CHAPTER 3

COMMUNITY MEDIA: CONCEPTS AND PERSPECTIVES

The global dimensions of community media reveal that the struggle to create media systems that are at once relevant and accountable to local communities resonates with disparate peoples and across different cultures. This realization has stimulated considerable interest in the theory and practice of community media.

Media studies examine the influence and impact of media and communication on human culture and society. In this vein, media studies consider the role of communication technologies and communicative forms and practices to affect community structures, social and economic relations, and political processes. Such issues are likewise interrogated by the study of community media. Through community organizing and collective action, local communities affect media structures, behaviours, and performance. To borrow media scholar Roger Silverstone’s (1999, p.2) useful phrase, community media represent a fertile site to examine “what media do as well as what we do with media”. Community media serve as an extraordinary medium to discover the way local populations create media texts, practices, and institutions to serve their distinctive needs and interests.

Culture and Political Economy

One of the main concerns of existing media studies: namely, the issue of media ownership and control. Working under the instructions of political economy it has been demonstrated by the researchers how methods of financing, organizational structures, and the controlled environment in
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which media institutions operate have important and long lasting consequences on media behaviours and performance (Golding & Murdock, 1991; Herman & Chomsky, 1994, p.82). Political economists are particularly interested in finding the negative impact privately owned, advertising supported, and profit-oriented media systems have on cultural production and democratic processes. Indeed, in an era marked as decline of public service providers for broadcasting on the one hand and the dominance of corporate-controlled media on the other, the political economy of media has enormous implications for the conduct and character of public conversation on the local, national, and, given the scale and scope of translational media corporations, global level (Croteau & Hoynes, 2006, p. 23).

Community media operate in sharp contrast to their corporate counterparts. For example, in terms of financing, community media rely on donations, underwriting and limited advertising, grant funding, in-kind contributions, and other non-commercial forms of support. In this way, community media are away from the direct and indirect influence advertisers exercise over media form and content. Similarly, the organizational structure of community media is far less hierarchical than either corporate or public service media (Carpentier, Lie, & Services, 2003, p.55). Community media operate with relatively small paid staffs most of the time, relying on volunteers to perform the tasks and functions associated with media production and distribution. And, like other voluntary associations, community media encourage participatory decision making, structures and practices of the sort that are negating to either commercial or public service media outlets.
From a political economic perspective, community media represent a significant involvement into the structural inequalities and power imbalances of contemporary media systems. By providing local populations with access to the means of communication, community media offer a modest, but vitally important corrective to the unprecedented concentration of media ownership that undermines local cultural expression and privatizes the channels of public communication.

Informed by political economic perspectives, ideological criticism examines the role media plays in reinforcing and legitimating systems of domination and control. For scholars interested in ideological critique, media take centre stage in the process of legitimating and naturalizing structural inequalities and hierarchies of power and prestige. From this perspective, media form and content do the important ideological work and foregrounds the contradictions of the prevailing socioeconomic order, and otherwise neutralizing dissent (Gitlin 1982,p.427).

Community media operates in contrast to the corporate and public service media for the people and not for any struggle for dominance. Community media represent a field to examine hegemonic processes at work at the local level. Certainly, is provides a platform for individuals and groups who are marginalized by dominant media to express their hopes and fears, their aspirations and frustrations. Community media can give out a forum for oppositional politics and ideological perspectives which are not consistent and unable to get along with the interests of dominant media.

From a cultural perspective, community media provide ample opportunity to examine how media are embedded in the everyday lived experience of so-called ordinary people. Similarly, cultural emphasis on
“active audiences,” negotiated readings of media texts, and the innovative and creative ways audiences resist ideological manipulation is especially suitable to academic analyses of community media (Howley, 2002, p. 23).

Keen to complicate earlier assumptions regarding media effects, including the ideological force and influence of media texts, cultural scholars have focused attention on individual and collective agency in light of structural constraints and power imbalances (Ang, 1985, p. 14). Insofar as community media undermine notions of the passive audience by providing community members with the technical skills and infrastructure to become media makers, community media represent palpable expressions of organized, local resistance to ideological manipulation and repressive regimes of state and corporate power. In short, community media embody what cultural theorists describe as the “emancipator potential” (Enzensberger, 2000, p. 76) of media technologies and techniques.

**Media Supremacy**

The operation of media power figures prominently in the study of alternative, citizens,’ and community media (Lewis & Jones, 2006, p. 89). For example, dominant media do not tell the truth usually or remain partial to individuals and groups on the basis of race, class, gender, ethnicity, and lifestyle. For those with little or no access to mainstream media outlets, community media provide resources and opportunities for marginalized groups to tell their own stories and facts using their own voices with their own typical idioms and phrases (Rodriguez, 2001, p. 156). Community media become instrumental in protecting and defending cultural identity and simultaneously challenging wrong practices, prejudicial, and otherwise critical media representations.
Through the production and dissemination of media texts that emphasize on cultural identities, and otherwise challenge the ghettionization (Downing & Husband, 2005, p.90) of marginalized groups, community media make visible cultural differences in discursive as well as social space.

Representation of formal and informal political processes have also been exercised by the media power. It is evident in the empire of news and public affairs reporting. In democratic societies, news organizations play a critical role in setting the political agenda, framing the conditions of public debate, and shaping public opinion. News, therefore, is not a complex system through which it is analysed and understood and realised the world. More to the point, as Philip Schlesinger (quoted in Gitlin, 1980, p.251) observes, “News in the exercise of power over the interpretation of reality”. Generally commercial and public service media relay elite consensus in the interpretation of reality without any problem, thereby narrowing the range of debate and limiting public participation in deliberative processes (Hall, Critcher, Jefferson, Clarke, & Roberts, 1978, p.134).

Implementing innovative practices variously described as “alternative,” ”participatory”, and “citizens” journalism, community media interrupt in the codes and conventions associated with contemporary journalistic practice (Huesca, 1996, p.29-52). For instance, community journalism works in the contrast of objective journalism which put reliance on official sources. As an alternative, community journalism raise the voices, opinions, and perspectives of ordinary people, not just those in positions of power and authority. Community journalism challenges the kind of “professional” journalism by adopting the
philosophy associated with the Indymedia movement: “Everyone is a witness, everyone is a journalist” (Independent Media Centre, 2004).

Community journalism deals with the shortcomings of contemporary journalistic practice. Mainstream news channels have “downsized” newsroom staffs in an effort to decrease costs and increase profit margins, and all but neglected local newsgathering and investigative reporting. In the process, news organizations have grown dependent on tabloid journalism, celebrity gossip, and pre-packaged news items. Consequently, journalistic standards and values deteriorate. And public confidence in news workers and institutions has lost. On the contrary, community journalists, often working on very less budgets, draw on the talents and inclinations of concerned citizens in an effort to provide local communities with useful, relevant information of the sort that enhances and expands community communication (Forde, Foxwell, & Meadows, 2003, p.324). Doing so, community journalism counteracts the apathy, make public sphere free from politics cultivated by repetitive press performance. Community media provide opportunities and resources for local publics to reassert journalism’s place in the conversation of democracy.

An Account of Future

The study of community media corresponds with the core concerns of media studies. Community media studies examine the production, content, and reception of media texts. By the same token, community media offer new points of entry into other aspects of media studies.

Community media represent a blind spot in media history. As Rodger Streitmatter (2001, p.211) argues, historians neglects the contributions of
newspapers operating outside the mainstream of American social and political thought. Additionally, it is hardly ever acknowledged the contributions of alternative, citizens’ and community media in the cultural production, oppositional politics, and public policy. With a few notable exceptions – Jeff Land’s (1999) analysis of the Pacifica radio network, Chris Atton and James Hamilton’s (2008) history of alternative journalism, and Ralph Engelman’s (1990,1996) work on the development of public access television in the United States readily come to mind, Birowo(2009) examines the role of community radio in risk communication during tsunami at Indonesia, Marra(2008) seeks to analyses the contribution of radio Vikalp at underdeveloped area in Jharkhand. Otherwise alternative and community media are underdeveloped areas of media history.

Casual study of community media can complicate and inform our understanding of the past, community media studies are likewise an effective, if underappreciated vehicle to evaluate current and future developments in the technologies and techniques of media production, distribution, and reception. For instance, popular and academic interest in the interactive, collaborative, and participatory potential of social networking technologies and related developments associated with Web 2.0 can be enhanced with insights gleaned from the study of community media. After all, notions of “access” and “participation”, so thoroughly embedded in the discourse in the literature on community media (Berrigan, 1979,p.53).

Furthermore, as Ellie Rennie (2006,p.37) has argued, community media prefigures what has been described as “participatory culture” (Jenkins, 1992,p.221) not only in terms of peoples’ use of media technologies but
also, notably, belongs to the policy-related issues raised by comparatively new media and the potential of these technologies hold for enhancing public participation in political processes and cultural production. In this light, the marginalization of community media in policy studies has enormous implications for the current state and future prospects of a sustainable independent media sector at the local, national, regional, and international levels. Indeed, inattention and neglect of community media within policy-making circles effectively bars elements of civil society (volunteer associations, clubs, religious organizations, advocacy groups, trade unions, etc.) from fully participating in “legitimate” or “sanctioned” media production and distribution—hence the emergence of “pirate” broadcasting and other forms of “illegal” or “clandestine” media (Sakolsky & Dunifer, 1998, p.316).

Typically, communication policy debates revolve around a false dichotomy between state-sponsored media systems on one hand and market-based approaches to communication policy on the other (McChesney, 2004, p.176). For media activists, community organizers, and others interested in structural reform of existing media systems, community media represent a “third way” for regulators and policy analysts to consider mechanisms that promote the public interest while accommodating commercial and profit-oriented approaches to media and cultural production (Girard, 1992, p.234).

