-economic groups and sections of people. The author proposes a multi media based, pragmatic and solution-oriented system of balance and free communication at the village or regional level. The system
which would also be participatory and decentralised would foster the tempo of even and equitable re-generational and developmental process in the future. This will naturally have to be a two way channel of communication, indicating a shift from the paradigm of linear or downward communication to a system that is multi-level, interactive and involving more people.

It is likely that in evolving a participatory and decentralized system of communication for rural areas our existing federalism and multiple control system may cause confusion and breed dissension, duplication and communication losses. But more than these angularities this pluralism causes loss of credibility which is a vital point of concern.

The author proposes a need to undertake intensive and extensive research in respect of media and their programmes and audience profiles to ascertain which media mix should be used for what purpose and what strategies would be more relevant or appropriate.

Mody(1991) expresses in her book "Designing messages for Development Communication" that technological advancements in hardware are not sufficient to reach the communities distantly placed. One has to work on software preparation to communication to the target audience. She describes certain pre-requisite designing content for mass communication. Socio cultural sensitivity, Political Compatibility, Economic Compatibility and Psychological appropriateness has to be taken care of while recording a programme or writing a feature. Audience has to be involved in the process and programme producer has to observe the life styles and values of different segments of the audience to write for the particular audience. Mody puts emphasis on the importance of
dialogue with the audience on what each segment already knows, feels, and does on the subject of the programme.

Mody opines that audience participation is the try to success of any programme designed for the masses.

**Prof. S. K. Waghmare (1992)** examines in his book the use of radio as an education tool in the classrooms of USA and says that absence of suitable radio programmes is a real problem at present. Many teachers who are anxious to use the radio in the classroom do not find any suitable programmes during school sessions. He finds that most of the programmes are broadcast in the evening when radio has its largest group of listeners. He concludes his findings with three steps of making appropriate use of radio in education.

1. The way to get ready.
2. The physical aspects of the classroom, and
3. procedure of teaching the radio lesson. Prof. Waghmare says that if radio is used adequately, it can be a very functional medium for the purpose of education. He emphasizes on its unique features of portability, intimacy and interactivity.

The study of Prof. Waghmare uses the conventional public broadcasting radio. It does not deal with the community media, nor does it include community participation in the programming.

The proposed study aims to examine the issues the author proposes.

**Raja Pokharapurkar** in his book ‘Rural Development Through Community Television’ (1993) analyses the factors influencing TV communication for rural development through community viewing. He conducted his research in three districts of Maharashtra - Pune, Satara and Nagar and concluded that for rural areas, community TV bridges the gap
between the ‘media haves’ and ‘media have nots’. His major conclusions are a positive contribution in the areas of ‘viewing habit’ of the rural viewers and their preferences in terms of the content and the suitability of timing. His findings definitely add to the knowledge on TV communication in India.

This study gives valuable inputs for media planning as well as understanding the real power of TV for rural communication and development.

The study is confined to the programming pattern which is designed by the experts. It has no contribution from the community in programmes that involve programming for the community and by the community.

**Menon (1997)** in his book "Development Communication and Media Debate" provides an account of the role of public broadcasters in development of the country. She says that press is self sufficient to protect its own freedom. Electronic media which was under Governmental control earlier, now can play a vital role in the development of country. Menon emphasis on the importance of technology for the development of electronic media. Describing problem in development she says that there is a lack of communication strategy, a dilemma regarding ownership and control of institutions and a dearth in the field of communication research are the major obstacles in the process of development of the country.

**Frank Krishner (1998)** is of the opinion that the community media should serve the interests and aspirations of the community. he mentioned in his book that the people should be reached where they are. The intention is to promote human development consciously at whatever level of education development, interest of understanding the community is
currently at- so that people may learn to diagnose their own problems and clarify their objectives.

