



Indira Gandhi
National Open University
(School of Continuing Education)
Electronic Media Production Centre

MJM-001

Introduction to Broadcasting And Programming

Block

2

COMMUNITY RADIO

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EXPERT COMMITTEE

Prof. Devesh Kishore Convener Head, ERT Unit EMPC, IGNOU	Mr. A.R. Krishnamurthi Former DDG AIR, New Delhi	Mr. H.C. Segon Addl. Director General AIR, New Delhi	Ms. Jai Chandiram Former Director EMPC, IGNOU New Delhi
Mr. Keshav Pande Former DDG AIR, New Delhi	Mr. K.R. Prasad Chief Sound Recordist CIET, NCERT New Delhi	Prof. M.R. Dua Former Prof., IIMC New Delhi	Mr. M.P. Lele Former DDG AIR, New Delhi
Ms. Nirmala Agarwala Former DDG, AIR New Delhi	Ms. Rita Mukerjee Chief Producer, Features AIR, New Delhi	Dr. R. Sreedher Former Director EMPC, IGNOU New Delhi	Dr. S.K. Khatri Former Director Audience Research Unit, AIR, New Delhi
Ms. Sukhjinder Kaur Director, Programmes AIR, New Delhi	Dr. S. Raghavachari Prof. in Broadcasting IIMC, New Delhi	Prof. S.V.S. Chaudhary Director, SOE IGNOU, New Delhi	Mr. V. Rama Rao Joint Director, Engg. EMPC, New Delhi
Dr. Kiron Bansal ERT, EMPC, IGNOU			

BLOCK PREPARATION

Content Contribution

Dr. R. Sreedher
Director, AVRC
Anna University
Chennai

Mr. Ashish Sen
Director, VOICES
Bangalore

Mr. Wijayanand Jayaweera
Regional Communication
Advisor for Asia, UNESCO
New Delhi

Editing

Prof. M.R. Dua
Former Prof., IIMC
New Delhi
Course Editor

Ms. Shashi Sinha
Language Editor

Dr. Kiron Bansal
ERT, EMPC, IGNOU
Block Editor

CO-ORDINATION

Dr. Kiron Bansal
Programme Coordinator
EMPC, IGNOU, New Delhi

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BLOCK INTRODUCTION

This is the second block of course MJM-001. The first block introduced you to the medium of radio broadcasting by delineating its history, growth, the various trends and the concept of developmental broadcasting. The introduction of community radio stations for broadcasting programmes of local interest with enlarged participatory approach was recommended by various committees. Recent government initiatives have led to the setting up of community radio stations for educational institutions. The block will cover various issues related to community radio stations.

Unit 5 takes a look at the growth, concept and nature of community radio. It examines the strengths of community radio as a forum of self expression and reflection of people's aspirations.

Community radio has been used effectively in some countries. **Unit 6** discusses the various models of community radio both in India and abroad to provide insights into how they set up their operations and with what results.

Issues related to technical equipments, funding, programming and presentation, critical to the success of community radio have been discussed in **Unit 7**. It aims to initiate you into different stages of setting up a community radio in a step by step manner. The guidelines for setting up a community radio have been appended in the Unit to provide a concise ready reference to those interested in setting up a community radio station.

The placement of the block in the course is given in bold letters:

Block-1 : Radio Broadcasting: An Introduction
Unit-1 : Radio: A Medium of Mass Communication
Unit-2 : Growth of Broadcasting
Unit-3 : Trends in Broadcasting
Unit-4 : Developmental Broadcasting

Block-2 : Community Radio
Unit-5 : Community Radio: Concept and Evolution
Unit-6 : Models of Community Radio
Unit-7 : Setting Up A Community Radio Station

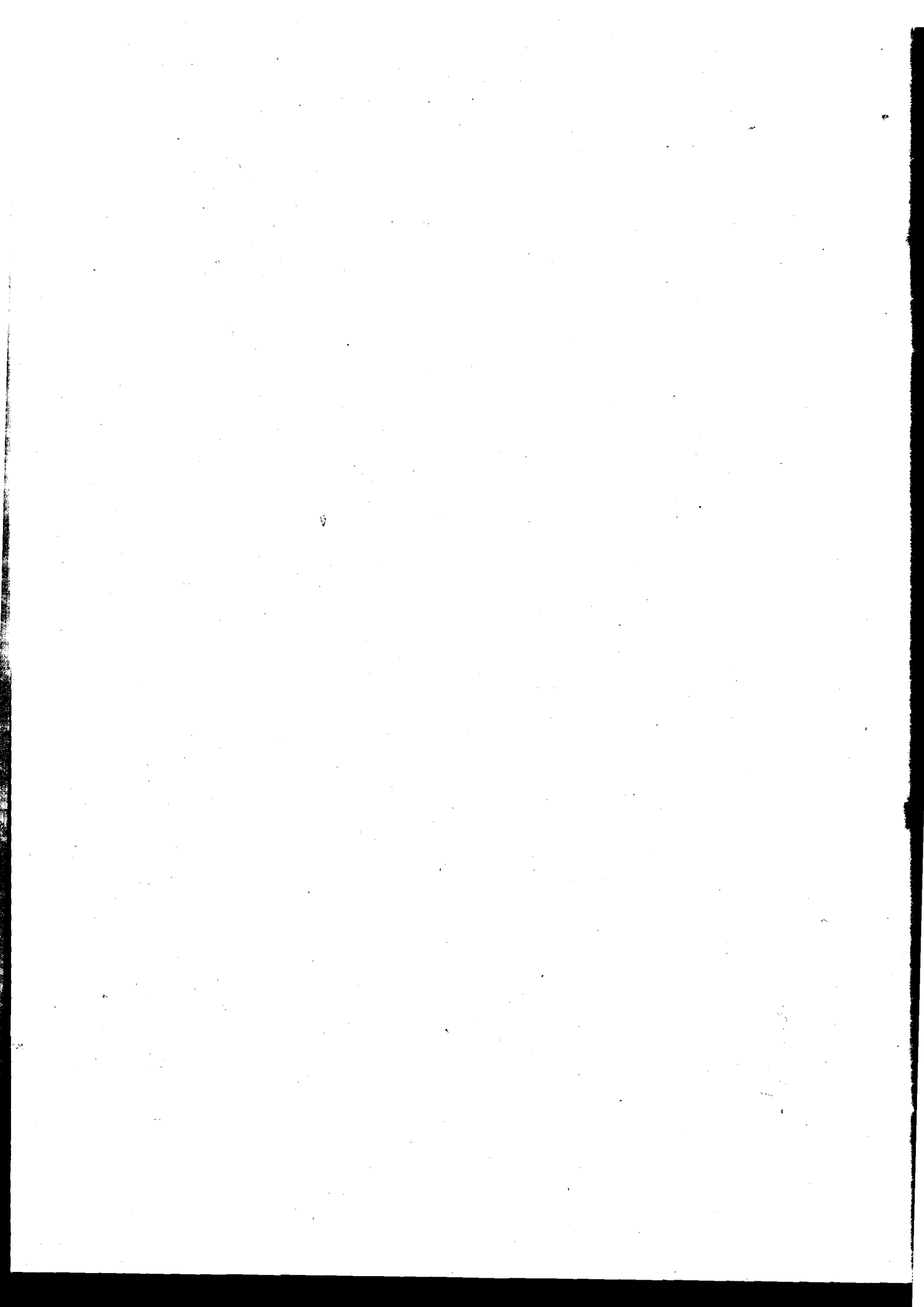
Block-3 : Innovations in Broadcasting
Unit-8 : New Broadcasting Technologies
Unit-9 : Interactive Programmes
Unit-10 : Value Added Services

Block-4 : Radio Management and Marketing
Unit-11 : Radio Broadcast Systems and Management Patterns
Unit-12 : Management of a Radio Station
Unit-13 : Marketing Strategies for Radio
Unit 14 : Radio Programme Ratings

Block-5 : Organisational Structure, Planning and Research
Unit-15 : Organisation of a Radio Station
Unit-16 : Planning a Radio Programme
Unit-17 : Audience Research

After going through this block, you will be able to:

- describe the concept of community radio;
- discuss the scope and role of community radio;
- examine the 'Alternate Development' Paradigm;
- describe the key factors for sustainability of community radio;
- discuss the various existing models of community radio;
- analyse the issues related to developing a sustainable model of community radio;
- offer complete turnkey solutions to an organisation interested in setting up a community radio station;
- explain the technical requirements for setting up a community radio station;
- discuss issues related to financial, managerial and ethical aspects; and
- describe issues related to programming and presentation.



