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# UNIT 5 COMMUNITY RADIO: CONCEPT AND EVOLUTION

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## 5.0 INTRODUCTION

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The Human Development Report (2002) entitled "Deepening Democracy in a Fragmented World" published by the UNDP says, "Human Development is much more than growth in national incomes, governance for human development is about much more than effective institutions and rules. It must also be concerned with whether institutions and rules are fair – and whether all people have a say in how they operate." Mass media perform an essential role in facilitating this 'people's say'. However, what is meant by 'people's say' may not be achieved through existing media structures in view of their mode of operations. They may not necessarily represent all segments of a country's population. Therefore, the inclusion of all segments of population while expanding media structures is essential. Community radio in this context assumes importance because its function cannot be substituted by the national, regional or the commercial broadcaster.

Community radio is a people's venture which reflects the hopes, aspirations and concerns of a community, generally ignored or overlooked by the mainstream media. People decide and articulate their communication needs and priorities themselves. It is a democratic mode of communication. In this unit, we shall examine the concept and nature of community radio.

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## 5.1 OBJECTIVES

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After studying the unit, you will be able to:

- analyse the concept of community radio;
- describe the scope and role of community radio; and
- examine the 'Alternate Development' Paradigm.

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## 5.2 CONCEPT OF COMMUNITY RADIO

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The expression Community Radio has been defined in different ways. It has been called a local radio, people's radio, democratic radio, and so on. According to Lewis (1995): "The community radio is a form of local radio which defines itself as an autonomous entity - and relies on the community for its survival without any commercial aims or objects." According to UNESCO, Community radio is 'a medium that gives voice to the voiceless, that serves as the mouthpiece of the marginalised and is at the heart of communication and democratic processes within societies'.

Community radio is confined to a small geographical area. It depends on low power transmission covering not more than 20-30 km. radius. It serves a community which uses common resources for livelihood, has common development issues and concerns, which are relatively localised, nevertheless connected to national and regional development goals.

## Evolution of Community Radio

The concept of community radio developed in the West as an alternative to or a critique of the mainstream broadcast media. Tracing its origins in Europe in the 1960s and 1970s, McCain and Lowe (1990) found "swashbuckling entrepreneurs boarded the airwaves illegally and seized as much of the audiences as they could carry away from the treasure chest monopolies controlled by the State with its public service model of broadcasting." Thus, pirate stations have been a major factor in motivating governments and national broadcasting systems to introduce legitimate local radio in Europe.

In Latin American countries, community radio came into being as a critique of, and alternative to, predominantly commercial oriented radio broadcasting networks. There, the thrust was to use radio as a medium to support education of the marginalised populations. (Roncagliolo, 1995).

In Africa, establishment of community radio systems, in a broader sense, became a social movement after the demise of apartheid regime in South Africa, which was followed by democratisation, decentralisation, and structural adjustment elsewhere in the continent (Bouhafa, 1998).

Systematic efforts to establish community radio in Asia were driven by initiatives taken by international agencies such as UNESCO, which was at the centre of the communication and development debate. These initiatives were mostly associated with externally funded development projects which were influenced by the discussions of participatory communication for sustainable development and new understanding of communication as a two-way process (Servaes, J. 1995) rather than just communicating 'to' the listener. Both participation and the two-way communication process are considered as mutually inclusive. The community was treated as the social space within which participation and two-way communication process would occur. This reinforced the need for planning communication strategies to catalyse development efforts in the immediate communities.

Communities are not monolithic units. They consist of people with different positions, individual/community priorities and varied approaches to their diverse questions and their solutions. There are also different levels of connectors and catalysts within communities. The community radio provides a platform for all segments of population to discuss common issues from different viewpoints in a positive atmosphere. What is sought out is a common good. All members of the community have to discipline themselves when participating in the programmes of community radio. They are expected to follow certain norms prescribed by the code of conduct of the radio station. In effect, community radio trains the community members in a very practical way for democratic behaviour. The community radio mode provides opportunities to project and discuss the community's common issues, helps promote a sense of belonging among community members and strengthens the community bond among individual members.

That is precisely why community radio, with the prime objective of promoting democratic discussions within the community and providing opportunities for divergent viewpoints is needed. The code of conduct established by many community radio stations emphasises that "programming should maintain a balance that properly reflects the differing interests of the various majority and minority sectors in the community."