**Dorothy Kidd (1999)** describes in her article relationship between alternative and community media which captures the dynamics of locally oriented, participatory media organizations. Kidd’s simple definition parses out the phrase ‘alternative’ in a fashion that crystallizes our understanding of community based media. Alternative media are predicated on altering or changing the prevailing media systems and the broader socio-cultural environment. The emphasis on critical intervention and social change is paramount. Kidd says that alternative media is “of, by and for” people living in a specific place.

Dorothy explains the term ‘alternative media’ and the proposed study is trying to find out the application of alternative media.

**Johnson (2000)** finds in his research study conducted in danawli village located in the daccan region if the state of Maharashtra that Television has become an inevitable part if the village life in a period of last ten to fifteen years. Change due to television has occurred at two levels i.e. at structural and psychological level. Such changes occur in a rural society but they are very slow and gradual though people have changed the way to put their voice and prejudice. Other changes have arrived dramatically about the basic needs of the people which have surprisingly increased after television exposure.

**Rahod (2002)** Concludes in his study "The Role of communication in Agrarian Economic Development", which was Published as a book that the explosive to mass media, knowledge, attitudinal changes and adoption seen to be higher in younger farmers. He observes that in backward villages of Nadiad Taluka, Gujarat the level of education is
very low. The finding of the study confirm the fact that better educated farmers will have more changes to explosive to difficult mass media compared to the illiterate farmers. Farmers with better social participation and extension contact display more openness to interaction with a variety of people. The study conducted by Rathod provides foreground to the present study which is trying to explore the role of participatory media in the overall development of the people in rural area.

Rathod supports the idea of participation enhances opportunity of self-expression as an aspect of self development.

**Catalina Gandelsonas (2002)** in her book stimulates in-depth discussion about whether the communication process works or does not work. Her book talks about the stakeholders, the vehicles for transferring knowledge, importance of local networks and intermediaries and the hindrance in the communication process.

**Gandelsonas** challenges the traditional participatory methods of relating to the needs of poor urban communities and proposes instead the application and knowledge management methods currently used in business management.

The author describes the infinite care with which the messages are prepared. She says that the message for communication has to be prepared in a language which local people can accept. She emphasis that cultural mistakes destroy the effectiveness of a message.

**K. Mahadevan, Kiran Prasad, Ito Youichi, Vijayan K. Pillai (2002)** in a book Communication, Modernization and Social Development- Theory, Policy and Strategies discuss a wide spectrum of communication policy perspectives adopted in many prominent countries of East and West and a model conceptually designed for developing countries for effective media
Introduction

policy implementation. The authors focus on aspects of social development like health, gender, population regulation and contribution of the media and it’s effectiveness from simple to complex form.

**Kelvin Howley (2005)** opines in his book ‘Community Media-People, Places and Communication Technologies’ that the community media is grassroots or locally oriented media. Its access initiatives are predicated on a sense of dissatisfaction with the mainstream media form and content. Community media is dedicated to the principles of free expression and participatory democracy, and committed to enhancing community relations and promoting community harmony. He argues that community media represents an important site to illuminate the interpenetrations of local, regional and national cultures within and through communication technologies. He states that the community media provides a source for a host of social, political and environment movements to local awareness of these pressing issues and is a vehicle to link these local issues with global concerns.

The book incorporates case studies of various community media but there is no place for the opinion of the target community.

**Robert Mc Leish (2005)** highlights the characteristics of radio as a mass medium in his book. He says that this is a require medium which would for millions and for an individual simultaneously. He gives an account of technological requirements to set up a radio studio. Radio programmes formats have also been discussed by him. The book actually enlightened the researcher and helped in developing understanding of radio medium. Researcher could understand how the medium can serve rural audience excellently and proved to be a medium which can provide outstanding plate form for interactive programming.
Kanchan Kumar (2005) discusses types of research strategies used to analyse how community radio is being used (and hailed) as a medium for articulating more people-centred development needs and establishing decentralized public spaces for dialogue and collaborative action in India and around the world. The paper presents a basis for evaluating community radio initiatives by sketching approaches for engaging with the stakeholders in this sphere and through the responses of collaborators and participants in these projects.