HOW TO USE THE STUDY MATERIAL

Dear Student,

This is the second block in a set of five blocks that constitute the course 'Introduction to Broadcasting and Programming'. Course content in this block is organised in three units, each representing a specific area or theme. A unit is designed in a manner that you comprehend its contents effectively and with ease. We present below a schematic representation of how a typical unit is designed.

Unit X*

- X.0 Introduction
- X.1 Objectives
- X.2 Section 1 (First content point)
 - X.2.1 Sub-section 1 of section 1
 - X.2.2 Sub-section 2 of section 1

Check Your Progress

.....
.....
.....

- X.3 Section 2 (Second content point)
 - X.3.1 Sub-section 1 of section 2
 - X.3.2 Sun-section 2 of section 2

Check Your Progress

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- X.n Let Us Sum Up

X* stands for the serial number of the unit concerned.

As the scheme suggests, we have divided the Units into sections for easy reading and better comprehension. Each section is indicated distinctly by **BOLD CAPITALS** and each sub-section by **relatively smaller but bold typeface**. The significant divisions within sub-sections are in **still smaller bold typeface** so as to make it easier for you to see their place within sub-sections. For purposes of uniformity we have employed the same scheme of presentation in every Unit throughout the Course.

The section called **Structure** in each unit represents the design of the unit. We suggest that you study this carefully before proceeding to read the unit. It will give you a glimpse of the contents organised in the unit. **Introduction** gives an overview of the content of the unit.

The section called **Objectives** in each unit tells you:

- what we have presented in the Unit, and
- what we expect from you once you complete working on the Unit.

In the last section of each Unit, under the heading **Let Us Sum Up** we summarise the whole Unit for purposes of recapitulation and ready reference. Self-check exercises have been given under the caption **Check Your Progress** at a few places in each Unit, which invariably end with Possible Answers to the questions set in these exercises. **Glossary** has been given explaining the terms used in a Unit. You may also consult a dictionary for the terms not covered in glossary.

What, perhaps, you would do is to go through the Units and jot down important points as you read *at the space provided in the margin*. **Broad margins in the booklet are there for you to write your notes on.** This will help you keep track of and assimilate what you have been reading in a Unit, and answer the self-check exercises and the assignment questions, and also easily identify the item(s) to be clarified.

We hope that we have given enough space for you to work on the self-check exercises. The purpose of giving self-check exercises will be served satisfactorily if you compare your answer with the model ones given at the end of each Unit, after having written your answer in the blank space. **You may be tempted to have furtive glance at the model answer(s)**, as soon as you come across an exercise. But we do hope that you will overcome the temptation, and turn to the model answers (which are not necessarily the best answers) only after you write yours. These exercises are not meant to be submitted to us for correction or evaluation. The exercises are to function as study tools to help you keep on the right tracks as you read the Units.

On an average, each Block will have at least one assignment which should be sent to us for evaluation. In all, you may have to work on two/three assignments for a Course. We suggest the following norms to be strictly practiced while you are working through the assignments:

- Write your enrolment number legibly.
- Before you put down anything in words, assimilate what you have read, integrate it with what you have gathered from your experiences to build your answer.
- Make the best use of the block and the additional reading materials for diligently working through the assignment.

Mail us

At the end of this block, we have provided a questionnaire to be filled by you after you complete reading this block. Your feedback will be very useful for future revision and maintenance of the course. Please take note of the time you devote to studying this block. You can fill in your feedback and detach the questionnaire along the perforated line and send us by post.

We hope you will enjoy working on this block.

Course Team

UNIT 5 COMMUNITY RADIO: CONCEPT AND EVOLUTION

Structure

- 5.0 Introduction
- 5.1 Objectives
- 5.2 Concept of Community Radio
- 5.3 Community Radio: Some Initiatives
 - 5.3.1 Mahaweli Community Radio: Sri Lanka
 - 5.3.2 Thambuli Radio: The Philippines
 - 5.3.3 Radio Sagarmatha: Nepal
 - 5.3.4 Community Radio in India
 - 5.3.5 CMC Women's Radio: Cambodia
- 5.4 "Another Development" Paradigm
- 5.5 Let Us Sum Up
- 5.6 Check Your Progress: Possible Answers

5.0 INTRODUCTION

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.

5.1 OBJECTIVES

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.

5.2 CONCEPT OF COMMUNITY RADIO

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?

.....
.....
.....

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

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5.3 COMMUNITY RADIO: SOME INITIATIVES

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.....

5.4 “ANOTHER DEVELOPMENT” PARADIGM

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?
 -
 -
 -
 -
 -

5.5 LET US SUM UP

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.

5.6 CHECK YOUR PROGRESS: POSSIBLE ANSWERS

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.

UNIT 6 MODELS OF COMMUNITY RADIO

Structure

- 6.0 Introduction
- 6.1 Objectives
- 6.2 Sustainability of Community Radio: Key Factors
 - 6.2.1 Human Capital
 - 6.2.2 Social Capital
 - 6.2.3 Physical Capital
 - 6.2.4 Financial Capital
- 6.3 Sustainable Models
 - 6.3.1 Co-operative Model
 - 6.3.2 Local Administration Model
 - 6.3.3 Trust Model
- 6.4 Initiatives in India
 - 6.4.1 Community Participation and Ownership Model
 - 6.4.2 Using Existing Channels of AIR
- 6.5 The Programme Fare and Impact
 - 6.5.1 Gender Empowerment
 - 6.5.2 Education
 - 6.5.3 Culture and Identity
 - 6.5.4 Social Change
- 6.6 Let Us Sum Up
- 6.7 Check Your Progress: Possible Answers

6.0 INTRODUCTION

Community radio exists in different parts of the world and there are various models of it. However, community radio, as popularly understood across the world, remains outside the legal periphery of the Indian landscape. The Government of India's recent decision to allow educational institutions recognised by the Centre and the State Governments the right to broadcast conforms more closely to the Campus Radio practices in other parts of the world. All India Radio started in the 80's a local radio with the lofty objective of its serving as community radio. However, local broadcasting has not taken a firm root.

You may ask how community radio differs from local radio. While both outline the use of the medium by the community for its enrichment and development, local radio attempts to cover a large physical area which could be as large as a district itself. Whereas, the community radio concept envisages a very low power radio capable of information sharing within a village or two or a big campus or a cluster of housing colonies. In India, some community initiatives have been taken to use community participation in audio/radio as a central part of their work.

In this unit, we shall examine the existing models of community radio, their relative strengths, limitations and effects on the target audience in areas such as gender empowerment, education and cultural identity.

6.1 OBJECTIVES

After a study of this unit, you will be able to:

- describe the key factors for sustainability of community radio;
- discuss the various existing models of community radio; and
- analyse the issues related to developing a sustainable model of community radio.

6.2 SUSTAINABILITY FOR COMMUNITY RADIO: KEY FACTORS

One of the important aspects of community radio is sustainability. While the components of sustainability for community radio in general are distinct from other broadcast media, they are specific to the country scenario.

In India, the airwaves are not accessible to communities unlike Community Radio in Nepal or Sri Lanka where a critical requisite for sustainability is legitimacy. The criterion for licence application and broadcasting articulates restrictions.

In 2002, Community Radio practitioners and advocates met at Kathmandu to discuss ways on how to develop Community Radio in the region. The group determined that the sustainability of Community Radio was built on the following four capitals:

- Human Capital
- Social Capital
- Physical Capital
- Financial Capital

6.2.1 Human Capital

Human capital relates to the collective wisdom, knowledge and skills of a community. The human capital for community radio is different from private or Government radio, for e.g. Radio Sagarmatha in Nepal is different from Radio City or Radio Mirchi or Akashvani. The difference lies in that Community Radio is radio of, for and by the community. In simple terms, the community drives the radio in every sense, be it production, management or ownership. There are no divisions as in the case of a commercial enterprise between editorial and management. The producer of a community radio programme could well be a part of the management committee. This becomes evident on studying the models of community radio in the countries where it is practised.

6.2.2 Social Capital

Social capital pertains to the trust and commitment and one of the most important needs for community radio is to prove itself as a social entity. It has been found that most of the people involved in running a community radio station are volunteers. Attrition can become an issue of concern. How do community radio stations manage to sustain their personnel? The answer lies in motivation and ownership. A Community Radio station reflects the issues and concerns of the community and thereby it provides a great deal of local relevance and impact on the community. Local women provide the more reliable human resource as they do not usually look for jobs outside the community.