Community radio can facilitate contextualising national development programmes within the immediate community and taking national development goals as close as possible to the intended beneficiaries. Through community radio, members are able to feed-forward on local development concerns, giving an opportunity for development agencies and authorities to get involved in a constructive dialogue on development priorities at local levels.

Similarly, the community radio provides opportunities to the community to make reiterative evaluation of programme implementation and eventually to make development inputs more relevant and efficient. This transparent process makes the community rely more on an integrated national system in which the degree of power sharing between the centre and the periphery is understood by each other. The ability of the communities to be involved in shaping programme implementation at the grassroots levels is well assured. A regular community dialogue and feedback facilitates continuous improvement in programme delivery and makes the radio centre more responsive. Therefore, the community members at large feel that their concerns are cared for and listened to.

At the same time, community radio helps facilitate self-reliance by mobilising resources readily available with the community. They can analyse their problems and propose their own solutions. This confidence makes them consider themselves as a part of the system they belong to. The very recognition that they have the possibility to influence national policy implementation at grassroots levels makes them feel a part of an inclusive nationhood.

Community radio is just one important element of the media channels. There are national and global level media reaching the communities though they do not provide access for and participation of the community. Nonetheless, the community media provide an opportunity to interpret the overall national media content with a local flavour.

In addition, community radio can present programmes based on what is disseminated by national media. This would enable those who cannot afford to purchase newspapers or access other national media channels, making the entire community aware of the national issues and programmes. Such a media environment not only makes them respond to the various national concerns, but also bonds them with the larger nationhood as they see the relevance of national issues and programmes within their immediate communities.

Community radio operations have distinct characteristics which differ from commercial and national Public Service Broadcasters (PSB) in regard to its mission and service. Community radio does not compete with commercial and PSB, rather plays a complementary role. But primarily, community radio is operated by and for the community and owned by the community itself. It is an empowering tool for the community. A nation consisting of empowered communities is more secure as they can make an equitable contribution to nation building.

Community radio ideally should have a broad-based ownership, which is accessible to any member of the community. If established with well-developed guidelines, there is no possibility for one particular group of the community to dominate community radio operations and programmes. In any case, such domination cannot sustain wider audiences in a community where most people know each other, and are easily able to discern group intentions, allegiances and partisan attitudes.

#### Check Your Progress: 1

- Note:** 1) Use the space below for your answers.  
2) Compare your answers with those given at the end of this unit.

1) What do you understand by community radio?

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2) What are the main objectives of the community radio?

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### 5.3 COMMUNITY RADIO: SOME INITIATIVES

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The advent of low-cost low-power FM transmission and downsizing of production equipment and the experiences in different parts of the world provided impetus for community radio. Some initiatives were taken to make community radio as a potential participatory and two-way communication tool to support development in rural societies of developing countries. UNESCO supported community radio projects in Homa-bay in Kenya, and Mahaweli in Sri Lanka, in the early 1980s are among some of the earlier efforts in this direction. But, given the fact that the countries were not yet ready to relinquish their broadcasting monopolies, these early initiatives had to be carried out within the Government-owned broadcasting systems. The history of Asian community radio began within the parameters of government broadcasting systems.

### 5.3.1 Mahaweli Community Radio: Sri Lanka

The first Asian community radio was established at Girandurukotte in Sri Lanka in 1986 under the Mahaweli Community Radio project. In fact, the project was started in 1980 as a community programme service, serving the Mahaweli settlements under which nearly 60,000 families were resettled downstream the Mahaweli river. The purpose of this community radio project was to cater to the needs of the newly-settled families. It aimed to help them exchange their settlement experiences, learn new skills from each other, give timely information on day-to-day activities and help in catalysing development in the new communities. It was a new experience where both young and mature members of the settlers' families functioned as volunteer broadcasters. They identified various settlement issues, animated the community through their own programmes, much of which also related to cultural expressions which they brought from their place of origins.

Lively interaction between settlers and field officers responsible for various settlement administration matters were broadcast over the community radio. These broadcasts enabled policy makers and senior officials responsible for settlements to learn about problems and prospects of the settlements. It also helped to establish an all inclusive decisions-making process to solve many important issues such as water distribution, marketing avenues, health, education, etc.