Community media provide scholars with an opportunity to examine a dynamic if somewhat uncharted aspect of contemporary media culture. Insofar as it represents an object of study, then, community media not only invite but also demand critical inquiry of the sort associated with the finest traditions of media and communication studies
(Day, 2009, p. 59). And as a social practice that is at one local, cross-cultural, and transnational, community media encourage us to consider broader issues and concerns related to globalization and the struggle for communicative democracy in the 21st century.

**Rights to Communicate**

The advent of satellite communication in the 1960s ushered in an era of unprecedented global communication between distant people and places. For some observers, most notably those representing the scientific, military, and corporate interests of the English-speaking world, these developments signalled the beginning of a new era of international co-operative, security, and prosperity. Others, particularly people from “the global South”, were far less sanguine. These critics expressed concerns over the imposition of Western and, more specifically, Anglo-American values and ideologies – individualism, modernity and consumerism – on non-Western societies that threatened traditional ways of life and undermined the sovereignty of newly independent nations.

In the absence of legal and structural arrangements that would ensure equal access to satellite communication technologies, address the disparity in news which flows from North to South, and otherwise work to decentralise communication within and between nation-states, representatives from so-called developing societies feared a new form of domination described as “cultural imperialism” (Schiller, 1976, p. 156). In this context, the struggle to define, secure and preserve “communication rights” became an issue of global proportions.
Throughout the decade of seventies, governments discussed the issue of communication rights with international bodies including United Nations. Although Cold War politics confounded these deliberations, an merging consensus supported democratic-minded reform of global communication systems. Eventually, these deliberations produced the McBride Report: the United Nations Educational, Scientific and Cultural Organization (UNESCO) sponsored study that recommended structural reform of the global communication infrastructure (UNESCO, 1980, p. 67). Predictably, perhaps, both the United States and the United Kingdom withdrew from UNESCO in protest over the reports findings and conclusions. This development set the stage, throughout the decades of eighties and nineties, for the superiority of neoliberalism – regulatory philosophy that advocates market-based approaches to economic, cultural and social policy and ensured that the debate on the issue of communication rights at the level of governments would put the interests of multinational corporations above those of individuals, communities, and societies.

In the intervening years, nongovernmental organizations (NGOs), community organizers, academics, media workers, and other civil society groups have taken up the cause of communication rights in a number of international venues, the World Summit on the Information Society (WSIS) is the most recent case. Addressing a range of issues, civil society groups amplified and expanded popular understandings of communication rights (Civil Society Declaration to the World Summit on the Information Society, 2004, p. 338). According to one such group, the World Association of Christian Communicators (WACC, 2006, p. 68), Communication rights.
Apart from mere freedom of view and expression, to include other related areas like democracy in media governance, participation in it’s own culture, right of language, right of enjoy the fruits of human creativity, to education, to one's own privacy, calm assembly, and self – reliance. These are the issues of inclusion and exclusion of accessibility and quality. To sum up, these are the questions related to human dignity.

Thus, civil society groups positioned communication rights within a broader framework of human rights articulated in various international agreements and conventions such as the Universal Declaration of Human Rights (UDHR). This strategy has been instrumental in garnering broad-based support for an emerging global media reform movement and encouraging unprecedented popular participation in global communication policy debates (Calabrese, 2004,p.318). Nevertheless, as media activist Sean O’Siochru (2003,p.23) observes, the codification of communication rights in international agreements – let alone widespread recognition that communication is a basic requirement and so is fundamental human rights although there is no guarantee that these rights are respected or upheld within and beyond the boundaries.

Theoretically, the key aspects of communication rights are included in legally binding Treaties and virtually every national government is a signatory. The ground reality, however, is very different. All of these Agreements and Treaties are almost unenforceable, lacking the tools to enforce compliance by signatory nations. They provide a bit more than political guidance and moral suggestions which are generally ignored.

In the post-9/11 environment, the struggle to secure and maintain communication rights takes on an even greater sense of urgency. Indeed, the crackdown on political dissent coupled with illegal wiretapping and
other forms of electronic surveillance represent an ominous form of collusion between state and corporate interests. In this light, civil society assumes a tremendous responsibility for ensuring that communication rights are upheld at a moment when these rights, and a host of civil liberties, are under assault across the globe.

**Importance of place**

As the previous discussion illustrates, developments in communication and information technologies are deeply implicated in the process of globalization. To be sure, modern communication systems, enable geographically dispersed people to interact with a sense of intimacy and immediacy as never before. In an era of instantaneous worldwide communication, it is easy to see why some people might think place is losing its significance in human experience.

For instance, media theorist Joshua Meyrowitz (1986,p.256) makes a compelling argument that modern communication systems create new realms of social interaction that render place inconsequential, if not irrelevant. There is, of course, an element of truth to such claims. Consider, for example, the “placeless” interaction of telephone conversations or online chat sessions between two people living in different parts of the world. Likewise, satellite technologies allow us to witness events—cricket matches, religious and political rallies, and, as viewed during Iraq War, a full-fledged military invasion—in almost “real time” as they unfold in far-off places. Furthermore, cultural forms such as hip-hop, telenovelas, and zines are easily adapted and reconfigured to suit the tastes and preferences of (trans) local audiences. In many
respects, then, proximity and co-presence are no longer prerequisites for myriad forms of cultural production and social interaction in the era of global communication.

That said, the desertion of place, or if said precisely, the deteriorating importance of place to our understanding and experience of community that typifies much of the discourse on globalization, is overstated. As economist Michael Shuman (2000, p. 8) reminds us, the relationship between place and community remains an essential feature of everyday lived experience: “Parcels of real estate are where consumers live, farmers grow food, procedures operate factories, and workers clock-in their time. And around these stationary islands emerge the networks of people, arts, music, crafts, religion, and politics is called Community”. Without putting any point on it, even in the period of mobile phones, broadcasting through satellite, and the Internet, specific place matters. In fact, place may have even greater significance in our daily lives in the wake of the social disruptions, economic reorganizations, and cultural encounters associated with globalization.

For example, cultural geographer David Harvey (1989, p. 185) suggested that the forces of globalization—worldwide flows of people and capital, goods and services, technology and culture—upset or challenge popular conceptions of place as being a stable, coherent, or bounded social space. Thus, when immigrants alter the demographic makeup and cultural character of local neighbourhoods or when factories close and employers relocate, our wisdom of place is upset. In view of these social, economic, and cultural disruptions, Harvey argues, we reassert collective feelings of safety and security, solidarity and belonging, associated with a specific place. On one hand, this urge may manifest itself innocently enough, in
nostalgic and idealized longings for a sense of place. On the other hand, these same feelings may have far more sinister consequences, as evidenced by recent instances of ethnic cleansing.

It may be quoted that in the era of globalization, place—and the meanings we attach to and derive from place—remains a site of intense struggle.

Place still has huge relevance to human experience. Indeed, far from making place less relevant to our everyday lives, globalization intensifies the significance of place. As the world’s population increases, so too will the competition for scarce resources. By some accounts, the 21st century will be marked by “resource wars”—economic, political, and military conflicts over access to natural resources such as oil and natural gas, potable water, and arable land (Klare, 2002, p.137). As a result, place will become the site of enormous contest over access and control of these dwindling resources.

Place has a less physical, if not a more basic relationship to human experience. As anthropologists have long observed, place provides a basis for individual and collective identity development. In fact, our sense of own, and of others, is shaped in large part by our identification with, and our affinity for, a particular place. What’s more, we articulate a shared sense of place through custom and tradition, dress and food, imagery and sound and in a word, through “culture”. In short, the relationship between place and identity is intimately tied to cultural forms, practices, and traditions. By way of illustrating and aesthetic traditions, and founding narratives that are part of “the calculated constructions of national identity” (Massey & Jess, 1995, p.2). All this suggests that our sense about place—neighbourhood, city, region, or nation-state—is not
only a matter of individual subjectivity but also a social construction medicated within and through communication and culture.

**Knowable Communities**

Beyond issues of personal and place-based identity, cultural theorist Raymond Williams (1973) alerts us to the crucial role communication plays in shaping individual and collective consciousness of the relations of “significance and solidarity” that we call community. Williams captures this dynamic with his notion of “knowable communities,” a phrase he used: a cultural form that registered and articulated the dramatic social, economic, and cultural changes associated with the Industrial Revolution. Briefly stated, Williams argued that the scale and complexity of modern industrial societies made it increasingly difficult for people to discern the connections, dependencies, and relationships that give structure and meaning to human communities. By articulating the significance of these relationships within and between disparate characters and settings – relationships that are often hidden or obscured – the novel presents a set of social relations that are manifest, accessible, and comprehensible: a knowable community.

Dominant media tend to conceal the interconnected and mutually dependent character of social relations, community media work to reveal this fundamental aspect of human communities. It is argued earlier that the democratic structures and participatory culture associated with community media enable local communities to articulate relations of solidarity and significance through a variety of communicative forms and practices (Howley, 2005). In a similar way, media anthropologist Alan O’Connor (2006, p. 78) employs Williams’s concept of the knowable community in his analysis of “mountain community radio.” Despite their
apparent isolation and seclusion, O’Connor observes, the lives of indigenous people in Ecuador and the miners of Bolivia are measured by conditions and forces that are, at once, close at hand and at a mile.

