CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION OF COMMUNICATION

The term communication is derived from Latin words "Communis" and "communicare". Communis means commonality or sharing and communicare means to make common. Some argue it comes from English word "community". In fact communication is the process of sending and receiving message. When we communicate, we share our knowledge, attitudes and skills to others in the form of body language or written or spoken language. Without communication the existence of any live body is almost impossible.

Communication is defined as a process by which we assign and convey meaning in an attempt to create shared understanding. This process requires a vast selection of skills in intrapersonal and interpersonal processing, listening, observing, speaking, questioning, analyzing, and evaluating. Use of these processes is developmental and transfers to all areas of life: home, school, community, work, and beyond. It is through communication that collaboration and cooperation occur... Communication is our window to basic literacy and academic excellence (Office of Superintendent of Public Instruction, Washington, www.k12.wa.us visited on 12 January 2009).

Communication is the process of conveying information from a sender to a receiver with the use of a medium in which the communicated information is understood by both sender and receiver. It is a process that allows organisms to exchange information by several methods. Communication requires that all parties understand a

common language that is exchanged. There are auditory means, such as speaking, singing and sometimes tone of voice, and nonverbal, physical means, such as body language, sign language, paralanguage, touch, eye contact or the use of writing. Communication is defined as a process by which we assign and convey meaning in an attempt to create shared understanding.

Communication is the articulation of sending a message, through different media whether it be verbal or nonverbal, so long as a being transmits ideas, gesture, action, touch, smell, facial expression etc. Communication happens at many levels (even for one single action), in many different ways, and for most beings, as well as certain machines. Several, if not all, fields of study dedicate a portion of attention to communication, so when speaking about communication it is very important to be sure about what aspects of communication one is speaking about. Definitions of communication range widely, some recognizing that animals can communicate with each other as well as human beings, and some are narrower, only including human beings within the parameters of human symbolic interaction.

Nonetheless, communication is usually described along a few major dimensions: Content (what type of things are communicated), source, emissary, sender or encoder (by whom), form (in which form), channel (through which medium), destination, receiver, target or decoder (to whom), and the purpose or pragmatic aspect. Between parties, communication includes acts that confer knowledge and experiences, give advice and commands, and ask questions. These acts may take many forms, in one of the various manners of communication. The form depends on the abilities of the group communicating. Together, communication content and form make message that

are sent towards a destination. The target can be oneself, another person or being, another entity such as a corporation or group of beings.

McQuail (2000) explains that communication can be seen as processes of information transmission governed by three levels of semiotic rules:

1. Syntactic (formal properties of signs and symbols),

2. Pragmatic (concerned with the relations between signs/expressions and their users) and

3. Semantic (study of relationships between signs and symbols and what they represent). (p. 145)

Therefore, communication is social interaction where at least two interacting agents share a common set of signs and a common set of semiotic rules. This commonly held rule in some sense ignores auto-communication, including interpersonal communication via diaries or self-talks.

In a simple model, information or content (e.g. a message in natural language) is sent in some form (as spoken language) from a miser/sender/encoder to a destination/ receiver/decoder. In a slightly more complex form a sender and a receiver are linked reciprocally. A particular instance of communication is called a speech act. In the presence of "communication noise" on the transmission channel (air, in this case), reception and decoding of content may be faulty, and thus the speech act may not achieve the desired effect.

2.2 TYPES OF COMMUNICATION

As told earlier, communication is a process of transmitting information from one to others. Communication starts from someone but goes beyond an individual. Though it

starts from an individual but spread over millions at a time. So, different scholars have categorized communication in different categories.

Describing the level of communication, McQuail (2000, p. 10) has categories communication into six: Intrapersonal, Interpersonal, Intra-group, Intergroup, Institutional or Organizational and Society-wide i. e. mass. In McQuail concept, Intra-group communication is within the family and inter group is among the association or the local community.

Considering intra-group and inter-group into one category, we can generalize the communication into following five types:

2.2.1 INTRA-PERSONAL COMMUNICATION

Intra-personal communication is communication within an individual or own self. When we are alone, our organs are communicating the different information to the brain all the time. Even when we are sleeping and having dreams, it is communicating unconsciously. After looking some interesting scenes alone, we laugh. We respond to smell, noise or other behavior and experiences. The level of intra personal communication is as high as the brain's capacity to catch the issues or events.