However, around this time there was no possibility of thinking of independent radio stations anywhere in Asia. The radio broadcasting systems were largely government monopolies except in the Philippines where traditionally broadcasting was not a major government function. But martial law, imposed at that time by President Marco, did not permit independent community radio to flourish. The Mahaweli community radio project of Sri Lanka in fact was administratively under the national broadcaster, Sri Lanka Broadcasting Corporation.

The unique feature of the Girandurukotte community radio system was the airing of the volunteers' produced programmes. There were the three expert producers assigned to the station by the Sri Lanka Broadcasting Corporation. They were all fresh recruits, specifically trained for community broadcasting and were therefore not highly influenced with the ideas of the so-called professional broadcasting or commercial programming of the urban centres. They acted as technical consultants and trainers of the volunteer broadcasters.

In Sri Lanka's Mahaweli radio project, there are community radio stations. These have not greatly deviated from the original model, i.e., these still continue to function under the authority of the national public broadcasting service. However, increasingly it has been found that national broadcasters' obligations towards these stations are on the decrease because national broadcasting systems are now facing financial crisis. Public funds allotted to the national broadcaster have been cut down. And these have been advised to generate operational expenditure through advertising revenue by competing with private broadcasters. This has had the effect of undermining the public service orientation of the national broadcaster. It is not surprising that under these circumstances community radio services are being looked upon as a burden by the national broadcasting systems. Therefore, policy makers are now considering alternate ways of keeping community radio stations outside the authority of the national broadcasting organisation.

### 5.3.2 Thambuli Community Radio: The Philippines

The first truly community-owned and operated Asian community radio stations were established in the Philippines with UNESCO-supported Thambuli Community radio project. The "Thambuli Community Radio Project" has set up a management and training team that co-operates with communities to organise independent community radio stations in less developed rural areas. So far, twenty two community radio stations have been established in different rural communities.

In the project, the thrust is on the local communities to build the radio station. Through focus group discussions, they set the guidelines for the broadcasters; they organise the radio team from all sectors of the village. All team members volunteer to share work. The project provides equipment, training, facilitates research and helps in identifying community development schemes. Devoid of commercial or sectarian interests, these small radio stations help strengthen the democratic process by providing access to different viewpoints, build tolerance and help animate the local development efforts.

For the communities involved, there is a deep sense of pride of being the masters of their own communication facility that allows them to correlate their activities with the wider national development goals.

### 5.3.3 Radio Sagarmatha: Nepal

Another independent community radio movement in Asia began in Nepal. Radio Sagarmatha is Nepal's first independent community broadcasting station and represents South Asia's first effort at "independent community radio." The Sagarmatha radio station was established with financial and technical assistance provided under UNESCO's International Programme for the Development of Communication (IPDC).

Radio Sagarmatha has been on air daily on 102.4 FM with its innovative combination of educational, informative and entertaining programming. Radio Sagarmatha's programmes concern vital issues affecting the everyday lives of the citizens of Nepal's capital Kathmandu and its environments. Radio Sagarmatha's programmes have looked at Kathmandu's growing problems such as air pollution, urbanisation and its impact on heritage sites, tourism, threat of HIV/AIDS and garbage disposal. Radio Sagarmatha serves the ethnic, religious and linguistic diversity of over two million people around the Kathmandu valley.

Under Nepal's National Communication Policy Act (1993), a special task force, Radio Sagarmatha prepared the guidelines for the radio project. Private sector participation in FM broadcasting is one major provision of this act.

Community broadcasting is a relatively new concept in Nepal. Radio Sagarmatha's listeners are mostly urban citizens of Kathmandu which is the nation's social, economic and political centre. Thus, the radio is dealing with an intelligent, informed community. This listener profile is both a challenge as well as an opportunity. Getting attention of this audience demands programming that is competitive, comparable and superior to what already exists. It is an opportunity, because Sagarmatha is dealing with a public that has always influenced Nepal's political and economic decision-making. Thus, the community radio is also in a position to influence change. This environment shapes Radio Sagarmatha's mission.

Nepal now has a strong community radio movement with nearly six community radio stations in different parts of the country. Some of them have been established by people who have formed in to community co-operative societies, deemed to be a good model to ensure community ownership. You will read more about them in the next unit.