No village or community exists apart from these underlying global systems. Every village is internally shaped by the demand for its commodities and work, by the national government that seldom leaves the village alone and by wars that call its people to serve in the army. There is therefore, Williams argues, an urgent need to have a sense of this larger system.

At a time when our lives are knotted with people and places far removed from our local communities, there is, as O’Connor (2006) argues, “an urgent need” for a much more sophisticated understanding of our mutual dependencies. Furthermore, we need to recognize that the process of globalization is complex and contradictory, uneven and unequal, and bound up in relations of power and domination. The irony here is that despite all our technological sophistication, we often fail to comprehend what Williams described as the “crucial and decisive” relationships we have with people across town and around the world. Simply put, the concept of the knowledge community has enormous relevance in an era of globalization.

Not a single one of these is going to suggest that anything is new in all this. The process of globalization – understood in terms of mass migration, colonialism, international trade, and global communication – has long been a part of human history. Rather, the current era is marked by an intensification of these historical processes. More so than ever, then, our experience of a place called home is shaped by circumstances from within and without. As we shall see, in an increasingly
interconnected and interdependent world, community media provide a modest but by no means inconsequential mechanism to promote “a global sense of place” (Massey, 1994).

**Cultural Globalization**

Accompanying the instantaneous, worldwide flow of market data, financial information, and business transactions that are the hallmarks of economic globalization is the global traffic in music and movies, radio and television programs, advertisements, entertainment spectacles, sporting events, and all manner of cultural fare. Although the historical antecedents for this condition extend at least as far back as the late nineteenth century with the laying of transoceanic telegraph lines, the advent of satellite telecommunications heralded a new epoch in human history: the emergence of what communication theorist Marshall McLuhan cheerfully described as a “global village” (McLuhan 1964, p.36). The ability to see and hear events in real time and across vast expenses of space, McLuhan argued, extends human sensory perception, thereby enlarging our awareness of, and, more important, awakening our responsibility to, one another and to the planet. Put another way, the satellite’s ability to annihilate time and space inevitably fosters the emergence of a global consciousness.

McLuhan’s vision of an all-encompassing global conversation that would eradicate political, linguistic, and cultural differences and unite the world’s people captured the collective imagination of a generation. As Deirdre Boyle (1997, p.23) notes, the video underground of the late 1960s was interested in exploring McLuhan’s theories of media-particularly those related to television’s retribalizing influence on modern experience and consciousness—through a radicalized and decentralized
mode of video production. Not surprisingly, McLuhan’s vision also appealed to American business leaders: most notably, durable goods manufacturers, Hollywood production studios, and the three national television networks. Despite his lasting influence on the 1960s counterculture and subsequent community and alternative media movements, however, McLuhan’s uncritical acceptance of dominant media institutions and practices made him little more than an apologist for the colonizing impulses behind corporate America’s enthusiasm for global communication (Williams 1992, p.120-122).

The dramatic global imbalance in access to communication and information infrastructures heightened tensions between the industrialized democracies of the North and the developing nations of the South. Throughout the late 1970s and 1980s, calls for a New World Information and Communication Order (NWICO) that would restructure the existing telecommunication infrastructure and ensure greater access to this system were met with equal measures of condescension and resistance by several industrialized nations, most notably Great Britain and the United States (Roach 1997, p.94-116). Moreover, the discrepancies between the high-minded but non-binding recommendations of the United nations-sponsored commission on international communication, summarized in McBride Report (UNESCO 1980), and the political realities they were meant to address seriously compromised the realization of a more just and equitable global communication policy.

In the early 1980s, at about the same time that UNESCO articulated fears that the developing world’s struggle for self-determination was threatened by the encroachment of Western cultural forms and practices,
the media industries began to expand their global reach as never before. Technological developments, most notably in the realm of digital production, transmission, and storage, coupled with the implementation of neo-liberal economic and regulatory policies fundamentally altered the manner in which cultural forms circulate around the world. The convergence of once discrete media industries, technologies, and texts not only facilitated the production and distribution of new and disparate cultural forms but also afforded synergies between equipment manufacturers and content providers. That is to say, formerly distinct, but related media industries could now combine their operations in the production, distribution, transmission, and marketing of texts (books, magazines, films, music, and video) and technologies (CD players, VCRs, radio and television receivers, camcorders, and personal computers).

A major consequence of cultural globalization, therefore, is a marked increase in the application of instrumental rationalization to the realm of cultural production. New imperatives, most notably risk avoidance and the relentless pursuit of economies of scale, rather than an openness toward aesthetic innovation or concerns with the social or artistic value of cultural expression, have a profound influence on media form and content. The implications of this development were famously, if rather pessimistically, laid out in a theory of cultural production first enunciated by Theodor Adorno and Max Horkheimer. Writing as political refugees from Nazi Germany living in the United States, Adorno and Horkheimer warned against the detrimental effects of what they called “the culture industry” on social values, civic participation, and moral and aesthetic sensibilities (Adorno and Horkheimer 1993,p.29-43).
Significantly, the social and historical context in which this theory developed reflected concerns over the use of media in the realms of politics and culture. In Germany, print, film, radio, and even the new medium of television were all used to considerable effect in propaganda campaigns that facilitated the rise of Fascism. By contrast, many of the same techniques used for purposes of political persuasion under the Nazi regime were decisive in crystallizing a consumer culture that was emerging in the United States. Indeed, the mid to late 1940s was a pivotal period in the development of highly centralized, commercially supported, profit-oriented media systems. At that time, the American print, film, and broadcasting industries began to coalesce around a set of assumptions and practices that reflected their economic orientation and determined their organizational structure. Thus, despite the different properties and characteristics of each medium, these industries quickly developed a remarkably similar mode of production – one biased toward the standardization and homogenization of cultural forms and the centralization of cultural production.

Today, the proclivity for media mergers and acquisitions serves to encourage and promote market-oriented approaches to cultural production around the world. No longer constrained by public service obligations or technical limitations that once concentrated efforts on the development of national audiences, newly partnered media producers and technology manufacturers aggressively pursue global markets based on taste, lifestyle, and economic status rather than regional, national, or cultural identities. Dissolving racial, ethnic, and national differences in this manner engenders the growth and development of a global culture of sorts. However, it is a culture based primarily on acquisitiveness and capital accumulation rather than social value and community
development. Furthermore, in creating new markets and forging new media spaces that traverse national borders, the culture industries destabilize established modes of affiliation and identity formation. The result is the deterritorialization of culture: the erosion of established settings, institutions, and practices associated with cultural production and dissemination. This loss of cultural space undermines local cultural autonomy and diminishes the prospects of self-determination.

For these reasons, then, McLuhan’s dream of a global village is met with great trepidation. According to some critics, the prospect of a monolithic global culture—one that unequivocally reflects Western, most notably Anglo-Saxon cultural forms, values, and beliefs—amounts to an insidious form of domination: cultural imperialism (Schiller 1976). Variably described as the “Cocacolonization,” “Disney-fication,” or “McDonaldization” of the world, cultural imperialism is defined as “the systematic penetration and domination of the cultural life of the popular classes by the ruling classes of the West in order to reorder the values, behavior, institutions, and identify of oppressed peoples to conform to the interest of the imperial classes” (Petras 1993,p.140).

In recent years, the economic and technological determinism of the cultural imperialism thesis has met with some much needed criticism (Garofalo 1993; Tomlinson 1997,p.172). To begin with, the emphasis on mass media in this formulation invariably leads to the rather simplistic, and by now indefensible assumption that media have direct, uniform, and powerful effects on otherwise passive and unsuspecting victims of ideological conditioning. This so-called magic bullet theory of media effects fails to account for the mediating influence personal experience, educational background, ethnicity, locality, and a host of socio-cultural
factors have on individual and collective responses to the mass media. Conversely, the cultural imperialism thesis fails to recognize the contradictory messages produced by the media industries, not to mention the pleasures audiences derive from media texts and technologies. In doing so, this perspective over looks evidence which suggests that media institutions and technologies do not inevitably serve the interests of those who own and operate them. Indeed, because they are first and foremost social institutions, the media industries themselves are open to internal, as well as external, contest, challenge, and change ((Lull 199,p. 92-126). Equally important, audience studies indicate that people make use of media texts and technologies in creative, surprising, and sometimes subversive ways that undermine the intention of media producers and industries. Cultural imperialism’s reliance on a strictly causal model of media effects diminishes its explanatory potential.

More critically, however, focusing as it does on the relatively recent development of transnational media flows, cultural imperialism elides the historical legacy of colonialism and dependency on the everyday lived experience of peoples throughout the developing world. Taking a far more anthropological approach to culture than text-centered perspectives typically afford, Annabelle Sreberny-Mohammadi (1997,p.49-68) helps us to understand imperialism; in all its guises, as a form of cultural contact replete with ambiguities and contradictions for both the colonized and the colonizer. In doing so, Sreberny-Mohammadi usefully calls our attention to the “many faces of imperialism”, including missionary work, educational systems, language instruction, government administration, and travel and tourism that amount to discrete, but related forms of interaction and interpenetration within and between disparate cultures. All of which have had and continue to have an
enormous influence on the lives, experiences, and cultures of post-colonial societies. In short, media flows are not the only, nor necessarily the most enduring form of cultural contact between the West and its former colonies.