According to UNESCO's Community Radio Handbook, "sustainability should be seen as the ultimate responsibility of the community itself, and the challenge to the managers of the station and to his/her team of producers, reporters and technicians is to make the service so enjoyable, useful and valuable to its listeners that they will be willing to support it through subscription fees, voluntary donations in cash or kind, and the like."

6.2.3 Physical Capital

The physical capital comprises the medium or the channel. While the community drives the technology, the latter constitutes a critical component in the running of community radio. Technology assumes additional significance in the Indian context. The Cable Act, however, enables cable audio to be a viable model. This has been taken up by some NGOs, otherwise community interventions in audio are limited to narrow-casting or collaborations with All India Radio.

In all the models of community radio stations, the technical infrastructure is characterised by their ruggedness, adaptability and user friendliness. As far as possible, the accent is on durability and equipment that can be easily handled by the community.

6.2.4 Financial Capital

As its name suggests, this is all about the running costs. Many community radio stations are run by paid volunteers. Although their remuneration is not much, it needs to be built in to the day-to-day costs. The issues related to expenses for maintenance also need to be considered.

The Kathmandu Consultation for Community Radio was held recently which drew up various sources for revenue generation. These included:

1. **Diverse Funding:** Many community radio stations in Nepal receive funds from the Government as well as donors.
2. **Sponsorship:** Community programmes produced by groups for inclusion in the broadcasts of AIR like the Kutch Mahila Vikas Sanghathan have been sponsored by UNDP. Sponsorship can also come from the members of the community.
3. **Social Marketing:** community radio stations have marketed audio cassettes of programmes they have produced.
4. **Donations:** Radio Lumbini and Radio Madan Pokhara in Nepal accepted donations.
5. **Charge Membership fees:** Radio Lumbini, Radio Madan Pokhara in Nepal charged membership fee from the members enrolled.
6. **Listeners' contributions** were also accepted by some community radio stations.
7. **Volunteers' contribution** by way of service was also one of the ways of revenue generation.
8. **Advertising:** Many community radio stations do not allow advertising. However, while community radio is symbiotic with community needs and community development, social /relevant advertising can play a useful role both in terms of revenue generation and awareness building. In order to prevent misuse or misrepresentation the decision to allow advertising rests with the management committee who in turn comprise members from the community. They determine whether advertising can play a legitimate role in community radio and the type of advertising that is compatible with the aims of the community radio station. Subsequently, regulatory mechanisms should be developed to ensure that appropriate advertising code of ethics is observed.

Apart from generation of revenues, there are also ways of minimising expenditure.

- a) **Co- Production:** Namma Dhwani, a community media partnership between NGOs VOICES, MYRADA and the community of Boodikote village, has jointly been involved in producing programmes with AIR Bangalore.
- b) **Sharing programmes with other stations:** This is practiced by community radio stations in Nepal.
- c) **Linkages with educational institutions:** community radio practitioners can partner with other radio stations

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 is the difference in human capital of community radio and private radio?
.....
.....
.....
- 2) What is the main problem associated with the social capital of community radio?
.....
.....
.....
- 3) What are the requirements of technical infrastructure of community radio?
.....
.....
.....

6.3 SUSTAINABLE MODELS

Sustainable models of community radio exist in various parts of the developing and developed world. Nepal has a series of diverse and representative community radio models which have existed for the past decade. Based on these initiatives, an appropriate benchmark for analysis can be discussed. First, it has a vibrant tradition of community radio. Secondly, it is part of the South Asian canvas and shares similar socio-economic and political similarities with India. These factors could provide a framework for both discussion and analysis.

6.3.1 Co-operative Model

Radio Lumbini, which began in 1998, operates on a co-operative model. The co-operative system seemed the most suitable as it did not let the station be dependent either on donors or on business houses. The co-operative began with 69 members and has since expanded to 96 in mid 2002. The station charged a joining fee of Rs 20,000 from members to the station fund. Another source of revenue came from the Friends of Radio Lumbini group. The group which numbered about 600 people paid Rs 100 annually to the radio station. The station also received between Rs 4,000 and Rs 8,000 annually from 71 Village Development Committees (VDC) in the area.

There is an executive body which is elected for three years and meets monthly. There are also technical sub-committees. Day-to-day activities are carried out by the co-operative which is also vested with the management and ownership components. In 2002, Radio Lumbini had a staff of 18 who were paid between Rs 2,000 and Rs 4,500 per month. Five people were paid @ Rs 200 each to produce a weekly programme. 10 weekly programmes were produced by the volunteers. Radio Lumbini broke even after its first year of operations.

The schedule includes four local news bulletins a day and a range of programmes on health, agriculture, gender equality, children's education and good governance. Programmes about the VDCs and their activities are a part of the station's programming.

The Co-operative model enables easy and quick decision making as there is a strong sense of ownership and identity. The station is self-reliant as far as running costs are concerned, it accepts help from donors and sponsors for improving programmes and upgrading equipment. In the event of a crisis the co-operative could float shares.

6.3.2 Local Administration Model

The station Radio Madan Pokhara is owned by the Village Development Committee (VDC). It has set up a trust fund with 65 members who have paid Rs 1,000 each for membership. Running costs are met through the VDC and from the nearby District Development Council and through advertisements and sponsorships. The station also charges an entry fee at the rate of Rs 200 per group. Restricted and selective advertising is permitted. For example, there is no advertising of consumer products. Instead, advertising is more geared to announcements of births, deaths, marriages etc.

There are 17 members on the managing board and 5 of these form a working committee for day to day management of the station. There is also an advisory board of 7 members headed by the local MP.

The studio is situated in a small ground floor room. The 100 watt transmitter can be heard in Palpa and 7 surrounding districts and the potential audience is some 400,000 people. Because of its growing popularity and wider than anticipated reach, the community planned to construct a purpose-built station in 2002, to erect a more powerful transmitter and to increase the daily broadcasts from the present 6 hours per day.

The station runs largely on volunteers from Madan pokhara and neighbourhood. Some are responsible for particular programmes; others work regularly as presenters. The station pays small amounts to its full-timers but much of the work is done voluntarily. The station is trying to build up a trust fund to cover capital expenses and to provide a regular income. It mostly relies on donations from local VDCs and the Palpa DDC, funding from donors, and charges for social messages and some local advertising. It also charges for visits to the station. The station is managing without a telephone. Installing one would be very costly because of the distance from the power-lines but they hope to get one installed soon.

A VDC cannot float shares. Consequently, in the event of liquidation, the assets would go to the government. Decision making, in comparison to the Co-operative model was slow.

6.3.3 Trust Model

Radio Sagarmatha in Kathmandu, is the first Community Radio station in Nepal. The licence holder is the Nepal Forum of Environmental Journalists (NFEJ). It has a paid staff of 30 members and many volunteers. Sixty per cent of its funds came from donors, thirty percent from advertising and ten per cent from other sources. In a bid to strengthen ownership and its fund base, Radio Sagarmatha had formed a trust and encouraged the public to become members at Rs 1,000.

These case studies were discussed at the South Asian Consultation on Community Radio in Kathmandu in 2002. During the discussions, the Co-operative Model emerged as one of the most efficient models as it facilitated more ownership and speedy decision making.

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 three models of community radio in Nepal are
- 2) The enables easy and quick decision making as there is a strong sense of ownership and identity.
- 3) Advertising in local administrative model is more geared to
- 4) In the event of liquidation of a radio station based on local administration, the assets would go to the.....
- 5) One major advantage of co-operative model over local administration model is that in the event of a crisis the co-operative could
- 6) is the first Community Radio station in Nepal.
- 7) In addition to the paid staff, Radio Sagarmatha has many.....
- 8) Among all the three models emerged as one of the most efficient models because.....

6.4 INITIATIVES IN INDIA

India does not have any of the models of community radio discussed above. However, some rural marginalised groups have developed viable models of community participation in audio/radio. Broadly, the examples throw up two distinct models, these are: Community participation and ownership model and use of existing channels of AIR.

6.4.1 Community Participation and Ownership Model

In this model, the communities work towards owning their media processes. While both initiatives are supported by donor agencies, the concerned communities strive to work towards ownership by participation and subsidised funding.