### 5.3.4 Community Radio in India

A very strong movement to promote community radio in India began in 1996 when a group of communicators and academicians held a conference and pronounced the Bangalore Declaration Community Radio. The Deccan Development Society (DDS), an NGO was supported with funds and technical expertise to establish a community radio station in Pastapur, 100 kms south of Hyderabad in Andhra Pradesh under UNESCO's special project, entitled "Women Speaking to Women Community Radio." The DDS involved around 70 women's organisations, most of which have been set up by the dalit women for the managing and production of the programmes for this radio station. Currently, the studio facilities are being used to produce and distribute audio-cassettes on the issues related to women's empowerment. However, actual broadcasting at the station, in spite of its long-time readiness to go on air, has not begun because the Central Government has not approved the DDS's request for a community broadcasting licence.

The government does not want community radio to become, "a platform to air provocative, political content that does not serve any purpose except to divide people". There is provision for the communities to buy time from AIR service and run their programmes. In this scheme of things, the ownership of the radio stations vests with a public corporation.

Within this legal framework, there have been successful instances of community broadcasting in the country. Namma Dhwani is a partnership between the Boodikote community in Kolar district, MYRADA, an NGO committed to integrated development and VOICES, a development communications NGO, based in Bangalore with technical support from AIR, Bangalore. The programmes produced by this radio centre are broadcast from AIR.

A similar model exists in Jharkhand in which a partnership between three NGOs, the National Foundation of India (NFI), New Delhi, Alternative for India Development (AID) Lesliegunj Section, and Manthan Media Collective, Ranchi has led to setting up a community radio station in Palamau district. The focus is on empowerment of communities with special emphasis on women. The local AIR FM station at Daltongunj (the district headquarters) is used as a channel.

Another experiment is the Kunjal Pachae Kutch Ji project, which is a partnership between Kutch Mahila Vikas Sanghathan (KMVS) Bhuj, and the Dhrishti Media Collective, Ahmedabad. The place of operation of the project is Kutch district of Gujarat. AIR station at Bhuj is used for broadcast of the programmes. The target group is women in Kutch villages and the focal area is empowerment of women for Panchayat functions. You will read more about these experiments in the next unit.

### 5.3.5 CMC Women's Radio: Cambodia

An NGO known as Women Media Centre was successful in establishing a community radio station in Cambodia under UNESCO programme entitled 'Women Speaking to Women.' Today, CMC women's radio has become one of the most popular radio stations in Cambodia.

#### Check Your Progress: 2

- Note:** 1) Use the space below for your answers.  
2) Compare your answers with those given at the end of this unit.

Fill in the blanks:

- 1) The first Asian community radio was established at.....under the Mahaweli Community Radio project
- 2) The Mahaweli community radio project of Sri Lanka in fact was administratively under .....
- 3) The first truly community-owned and operated Asian community radio stations were established in the Philippines.....
- 4) Sagarmatha radio station was established with financial and technical assistance provided under.....
- 5) ..... has a strong community radio movement with nearly six community radio stations in different parts of the country.
- 6) In India a group of communicators and academicians held a conference in 1996 to promote community radio and pronounced a declaration known as.....

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## 5.4 "ANOTHER DEVELOPMENT" PARADIGM

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The theoretical underpinnings for these efforts were based on an emergence of "Another Development" perspective (Servaes, 1995) which emphasised alternative communication systems and media practices. The stress was on inclusive forms of participation of people in the economy, political system and media within particular *locale*. In Unit 4 on Developmental broadcasting, we had discussed various approaches to Development Communication such as, Development Support Communication, Democratic Participant Approach and so on. 'Another Development' paradigm is an extension of these concepts.

'Another Development' perspective evolved as a critique of, and an alternative to, the modernisation and dependency theories, which influenced development communication paradigms until the late 1970s (Servaes 1995). Modernisation theorists advocated a universal model of development whereby development was a mirror of what happened in Western European countries and North America. Dependency theorists put forward the transitional and structural conditions needed to eliminate under-development. Both modernisation and dependency theorists were on two extremes of a psychological warfare that prevailed during the cold war period.

A significant feature of "Another Development" is its strong emphasis on the "community" as a level of analysis as against both modernisation and dependency paradigms which were based on tensions between developing and developed countries, and therefore focused more on 'nation state'.

The "Another Development" paradigm argued that it is at the local community level that the problems of living conditions are discussed, and interactions with other communities and outside agents are elicited (Melkote 1991, Servaes 1995). Therefore, it highlighted the critical role of local participation in development and demanded that participatory decision-making strategies be encouraged in the design and implementation of development programmes. For this purpose, communication systems were seen as a means for those local groups to seriously consider development initiatives and desires, and elicit participation.