2.2.2 INTERPERSONAL COMMUNICATION

It is a selective, systematic, unique and ongoing process of interaction between individuals who reflect and build personal knowledge of one another as they create meanings. There should be at least two persons for inter personal communication and they provide feedback immediately. It is very important in our day-to-day activities. A wife shares everything with her husband or vice versa. A son asks for sweet with his

parents. Two friends talk about physics problems or young boys and girls fix the time for dating. These are some examples of inter personal communication.

2.2.3 GROUP COMMUNICATION

When more than two people are involved in an interaction, it is a group discussion. Family members discuss on the arrangement for Dashain festival to celebrate with fun. A teacher discusses with the students in a class. The politburo of Communist Party Nepal UML discusses about the representation in the government. These are the examples of group communication. In this process a sizeable number of people are involved to communicate the specific issue.

2.2.4 ORGANIZATIONAL COMMUNICATION

This kind of communication takes place between the people of organizations. It could be intra-organizational or inter organizational. In an intra-organizational communication, there could be horizontal or vertical process. Communication between same level staffs is horizontal and a manager instructs his/her staffs or a junior staff forward the file to his/her senior are the examples of vertical communication. A party can circulate its directives to its cadres to make the CA election a success. Nepali congress party may ask CPN UML to join the meeting of seven parties. These are some examples of organizational communication.

2.2.5 MASS COMMUNICATION

Mass communication is the process of communication in a large group of people at the same time. It can be done through the media. Media have made it possible to disseminate the message to a large number of people at a time.

The concept of 'mass society' was not fully developed until Second World War; the essential ideas were circulating before the end of 19th century. The key term 'mass' in fact unites a number of concepts which are important for understanding how the process of mass communication has often been understood, right up to the present (McQuail, 2000, p. 39).

Herbert Blumer (1939) was the first to define the 'mass' formally as a new type of social formation in modern society by contrasting it with other formations, especially the group, crowd and public.

In the early ages, the term 'mass' was taken negatively. It referred initially to the multitude or the 'common people', usually seen as uneducated, ignorant and potentially irrational, unruly and even violent as when the mass turned into a mob of rioters (Bramson, 1961). It could also be used in a positive sense, however, especially in the socialist tradition, where it connotes the strength and solidarity of ordinary working people. The terms 'mass support', 'mass movement' and 'mass action" are examples of having positive connotation. As Raymond Williams (1961, p. 289) commented: 'there are no masses, only ways of seeing people as masses'.

The term 'mass communication' came into use in the late 1930s, but its essential features were already well known and have not really changed. McQuail (2000) describes the mass communication process, which consists:

a. large-scale distribution and reception

b. one-directional flow

c. asymmetric relation

d. impersonal and anonymous

e.   calculative or market relationship

f.   standardized content (p. 41)

2.3   MASS MEDIA

The term 'mass media' refers to the organized means for communicating openly and at a distance to many receivers within a short space of time. These criteria are relative, since the earliest forms of mass media (the printed book or pamphlet) were limited to the minority of a society that happened to be literate and relatively close to the place of publication. There has been a continuous line of development of technologies since the earliest forms of media (rock painting) to the latest digital forms that have expanded the capacity, speed and efficiency of transmission (Schement and Curtis, 1995).

In recounting the history of mass media, we deal with three main elements that produce distinctive configurations of application and of significance in the wider life of society. They are:

a.   certain communicative purposes, needs, or uses, for instance informing, entertaining, cultural expression, education (such purposes can be found at different 'levels' ranging from individuals to the whole society);

b.   technologies for communicating publicly to many at a distance;

c.   forms of social organization that provide the skills and frameworks for deploying the technologies within the wider social context. (p. 23)

Within these conceptions, the definition of mass media was somewhat different in the earlier times. Books were considered as the print media as it was distributed more areas at a time. Film was also taken as the electronic media almost a like as television though people have to go to the cinema hall. Even recorded music was in the same category of

mass media as those were distributed in the mass scale. But in this modern era, those are considered as mass media if it has periodic publication or the programs.