Namma Dhwani (Our Voices)

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 place of operation is Kolar District of Karnataka. The target group is communities living in and around Boodikote sector in Kolar. In the Boodikote-village which has a population of about 4,000, about 1930 families live below the poverty line. Their literacy levels are abysmally low, particularly among women.

Namma Dhwani has been operational for two years and has a community audio production centre which started in September 2001. Computers were introduced in April 2002 with a view to developing the project into a community information centre with web broadcasting playing a critical role. The objective of the radio centre was to develop community audio production and broadcasting skills using audio and the Internet with a view to ultimately developing Namma Dhwani into a full fledged community media information and broadcasting centre. The focus was on generating awareness about the concept of audio as a means of communication and empowerment. Cable audio, narrowcasting and loudspeakers were used as the modes of transmission.

Cable Audio: Cable connectivity is currently being operationalised across Boodikote village. This will enable cable audio programmes on health, education and income generation produced by the Namma Dhwani audio production centre to be cable cast to each and every house in Boodikote village. The first phase of cable audio to about 250 homes has already started. Cable audio educational programmes are cable-cast twice a week to the local school at Boodikote village.

Narrowcasting: In addition, narrow-casting using audio cassette technology is regularly carried out through self help groups across the Boodikote area which covers a cluster of 35 villages.

Loudspeaker Narrowcast: Between January and December 2002, the Namma Dhwani audio production centre had weekly programmes which were narrowcast using loudspeakers. This was organised to coincide with the local mandi/market which meets every Tuesday.

Awareness and capacity building for making radio programmes marked the first stage of the project. This was done through a series of workshops. By the end of six months the community was producing programmes with support from AIR, many of which were broadcast over AIR FM. The Community Audio Production Centre, 'Namma Dhwani Samudayik Doorsampark Matu Mahiti Kendra' is managed and supported by community volunteers. A management committee comprising representatives from the Self Help Groups meets twice a month to take stock of the Production Centre's activities.

Pastapur Community Media Centre

This is a partnership between the Deccan Development Society (DDS) Pastapur, and "Women Speak to Women" project of UNESCO. The place of operation is Zaheerabad in Medak District of Andhra Pradesh. The owners as well as the audience groups are 100 Dalit women's groups (Sangams) consisting of nearly 4000 members in 75 villages of Medak district. The focus is on participatory development and empowerment of women. The media used is FM radio station designed to work on audio-cassette technology. It has a 100 watts transmitter, which can reach a radius of 30 kms.

DDS received part funding from UNESCO for the building, acoustics treatment, equipments including recorders, mixers, microphones, cables, installation etc. The building has three octagonal shaped blocks consisting of the studio, transmitting/control room, the dubbing section, the director's cabin and the reception area. The studio facilities are being used to produce audio cassettes. They already have over 200 hours of recorded programmes, some of which are being edited into one-hour magazine modules. In October 2001, a community media centre was inaugurated at Pastapur.

6.4.2 Using Existing Channels of AIR

In this model, community participation is facilitated through the production of its own audio programmes. Airtime is obtained from AIR for broadcasting programmes produced by the communities. By buying time from Akashvani, the programmes are broadcast on a regular basis. The programmes need to conform to AIR codes and packaging.

Chalo Ho Gaon Mein

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. The target group is 45 villages from Lesliegunj and Panki divisions. 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 channel. AID selected one project coordinator and each community volunteer was asked to identify three villages. The place, Palamau district of Jharkhand was selected keeping in mind geographic proximity to their native villages.

A series of workshops were organised to acquaint the volunteers with the techniques of audio production and presentation. A 30 minutes slot on Sundays at 7.20 pm on AIR Daltongunj was allotted on commercial terms for the community participatory programme 'Chalo Ho Gaon Mein'. The first community radio programme of Daltongunj went on air on 9 August 2001.

Kunjal Pachae Kutch Ji

Kunjal Pachae Kutch Ji is the project, which strengthens community participation through radio. It is a partnership between Kutch Mahila Vikas Sanghathan (KMVS) Bhuj, and Dhristi Media Collective, Ahmedabad. The place of operation of the project is Kutch district of Gujarat. The target group is women in Kutch villages and the focal area is empowerment of women for Panchayat functions. AIR station at Bhuj was used for broadcast of the programmes. In the first year, a number of specific gender related issues including women's leadership and governance, girl child education, female foeticide, dowry/unnatural deaths/suicides of women, pressure on women to produce boys, maternal mortality, reproductive health etc. were covered in the serial.

Strengths and Limitations of the Models

Both KMVS and AID provide facilitative mechanism which use existing channels, i.e., the local AIR radio to broadcast their programmes. Studies have revealed that audience reception and community participation is high. However, community ownership over the process is limited while it relieves the producers of the responsibilities of transmission and the problems associated with it. The models of community radio that we have talked about have been supported substantially by agencies like UNESCO, UNDP and National Foundation of India. However, underlying this support have been initiatives from the communities themselves as well as other partnership efforts which are easily replicable. The Namma Dhvani management committee has, for instance, a community base fund where the community contributes a small amount towards the programming costs. It is also in some ways similar to the efforts of community radio stations like Lumbini and Madan Pokhara in Nepal which have community contributions and friends of the community radio support. Funds are required constantly to sponsor the production of the programmes.

Linkages are established with other institutions to address sustainability. In the case of Namma Dhvani training was provided by All India Radio, the studio is built in a building which has been leased from the local Panchayat, techno-managerial support has come from another body. In many ways this has enhanced the process of learning and sharing.

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.

Match the following projects with their partners:

Project	Partnership
a) Kunjal Pachae Kutch Ji	1) Boodikote community in Kolar district, MYRADA, an NGO and VOICES, with technical support from AIR, Bangalore.
b) Chalo Ho Gaon Mein	2) Deccan Development Society (DDS) and Women Speak to Women project, UNESCO.

- c) Pastapur Community Media Centre
- 3) National Foundation of India, New Delhi; Alternative for India Development (AID) and Manthan Media Collective, Ranchi.
- d) Namma Dhwani
- 4) Kutch Mahila Vikas Sanghathan Bhuj, and Dhrishti Media Collective, Ahmedabad.

6.5 THE PROGRAMME FARE AND IMPACT

The sustainability of community radio needs to be measured in terms of impact. In this section we shall examine some of the effects that these initiatives have had on their communities.

6.5.1 Gender Empowerment

All the four initiatives in community broadcasting in India have promoted the voices of women. The Namma Dhwani initiative's management committee which meets twice a month to take stock of the programming and management has representatives from eleven Self Help Groups in the area. Almost all of them, including the studio manager are women. Similarly, the Pastapur Media Centre is managed by a team of seven dalit non-literate women, and one man.

In the case of KMVS, the women leaders of the *sanghathans*, who have been a part of the initiative, have asserted that they have acquired legitimacy among their counterparts working on other development issues, such as watershed sanitation.

In all the initiatives, the women involved in the projects have asserted that they would be ready to run a community radio station on their own. Many of the programmes have focused on women's participation in the political process, women's right to education, dowry deaths, violence against women, female foeticide, etc. Despite the fact that women play a strong role in these initiatives, a study however, has revealed that "socio-cultural barriers at the community and household levels affect women's listenership negatively."

6.5.2 Education

The school audio programme of the Namma Dhwani was born out of a concern regarding the Samudaya Dattashalay, a government initiative. The initiative aimed at providing a platform for parents to meet teachers and children to discuss the progress in education. Despite its laudable intentions and the presence of about 100 teachers and children, only a few parents used to attend. School Audio has brought about a significant change. Not only have parents begun to take a more active interest, but they want to know exactly what programmes are being made. School Audio has also triggered off the demand for cable audio across the village.

Poor children from the Government High School in Boodikote are a part of the School Audio programme which started in mid 2002 to make educational programmes on various subjects. Apart from expressing their own creativity and producing their own programmes, there is also an increased exposure to general knowledge and current affairs. Teachers have also begun to participate and make model lesson programmes which are then cable-cast by a cable which connects the audio production centre to the school. Today, the Namma Dhwani cable audio is cable-cast for two hours and reaches about 250 TV homes in the village.

6.5.3 Culture and Identity

The KMVS has a magazine format programme known as *Musafari* which resurrects Kutch history, art and culture and also attempts to reinterpret them in a contemporary context. Spaces have also been created to feature dying art forms such as *Vai* singing. KMVS believes that through these programmes, a bridge is built between tradition and modernity. During the programme, questions on traditional legends are constantly asked.