Finally, but perhaps most importantly, there is a tendency among some proponents of cultural imperialism to essentialize culture, especially so-called “third world” cultures. This rather paternalistic attitude suggests that pure, authentic, and egalitarian cultures are “contaminated” by the destructive force and modernizing influence of Western culture. There are compelling arguments supported by a growing body of empirical evidence of dispute such assumptions. Consider, for example, the introduction of television in a rural village in India. In her ethnographic analysis of television’s impact on family relations, Neena Behl (1988, p.136-157) observes striking changes in the domestic political economy of households long bound by traditions of inequality based on gender and generational hierarchies and distinctions. By recognizing work and leisure-time activities and routines, and by altering the character and conduct of familiar relations within and between households, television works to equalize status among family members.

In such instances, the values, institutions, and practices associated with globalization open up new realms of possibility for individuals and social groups long dominated by repressive relations of power in local cultures. The principles of individual rights and personal freedom associated with Western culture challenge oppressive and authoritarian regimes both ancient and modern. Moreover, evidence suggests that the global diffusion of communication texts and technologies does help to promote literacy skills and to open up educational and employment opportunities.
for people around the world. From this perspective, then, communication
texts and technologies are but one site of cultural contact, which allow
individuals to construct identities, based upon values, norms, and
practices that challenge and sometimes subvert extent power relations and
structures.

Taking a nostalgic or romanticized perspective to local cultures,
therefore, fails to appreciate two fundamental aspects of culture. First,
culture is neither static nor rigidly determined. Rather, culture is mobile,
adaptive, and dynamic. There is no such thing as a pure or authentic
cultural form or practice. Second, all cultures are embedded with and
operate in accordance to relations of power and authority. This is not to
suggest, however, that some cultures are not more equitable and
responsive than others. Rather, it is to indicate that so-called
“traditional cultures” are not always already egalitarian, nor are so called
“modern” cultures either wholly or inevitably oppressive. Understanding
the cultural dynamics of globalization therefore calls for a rejection of the
normative baggage associated with both “the local” and “the global”.

With that said, it would be a grave mistake to underestimate the
potentially debilitating effects of transnational media flows – especially
in terms of their scope, intensity, and direction – on local sovereignty
and cultural autonomy. Doing so greatly overstates resistance to cultural
oppression at the risk not only of undermining oppositional movements
based on collective action but also legitimating systems of political
domination and economic subordination. As Peter Golding and Phil
Harris caution: “Whatever the form and character of the new international [communication] order, it remains deeply and starkly inegalitarian, in ways which mark the lives of the privileged minority as such as the impoverished majority” (1997,p.7). Only with these caveats in mind can we more, as Golding and Harris would have it, “beyond cultural imperialism” and critically evaluate this latest stage in global communication, international relations, and social organization locally as well as globally.

Community media as socio-cultural mediation

Community-oriented media provide an exceptional vehicle to move beyond cultural imperialism without losing sight of the asymmetrical relationship between transnational media corporations and local populations, and to interrogate the contradictory tendencies and countervailing trajectories associated with globalization. The growing popular interest in community media industries preoccupied with increasing market share and profitability at the expense of public accountability and social value. Community media likewise manifest an intense desire to reassert local autonomy and defend particularistic identities in the wake of transnational media flows and the attendant homogenization of cultural forms. As such, community media represent a dynamic response to the forces of globalization, not unlike other more frequently discussed phenomena, such as the rise of ethnic nationalism, religious fundamentalism, terrorism, or popular demonstrations
surrounding WTO and G8 meetings in Seattle, Genoa, Cancun, and elsewhere (Buchanan 2002, p.153-155). Like other socio-cultural formations, then community media vividly demonstrate that the logics of economic and cultural globalization are not nearly as universal as some adherents suggest nor as totalizing as other critics fear. Rather, community media are a site of interpenetration between local and global actors, forces, and conditions: one of the many “heterogeneous dialogues” associated with globalization (Appadurai 1993, p.269-295).

In this light, community media are properly viewed as a complex form of resistance and accommodation to transnational media flows. The basic and fundamental reorientation in the field of communication studies apart from critiques of industry and documented analysis of the cultural, social and political mediations that occur inside and through communicative practices and forms. The inadequacy of tradition of imported from North America and Europe and the suitability of Latin American environment of media are two major factors which prompted this move to acknowledge media reception as a place of cultural production and to highlight the dynamic and complex role of communication in cultural change.

The problems of communication are debatable not only from a topical and quantitative view but also in a qualitative view, namely, the process of redefining a culture is the way to comprehend the culture's communicative nature.

This perception gives vast insight into the ongoing struggle – process which is categorised as “confrontation and exchange” or “conflict and dialogue” – over the meetings communicated within and through media technologies and texts. Mass media are gelled in day-to-day lives of local
populations and demonstrates the distinctive role of various cultural forms like radio dramas theatre, television and cinema play in building of cultural and national identities. In the way, the concept of mediation encourages the examination of both macro and micro level process of cultural building from a socio-historical angle. As such, mediation provides a valuable analytical angle to study and understand community media.

For example, community media can be perceived as a tactical reaction to the commoditisation of culture. Similar to the practice of appropriation commonly celebrated by cultural analysts, form of community media and content is a mixture of routines and artefacts generally associated with the culture industries. Like textual poachers, community media procedures gather bits and pieces of media culture and mix them with their own social experience in order to make sense. Community media represent distinctive cultural practices that create and nourish affective relations just like the fan culture which is generally associated with text poaching. For example, producers at Boston Neighbourhood Network, a community access television service in Massachusetts, broadcasts the special television cooking show to promote healthy eating habits for HIV-positive people. In doing so, community television producers leverage modest resources to build community and meet their particular needs.

Community media represents tactical alliances between cultural, social and political groups emerging and organizing together to resist the supremacy of leading media practices and institutions. Community media propagates oppositional messages for those which have antithetical objectives and missions towards existing power structures and who are
either damaged by or altogether removed from the mainstream media. Here, the independent media movement is an especially forceful illustration of the efficacy of cooperative and collaborative efforts between various interest groups. The IMC’s ability to record, publicize, and preserve popular demonstrations helps support social and political agendas that question the wisdom, let alone the inevitability, of economic globalization. These initiatives harm the debilitating effects of political economic system that cater to specific interests by capacity enhancing of local population to gather and organize themselves to participate in local political processes.

Similarly, community media encourage and support local cultural development by providing a platform for local cultural organizations. Community media provide an assess to cultural autonomy in a progressive global and privatized media environment. Moreover, as a virtual as well as physical space, community media organizations are the one where members of the community can meet and debate on political issues or plan to celebrate local cultural heritage, and consequently, they gel together to be called as a community. In this regard community media is a planned and strategic way to develop a climate of social alienation and political apathy that spreads the feeling of belonging in a local community.

These strategic interventions and responses constitute but many facets which critic 'Ien Ang' mentions as the “broad range of creative and contradictory practices which peoples in different parts of the world are inventing today in their everyday dealings with the changing media environment that surrounds them” (Ang 1990,p.257). In Martin-Barbero’s formulation, then, community media are important sites of
exchange and confrontation between the local audiences and cultural industries. Having said that, it is to underline not only the obvious power differentials at work but also the inbuilt contradictions of the process. As observed by Martin-Barbero: “Not every assumption hegemonic power by the underclass is a sign of submission and not every rejection is resistances. Not everything that comes from above represents the values of the dominant class. Some aspects of popular culture respond to logics other than the logic of domination”. (Martin-Barbero, 1993, p.126)

The most obvious example of this contradictory process is the appropriation of work-related technologies and leisure-time appropriation like personal computers, video cameras and audio cassette players for community communication purpose. These products are manufactured and marketed as consumer good items that enable local community to subvert the supremacy of the cultural industries and to offer resistance to the seduction of consumer ideology. These consumer goods are “technologies of freedom”: tools to articulate cultural identities, mobilize political resistance, sustain democratic movements and preserve popular memory.

Moreover, the culture industry’s indifferent attitude toward social value of the work of “non-professionals” and their technical capabilities, underlines the inverse relationship between leading media and community media. Commercial or public service broadcasters hardly acknowledge the presence of community media organizations. More often than not, when community media is acknowledged, it is invariably depicted as a refuge for outstation artists, pornographers, hatemonger and the drastic fringe: an observation which time and again enthusiastically embraced by community media producers. As a result, both audiences
and producers are complicit in accepting that mainstream media is aesthetically superior to community media. Perhaps these misconceptions are the reasons for the lack of enthusiasm in communication scholars to connect more thoroughly with the phenomenon of community media.

Community media provide a simple solution to the deep-rooted anxieties and very real antagonisms associated with progressive pluralistic societies. To the contrary, community media is often used to circulate insensitive and at times provocative messages that promote injustice, violence and intolerance. In their loyalty to the principles of deliberative and free speech democracy, sometimes community media organizations are indulged into distribution of material that exacerbates tensions in the community.

Community media underscore the constructed and contested quality of individual and collective identity. As such, community media represent a unique site to interrogate the process of identity formation through communication technologies, and to examine the dramatic impact of technological and social change on the day-to-day lived experience of disparate groups within a geographically based community. Put another way, attending to the institutions, forms, and practices associated with community media provides enormous insight into the relationship between people, places, and communication technologies. The present study begins with the examination of this profound yet enigmatic relationship with an overview of community media initiatives around the world.
1.1) COMMUNITY RADIO POLICY IN INDIA

Community Radio

Community Radio caters the interests of an area which is geographically limited, broad/narrow-casting content is designed for the local audience which often be overlooked by mainstream commercial broadcasting media.

Community Radio is very well working in United Kingdom, the United States of America, Canada and Australia. In U.K. , the community based radio service can be traced back in early 1960s when the original concept of BBC local radio emerged. After BBC different land- based unlicensed private radios started their operations.