Kitty van Vuuren (2006) throws light on the troubles that arise during fieldwork conducted at a community radio station, the unexpected events forcing a reformulation of the research question, and this eventually leading to an improved theoretical insight.

The study by Kitty reveals new ideas about field research at a community radio. It provides an insight into how to be flexible and reformulate the research questions.

Steve Buckley (2006) in his article analyses poverty, freedom of expression, the role of community media and the development impact of community media.

He recommends that there should be clear and explicit recognition of community broadcasting as a distinct sector. According to him community broadcasting should be run for community benefits and social gain and not for profit. The target community (the community it seeks to serve) should own and made accountable for this. It should also ensure the active participation of the target community in conceiving and managing programmes. A transparent and simple process should be adopted for allocating the license and frequency for community narrowcasting. This process should be free from political interference and
it should be responsive to community needs and social organisations that match the required criteria and profile. Unnecessary hurdles should be removed from licensing process.

**Buckley** suggests participation of community in the programming and transparency in the licensing of community broadcasting. It is therefore a matter to inquire whether we in India are actually following the suggested practices or not.

**Hans J. Kleinsteuber(2006)** states that community radio in Germany is clearly underdeveloped. He finds it astonishing as the country, being located in the centre of Europe, is surrounded by countries with a lively radio landscape: Denmark with its network of radios, the Netherlands with municipal radio, Belgium and France with a tradition of free radio, Switzerland with a governmental strategy to introduce non-commercial radio.

According to **Kleinsteuber** the basic reason is the strong tradition that makes it very difficult for the political elite to think of radio media being controlled by ordinary citizens - or even worse: movements on the left, rebellious students or migrants.

**Kleinsteuber’s** study reveals that political interests and low thinking about ordinary citizens are major obstacles in the liberalization of policies of broadcasting which may be one of the reasons for India not giving permission to broadcast the news on community radio.

**Murthy(2006)** in his book analyses in ‘Development Journalism: What Next-An Agenda for the Press’ that the purpose of development journalism is to educate and inform the citizen about the developmental issues and thereby make him participate in the national development. Since majority of the population in the third world countries are illiterate,
the newspapers as public educator can take up the issues that are of immediate concern to the citizens.

Newspapers have a two-step function. First, newspapers select certain events to attract the attention of the policy makers and set an agenda for public action. Second, newspapers also frame the issues, telling the readers what is important to know. Instead of a news report, it can be an interpretative report. This shift in journalism in future will make the newspapers relevant to the society to stand as a public institution, which strives for the welfare of the society.

Pavarala and Malik (2007) discuss about the initial struggle which was over with the supreme court decision in 1995 to declare airwaves public property. They talk about the process of de-monopolization of airwaves. The campaign for community radio in India and community radio guidelines began in 2006.

The authors describe the civil society initiatives in rural India, including Namma Dhwani (our voice) in 2001 at Boodikote village in the Kolar district of Karnataka, Ujjas radio at Kutch, Gujrat and Henval Vaani and Mandakini ki Awaaz set up in the state of Uttarakhand.

The authors discuss de-monopolization of air waves but do not talk about the very important issue of sustainability of community-run radio stations.

Nitya Jacob (2007) in her article opines that being a simple and cheap means of communication, community radio empowers communities. He stresses on the participatory programming and tries to establish community radio as a medium for the marginalized. Nitya gives examples of CR stations like Mandakini ki Awaz started in the Garhwal hills of Uttrakhand in 2001, Henwal Vani from Chamba where community
reporters interview villagers, compose songs and stage skits for radio programmes.

Nitya gives examples of certain radio stations but the observations do not have statistical support. The proposed study is trying to give figurative support to such observations.

According to Muralidharan (2007) community broadcasting is an extremely useful device in providing voice to the local community in managing their affairs and participating in the overall development process.