KMVS's initiative was not only successful in using radio as a vehicle by which to reinforce ethnic identity but also to promote community cohesion and harmony. During the Gujarat riots, KMVS called upon the people of Kutch to practise the values of tolerance and plurality which are a part of their way of life and faith.

Namma Dhwani, is situated on the border of Karnataka and Andhra Pradesh. The people may be conversant with Kannada and Telugu, but they prefer to speak a mix of both. The nearest radio station is AIR Bangalore which broadcasts in Kannada. The Namma Dhwani audio production centre and cable initiative enabled them to overcome the language barriers.

6.5.4 Social Change

At DDS, programmes on a wide range of subjects from education and literacy, public health, environment to food security, gender justice and local /indigenous knowledge systems have been produced, narrow-cast and documented. Many community clubs have started functioning, such as Children's Club, Disabilities Club and Women's Groups. They meet about once a week, discuss relevant issues and examine how some of these can be developed into audio programmes. There have been interesting insights as a result of these programmes. For instance, a programme on disability helped the community to realise that bus passes were available free of cost for people with disabilities. Till then, middlemen were charging Rs 50 to fill up forms which should have been made available free of cost.

According to the station manager of Radio Lumbini, it has become "a trustworthy friend of the community" and has helped, 'to reduce domestic violence against women, to make local government and administration more responsible and transparent and to strengthen grass root democracy.'

The station Madan Pokhra has been playing an active role in development, with programmes to improve farming and forestry and use of the environment, as well as working "to eliminate social illusions, discriminations, injustice, superstitions and evil deeds." The station has added to the self-respect and identity of rural people and can be replicated in other parts of the country.

6.6 LET US SUM UP

Community radio concept has an irresistible appeal for communicators because of its inherent advantages. However, there are several implications in implementing and sustaining it. Capital is one of the key factors in sustainability and capital includes human, social, physical and financial. We studied as to how the four factors of sustainability find application in the different models of community radio, including the cooperative, local administration and trust models. You would have noted that each one has inherent advantages as well as limitations.

There is no example of sustainable community radio model in India. There are, however, examples of community initiatives which use community participation in audio/radio as a central part of their work. Details of these projects were examined. With this framework, enterprising communities have provided for programme generation which is transmitted through cable or through AIR's radio station. You would have noted that in all the Indian initiatives, the underlying emphasis has been on community participation while funding has come from different agencies including international bodies. The programme generated and transmitted left their effect on the local people particularly in relation to gender equality, education, culture and identity and social change.

6.7 CHECK YOUR PROGRESS: POSSIBLE ANSWERS

Check Your Progress: 1

- 1) Community Radio is radio of, for and by the community. The role of community in establishing programming needs and preferences in programme production, management, ownership and evaluation is crucial. There are no divisions between editorial group and the management group, as in the case of a commercial enterprise. The producer of a community radio programme can be part of the management committee.
- 2) Community radio stations need to manage to sustain their personnel. Most of the people involved in running a community radio station are volunteers as such attrition rate can be high and can become an issue of concern.
- 3) The technical infrastructure of community radio stations is characterised by their ruggedness, adaptability and user friendliness. The accent is on durability and equipment that can be easily handled by the community.

Check Your Progress: 2

- 1) Co-operative model, Local administrative model and Trust model
- 2) Co-operative model
- 3) announcements of births, deaths, marriages etc.
- 4) Government
- 5) float shares
- 6) Radio Sagarmatha in Kathmandu
- 7) volunteers
- 8) Co-operative model, it facilitated more ownership and speedy decision making.

Check Your Progress: 3

a) - 4; b) - 3; c) - 2; d) -1.

UNIT 7 SETTING UP A COMMUNITY RADIO STATION

Structure

- 7.0 Introduction
- 7.1 Objectives
- 7.2 Technical Aspects
 - 7.2.1 Transmitting Equipments
 - 7.2.2 Equipment for OB Recording
 - 7.2.3 Studio and Building
- 7.3 Financial Aspects
- 7.4 Managerial Aspects
- 7.5 Programming Aspects
- 7.6 Legal and Ethical Aspects
- 7.7 Let Us Sum Up
- 7.8 Check Your Progress: Possible Answers

7.0 INTRODUCTION

In the previous units of this block, you have studied that the concept of community radio is gaining ground in different countries and India is not lagging behind. The community radio system has been opened up to educational institutions for establishing radio stations under a licence from the Government. NGOs, community groups and others in order to set up community broadcast stations may perhaps be taken up later after the various applications including security aspects are studied and cleared by the government.

The community radio station concept, as envisaged by the government usually extends the following benefits to the local community, particularly those in the rural areas:

- Enhancing participation of the people in the development process.
- Capacity building in the rural areas through education.
- Providing opportunities to people to upgrade their skills and enhance their creative talents.
- Preserve and promote the local language, arts, crafts, culture and traditions.
- Bring within easy reach of the rural population, topical information in areas of agriculture, social welfare, education, health and environment.
- Help create rural networks for the rural cottage and village industry.

You have studied in the earlier unit the key factors of sustainability in respect of community radio. In this unit, we shall examine the practicalities of setting up of community radio stations which cover both hardware and software, along with the financial and managerial aspects.

7.1 OBJECTIVES

After reading this unit, you will be able to:

- offer complete turnkey solution to an organisation interested in setting up a community radio station;
- explain the technical requirements for setting up a community radio station;
- discuss issues related to financial aspects;
- analyse managerial aspects; and
- describe issues related to programming and presentation.

7.2 TECHNICAL ASPECTS

In the earlier unit, you noted that physical capital is one of the key factors of sustainability. Physical capital includes the main infrastructure for a radio station which consists of transmitting equipment, studio for production and transmission and a building to house all these. Working space will be required for the staff engaged to operate the radio station.

A radio station has to cover functions and festivals for which it needs special equipments often referred to as OB equipments. Let us examine each of these in detail.

7.2.1 Transmitting Equipments

The following are the main transmitting equipment required for a community radio station:

Transmitter: A 50 watt FM transmitter in 1+ 1 configuration

Antenna: Wide band vertically polarised, dipole antenna constituting of 2 dipoles a gain of 2.9 dbd (below dipole antenna).

Tower: 30 meter high lattice or steel tower with an antenna aperture of 4.1 meter. A ½" coaxial feeder is required to connect the transmitter output to the antenna.

Transmitter

Licences are generally given for Low Power Transmitters of 50 Watts or less for FM radio stations. Several companies around the world now produce inexpensive FM transmitters for community radio using the frequencies mentioned above. They range in price from marginally over Rs 20,000 to Rs 2 lakh and are about the size of a thick paper back book. The technology of making and operating FM transmitters is now simple. Using locally available materials, the DANIDA/UNESCO Tambuli community radio project in the Philippines produced its first transmitter locally and successfully put it to work in 1998.

Low power transmitters may also have an amplifier or booster attached to them to increase their power output. Many of the UNESCO supported community radio stations have 20-Watt transmitters with a 100-Watt booster. This transmission equipment, especially the booster, generates considerable heat. Hence, it is important that it is accompanied by a cooling fan and installed in a well-ventilated place.

Most of the FM transmitters built for community radio require a 12-volt DC power supply. Thus, they can be run either off an electrical main source with a transformer that converts this into 12-volt DC output, or a vehicle battery or solar panels.

It is important to keep the audio signal from an FM Transmitter at the right level. If the signal is over modulated, it will result in distortion and possible interference from nearby stations. A device called limiter or compressor is therefore included in the audio chain to keep the signal at its pre-set level.

Antenna

The height, position and adjustment of the antenna play a crucial role in achieving high quality and the farthest possible reach of the FM broadcast signal. FM signals travel more or less in a straight line and follow the line of sight. The antenna that propagates the signal must therefore be as high as possible, and there should be no or few obstructions that can block the signal. Higher the Antenna, farther will be the signal reach. FM faces limitations in hilly areas because even if the antenna is placed on the top of a peak, there may be areas of signal shadow in the valleys. For using FM in hilly areas one or more relay transmitters need to be installed to cover the areas in shadow. The height of the antenna will depend on the terrain and on any obstacle that the signal may encounter. It is usually at least 20-30 metres above the ground. The Antenna may be placed on a building or hilltop to gain necessary height, or a mast must be constructed for it.