Nowadays mass media are considered mainly of three categories:

a. Print

b. Broadcasting

c. New electronic media.

Under the print category comes newspapers, magazines, journals etc. Broadcasting media are mainly of two types- radio and television. According to technology used in radio media, it has also divided into two- AM (Amplified modulation) and FM (Frequency modulation). FM radios are also divided into different categories- public service, commercial, community, educational etc. Such categories are basically based on the contents it has used. Televisions by its transmission are categorized in to two: satellite and terrestrial. New electronic media are computer based technology having non-dedicated characters. It caters print, audio as well as the visual. The internet is considering as the new electronic media (McQuail, 2000, p. 28).

2.4 INVENTION OF THE RADIO

Radio was discovered in the 1860's by James C. Maxwell, a Scottish physicist who worked out the formulas that predicted the existence of electromagnetic or radio waves. The first person to create what we now call radio waves was German physicist Heinrich Hertz. In the 1880's and 1890's he had projected rapid variations of electric current into space in the form of waves similar to those of light and heat,

proving Maxwell's theories correct. It is Hertz's name that we now use internationally to describe the number of cycle per second of radio frequencies.

Guglielmo Marconi, the inventor of wireless telegraph, is credited with sending and receiving the first wireless signals in 1885. By 1899 Marconi was able to send the first wireless signal across the English Channel and in 1901 successfully spanned it in the Atlantic Ocean as well. The invention of the tube marked the next significant step in the development of radio, the diode rectifier tube in 1904 by Englishman Sir John Fleming and the audition or vacuum tube, a triode amplifier with a filament, plate and grid in 1906 by an American, Lee de Forest, considered to be the 'father' of radio (Ahuja, 1992, p. 7).
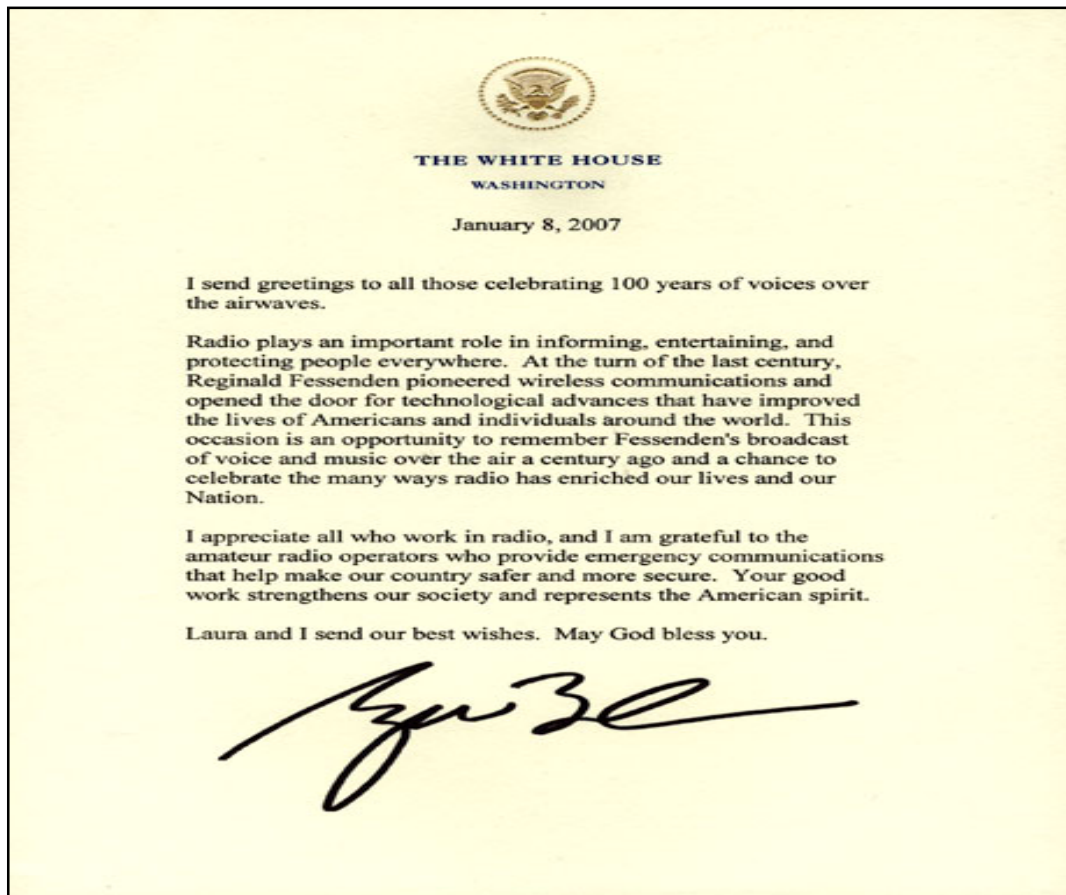
Graphic 1: Marconi with his gramophone