Community Radio services in the UK are functional on not-for-profit concept with community ownership and control built in their structures. An experiment was initiated by the former UK regulator in 2001. Since 2005, approximately 200 stations have been licensed by the UK broadcasting regulator. Most of these stations narrowcast their programme at a low power level of approximately 25 watts. Few of them are operating on AM (Amplitude Modular) i.e. medium wave particularly in rural areas.

In United States, Community Radio works as non-profit community based institutions. These CRS are given license by the Federal Communication Commission for broadcasting. They fall in the category of non-commercial, public portion of FM band. The CRS in US allows community volunteers to participate actively as programme producers.
In Australia, there is strictly controlled allocation of broadcasting frequencies.

Community radio is gaining momentum in India and this shift has been studied by many scholars. 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 cover reports of various committees and groups like Chand 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.

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 main stream 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.

**Vision, Philosophy and Status**

Community Radio programme are conceived for a well defined listeners to cater certain information and needs. Such content may not be provided by commercial or public radio broadcasting stations. Community Radio Stations narrowcast news and information geared towards local population, specifically immigrants or minority groups that are poorly served by commercial media. Specialised music shows having flavour of local folk music is often a feature of most of the Community Radio Stations. Community Radio becomes a valuable asset for a region.

**Models of Community Radio**

This distinct philosophies are worked out by the scholars for working of Community Radio stations. One approach focus on service of the community and stresses on what the station can do for the community and the second approach concentrates on involvement and participation of the target audiences.
First approach values the localism as community radio, as a third tier, generates programmes focused on a more local or particular community than larger operations.

In another approach of the access or participatory model, the involvement of community members in producing content is seen as a good in itself.

Community Radio is a medium of communication with a specific society to address their problems and to educate the participants of the target society. Community radio is the most common term and has many other terms like "Radical", "Alternative" or "Citizen" radio. Philosophically, there are two distinct approaches can be discerned for community radio. First approach stresses on service and focuses on the objectives than can be achieved for the community and second approach stresses on active participation and involvement of the community. However, these models are not necessarily mutually exclusive.

**Community Radio and Policy Measures in India**

The concept of community communication is newer in the country. The foundation for community radio was laid in 1980s when All India Radio decided to set up local radio stations in backward, rural and remote places of the country. Although, All India Radio, at that time was the only radio setup in the country and it was broadcasting its programmes in the All India languages, it was realised that these programmes might not be reached and understood by large number of population living in various corners of this vast country and have number of languages and dialects which were not covered by AIR. This led to the establishment of local radio stations.
These local radio stations were setup as community stations and provided the third tier of broadcasting. These stations were providing utility service to small area. A total of 78 local radio station, covering about 13.5% area of the country and the population were setup by year 2003. It was proving to be a mechanism for active participation and involvement of the local community. This idea could not flourish for long as policy changed and it was believed that the traditional modes of broadcasting should be adhered to. However, few inspiring examples emerged among these local radio stations and voluntary groups such as Palamu in Jharkhand where two NGOs involved to launch a weekly programme called "Chala Hoon Gaon Main" in 1994. At present the expansion plans for establishing local radio stations are on hold.

In 1995, the Supreme Court of India, in its revolutionary judgement, gave the ruling that air waves are public property. This judgement encouraged the movement for setting up of community radio. Many voices raised from time to time, mainly from the NGOs for allowing them to operate in the field of community radio but response from the Government was apathetic and no policy announcement was made.

In the meantime many successful initiatives were made to prove that community radio can do wonders for community development and empowerment of marginalised rural communities. For example Namma Dhwani(our voice), a Kannada initiative in Budikote in Karantaka is successfully running since year 2000 as it is reaching out to three villages in the state through loudspeakers and narrowcasts. Another successful example was established in Kuchch region of Gujarat which gained prominence after the disastrous earthquake in Kuchch area as the
community that produced the radio programmes, narrowcast, cablecasts or by time from local radio station of All India Radio.

By the time, immense pressure was imposed on the Government to introduced the policy for community radio and in year 2002 Government came with the first policy initiative. This policy stated that only educational institutions were allowed to setup a community radio station. The objectives of this policy were envisaged as under:

i) Enhancing participation of the people in the development process.

ii) Capacity building through education in rural area.

iii) Providing opportunities to upgrade the skills and enhancement of creative talents of the people.

iv) Promotion and preserving traditional wisdom, knowledge and skills and to project local art, craft and culture with local language.

v) Providing information regarding agriculture, social welfare, education, environment and health to the rural population.

vi) Help in development of rural networks for the products of rural cottage and village industry.

However, this policy also curtailed the freedom through the clause of regulation which stated that adherence to programme code of All India Radio was compulsory.

Though the policy was floated with limited freedom, it gave rise to the concept of campus radio. Campus radio also known as student radio, college radio or university radio was a type of radio station that was managed and operated by the students of educational institutions. These
stations were also operated for the purpose of professional radio personnel as well as aiming to broadcast educational programmes.

India's first community radio was established on February 2, 2004 namely Anna FM. It was established in Education & Multimedia Research Centre (EMRC) in Chennai and all programmes were conceived and produced by the students of Media Science of Anna University. However, in the period of one and a half years (December 2002-August 2004) of this policy announcement, only one Radio station i.e. Anna FM could become operational. In the period of initial five years, only eleven Radio Stations could be set up. IIT Kanpur was the first institute who applied for the licence, though Anna University was the first institute who set up and started their own Radio station. Only three media institutes, namely Mass Communication Research Centre (MCRC) of Jammia Millia Islamia University, Indian Institute of Mass Communication (IIMC), New Delhi and Film and Television Institute of India (FTII), Pune applied and received the licence.

Under these circumstances the need of reviewing the policy was felt. During the course of consultation initiated by TRAI on the licencing conditions for second phase of private FM Radio broadcasting, a number of concerned persons requested for changes in the policy of community radio.

TRAI received many feedbacks from different sources which held to understand that there was immediate need to expand the scope of community radio and that community radio is a powerful medium which can fulfill the needs of local communities. Based on these feedbacks, TRAI came out with a consultation paper on community radio in August, 2004.
TRAi issued this consultation paper on August, 25, 2004 and gave its recommendations to the Government on the issue of licencing related to community radio stations. This paper was based on the thorough studies and analysis of practices adopted by different countries across the world regarding eligibility, funding/advertising, licencing process, technical parameters and regulation features of community radio. Various stakeholders offered their comments on this consultation paper, through which TRAI received valuable inputs for formulating their recommendation on this issue. TRAI also organised open house discussion with various stakeholders in October, 2004 in Delhi and Mumbai on this issue. Based on the feedbacks, various studies and analysis of the process followed by other countries, TRAI submitted its recommendations on December 9, 2004 to the Government. The main highlights on various issues of this recommendation are as under:

i) Eligibility and related issues

The primary issue raised by TRAI in the consultation paper was the eligibility criteria to award licence for the operation of Community Radio Station. The initial policy only allowed educational institution to establish Community Radio Station and it was highly demanded to widen this scope of eligibility to other institutes and organisations, who have been working in the field of community development. The ineligibility criteria for awarding licence was equally important as a regulatory aspect to prevent misuse of such powerful medium. The general view of the stakeholders was to lay down non eligibility criteria in place of laying down eligibility criteria for CRS. Also general opinion was that local bodies like gram panchayat should be made eligible.
On the issue of financial condition of the applicant organisation, divergent opinions were received as some stakeholders supported the idea to include overall financial sustainability in the eligibility criteria while other stakeholders opposed it. However, all were agreed that the applicant organisation should have a legal entity. Based on these discussions and suggestions TRAI made following recommendations on eligibility criteria:

- Any legal entity should be made eligible for grant of licence for Community Radio.
- An individual should also be made eligible for grant of license for community radio.
- Financial condition of the organisation should not be included in the eligibility criteria.
- If a Community Radio Station broadcast shuts down for a period of three months or more, its license should be revoked and frequency allocation should be cancelled.
- The Community Radio Stations should be under Indian ownership and control.

TRAI made following recommendations for ineligibility criteria:

- As per part-I of the schedule to the Broadcast Bill, 1997, the listed ineligibility criteria should be adopted.
- Religious bodies conducting socio-economic development activities may be permitted to hold Community Radio licence subject to the condition that the station would be used for socio-economic development of the community.
- Any organisation should not be made ineligible just on the basis of receiving public funds. If the management/control over
its affairs are not in hand of Central/State Government, these organisations should be made eligible.

- Banned organisations and their members should be made ineligible for the grant of Community Radio licence.

**Licensing Process**

The major observation made on the Government policy formulated was the cumbersome procedure for the issue of a Community Radio licence. Which in result, caused the slow growth of Community Radio Stations in the country. This process was reviewed during the workshops organise by Ministry of Information and Broadcasting in May 2004. Stake holders were not of unanimous openion on the issue of awarding temporary permits to operate the Community Radio Station for the time taken to grant a regular licence. The stakeholders were not in agreement on the issue of having another licensing body. However, there was consensus on the issue of fixing time limit for clearance.

The recommendations of TRAI on the issue of process of licensing are as under:

- Temporary permits should not be issued.
- The bank guarantee should be of Rs. 25000/-.
- The process for issue of Community Radio Station licence should be considered as started with an invitation to apply. These applications may be invited annually with proper publicity in press
specifying the requirements for filing applications and the deadlines.