Antenna masts can be built locally using steel uprights and lathes to create a lattice construction. However, a simpler and cheaper version can be made by using galvanised steel water pipes. Stairs are welded on to them so that the broadcasting antenna itself, fitted high on the mast, can be reached for adjustments and repairs. The masts must be firmly anchored in a concrete block in the ground and they must be held vertical by guy wires, also anchored in concrete.

There are two broad categories of antenna: Omni-directional and Directional. As its name implies, Omni-directional radiates the signal in all directions, through 360 degrees around itself. Directional antenna radiates the signal towards one segment of the circle around it. In certain situations, directional antenna has been found better. One example is where an antenna is placed on the side of mountain overlooking the community to be reached. A directional antenna beaming the signal towards a particular area would be able to give additional power to that area. If the signal is beamed through omni-directional antenna, a part of the power would get dissipated or wasted resulting in weak signal reaching the listener.

Antenna Design, Manufacture and Tuning

FM antennas come in a variety of designs and choices and can be bought ready made. But for most community radio stations they are fabricated on the spot by a metal worker, using materials that can usually be bought in a local hardware shop, such as copper piping and aluminum or PVC piping, all held together by hose-clamps and solder.

The tuning of antenna to get the best signal is the work of a specialist. Fine-tuning of the antenna to get the best signal is done with an instrument called SWR power metre which measures the Standing Wave Ratio (SWR). It costs less than Rs 5000. It is connected between the transmitter and the antenna to measure the ratio between the power coming from the transmitter and the power being reflected back from the antenna. If a lot of power is being reflected by the antenna, it implies that it is not properly tuned and broadcast power is being lost. The specialist adjusts the length and position of the movable radiating elements on the antenna until the SWR power meter shows that there is little, or almost no power being reflected back from the antenna. Many modern transmitters incorporate an SWR power meter. The setup mentioned above is suggestive in nature and can be suitably modified to suit individual requirements. It will provide an effective radiated power (ERP) of around 63 watts facilitating a stereophonic coverage of 8 kms with a 54 dbu (decibel relative to 1 volt) or monophonic coverage of 10 kms with a 48 dbu. The concept of monophonic and stereophonic coverage is explained in detail in Course MJM-003. The coverage that a transmitter provides depends on the power radiated by it and the height of the antenna used. This is explained in Martin Allard "Broadcast Coverage Pattern".

Some typical range figures, based on stereo transmission in a flat area with an antenna of 25 meter height would be:

20 watts	ERP	- 5 km
100 watts	ERP	- 12 km
1200 watts	ERP	- 30 km

However, each case is different. We have an example of a station running 1200 watts ERP with listeners living 80 kms away.

Frequency: The usual band for FM broadcasting ranges between 67.5 and 108 MHz. frequencies. The Government has framed guidelines for applying for licences for setting up community radio stations. The guidelines are appended at the end of this block. The guidelines state, 'Licence will be issued in the shared frequency band from 87.5 to 100 MHz. However, in the event of frequency not being available in this band, the broadcast band of 104 to 108 MHz may also be considered. The frequency band from 100 to 104 MHz is earmarked exclusively for the use of All India Radio.

7.2.2 Equipment for OB Recording

OB constitutes an important segment of broadcasting. OB can be live or recorded. Live OBs are those which carry the proceedings of an event or happening with the commentary of a commentator. Recorded OBs refer to the field recording done at the scene of an event or happening. The recordings are taken back to the studio. They are edited to the extent required and used as a radio report or as an input in a feature or documentary. An interview with an expert can be recorded in the studio or at his/her residence or office. In the case of OBs, portable equipment are required which can be carried to the OB in a car or a van. The equipment can be handled by the person handling programmes if it is only recording. If it is a Live coverage, the recording of a technical person would be required.

The technical equipments required are given below:

- Portable recorders with microphones
- Dynamic microphones for portable recorders
- Portable mixing consoles
- Cassette recorders with mike outputs
- Microphone stand with audio cables.

7.2.3 Studio and Building

The radio station needs studios for production of programmes and their transmission. An available room in an existing building can be converted into a studio which must have the ideal acoustic conditions for recording and transmission. For this a special treatment of the walls and the roof of the room is done. After the treatment is completed the studio must be able to provide an optimum reverberation time (RT). The equipment to be provided in the studio must be able to meet the requirements of recording, editing and storage of programmes in analogue and digital mode. The technical details of analogue and digital are explained in detail in Course MJM-003. The recording and the playback facilities will centre around a hard disk based system assisted by CDs, cassette players etc. The production studio could also be used for transmission. This must be such as to accommodate three participants and the proceedings from there can either be recorded or broadcast live as "On Air Studio".

The basic module suggested is designed on the concept of a common 'On Air Studio' cum programme production studio, which will be acoustically treated to provide the optimum Reverberation Time. The equipment provided in the studio will meet the requirements of both production and transmission.

A building will be required to accommodate the transmitter, the equipment and the studio. An existing building can be suitably modified and acoustic treatment, air conditioning, electrical works and ancillary works etc. carried out.

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 is the minimum technical infrastructure required to start an FM station?
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.....
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- 2) What is OB recording and what are the requirements for the same?
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- 3) What is the frequency of an FM band?
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7.3 FINANCIAL ASPECTS

You have learnt that one of the key factors of sustainability is finance. The financial requirements of the community radio can be divided into two types of expenditure: Capital and Recurring.

Capital Expenditure

A community radio can be set up with a low power transmitter at a cost of about Rs 15 lakhs as on prevailing rates (2003 price level). This however, does not include the cost of the building.

Recurring Expenditure

If a community is to manage the entire show, it may not involve much recurring expenditure. However, this is easier said than done. A minimum core staff, such as a station manager, librarian and accountant need to be appointed. The role of the station manager is very important. S/he must imbibe the ethics of broadcasting and should have a thorough knowledge of the broadcasting code. S/he must have commitment to the concept of community broadcasting as well as to development communication. The station manager can also perform the duties of a producer. It would be helpful if the librarian can function as a technician as well as a storekeeper.

The recurring expenditure estimates should include some incentives to be given to the experts and participants of the radio programmes. It must also include the expenditure on equipment maintenance through annual maintenance contract.

The duration of broadcasts of different radio stations will vary widely. A standard model of a community radio station would have 8 hours of transmission. Usually, this comprises four hours of programmes broadcast in the morning which are repeated later in the evening. In operating a radio station with 8 hours of transmission every day, the following recurring costs will be involved (the cost estimates are approximate):

Salary or remuneration or honorarium to the core staff	:	Rs 3 lakhs per annum
Maintenance of equipment, studio, electricity, water charges, stationery, telephone, fax, interest etc.	:	Rs 3 lakhs per annum
Token remuneration to the artists, experts, participants, anchors, compere Rs 2000 (for a four hour broadcast)	:	Rs 7 lakhs per annum
Miscellaneous expenditure	:	Rs 2 lakhs per annum
Total cost	:	Rs 15 lakhs approx.

There are, however, instances where a single person runs an entire radio station. In such cases, the cost will go down considerably.

7.4 MANAGERIAL ASPECTS

Management of a community radio has to be handled with caution and tact. You will have to have a team comprising representatives of different groups among the community. Maintaining neutrality is of prime importance. With a skeleton team and scarce funds, the motivation and involvement of each and every member of the team is a *sine quo non* for the success of the station.

Local bodies such as municipality or *panchayat* must get involved in the generation of programmes. They must provide financial support. In Nepal, *panchayats* support community radio stations. An advisory committee, a management committee and marketing group will help the stations with efficiently managing these stations.

Managerial activities are wide and varied. When an infrastructure is created, then it has to be maintained. The listening audience would expect uninterrupted programme services for which stand by audio software has always to be kept. A radio station would incur both capital and recurring expenditure. Expenditure management would cover all the areas referred to under 'financial aspects'. The station has to constantly plan revenue generation to meet the expenditure involved. This in turn would involve marketing efforts and increase in the accountability of the station not only to the listeners but also to those who contribute as donors, sponsors or advertisers. Accountability would also involve the managerial responsibility of ensuring fairness in broadcast as well as equitable participation by every section of the community. The responsibility would extend to strict adherence to the terms of licence and handling of any litigation arising from complaints of breach.

Public Relations (PR) is also an important managerial function of the radio station. It will cover relations with the opinion leaders, peoples' representatives and local authorities. OB management would also require a lot of planning and liaison with the organisers. Apart from these, securing feedback from audience and reshaping programmes whenever required is also crucial. In a community radio station, these managerial activities may be on a lower scale but they cannot be overlooked.