The "Another Development" was less theoretical, but more focused on the need of alternative communication systems and media practices that can be easily assimilated and used by the communities in developing countries (Servaes, 1995). The stress was on inclusive forms of participation in the economy, political system and media within the communities. The nation state in this case is considered to be consisting of any number of individual communities. The mainstream media which are usually associated with the concept of nation state were generally left out in support of small and alternative media.

In our analysis so far, two key determinants of suggested alternative communication systems and media practices underscored in the "Another Development" are relevant. First, the "new understanding of communication as a two-way process" is underscored. Secondly, "participation" is recognised as a central concern of development communication (Servaes, 1995). Here there was an absolute recognition of interactive nature of communication, as opposed to its linearity upon which the modernisation and dependency theorists relied.

To give sufficient emphasis on the two-way communication process, and to disassociate from the one-way communication approaches of preceding theories, some choose to use the term "participatory development communication" (Bessette, 1997) as a synonym to "Another Development". While what is meant by two-way communication as a process was rather clear, the defining of participation was engulfed in ideological debates, by those who felt that true participation puts people in charge of making all the decisions, and those who felt that participation at other levels was also valid (Yoon 1996).

Irrespective of the complex and varied nature of intended communication function in participatory approach, the widely held belief was that the new approach could help in the "development of a community's cultural identity, act as a vehicle for people's self-expression, or serve as a tool for diagnosis of a community's problems" (Melkote, 1991). While fewer efforts were made to define participation, the exact nature and role of communication in "Another Development" were believed to depend on normative goals and standards set by the host communities to ensure participation.

The participation, access and self-management define uses of communication media that include two-way communications as "community communication" or "community media" (Berrigan, 1979:7-8). Taking into account the three normative elements, the definitions of community media tend to be based on the way in which the messages are planned and produced. Referring specifically to the term "community media", Berrigan says:

*"In the past, similar terms have been used to identify programming specially designed for particular community groups, such as ethnic or minority groups with special needs or interests. Other than this deliberate orientation, little in the production procedure was changed. Topics were chosen in the same way, by professional communicators, and targeted towards the apparent needs and interests of the audience. But.... community media are adaptation of media for use by the community, for what ever purpose the community decides. They are media to which the members of the community have access, for information, education, and entertainment when they want access. They are media to which community participates as planners, producers, and performers. They are the means of expression of the community rather than for the community (Berrigan 1979)."*

The discourse of "Another Development" supported the right to relevant local information, the right to answer back and the right to use the new means of communication for interaction and social action in small-scale settings of community, interest group or sub-culture.

In the place of uniform, centralised, high-cost, commercialised, professionalised or state-controlled media it encouraged multiple, small-scale, local, non-institutional, committed media which link senders to receivers and also favour horizontal patterns of interaction. (MacQuail, 1994). Thus, the belief that the community should become the focus of development communication was strengthened.

Greater decentralisation and power-sharing plans have been recognised as essential reforms to support development efforts. But, decentralised administration alone would not bring the desired results unless there are possibilities for each and every community to influence and to take part in the decentralised decision-making process. This is where community radio has a great potential, particularly because it helps bottom-up decision-making from each and every community in the decentralised administration. Therefore, community radio facilitates the process of true and democratic nation-building.

**Is Community Radio a Security Threat?**

Some skeptics have expressed concerns about possible misuse of community radio when they are owned, managed and operated by distant communities. They fear that such community radio stations could contribute to disintegration of nationhood. However, the argument has no conceptual validity. There is no empirical evidence that armed groups have effectively used community radio to promote their own separatist agenda. No armed group will venture to acquire a community radio that belongs to the community as a whole and risk facing the community's wrath. This is more so because such an attempt will immediately expose the authoritarian nature of the armed group. The community will interpret it as an act of another dictatorial group which has no concern in community affairs other than dominating the community will. In any case, no listener can be forced to subscribe to unilateral viewpoints propagandised by such a radio. On the contrary, community radio has as much potential as an effective tool of integration.