- The applications should directly be filed to the Ministry of Information and Broadcasting.
- The Ministry should refer the cases to the Ministry of Home Affairs, which should examine the applications in view of internal security and give its comments/clearance within three months time from the last date of filing of application.
- After consultation with the WPC wing of the Ministry of Communication, the Ministry of Information and Broadcasting should be made responsible to issue licences. The whole process should have a time limit of six months from the last date of filing of applications.
- The licence period should be fixed as five years with a provision for revocation of the licence by the Government at any point of time in case of breach of any terms and conditions or in public interest by serving a notice of 15 days to the licence holder.
- The licence should be non transferable.

**Technical Specifications**

TRAI gave following recommendations:

- The ERP should be minimum of 10 watts and maximum of 100 watts.
- The antenna height above ground should be minimum of 15 meters to maximum of 30 meters.
• The Government may examine and restrict the ERP and height of the antenna with the point of view that the coverage radius may not extend beyond 6 km.

• The choice may be left to the licence applicant to apply for vertical, horizontal or circular polarised antenna.

• The transmitter should be placed within the geographical area of the target community.

• The applicant may request for higher transmitter power and antenna as per geographical conditions and spread of community. Decision may be taken on specific case by the Government upto maximum ERP of 500 watts.

**Funding**

One of the basic features of CRS is operation not for profit. It was felt necessary to prevent overlapping with the guidelines prevailing private FM radio stations and the Community Radio Stations. It was also felt necessary to evolve possible fund raising system and income generating mechanism for Community Radio, as the scope of Community Radio Stations were likely to be expanded beyond education institutes. The stakeholders were not in agreement on the issue Government grants for the Community Radio. Some suggested that possibility of fund raising may be explored but it should not be a part of the policy. Others opined that the sustenance grants should be given by the Government through the Ministry of Human Resource Development for campus radio and all other grants to agencies other than education institute should be given by Ministry for Rural Development, Ministry for Social Welfare and Ministry for Culture. It was also suggested that the Government grant should be confined to
technical guidance, waiver of spectrum fee or relaxation in custom /excise duties.

All stakeholders except FM Radio broadcasters were of the opinion that commercial advertisements should be permitted with some restrictions. It was a general view that levy of licence fee and spectrum use charges should not be imposed.

TRAI gave following recommendations on funding:

- Community Radio Stations should not be given Government funding /grants.
- Any organisation already receiving Government/grant for social, cultural or community development work should not disqualified from receiving Government funding / grants if it sets up a Community Radio Station.
- Commercial advertisements should be permitted.
- The duration of advertisement should be restricted to maximum of 5 minutes per hour of broadcast for CRS.
- This restriction of duration of advertisement should not be applied on advertisements generated within community and where the advertising revenue comes from the community members.
- Sponsored programmes should not be permitted.
- In case of any compliant received regarding exceeding of prescribed limit of advertising time against Community Radio Station, the licensing authority should examine the case and recordings of the broadcast in view of violation of the above clause.
• The CRS should be permitted to accept grants /funds from other organisation as per FCRA norms.
• Licence fee should not be levied.
• For the first two years of licence, no spectrum fee should be imposed on the licence holder to reduce the financial burden on the CRS.

Regulation and Monitoring

The right to expression and free speech includes the right to receive and impart information. However, this right to impart information is not excluded and certain guidelines with respect to the programme content should be followed by all broadcast stations. It is necessary in case of radio as it is a very powerful medium of mass communication and it can influence public opinion upto a large extent. It was also necessary to ensure that this medium should not be used by mischievous or irresponsible elements who can manipulate the information or news for certain cause.

This issue required exhaustive discussion and thought before any recommendations for Community Radio Policy was made. The desirability having separate programme code, relevance existing ban on broadcast of news and current affair programme, necessity to keep recordings of the transmissions and need for revision of existing guidelines in terms of religious programme etc. were the challenging points. After exhaustive discussions and brainstorming sessions, the recommendations of TRAI on the issue were summarised as under :

• There is no need to have a separate programme code for Community Radio.
- The programme code of All India Radio and private commercial broadcasters should be made applicable to the Community Radio Stations.
- The programme should be broadcasted in local dialect/local language only and at least 50% of the programme content should be conceived and generated by the target community.
- The restriction on coverage of current affairs and news should be withdrawn and security implications in this regard should be adequately addressed.
- It should be made compulsory to keep recordings for at least six months from the date of broadcast commencement.
- In reference to religious programmes, the existing guideline should prevail.
- Any religious instruction or preaching should not be permitted.

TRAI submitted these recommendations in December, 2004 to the Government. The Government was under obligation to revise the existing policy for Community Radio. Many workshops & meetings were organised at various levels to form a suitable and acceptable policy for Community Radio Stations. After two years, in November, 2006 the Government moved forward and opened up radio broadcasting through Community Radio Stations by removing most of the hurdles in the path.

**Guidelines for Establishing Community Radio**

Government of India has issued specific Guidelines and approved a policy for the grant of licenses for setting up Community Radio Stations in November, 2006. The highlights of this policy are as under :-
1. Basic Principles

Any organization, who is willing to operate a Community Radio Station, must adhere to these principles:

a) It should have a legal entity and should be registered under the registration of society act or any other relevant act.

b) It should have an ownership and management structure that is reflective to the target community.

c) It should broadcast programmes which are relevant to the educational, developmental, cultural and social need of the community.

d) Programmes should be designed to serve a well defined and specific local community.

e) It should be a non profit organisation and should have clear record of at least 3 years of service to the local community.

2. Eligibility Criteria

Community based organisation, which include civil society, voluntary organization, State Agriculture Universities, Indian Council of Agricultural Research (ICAR) institutions, Krishi Vigyan Kendra, autonomous bodies, registered public trusts and societies or any other society or entity who satisfy the basic principles as mentioned above and educational institutions are made eligible to apply for community radio license. In case of registered societies and institutions, registration should be at least 3 years old at the time of application.
Individuals, political parties, organisations, which are banned by central or State Government and organisations working to earn profit are not made eligible to run a CRS.

3. Selection Process and Processing of the Applications

a) Ministry of Information and Broadcasting, Government of India invites application once every year through a national advertisement for establishment of Community Radio Station. However, educational institutes and eligible organisation can also apply during the intervening period between the two advertisement. The applicants are required to fill the prescribed application form along with initial fee of Rs. 25,000/-. Following are the methods for processing of applications:

i) All Government run education institutes and universities will have a single window clearance from inter ministerial committee chaired by the Secretary, Information and Broadcasting, GoI.

ii) All other applicants including private educational institutes Clearance has to be taken from the ministries of Home Affairs, Defense and Human Resource Development and only after that Letter of Intent (LoI) is issued and Wireless Planning & Co-ordination Wing of Ministry of Communication and IT allocates the frequency.

b) For clearance of applications, a well defined time schedule is prescribed as under:

i) Ministry of I&B processes the application form within one month and communicate the applicant about deficiencies, if any, or sends the application to the other ministries for the clearance.
ii) The concerned ministries communicate their clearance within three months of receipt of the application. In case of failure of consent of the concerned ministry within the stipulated period, the case gets referred under the chairmanship of Secretary, I&B for decision.

iii) In the event of application received from more than one applicant for the single frequency at a given place, the decision of the committee constituted under the chairmanship of Secretary, I&B is final and based on their standing in the community, commitment, objectives and resources as well as their credentials and length of community service in terms of years.

iv) After issuance of Letter of Intent, the eligible applicant is required to apply in the prescribed form and the requisite fee within one month to the WPC Wing of the Ministry of Communication and IT, Sanchar Bhawan, New Delhi for frequency allocation and Standing Advisory Committee on radio Frequency Allocation (SACFA) clearance.

v) SACFA clearance is allotted within six months from the date of application. However, in case of failure the matter automatically get referred to the committee constituted under the chairmanship of Secretary, I&B for decision.

vi) After receiving SACFA clearance, the applicant is required to furnish a bank guarantee of Rs. 25,000/-. After that the applicant is invited to sign a Grant of Permission Agreement (GOPA) by Ministry of I&B. After signing GOPA, Wireless Operating License (WOL) is issued and the Community Radio Station can be made operational.

vii) Community Radio Station has to be set-up within 3 months of signing of GOPA and Ministry of I&B should be intimated. Failure of
compliance of the time schedule, LOI/GOPA gets automatically cancelled and the bank guarantee gets forfeited.

4. Conditions of Grant of Permission Agreement

i) This agreement stands for five years and it is non transferable.

ii) No permission fees shall be levied on the permission holder however, the spectrum usages fee to WPC wing of Ministry of Communication and IT is required to be paid.

iii) If permission holder does not commence the broadcasting operations within 3 months or shuts down broadcasting operations for more than 3 months after commencement of operation, its permission is liable for cancellation and frequency may be allotted to the next eligible candidate.

iv) Any organisation/applicant shall not be granted permission for more than one CRS operation at one or more places.

v) To ensure timely execution of permission agreement permission holder has to furnish a bank guarantee of Rs. 25,000/- . This bank guarantee shall be forfeited if the permission holder fails to commission service within stipulated period.