There were many early experimental audio transmissions. The 'first' broadcasting station is a matter of conflicting claims. It has been difficult to ascertain when experimental transmission left off and public broadcasting began. Two of the earliest

experimental stations began at the University of Wisconsin in 1915 and Pittsburg in

1916. (Ahuja, 1992, p. 8)

Graphic 2: Greetings from President George W. Bush on the occasion of Centennial of Radio in the United States of America.

THE WHITE HOUSE
WASHINGTON

January 8, 2007

I send greetings to all those celebrating 100 years of voices over the airwaves.

Radio plays an important role in informing, entertaining, and protecting people everywhere. At the turn of the last century, Reginald Fessenden pioneered wireless communications and opened the door for technological advances that have improved the lives of Americans and individuals around the world. This occasion is an opportunity to remember Fessenden's broadcast of voice and music over the air a century ago and a chance to celebrate the many ways radio has enriched our lives and our Nation.

I appreciate all who work in radio, and I am grateful to the amateur radio operators who provide emergency communications that help make our country safer and more secure. Your good work strengthens our society and represents the American spirit.

Laura and I send our best wishes. May God bless you.

Though the history of radio is just of more than a century, it is very difficult to

believe which one was the first radio. It is claimed that Marconi himself established

the first radio station. In 1896, Marconi was awarded the British patent 12039,

Improvements in transmitting electrical impulses and signals and in apparatus there-

for, for radio. In 1897, he established a radio station on the Isle of Wight, England.

Marconi opened his "wireless" factory in Hall Street, Chelmsford, England in 1898,

employing around 50 people.

The greeting letter on the occasion of 100th anniversary of radio from the President's Office of United States of America suggests that the first broadcasting in America started in 1907.

It is unclear that whether it was the radio broadcasting or broadcasting of the voices over the airwaves. Reginald Aubrey Fessenden (1866-1932), the head of the Electrical Engineering Department at Western University (Now the University of Pittsburgh) in his biography writes (www.radiocom.net/fessenden):

> The FIRST radio voice actually happened at Cobb Island, MD in December 23rd of 1900 while he was under contract to the U.S. Weather Bureau. His objective was to set up telegraph links to provide remote weather observations but he used some time and effort to explore and actually produce voice over radio. (para. 2)

Graphic 3: Office of the Radio NSF, the Netherland

The Netherlands is pioneer in radio broadcasting. Many of today's major Dutch broadcasting organizations are founded during the mid-twenties. The first Dutch broadcasting dates back to 1919. The NRI (Nederlandse Radio Industrie/Dutch Radio Industry) operated from 1919 until 1924 a transmitter from The Hague and broadcasted a regular music programs.

The second party was the NSF (Nederlandse Seintoestellen Fabriek) in Hilversum. The NSF operates a transmitter from 21 July 1923. On 1 April 1924 the NSF founded the HDO (Hollandse Draadlooze Omroep), a special organization to make programs. Both NSF and NRI were radio factories; they knew radios could only be sold when programs were available. The Dutch government knew the importance of the new medium, they addressed public organizations. Some 23 organizations replied. Many of today's Dutch Broadcasting organizations were founded shortly after.