Moreover a small community radio station covers only a limited geographic area with people known to each other. Any military takeover of community radio will make the armed group vulnerable to exposures. In the countries with conflicts such as Sri Lanka, South Africa, Nepal, community radio stations are operational without any threat of being acquired by armed groups. The radio stations with large geographic coverage, such as a national radio, are more vulnerable and have been targeted by armed groups because the ownership of national radio is normally associated with state power. But, a community radio station has not been recognised as a symbol of power as such does not attract the power-hungry armed groups.

Decentralisation at the regional level can be effective only when there are democratic communication channels available for those who are living within the regional autonomy. Generally speaking, community radio makes it possible for individuals and communities governed by regional authorities to become more accountable to the people.

**Check Your Progress: 3**

- Note:**
- 1) Use the space below for your answers.
  - 2) Compare your answers with those given at the end of this unit.

- 1) List some major issues emphasised by the 'Alternate Development' Paradigm.
  - .....
  - .....
  - .....
  - .....
  - .....
  - .....
- 2) Why do community radios not become a security threat to countries where they are setup?
  - .....
  - .....
  - .....
  - .....
  - .....
  - .....

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## 5.5 LET US SUM UP

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The availability of appropriate communication systems with public access facilitating free and fair participation in the decision-making process is increasingly becoming vital. It is also important that such systems are community specific, because community is the basic unit of decentralised development. Also, they should have the capacity and the necessary credibility to mobilise both mental and physical resources of communities at grassroots levels. Availability of permanent and affordable communication channels that are within the competence of people at grassroots levels is a must to invoke bottom-up reforms and more relevant development initiatives.

The past experience has proved that effective participatory communication tools, in some particular community-operated small radio stations, have tremendous potential to catalyse development efforts in the immediate communities. Radio is the medium which can penetrate the most. A low-cost community radio is less expensive to operate and well within the resource capacity of any community. Further, community radio is a valuable tool to maintain a high level of transparency and accountability in decentralised administrations. More recently, community radio has attracted attention for its potential to function as an interface to bring the benefits of new communication technologies to the communities, demonstrating that there are ways and means to include the excluded in the knowledge society, even if there is no individual access to computers.

In terms of policy formulation, the community radio should be based on the concepts of access, diversity, equality, inclusion and independence. The central public interest principle in broadcasting is that of universal access. This refers to the availability of broadcasting services to all citizens. The democratic basis for this claim is the right of citizens to reliable, accurate and timely information and to allow them to participate meaningfully in society and respective communities. It is also desirable to expand the concept of access from the right to receive information to include greater access to the means of production in broadcasting. Genuine access to channels and messages depends then not only on the existence of channels, but on their effective distribution, availability and affordability enabling all segments of the society to participate in broadcasting rather than limiting themselves to being passive recipients.

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## 5.6 CHECK YOUR PROGRESS: POSSIBLE ANSWERS

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### Check Your Progress: 1

- 1) Community radio is confined to a small geographical area. It depends on low power transmission covering not more than 20-30 km. radius. It serves a community which uses common resources for livelihood, has common localised development issues and concerns, at the same time connected to national and regional development goals. Community radio is a people's venture which reflects the hopes, aspirations and concerns of a community. People decide and articulate their communication needs and priorities themselves. It is a democratic mode of communication.
- 2) Representation and inclusion of the marginalised and minority groups, reflection of local identity and culture, providing a diversity of voices, opinions, promoting the democratic process, social change, development and good governance among others are some of the objectives of community radio.

### Check Your Progress: 2

- 1) Girandurukotte in Sri Lanka in 1986.
- 2) the national broadcaster, Sri Lanka Broadcasting Corporation.
- 3) with UNESCO-supported Thambuli Community radio project.
- 4) UNESCO's International Programme for the Development of Communication (IPDC).
- 5) Nepal.
- 6) Bangalore Declaration for Community Radio.

**Check Your Progress: 3**

- 1) 'Another Development' perspective emphasised alternative communication systems and media practices. It placed strong emphasis on the 'community' as a level of analysis. It highlighted the critical role of using 'communication as a two-way process' and local participation in development. It called for participatory decision-making strategies in the design and implementation of development programmes.
- 2) A community radio belongs to the community as a whole as such no armed group will venture to acquire and risk facing the community's wrath. Such an attempt will immediately expose the authoritarian nature of the armed group. In countries with conflicts such as Sri Lanka, South Africa, Nepal, community radio stations are operational without any threat of being acquired by armed groups.