5. Content Regulation and Monitoring

Programmes which are to be broadcasted on Community Radio, are governed by the Content regulation and Monitoring Clause. The highlights of this clause are as under:

i) All programmes should have immediate relevance to the target community. The main stream of the programmes should be development, agriculture, health, environment, social welfare, education, community
development and local culture. These programmes should have the reflection of the special needs and interest of the target community.

ii) At least 50% participation of the target community should be ensured in terms of programmes content generation.

iii) Preferably dialect and local language should be used for the programmes.

iv) The provisions of programme and advertising code as prescribed for All India Radio shall have to be adhered by the permission holder.

v) All the programmes broadcasted by the Community Radio Station for 3 months from the commencement date of broadcast shall be preserved.

vi) Programmes related to current affairs, news and otherwise political in nature shall not be broadcasted.

vii) The programmes broadcasted shall not consist or include anything which is:

a) Against decency or good taste.

b) Criticism of friendly countries.

c) Any content which attack on Communities or religions or religious groups or which can generate communal disharmony.

d) Any thing defamatory, obscene, half-truth or false.

e) Likely to encourage violence or anything which can disturb law and order or promote anti national attitudes.

f) Any thing in the definition of contempt of court or integrity of the Nation.
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g) Against the dignity of President/Vice President and the Judiciary.

h) In favour of superstition or blind faith.

i) Criticism or Slanders any individual or groups and moral public and social life of the country.

j) Denigrates children and women.

k) May suggest or present or depict anything that provokes for use of drugs or alcohol or any other thing and/or provokes hatred against any person or group on the basis of religion, gender, race or nationality.

viii) The license holder shall ensure that all released programmes should be conceived with the view to avoid committing offence to the believes of the particular religion or religious views or religious denominations.

6. Imposition of penalty/revocation of permission agreement

i) In case of violence of any of the conditions described in point No. 5, Government may suomotto or on the basis of complaints take cognisance of the matter and can place the matter before inter ministerial committees on programme and advertising codes for recommendation for appropriate penalties. On the basis of recommendation by the committee a decision to impose penalties shall be taken. Before imposition a penalty, an opportunity will be offered to permission holder to represent its case.

ii) The penalty may comprise of:

a) Temporary suspension of permission to operate the CRS for a period upto one month in case of first violation.
b) In case of second violation, temporary suspension of permission to operate CRS for a period up to three months may be imposed.

c) For any subsequent violation, the revocation of the permission shall be done.

d) Besides all principle members and permission holder shall be liable for all actions under IPC, CRPC and other laws.

e) In case of revocation of permission the permission holder will not be considered eligible to apply for a fresh permission for a period of five years.

f) In case of suspension of permission, the permission holder may continue to discharge its obligation under the Grant of Permission Agreement during the suspension period.

7. Transmitter Power and Range

i) It is expected that the CRS will have a covering range of 5 to 10 km. To achieve this aim, a transmitter having maximum Effective Radiated Power (ERP) of 100 watt is required. However, in case of approval need where the organisation needs to serve a larger area or a difficult area, higher transmitter wattage with maximum ERP up to 250 watts will be required, subject to availability of frequency and other clearances as necessary from the Ministry of Communication and IT. Transmitter requirement above 100 watts and 250 watts shall also be subject to approval by the committee constituted under the chairmanship of Secretary, Ministry of Information and Broadcasting.

ii) The maximum highest of antenna permitted for the CRS shall not exceed 30m above the ground. However, minimum height of antenna
has been fixed at least 15m above the ground to prevent possibility of RF radiation hazards.

iii) Educational institutes, deemed universities and universities are permitted to locate their transmitter and antenna within their main campus only.

iv) For NGOs and others the transmitter and antenna are permitted to be located within the geographical area of the community, they want to serve. This geographical area should be clearly mentioned along with the location of these instruments in the application form itself.

8. Funding and Substance

i) Applicants are permitted to seek funding from different aid agencies. Those applicants, who seek foreign funds for setting up the CRS shall have to obtain FCRA clearance under Foreign Contribution Regulation Act, 1976.

ii) Sponsored programmes are not permitted for transmitter except programmes sponsored by the Government (Central and State) and other organisations to broadcast public interest information.

iii) Limited advertising and announcement related to local events, business, service and employment opportunity are permitted. The maximum duration of such advertisements are restricted to 5 minutes per hour of broadcast.

iv) This revenue, generated from limited advertising and announcements has to be utilised for capital expenditure and operational expenses of the CRS. Once the full financial needs of the CRS is fulfilled, surplus
income, with prior written permission of the Ministry of Information and Broadcasting, may be used for the primary activity of the organisation i.e. for education in case of educational institutes or the objectives for which the NGO concerned was established.

9. Other Terms and Conditions

i) The main and basic objectives of the Community Radio Broadcasting is to serve the cause of the target community in the service area of the permission holder by active involvement of the members of the community in conceiving and broadcasting the programmes. For the cause of Community Radio, the community shall stand for the people living in the zone of the coverage area of broadcast. At the time of application, applicant has to specify the geographical community or target community for the service, it wants to offer.

ii) The CRS will be run on the basis of these guidelines and as per terms and conditions of Grant of Permission Agreement signed, the permission shall be subject to condition that if any regulatory authority is constituted to monitor and regulate the broadcast services, the permission holder will have to adhere to their norms and rules and regulations laid down by such authority.

iii) It is duty of the permission holder to provide such information to the Government on such intervals as may be required. The permission holder shall preserve recordings of the programmes broadcasted during previous three months failing which will cause in revocation of Permission Agreement.
iv) Any authorised officer of the Government shall have the right to inspect the facilities available at CRS and collect informations as considered necessary in community and public interest.

v) Government has all the rights reserved to take over the entire service and network of the permission holder or impose penalty like suspension/termination/revocation of the permission granted to the permission holder in the interest of national security or in the event of any emergency/war or any low intensity conflict or similar type of situation.

vi) In case of foreign personal are deployed by means of appointment, consultancy, contract etc. by the permission holder for maintaining, cooperating or installing the CRS, prior security clearance shall be required from Government of India.

vii) The terms and conditions, when it is necessary to do so in public interest or security reasons the Government reserves all the rights to modify it.

viii) The Government shall have full powers to direct the permission holder broadcast any special messages as may be considered necessary to meet any contingency arising out of natural emergency or natural disaster or any other public interest and the permission holder shall have to comply with such directions.

ix) The organisation running the CRS will have to submit their audited annual account to the Government. These account statement shall clearly show the income and expenditure incurred and the assets and liabilities with respect to the CRS.
x) In the particular areas, where private FM Radio stations have been granted licenses the Government shall make arrangements for monitoring and enforcement of the ceiling on the advertisements.

Steps for getting clearance for Grant of Permission Agreement (GoPA)

Step-1

Process - Community Radio Station Application.

By - Applicant.

To - CRS Cell, Ministry of Information and Broadcasting, GoI, A-Wing, Shastri Bhawan, New Delhi - 110001.

Time frame - Approximately 2 weeks.

Documents - Seven copies of online application to be submitted. Demand Draft of Rs. 2,500/- (processing fee) alongwith other documents as sought for in the application.

Step - 2

Process - Clearance from Ministries and Security check.
By - Various Ministries including Civil Aviation, Defence, Home, Communication etc.

To - The applicant (will receive a letter)

Time frame - If every thing is in order, approximately two months.

Documents - None

Step - 3


By - Ministry of Information and Broadcasting, GoI.

To - The applicant.

Time frame - None

Documents - Applicant will receive a letter by post.

Step - 4

Process - Purchase of equipment required for CRS.

By - Applicant Technical auction pages or
technology guide released by UNESCO may be referred.

To - Vendors / Suppliers of equipment.(including recorders, microphones, transmitters, phone-in equipment etc.)

Time frame - Twenty - Twenty Five days.

Documents - All the invoices received from Vendor/suppliers.

**Step - 5**

Process - Application for SACFA clearance and frequency allocation.

By - The applicant (within one month of issue of LOI). The applicant need to be registered on WPC website before filing online application.

To - Wireless Planning and Co-ordination Wing (WPC), Ministry of Telecom, GoI.
Time frame - Officially one month.

Documents - Letter of Intent, Frequency allocation application, Map of CRS location, Covering letter for submission alongwith DD of Rs. 19,700/- as SACFA fee.

Step - 6

Process - Signing of Grant of Permission Agreement (GoPA).
By - The applicant.
To - CRS Cell, Ministry of Information and Broadcasting, GoI.
Time frame - Approximately one month.
Documents - Grant of Permission Agreement proforma, Bank guarantee of Rs. 25,000/-, SACFA clearance letter and frequency allocation letter.

Step - 7

Process - Signing of GOPA.
By - To be signed by the applicant in person in New Delhi.
To - CRS Cell, Ministry of Information and Broadcasting, GoI.
Time frame - Within one month of Grant of GOPA.
Documents - None.

Step - 8

Process - Application of Wireless Operating Licence (WOL).
By - The applicant.
To - Wireless Planning and Co-ordination Wing (WPC), Ministry of Telecom, GoI.
Time frame - Soon after the applicant has signed and receive the GOPA letter.
Documents - Letter of Intent, GOPA, SACFA clearance, Copy of Equipment Invoices, Map of CRS location as used earlier, frequency allocation letter.

Step - 9

Process - WOL issued.
Community Media: Concepts and Perspective

By - WPC, DoT

To - The applicant.

Time frame - None.

Documents - None

Step - 10

GO ON AIR!

In the step 5, the SACFA fee is mentioned as Rs. 19,700/-. In fact, the Ministry of Communication and Information Technology, this year issued orders to increase this licence fee from Rs. 19700/- to Rs. 91000/-. This decision was highly protested by many community radio organisations like Barefoot College, Digital Empowerment Forum and Gram Panchayat of Dandasli. After intervention of Aruna Roy, Member of National Advisory Council (NAC), Government has decided withdraw this order.

Community Radio has been defined as a radio that is basically owned by a community and all programmes are conceived and produced to meet the community development needs. Community radio development is getting pace in the country as it is supported by the Government policies in this regard. Focus is now shifting from Centralised Radio Broadcasting Paradigm to Narrow Casting Paradigm which is specific community oriented system.