There is no conflict and confusion about the first British radio BBC. Telling the BBC story (www.bbc.co.uk)[1], it is mentioned:

> On the 14 November, 1922 the British Broadcasting Company went on the air for the first time. The transmission sparked huge interest and was considered the latest scientific marvel of the age. It was the first of many key milestones in UK broadcast history, which until the advent of commercial competition, were largely the preserve of the BBC. By 1932 the 'Company' had transformed itself into a public corporation, and had opened one of the most advanced broadcasting centres in the world, Broadcasting House. (para. 4)

It is no doubt that radio stations were started lately in Asian regions mostly in South Asia as there was no democracy due to colonialism and the dictators and were

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[1] The site www.bbc.co.uk visited on 12 Nov 2011

deprived and under developed countries. Even information technology is adopted lately with the emergence of new democracy in the region.

2.4.1 FM BAND

Edwin Howard Armstrong (1890-1954) invented frequency-modulated or FM radio in 1933. FM improved the audio signal of radio by controlling the noise static caused by electrical equipment and the earth's atmosphere. The original frequency allocation in North America used by Edwin Armstrong used the frequency band from 42 through 50 MHz.

Graphic 4: Edwin Howard Armstrong

The term "FM band" can upset purist, because it conflates a modulation scheme with a range of frequencies. Referring the technicalities of frequencies a website inventors.about.com[2]has given following information:

> The original FM broadcast band in the United States until 1946 was on
> 42 to 50 MHz with 0.2 MHZ channel spacing. This band was
> abandoned after World War II. Throughout the world, the broadcast
> band is 87.5 to 108.0 MHz, or some portion thereof is now allocated for

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[2] website inventors.about.com visited on 24 November 2013

FM service. Japan is the only exception, using the 76 to 90 MHz band with 0.1 MHz channel spacing. In the former Soviet republics, and some Eastern Bloc nations, an additional older band from 65.9 to 74 MHz is also used. (para. 3)

Initially FM stations provided music service to their audience as free music stations. About the programming of FM radio in earlier stage Wikipedia[3] explains:

The first FM broadcasting stations were in the United States, but initially they were primarily used to broadcast classical music to an up market listenership in urban areas and for educational programming. By the late 1960s FM had been adopted by fans of "alternative rock" music, but it wasn't until 1978 (the first year that listenership to FM stations exceeded that of AM stations) that FM became mainstream. During the 1980s and 1990s, Top 40 music stations and later even country music stations largely abandoned AM for FM. (para. 3)

In the United Kingdom, in the beginning, BBC has also started very light programs targeted to children to the older. Referring the preliminary programs of BBC, Crisell (1997) writes:

Programs for the young date from the very beginning of radio: *Children's Hour* originated in Birmingham in 1922. Entertainment for older listeners included live relays of song and comedy from the music halls, with a commentator on hand to describe inaudible acts such as jugglers and dancers. (p. 14)

The BBC began FM broadcasting in 1955, with three national networks carrying the Light Program, Third Program and Home Service (renamed Radio 2, Radio 3 and Radio 4 respectively in 1967). These three networks used the sub-band 88.0 - 94.6 MHz. The sub-band 94.6 to 97.6 MHz was later used for BBC and local commercial

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[3] Visited Wikipedia on 24 Nov. 2013

services. Only when commercial broadcasting was introduced to the UK in 1973 did the use of FM pick up in Britain. With the gradual clearance of other users (notably Public Services such as police, fire and ambulance) and the extension of the FM band to 108.0 MHz between 1980 and 1995, FM expanded rapidly throughout the British islands and effectively took over from LW and MW as the delivery platform of choice for fixed and portable domestic and vehicle-based receivers.

In addition, Ofcom (previously the Radio Authority) in the UK issues on demand Restrictive Service Licenses on FM and also on AM (MW) for short-term local-coverage broadcasting which is open to anyone who does not carry a prohibition and can put up the appropriate licensing and royalty fees. In 2006 almost 500 such licenses were issued.

Almost after 70 years of world history of FM radio practices, FM station got license only after the 1990 movement in Nepal. Radio Nepal is the first license holder of FM station in the radio history of Nepal. Radio Sagarmatha is the first private FM station, which is also considered as the first Community Radio in South Asia. The licensing provision was strict till the king's direct rule. According to the latest record of Ministry of Information and Communication, 480 companies have got FM license all over the country.