Saima Saeed (2007) opines that sustainability of community radio is a huge issue. Radio Jamia is a case in point. Increasing programme time from the current 90 minutes per day would mean increased expenditure. This despite the fact that since Radio Jamia went on air each student in the university is required to pay an annual fee of Rs 50/- for the same. CR policy has to be re-considered to addresses this very important concern.

This paper discusses the problem of financial viability of a community radio station but it does not provide any suggestion to make it self-sustainable.

Maraa (2008) states in his article that in the corrupt, Naxalite and drought-prone areas of Palamau, Jharkhand, an NGO set up a community radio station, Vikalp, the first one to go on air in the state. Vikalp, which means alternative, truly looks at providing people with alternatives. He says that the area is notorious for drought, dacoity and almost complete power breakdown.

Maraa opines in his article that Vikalp is one of the most promising community radio stations in India. With the emphasis being on exactly
the issues which concern the community, and having a fantastic community base, it is going to be an exciting time, a time to prove to the government and all the other doubting that community radio can indeed be a legitimate tool to involve communities to address their own problems and speak about their own lives.

A study done by Dr P Govindaraju, M Kalavathy(2008) on the Holy Cross Community Radio, Trichy, Tamil Nadu, found that most of the respondents were of the opinion that the Holy Cross Community Radio initiative has fostered local participation and awareness generation. 44% of them accepted that the radio programmes created awareness on epidemics and child healthcare in their area, 22% of them agreed that the radio programmes created awareness on AIDS/cancer. Results of the survey and fall out of the discussion also reveal that some people living in the two communities of Jeevanagar and Dharmanathapuram slum areas face resource constraints that debar them from engaging themselves in any form of community initiatives whatsoever.

The above mentioned study finds community radio useful in creating awareness in the target community but it overlooks an important aspect of community radio i.e. participation of community in the programming. The proposed study aims to study the contribution of the target audience in the patterns of programming.

Wadia(2008) focuses on the production aspect of feature films, television and Radio programmes in his book. Talking about radio programmes and programming she helps in developing insight of various formats of radio programming and provides a vast canvas to think regarding the programmes could be useful for rural listeners. Wadia also underlines few case studies of producing radio programmes, radio production and radio production courses.
**Kiran Prasad (2009)** in her paper 'Media Policy for Developing Countries: The Indian Experience' explains that the communication policy is formulated taking into consideration various factors such as the political system, legal and constitutional frameworks, economy, industry, cultural and social variables, technological developments, the mass media industry, trans-national and international agencies and media performance. The last decade has been one of rapid technological innovations and changes which have presented a series of challenges to the existing media structure in many developing countries including India. In light of this rapid change, several developing countries have begun to restructure their mass media to enhance their role in national development (Page 156-157).

Prasad quotes the observations of the parliamentary standing committee on communications (1998-99) that the broadcasting media in India had failed to cover the entire country and that some parts of the country were not being properly and equally served. The committee also expressed concern over the quality and credibility of news, socially relevant programmes and sensitive matters.

**Kiran Prasad** refers to an experiment conducted in Dakshina Kannada district of Karnataka from 1981 to 1984, called the UdaiVani’s experiment in development journalism. In the experiment, ten villages were identified by the readers as backward out of the 417 nominations. In the first year of the experiment, all the activities and problems of the selected villages were regularly and extensively covered by the newspapers. During the second year, the coverage was restricted to certain happenings and occasional success stories and model stories from outside these villages were also included to motivate people to participate in development. The
outcome of this experiment shows that the villages had considerably gained several development infrastructure and they sustained this achievement despite non-coverage in the following year. The author also describes the success stories of other participatory communication experiments like Radio Farm Forums, Kota’s development broadcasting unit, SITE, Kheda communication project and the Jhabua development communications project.

Birowo (2009) opines that in chaotic and uncertain situations related to natural disaster, information is important for people to understand their recent situation. His paper describes the role of community radio in its community, especially before, during, and after natural disaster in Indonesia. Birowo observes one advantage of community radios in Aceh after the tsunami in 2004, that it could voice the interests of affected people. The radios were staffed by local volunteers so it could interact directly with community members. According to Birowo community radio can function as the media for people’s awareness about disaster risk management. With continuation of exposure, people will be aware of their situation, including the potential hazards from their environment. The greater the exposure to disasters, the greater the interest in disaster management.