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.

- 1) What is the recurring expenditure for running a community radio station?
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- 2) What are the managerial responsibilities for running a community radio station?
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.....
.....

7.5 PROGRAMMING ASPECTS

Conventional radio programmes follow certain benchmarks based on the policies of an organisation. For example, in AIR music programmes are generally recorded in professional studios in which only approved and graded artistes perform. Even the tests for announcers are rigorous. However, in community radio the approach of conventional radio is difficult to follow. There is no need for 'fixed point programmes' which radio stations try to adhere to. The community radio can follow a 'flexible point programme' schedule. What is important is that programmes must be interesting. Conventional spoken-word programmes like formal talks, and interviews can be used in community radio. Efforts need to be made to use more interactive programmes.

Phone-in programmes

The station can also go in for a toll free telephone facility wherein the station can pay for the calls received from its listeners. This will encourage more participation of the community. Experts sitting at the station or their homes can answer listener queries directly or the anchor connects the listeners to the expert.

Phone-out programmes

The station may also organise 'brain teaser' type programmes by broadcasting suitable question-answer sessions in which the answer can be given by the listener using a telephone. The person who answers correctly can be called to the studio at a later date for a programme for which some honorarium can be paid.

Open House programmes

In a small community, the listeners may not be able to send an email or make phone calls. They can come to the radio station in person in view of the proximity of the radio station. The station can earmark a particular time everyday for the people to walk into the station and express their feelings, talents, views, suggestions and get clarifications for the queries.

OB Programmes

A radio station gets requests for coverage of meetings, conferences, colloquia, poetic symposia and the like. Every community celebrates religious and cultural festivals by organising public functions. All these can be covered 'live' or they can be recorded and glimpses from them can be presented in the form of Radio Reports.

Apart from these, regular radio formats can also be used for community radio.

In a community radio station, local anchorpersons and local talents should be used. As far as possible, the programmes should be in the local language or dialect. The programmes should add to their knowledge and also aim to solve local problems. Commercial FM stations try to bring friends together through their programmes. Community radio stations can imaginatively adapt these formats to convey developmental needs of the society. It can bring people together on the same platform. A sizable chunk must be allotted to local music and opportunities must be given to the budding artistes. It can also try to preserve the folk art of the region and go in for archiving such treasures. It can organise local competitions, debates, quiz programmes, music concerts, music competitions etc.

Radio stations produce at least half a dozen programmes in different formats. The station managers can make a selection of outstanding programmes among them which can be used by other public service broadcasters. They may charge a fee for the same. Broadcast of the station's programmes by other networks will be an incentive for the broadcasters. It will also give much needed publicity and also add to the credibility of the system. The programmes could be built as audio CDs and made available for sale. The dying folk arts can be canned and cut into CDs and sold. Radio tuition is another value added service which can be provided through community radio. Since the technical facilities are limited, the station could have more of live programmes eliminating the need for recording, editing etc.

Community radio may focus on the following areas for programming:

- Folk music
- Radio tuition for school children
- Agriculture , animal husbandry, community development
- Rural development
- Health and hygiene
- Adult education
- Communal harmony
- National integration
- Civic problems and solutions
- Women's empowerment
- Human Rights
- Resolution of community problems

Community broadcasters must ensure that the broadcasts are positive in nature leading to harmony and development and avoid anything that will lead to violence or communal tension.

Presentation

The presentation of community radio broadcasts needs to be taken care of seriously. Copying of the commercial FM or the conventional public broadcaster must be discouraged. While presenters or anchorpersons of these stations should have an exposure to various styles and techniques of presentation, they must develop their own style taking into account the local traditions and sensitivities. In this it is important that each community radio should first study the tastes and preferences of the audience. The day community radio deviates from these, their utility will be lost.

Value Added Services

The availability of experts in every field is limited in a community. The stations can subscribe to the Internet facility and can also answer the questions after surfing the net. Such experiments have become very useful in Kothamale community radio project in Sri Lanka. Information sought by a listener can be provided by the anchorperson by logging on to the Internet. Kothamale community radio has become popular due to its instant Internet connectivity. The listener who needs certain information, rings up or goes to the radio station and asks for the information. The anchorperson logs on to the Internet, accesses the information, translates it into the local language and offers it to the listener. In a country like ours where bandwidth problems are likely to exist for some time, this value added service provided by radio can prove very popular.

Programmes for Campus Radio

The campus radio may be managed by the academics and representatives of the student community. The duration of transmission and the programme content will depend upon the courses run by the educational institution concerned. Classroom lectures, extension lectures, interviews with visiting faculty, coverage of campus activities including sports and games will form the programme structure of the station. The stations will provide enough opportunities for the articulation of the artistic talents of the students and teachers. The programme can be produced and presented by students themselves after receiving some training. The teachers and technicians in the Physics and/or Telecommunication departments of the institutions could operate and maintain the equipments. The running expenditure of a campus radio could be easily absorbed by the management of the educational institutions. What would be required is one-time expenditure on purchase of hardware/transmitter and other equipments.

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) What type of programming needs to be planned for community radio broadcasts?

- 2) What care should be taken while presenting these programmes?

7.6 LEGAL AND ETHICAL ASPECTS

The community radio ownership has legal parameters. There are rules and regulations governing the grant of a licence for operating a radio station. While applying for the licence, the specifications details regarding the infrastructure, hardware, programme production have to be studied. There must be clarity in regard to understanding of copyright laws, intellectual property rights, use of commercial film songs, or ready made material from tapes, cassettes, CDs etc and the formalities to be observed before using the copyright material.

7.7 LET US SUM UP

In this unit, you studied the various practical steps involved in the setting up a community radio station. The technical requirements for FM broadcasting in terms of transmitters, antennas were discussed. The studio programme production equipment and field programme production equipment were also looked into. You got an idea about the financial implications in setting up a community radio station. The types of programmes that these community radio stations can attempt were described and the possible value added services were noted. Producing programmes does not require magical skills and the cost and technology are not prohibitive. Varied dimensions related to the legal aspects, code of conduct etc. of community radio were outlined. The essential difference in its approach as compared to the conventional public service or commercial broadcasting was also examined.

The success or failure of a community radio station depends more upon the involvement and on ownership of the community. What is important is that every member of the community must feel that this radio is their own and they can participate in the programmes. Listeners should look up to the radio as a friend, philosopher and guide. They should be able to convey their queries on subjects of concern to them to the radio station which in turn can collect the information required and broadcast it.

7.8 CHECK YOUR PROGRESS: POSSIBLE ANSWERS

Check Your Progress: 1

- 1) The minimum technical requirements to start an FM radio include:
 - a) a studio for production and transmission;
 - b) transmission equipment;
 - c) a building to house all these and working space for the staff.
- 2) OB recording refers to the recording done outside the studio. Outside broadcasts may be direct relay of the proceedings of a meeting, seminar, festival, fair or a sporting event or a recording of the proceedings for subsequent broadcast in full or edited form. The equipments required for OB include:
 - Portable recorders with microphones
 - Dynamic microphones for portable recorders
 - Portable mixing consoles
 - Cassette recorders with mike outputs
 - Microphone stand with audio cables.
- 3) The usual band for FM broadcasting ranges from 67.5 to 108 MHz.

Check Your Progress: 2

- 1) The approximate recurring expenditure under different heads for a community radio station is given below:

Salary to the core staff	:	Rs 3 lakhs per annum
Equipment maintenance and operation	:	Rs 3 lakhs per annum
Payment to artistes, experts and anchors	:	Rs 7 lakhs per annum
Miscellaneous expenditure	:	Rs 2 lakhs per annum
Total cost	:	Rs 15 lakhs approx.
- 2) The managerial responsibilities include; software generation, marketing, financial management, maintaining of fairness in broadcast and compliance with broadcast requirements, accountability to the stake holders and maintaining public relations.

Check Your Progress: 3

- 1) The programmes in the local languages/dialects must reflect the interest of the community and serve as its mouth piece with focus on local issues and talents. Phone-in, phone-out, open house programmes, live or recorded coverage of events and happenings through OB programmes must be undertaken.
- 2) The presentation must take care to understand the traditions and sensitivities of the local people. They should develop their own style avoiding imitations of the anchors of other channels.