CR Policy Review

Ministry of Information and Broadcasting, Government of India organised two -day workshop in order to get the valuable feed backs
for the review of current Community Radio Policy on May 9 & 10 2012 in New Delhi. All licence holders and NGOs were invited in the workshop. The main points for discussion for implementation and revision of the current CR Policy were as under:

**Regarding Grants & Funding**

- In the next five year plan, the fund allocated for CRS shall be used for Infrastructure Building of the existing CRS and for helping the new applicants in setting up Community Radio Station. A sum of Rs. five Crore is already available for the first year.

- It was recommended that the Advertisements released by various Departments/Ministries should keep a certain quantum for CRS.

- When the Grants Proposal is invited through Newspapers in July, a board and plan may be formed for the implementation of this scheme.

- It was recommended to follow up with Ministry of Health regarding proposal for Grants and availing programmes on health which are being broadcast/telecast on AIR/DD already.

- BECIL can support signal Optimization Study. Based on the study, existing CR Stations (including Educational Institutions) should be allowed to relocate their transmitter. Funding from ministry may be used for the purpose.

- RF Equipment facility with BECIL may be rented by the CRS at a reasonable cost for the same purpose.

- Need of operation Manual for CRS including filing out the application form is strongly felt and ) this will be significant in
the context of a single window operation (if accepted and passed. IEC funds may be utilized for developing this manual.

- CRS shall be empanelled with NFDC and other similar agencies notified for Government Advertisements In addition to DAVP.
- An independent body that could conduct a public discussion, social audits, etc may be constituted as a peer group which shall review all existing CRS. Ministry of Information and Broadcasting may form a committee to constitute the peer group and the travel of the peer group may be funded by the Ministry.

**Regarding CRS Governance & Sustainability**

- To take a call on the action to be taken on 32 KVKs and 38 NGOs who have not started operations and broadcast after being granted GOPA.
- Communicate the importance of (annual)Terrain Survey (check shadow zone/interference) and Equipment/Signal Optimization to avoid issues on coverage in the desired geographical area of the CRS.
- Issue of the hike in the Royalty Charges of the Spectrum fee, a joint representative initiated by all CRS would be taken forward with the Secretary, IT and Minister of IT.
- To impart Intensive and decentralized Telecom Regulatory Authority of Indianing, which is the need of the hour.
- Areas of 1) CR Awareness 2) Technological 3) Production may be supported by the Ministry of Information and Broadcasting.
• Aim to coverage may be reached to 600 districts in 5 years. 120 workshops per year should be held.

• Telecom Regulatory Authority of Indianings should be held locally/regionally with participation from CRS.

• Telecom Regulatory Authority of Indianing of Telecom Regulatory Authority of Indianers (TOT) may be held for the CRS and other participants.

• FTII Pune and a network of Institutions can provide a certified Diploma Courses on all aspects of CR and Telecom Regulatory Authority of Indianing facilities.

• Experience sharing and findings sharing should be done by CEMCA, UNICEF, CRA, CRF and other CR stake holders.

• CR Telecom Regulatory Authority of Indianings may be sublet to NGOs for generating CR awareness. CRS can add a day/sessions on these topics for mutual benefit.

• The Ministry of I & B should develop a centralised monitoring system and all CRS should be encouraged to go online and upload programmes on the Internet.

• Web streaming of CRS programmes can be done with the help of "One World South Asia" as a value addition.

**Regarding execution of License based on CR Policy**

**At the level of Ministry of Information & Broadcasting**

• Inter-ministerial Committee (IMC) should be a statutory body empowered to ensure that issue of license should be with in timeframe prescribed in Policy Guidelines.

• All current applicants should send their copy of FA, SACFA, WOL to Ministry of I&B.
• In www.cronlineindia.net, three new fields to be added in the application page.

• CR Policy Guidelines should also be available in multiple languages.

• A guidebook on funding opportunities for CR Stations along with FCRA guidelines could be made available.

• All CRS and applicants should be made familiar with Guidelines for sponsored programmes.

• Include the name of the CRS in the CR Application form.

• Composition of Screening Committee and a Terms of Reference for Screening Committee needs to be created as it finds a mention in the revised policy.

• CRS should be registered as a separate entity.

At the level of WPC, Department of Telecommunication, Ministry of Communication & IT

The WPC website should be customized for CRS. An applicant may choose “CRS” as a category from a pull down menu. Thereafter, default selections should be auto-filled. Other Questions should be validated. A suggestion may be made to WPC in this regard.

Applicant for CR

The following category organizations / societies who fulfil the criteria as mentioned in para 3 (ii) are made eligible to apply:- Any organisation working on ‘Non-profit’ basis like NOs or civil Societies registered under the society act and at the time of application can prove on records that they have rendered at least three years of service to the local community.
This workshop gave clear indications that the importance of community radio has been recognised by the Government and efforts are being made to widen the scope and improve the policy for the community radio.

However, the policy issued by the Government has gained success. According to government sources, about 4,000 community radio licenses are on offer across India. By 30 November 2008, the ministry of I& B, GoI, had received 297 applications for CRS license which included 141 applications from VOs and civil societies, 105 applications from universities and educational institutes and 51 applications from Agricultural Universities and KVKs (Krishi Vigyan Kendra) specifically for Farm Radio Stations. Out of these 141 applicants, 107 CRS were cleared for license through Letter of Intent and 13 applicants signed Grant of Permission Agreement (GOPA) under new scheme. Thirty Eight Community Radio Stations became operational in India till November’30, 2008 out of which thirty six CRS were managed by the educational institutes and only two were managed by NGOs. Sangham Radio in Pastapur village of Andhra Pradesh was the first CRS which was launched on October, 15, 2008. This CRS was licensed to an NGO, namely “Deccan Development Society”, who works for women groups in seventy five villages of AP.

By 9 July 2009, the Ministry of Information & Broadcasting had issued 'Grant of Permission Agreements' (GOPA) for 51 community radio stations. Most of the GOPAs were issued to educational institutions. Among the community radio stations started in 2009 SARANG 107.8 is the only one in Karnataka, though there are few more which has received SACFA (Standing Committee Clearance for Frequency Allocation).

**Successful examples of community radio in India**
(I) **Sarang 107.8 FM** : It is run by St Aloysius College (Autonomous), Mangalore, a coastal town in the Karnataka. SARANG 107.8 FM means 'all colours' of Mangalore signifying various religious, social, linguistic communities and their harmonious existence - which is a requirement now after the disturbance occurred by the attack on churches by radical saffronists, and later assault on women in a pub in the name of moral policing. The local communities of farmers, workers, fisher folk, students etc contribute on regular basis to this radio. The radio also spreads messages of harmony and peace among people through programmes. Agricultural messages, fisher folk issues, folk culture, Health and hygiene, road safety, rain water harvesting, water conservation and life are the main issues on which programmes are broadcasted with the original entertainment by locals and students which is the hallmark of this radio. Currently SARANG 107.8 broadcasts in four languages regularly, besides occasionally broadcasting in Beary and Malayalam languages.

(ii) **Kunjal Panchhi Kutch Ji**

This community radio station is owned and managed by Kaccchh Women Development Corporation and is very popular among the rural womenfolk. This organisation is working since last two decades in this area. This radio station mostly focuses on Women related issues and tries to find a solution to their problems by discussions.

(iii) **Mandakini Ki Awaaz**

‘Mandakini ki Awaaz’ Community Radio is located in Mandakini river valley at Pauri in Garhwal, supported by residents of the village called Bhanaj which is Located at a 5 hour drive from the nearest town centre of Rudraprayag. This community radio aims to create an open and
transparent, administrative and governance information system. The radio group acts like a bridge between the panchayats and people of these villages, in order to provide an open platform where schemes, policies and financial budgets are discussed and made available for public discussion and scrutiny. It was established with technical support from Ideosync Media Combine and Equal Access, the two NGOs working in the field of communication development and long standing partners of community radio.

(iv) Radio Banasthali

Radio Banasthali is the first community Radio Station in Rajasthan.

Radio Banasthali broadcasts different programs like Rasoi ki Mahak(recipes), Kaam ki Batan(science in routine life), Ahar Vihar(common education), Gramin Jagat( program for villagers), Jano Tano Bano Ko (textile designing), Anupam(based on life stories of poets), Parvarish(children development), Futaker Hansi(jokes), Kavita Path( poems), Gunjan(songs based on stories), Muthi Bhar Doop(short story), Patrotar Farmish(feed back of listeners and their choice for songs through letters) , Katha Lehar(short story), devlo Gayn ko(play), Naman(pray of god), Prena(universal thoughts), Lokgeet,Kilkari(children program), Nanhe Sitare(children program), Gazals, Classical songs, Bhajan, etc. are relayed from radio Banasthali for community.

Community Involvement in Radio Banasthali :

The students of the Banasthali University are the major volunteers for the community of Radio Banasthali. The students participate and conceive different programs, announcements, and promos of programs of radio Banasthali.
The staff of the University also actively participates in different programmes of their interest.

The people living in the nearby villages and areas of coverage of Radio Banasthali are the major target community of Radio Banasthali. These people actively participate in different program of the radio.

In order to cover the conventional and cultural activities of the University, outdoor recordings are also scheduled by Radio Banasthali and the same are relayed from CRS on the occasions.

Radio Banasthali is intensively involved in community development and it conceives and relays the programmes related to the community problems and their solutions through discussions and interactions with local community and officials.

Community radio has gained popularity in the community and results are now showing impacts.

**Conclusion**

By giving voice to varied and competing groups, community media graphically illustrate profound differences throughout the community. Moreover, community media undercut essentialist concept of race, gender etc.
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