Birowo finds community radio very useful in Indonesia. It would be interesting to know whether community radio is equally useful in India, especially in Rajasthan where disasters are frequent.

Kiran Prasad (2009) analyses the development models adopted in Kerala, Karnataka, Tamil Nadu and Andhra Pradesh. The author says that the key word for development is ‘participation’. Most people in
Kerala read the newspapers and discuss them. They also write letters to complain about problems and demand solutions.

The Karnataka model of development revolves around the concept of participatory governance with more power to the local bodies to resolve local development issues (pg 145).

Prasad opines that the community radio is spurred on by new social movements and grassroots organizations articulating alternative thinking and development. It aims to be the voice of the voiceless, a mouthpiece of the oppressed people, especially of those marginalized within a community on grounds of gender, caste, or class.

Prasad defines community radio as having three aspects: non-profit making, community ownership and control, and community participation.

Prasad gives an account of currently operative community radio stations but she falters when she does not give any note on the development taking place due to these CRS. This study supports the participatory approach of development but it does not see any link between participatory approach and community radio. The proposed study aims to find out whether community radio can be used as a means of participatory approach of development.

**Snehasis Sur (2009)** opines that propositions have been made to integrate CRS with Community Media Centre (CMC), which combines traditional local media, radio, TV and newspaper with new technologies such as computers, internet and other digital devices. CMC is a unique way for poor communities, often in remote rural areas, to overcome common obstacles to their full and profitable use of ICT. The possibility of connecting CRSs through cable is also a concept which can be considered.
He says that the need of the hour is to create awareness, motivate communities and facilitate CRSs to begin. The time has come to launch a movement to make Community Radio a success in India.

**Dr. K. John Babu (2010)** opines that the radio lessons enhance the knowledge of the students and are also useful to the teachers. He suggests that the use of radio programmes in classrooms may not only help the teachers in multi-grade teaching to use supplementary devices for their better professional growth but also help the students to enrich the mental horizon in respect of cognitive growth and provide an adequate inspiration.

Dr. Babu recommends that issues other than primary education may be taken up for further research. Hence, the proposed research aims to evaluate other developmental issues like health, agricultural practices and sanitation and proposed study is confined to the area covered by one community radio station.

Babu’s study is an experimental study whereas the proposed study aims to evaluate a community radio working for more than five years for the target community.

According to **Gopal Krishan Rao (2010)** community radio is expected to focus on issues related to education, health, environment, agriculture, rural and community development. Cable community radio station like Namma Dhwani (Our Voices) was set up earlier in Boodikote, Karnataka. The villagers believe that this radio station is theirs because it speaks about them in their language and in their accent. G.K. Rao opines that community radio is a new source of strength for poor people. It addresses their most basic development needs.
Rao’s study is not supported by data. It is based on personal observations of the author whereas the proposed study is trying to establish the role of community radio with sufficient data and data analysis.

**Bazlur Rahman (2010)** gives an account of the status of community radio in Bangladesh which made its beginning in December 2010. He opines that the broadcasting policy of the country will highly be affected by the presence of Community Radio, as it’s introduction itself has proved a significant step in the direction of decentralization and soon it will bring about qualitative changes in the broadcasting policies. CR will not be able to compete with the media market immediately, but it will no doubt add value to the plurality and diversity in a democratic media environment.