Guidelines for Applying for Licences for Setting up Community Radio Station

Preamble:

- 1.1 The Union Government has decided to grant Community Broadcasting licences to well established educational institutions/organisations recognised by the Central Government or the State Government. These will include Universities and Institutes of Technology/Management and residential schools.
- 1.2 The salient features of eligibility criteria, basic conditions/obligations and procedures for obtaining a licence to set up and operate a Community Radio service are briefly described below. For further details reference may be made to the Ministry of Information & Broadcasting.

Technical Parameters:

- 2.1 Licence will be granted for FM transmitters for power of 50 Watts or less.
- 2.2 Licence will be issued in the shared frequency band from 87.5 to 100 Mhz. However, in the event of frequency not being available in this band, the exclusive broadcast band of 104 to 108 Mhz may also be considered, as in the case of private FM broadcasters. The frequency band from 100 to 104 Mhz. earmarked exclusively for the use of AIR, Prasar Bharati will not be disturbed.

Application

Procedures to be followed:

- 3.1 Any eligible institution/organisation desirous of setting up of Community Radio broadcasting service may make an application to the Ministry of I & B in the prescribed proforma.
- 3.2 The Ministry of I & B immediately on receipt of an application will consult the Wireless Advisor in WPC wing of the Ministry of Communication and also Prasar Bharati to determine the availability of frequency at the place requested by the applicant.
- 3.3 The Ministry of Information & Broadcasting will refer the eligible applicant case to the Ministries of Home Affairs, Defence, Human Resources Development and External Affairs and a letter of intent and/or licence will be issued only after getting the requisite clearances from these Ministries. The licensee will be required to sign a licence agreement after allotment of frequency by WPC. The licence agreement shall specify detailed terms and conditions under which the licence is to be operated.
- 3.4 Within one year from the date of signing of licence agreement, the applicant will complete all necessary formalities such as obtaining SACFA clearance etc., set up the necessary broadcast facilities and obtain a Wireless Operating Licence from the Wireless Advisor in the WPC Wing of the Ministry of Communications and Information Technology.
- 3.5 In the event of more than one claimant for a single frequency at a given place, the licensee will be selected by a Committee constituted by the Ministry of I&B on the basis of standing, commitment, objectives and resources of the applicant organisation.
- 3.6 Licensee will be charged only the spectrum usage fee as determined by the WPC. The Ministry of I&B will not levy any other Licence fee.

Terms and Conditions:

- 4.1 The basic objective of the Community Radio broadcasting would be to serve the cause of the community in the service area of the licensee by involving members of the community in the broadcast of their programmes. For this purpose community would mean people living in the coverage zone of the broadcasting service of the licensee.

- 4.2 The licence shall be for a period of three (3) years.
- 4.3 The licence shall not be transferable.
- 4.4 An applicant will not be permitted more than one licence.
- 4.5 The licensee shall provide its services on free-to-air basis.
- 4.6 The licensee shall not use its channel/broadcast services in whole or part for commercial purposes.
- 4.7 The programmes on the community radio service will focus on issues relating to education, health, environment, agriculture, rural and community development. The content must be confined to social, cultural and local issues and the format, subject, presentation and language must reflect and exude the local flavour and fragrance.
- 4.8 The licensee shall not be permitted to broadcast any news and current affairs programmes and shall not air election and political broadcasts.
- 4.9 The licensee shall not air any advertisement or sponsored programmes.
- 4.10 The licensee shall ensure that nothing is included in the programme of the licensee which:
- a. Offends against good taste or decency ;
 - b. Contains criticism of friendly countries ;
 - c. Contains attack on religions or communities or visuals or words contemptuous of religious groups or which promote communal attitudes;
 - d. Contains anything obscene, defamatory, deliberate, false and has suggestive innuendos and half truths;
 - e. Is likely to encourage or incite violence or contains anything against maintenance of law and order or which promoted anti-national attitudes;
 - f. Contains anything amounting to contempt of court;
 - g. Contains aspersions against the integrity of the President and Judiciary;
 - h. Contains anything affecting the integrity of the Nation;
 - i. Criticises, maligns or slanders any individual in person or certain groups, segments of social, public and moral life of the country;
 - j. Encourages superstition or blind belief;
 - k. Denigrates women;
 - l. Denigrates children.
 - m. May present/depict/suggest as desirable the misuse of drugs including alcohol, narcotics and tobacco or which may stereotype, incite, vilify or perpetuate hatred against or attempt to demean any person or group on the basis of ethnicity, nationality, race, gender, sexual preference, religion, age or physical or mental disability.
- 4.11 The licensee shall ensure that due care is taken with respect to religious programmes with a view to avoiding-
- a) improper exploitation of religious susceptibilities; and
 - b) offence to the religious views and beliefs of those belonging to a particular religion or religious denomination.
- 4.12 That the licensee shall ensure that due emphasis is given in the programmes to promote values of national integration, religious harmony, scientific temper and Indian culture
- 4.13 The licensee shall follow the Programme Code of All India Radio.
- 4.14 The licensee shall pay spectrum usage fee as determined by the Wireless Advisor in WPC Wing.
- 4.15 Though the licensee will operate the service under the Ministry of Information & Broadcasting, Govt. of India, the licensing will be subject to the condition that as and when any regulatory authority to regulate and monitor the broadcast services in the country is constituted, the licensees will have to adhere to the norms, rules and regulations prescribed by such authority.

- 4.16 The licensee shall provide such information to the Government at such intervals as may be required to preserve tapes of programmes broadcast during the last six months failing which the Government will be at liberty to revoke the licence.
- 4.17 The Government or its authorised representative shall have the right to inspect the broadcast facilities of the licensees and collect such information as considered necessary in public and community interest.
- 4.18 The Government reserves the right to take over the entire services and networks of the licensee or revoke/terminate/suspend the licence in the interest of national security or in the event of national emergency/war or low intensity conflict or similar or similar type of situations.
- 4.19 All foreign personnel likely to be deployed by way of appointment, contract, consultancy, etc. by the licensee for installation, maintenance and operation of the licensee's services shall be required to obtain security clearance from the Government of India.
- 4.20 The Government reserves the right to modify, at any time, the terms and conditions if it is necessary to do so in the interest of the general public or for the proper conduct of broadcasting or for security consideration.
- 4.21 Government may revoke the licence at any time in public interest or for breach of any terms and conditions of the licence by giving a notice of 15 days.
- 4.22. Notwithstanding anything contained anywhere else in the licence the Government's decision shall be final and conclusive.
- 4.22 The licensees shall furnish a bank guarantee for a sum of Rs 50,000 (Rupees fifty thousand only) to ensure timely performance of the licence agreement.
- 4.24 If the licensee fails to commission services within the stipulated period, he shall forfeit the amount of bank guarantee to the Government and the Government would be free to cancel the licence awarded to the licensee.
- 4.25 A licence will be subject to such other conditions as may be determined by the Government

FURTHER READING

Berrigan F.J. (1994) *Community Communications: the Role of Community Media in Development*, UNESCO, Paris

Fraser Colin, Soñia Restrepo Estranda, (2001), *Community Radio Handbook*, UNESCO, Paris.

Gough Howard (Ed.), *Radio Management in the Small Community*, AIBD Manual for Media Training, Kuala Lumpur.

Melkote, S.R.(1991), *Communication for Development in the Third World, Theory and Practice*, Sage Publications, New Delhi

McQuail, (1994), *Mass Communication Theory, An Introduction*, Sage Publications, London.

Servaes, J. (1995), *Media and Development: Alternative Perspectives*, University of Leicester

Dear Student,

While studying the units of this block, you may have found certain portions of the text difficult to comprehend. We wish to know your difficulties and suggestions, in order to improve the course. Therefore, we request you to fill in and send the following questionnaire to us, which pertains to this block. If you find the space provided insufficient, kindly use a separate sheet.

Questionnaire

Enrolment No.

1. How many hours did you need for studying the units?

Unit No.	5	6	7
No. of hours			

2. Please give your feedback on the following items based on your reading of the block:

Items	Excellent	Very Good	Good	Poor	Give specific examples, if poor
Conceptual Clarity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
Presentation Quality	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
Language and Style	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
Illustrations Used	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
Check Your Progress: Questions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
Check Your Progress: Answers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____

3. Any other comments:

Mail to:
Programme Coordinator (PGDAPP)
Education, Research & Training Unit
EMPC, IGNOU, Maidan Garhi,
New Delhi-110068, India.