**Saxena (2011)** states in the book "Radio in New Avtar" that radio broadcasting has been an important component of five year plans in India. He talks about policy and planning regarding radio in our country. He apprises with the policy formulations which covers reports of various committee and groups like Chanda Committee and Verghese group, legislations like Prasar Bharati Act and Broadcasting Services Regulation Bill, recommendations of TELECOM REGULATORY AUTHORITY OF INDIA on FM Radio, community radio and satellite radio, and regulations like private FM radio policy phase II, Community Radio Policy and Draft Satellite Radio Policy Guidelines. The book reveals serious policy paradoxes. There is a paradigm shift in radio broadcasting policy in India. The author takes an account of the aspect. The changing concepts from public service broadcasting to commercial broadcasting, and from conventional broadcasting to community (narrowcasting) has been discussed in the book.
Radio substantially a potential medium and the pace of its growth could be ascertained only by making right kind of policies. The prospects are bright with the condition attached that the Government has to act more sensibly and promptly.

Hodkinson (2011) provides an in depth discussion regarding role of media in shaping various societal characteristics in his book. Hodkinson throws light on the relationship of media with gender and sexuality. He finds media promoting positive images. Reading Hodkinson's makes researcher able to understand relation between media and society. He says that media frequently are associated with a broad process of social change that is deemed to have brought about a decline in the significance of community. He argues that the greater the penetration of media into people’s lives, the more their communities would dissolve into larger, more anonymous social entities. Local media also facilitate direct contact between residents, enabling communities to speak to themselves.

Bala Lakhedra (2012) opines in his research paper about using Community Radio that "common people themselves decide the content based on their ground reality, develop it into scripts, discuss issues and give the local population popular and important events in the region which remain unreported by mainstream media."

Community listeners would mean people living in the coverage zone of the Community Radio Stations i.e. in the broadcasting service of the licensee and having interest as the content. It aims to create new learning opportunities to human and animal ailments, treatment, traditional, allopathic and microbial etc.
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Sharma (2012) defines Community Radio in his recently published book. Sharma discusses about the models of Community Radio being followed by different countries. He gives an account of history of Community Radio in India. Sharma states regarding private radio in various countries and role of All India Radio in India as a public broadcaster.

Kanchan K. Malik (2012) confirms that Community Radio sector is making it’s own identity in India which is very different from Government and commercial broadcasters as CR, which is community oriented, volunteer- managed and most importantly not for profit setup. It’s approach, process, content and style are very different from commercial broadcasters. It is possible for community radio stations to challenge the hegemony of the mainstream media and its programming methods only by developing rigorous and appropriate codes of conduct and practice in the spirit of self- regulation. The codes of practice for community radio in India are open to being adapted by different stations in the form and measure that the stations may deem appropriate. There is no single model that fits all.

Malik maintains that the role of community radio leads to social change, enhances community participation and nurtures cultural diversity. She also emphasises the need to evolve the ways to make CRS self sustainable.

Sekhar (2012) in his article gives an account of the role played by the community radio station at Anna University, Chennai during the tsunami. In the emergency condition student volunteers went to the affected areas and provided minute by minute information about the relief operation, medical and other aid available. Later on CRS educated people about tsunami. Noticing these services Ministry of Information and
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Broadcasting requested Anna University to set up a similar kind of CRS at Nicobar Islands and to train the local people to run the radio station.

The review of literature provides a guideline to researcher that the studies conducted earlier reveal the importance of community radio in the target area development despite neglecting the participation of community and financial viability of CR stations. It is interesting to note that no study has been conducted about the role of community radio in Rajasthan.

1.2) METHODOLOGY

“Sciences, natural or social, give us knowledge not judgement, power not vision, strength not sanction,” Dr. Sarvpalli Radhakrishnan once said while emphasising the systematic use of the knowledge of social sciences for helping human progress and world community. Therefore, it may be concluded that the fundamentals of scientific methods are universal, and not regional, but even so the western style of thought cannot be transplanted straight from one area to another; it must be interpreted and adopted.

The study of communication is part of the studies in social sciences. Integration of the various media into one is largely an aspect of the social sciences approach. A study of the media content was started in Europe with the study of the content of newspapers, and in the USA with the radio. Social scientists felt that audiences were the primary objects of investigation and, therefore, the study of media should be integrated.

The view has been accepted. One of its implications is the existing idea that the main subject matter of a training programme should be the application of the principles, data and methodology of behavioural sciences (Bush, 1955,p.246).
Another creditable implication is that a host of applied social sciences have shifted their attention to the field of communication and started producing outstanding research reports. As a result, the knowledge of a number of aspects of the communication phenomena is increasing fast.

“Communication Research” is concerned with the effectiveness of communication, how to be clear, how people use the mass media and other channels of communication, how nations can understand one another, how society can use the mass media to its greatest good, and in general, how the basic process of communication works (Wilbur Schramm, 1957).

In the field of communication research different types of methodologies have been adopted by the earlier researchers particularly in the field of electronic media i.e. radio and television as a medium for rural development.

Everett Rogers (1981) in his famous study to evaluate the Impact of Radio and Television Programmes on the Viewers, had adopted an experimental model in order to critically evaluate the impact of a few instructional or educational programmes on the controlled and experimental samples. However, there is another type of methodology usually found in the typical impact studies in which information about a few selected programmes is collected from newspapers in order to judge the extent to which a particular programme has had its desired impact on the viewers. This is also a kind of experimental model with the difference that there is no particular control group envisaged in the research design.

With this background of the different trends and methodologies in the field of research recently observed, let us now turn to the methodology adopted in the present research study.
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The present study focuses on the role and functioning of Community Radio at the community level. It is an attempt, therefore, to understand how the rural listener, as part of the community, perceives different programmes presented by their own community members in his/her own socio-cultural milieu. This is certainly a kind of feedback study, but with a difference. The difference being that a functioning of community radio provides a participatory platform to the people to express themselves and find the empowerment on their own. This is a feedback of their own performance. This aspect of the study makes it sociological as well as policy-oriented research as it is very important to make a shift in the communication policy of the nation, to narrowcasting from broadcasting; whether we can shift from profit oriented, media monopolies to a participatory, non-profit making, people oriented media.

Keeping in view the objectives of this study it has been attempted to comprehend the position of community radio as a social institution vis-à-vis the usual people and their problems. It is further envisaged to understand the potentialities and problems of the rural masses who constitute more than 78 per cent of the Indian population.

While the present study has been undertaken by the researcher after considerable review and scanning of the earlier methodologies, a methodology was evaluated which enabled her to contact the masses. The researcher has undertaken extensive in-depth interviews to understand their attitude towards active participation with the medium.

**Design of the study**

**The universe**

The present study has been conducted in the Tonk district of Rajasthan where the first community radio of Rajasthan. Apno Radio Banasthali is
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working at the allotted frequency 90.4 MHz. Six villages namely Banasthali, Palai, Sunara, Sindara, Jamdoli and Khidgi have been chosen for the study. Banasthali, Palai and Sunara have been chosen because these villages have adequate number of listeners and with proximity to the community radio station have better opportunities to particular in the CRS programmes.

Sindara, Jamdoli and Khidgi were chosen in the non-coverage area as the villages have almost the same demographic profile as the villages chosen in the coverage area. The study is a comparative study between the villages which receive the Apno Radio Banasthali transmission and the villages which do not. A community radio station is allowed to install a transmitter of 50 watts only which can cover a radius of 7-10 km at the most. Apno Radio Banasthali claims to cover approximately 50 villages of the area.

Selection of the Study Unit

The total population of the six villages is the universe for the present study. Total sample of 500 individuals has been taken for the current study. 250 people were chosen from the area covered by the CRS and the same number of people was chosen from the non-coverage area for the study on random sampling basis.

Objectives of the study

1) To identify the information needs of the area under study.
2) To analyse the role of Community Radio in the area.
3) To assess the role of Community Radio to give voice to the underprivileged section of society and ensuring right of freedom of expression for the last man in our society.
4) To study the financial sustainability of Community Radio.
5) To compare the awareness level of the area of almost same demographic profile but without having the community radio with the area having community radio.
6) To review the accessibility of the radio station among the target audience.

**Research Hypothesis**

Certain research hypothesis have been adopted to give the study a direction and momentum. Following are the major hypothesis formulated for the study:

1) Community Radio can play a vital role in the development of a state like Rajasthan.
2) Community Radio can be part of developmental schemes of the government.
3) Community itself can take up the responsibility of running its own radio station in terms of production of programmes and financial viability.
4) Villages and communities having community radio are aware about health, sanitation and agricultural issues in comparison to other ones.

**Pretesting the Schedule**

Before finalizing the interview schedule it was pretested in a couple of selected villages. The schedule was reconstructed on the basis of the responses. The pretesting had helped the researcher in clarifying certain fundamentals of participation and respondents behavior. While selecting the respondents the researcher adopted the random sampling technique of data collection. However, for contacting the respondents for the 250
schedules in each section of the sample, i.e. coverage and non-coverage area, care was taken to select at random 75-80 individuals from each village. It may be mentioned in this context that a discrepancy in the form of more weightage for the female respondents has crept into the data. The proportion between male and female respondents works out to 38.8% and 61.2% in coverage area and 35.2% and 64.8% in non-coverage area respectively. This imbalance may be justified considering the less number of males listening to and participating in the community radio programmes. Secondly, in the field situation it was not easy for the researcher to collect the required information from the male respondents. As the researcher is urban female, male respondents in rural areas were not comfortable in answering questions. The age of the respondents ranged between 16 and 60 years.

**Tools of Study**

**Interview Schedule**

The researcher used one schedule with three different sections for data collection. After considerable efforts an interview schedule was constructed. The first section of schedule contained structured questions. This initial section gathered information pertaining to the profile of the villagers. Questions on the literacy level, occupation, financial status, water sources, usage of self-help group etc. were included in section one.

The second section dealt with the information regarding exposure of villagers to various media. This section contained both quantitative as well as qualitative information. The section in general was aimed at collecting data on specific aspects like media participation. This section tried to perceive different levels of media usage in community radio coverage and non coverage areas. Questions about the awareness of
villagers regarding working and programming of the community radio were included.

The third section of the questionnaire included structured, semi structured and open-ended questions. The questions designed to evaluate the level of awareness regarding healthcare, common diseases, their causes and remedies, rural development schemes, villagers’ rights and willingness to participate in their own development.

248 schedules were administered from the coverage area whereas 247 from the non coverage area. For the convenience of calculation, the total of the sample is considered to be 250.

**In-depth Interviews and Observations**

A few in-depth interviews were also conducted among the respondents with a view to analyze their specific communication needs and information seeking behavior. Participating observation was also a part of data collection. This data mostly qualitative was guided with the help of an unstructured open-ended interview guide. In-depth interviews and observations were found to be quite useful in understanding peoples’ perceptions like patterns, aspirations and communication needs with reference to the programming of Apno Radio Banasthali.

As part of the method of observation adopted by the researcher, a participant helped her to comprehend the peoples’ reaction, comments and facial expressions while answering the questions and listening to the community radio.

**Analysis of Data**

After completion of the entire field work, the schedules were arranged and the responses were coded for easy handling of data. A master table
was constructed systematically entering the recorded data, using Microsoft Excel as a computer software tool. The schedules were processed for frequency distribution of the various parameters.

A selected number of independent and dependent variables were cross-tabulated with a view to test various research hypotheses mentioned in this chapter. The entire data processing has been done using Microsoft Excel and MS-Word data processing and computing software. The data analysis has been shown using various tables and graphs.

**Limitations of the study**

1) Limitation of time, space and manpower are the most restrictive aspects in an empirical study and this study has also been limited due to these handicaps.

2) The answers of the respondents as such have been taken as true.

3) The respondents were quiet on certain issues and as such certain inferences had to be drawn on the basis of observation of the overt behaviour of the respondents which included gestures and facial expressions also.

4) Ratio of male and female respondents has not been equal.

5) The conclusions drawn may not be universal.
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