Most other countries expanded their use of FM after 1990s. Because it takes a large number of FM transmitting stations to cover a geographically large country, particularly where there are terrain difficulties, FM is more suited to local broadcasting than national networks. In such countries, particularly where there are economic or infrastructural problems, "rolling out" a national FM broadcast network to reach the majority of the population can be a slow and expensive process.

In a workshop on 'Community Radio in South Asia: Exploring the Way Forward' in Kathmandu, David Page (2002), Professor of Sussex University, UK and Media South Asia Project, Institute of Development Studies, evaluated the situation of radio in South Asia as:[4]

> It is an extraordinary fact that for almost fifty years after independence
> from colonial rule, India, Pakistan and Bangladesh, the three largest
> countries in South Asia, with a population of 1.3 billion people, and
> more diverse cultures than almost any other region of the world, had
> relied exclusively on a centralized system of state broadcasting and had
> not permitted any real media decentralization or diversity. (p. 2)

In this context, role of broadcasting media especially the local FM stations have more significant to study their impact in the development process. Talking about the role of media in rural development, it should be able to figure out the various rural problems and find solutions to them. It should be able to involve the common people in social activities. It should shed light upon the various cultural aspects that have been overshadowed. Media should also help in bringing about social changes and help in raising awareness in people against discrimination and injustice. (Khanal 2059, p. 137)

2.5 COMMUNITY VS. COMMERCIAL RADIO

FM stations are considered as the community radio all over the world. But adopting the news like in AM stations, it has transformed into the commercial radio in most of the countries. As mentioned above, some developed countries abandoned the AM stations and converted into FM transmissions because of high audio quality, receptivity and public access to technology as well.

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[4] An unpublished report of workshop on 'Community radio in South Asia: Exploring the way forward' held on 21-23 February 2002 in Kathmandu.

In Nepali context, there is neither community nor commercial FM stations by legal provisions. Since, there is no legal provision of commercial or community licensing, so the owners and operators have declared themselves of being community or commercial stations. Government has provided the license of 10 kilowatt (10,000 watts) capacity to Kantipur FM in 1998. India has given the license of up to 30 KW as it has plain land and can cover a large area by one station. But in other Asian context Indonesia has many licenses but the capacity of up to 500 watts. With such rare exception, no practice of such a high capacity of frequency modulation is found in international practices.

Generally, community and commercial radio is classified according to its ownership, participation of community as well as of audience in program production and policy making and the technical capacity of the radio Guragain (2005) explains:

> Technically low capacity transmitter and involvement of community in program production, policy making and ownership are the characteristics of community radio...Community radio emphasize on easy and less expensive technology...but community radio are of 50 watts to 1000 watts whereas there are 100 and 250 watts commercial radio. (pp. 30-31)

Community radio has no specific definition as different models are operating in the world. Differentiating community radio with other radio stations, Poudyal (2002) has pointed out:

- Priority is given in participation of local community and the audience in station operation, management and policy declaration

- Volunteers are also involved in program production

- Programs are targeted to the local communities or the groups

- Programs are focused on local language, literature, art and cultures as well as issues of local concerns are covered

- Local sources are used for information and knowledge

- Non profit motive of the station. (p. 12)

Not following each and every points, but most of the community radio stations have gone through these principles in Nepal's context as well.

2.5.1 CONCEPT OF COMMUNITY RADIO

Community radio is a type of radio service, which offers a third model of radio broadcasting beyond commercial broadcasting and public broadcasting. UNESCO in its website (www.unesco.org/public-service-broadcasting visited on 25 November 2013) defines Public Service Broadcasting (PSB) is broadcasting made, financed and controlled by the public, for the public. It is neither commercial nor state-owned and both free from political interference and pressure from commercial forces. Community stations can serve geographic communities and communities of interest. They broadcast content that is popular and relevant to a local/specific audience but which may often are overlooked by commercial or mass-media broadcasters.

Community radio stations are operated, owned, and driven by the communities they serve. Community radio is not-for-profit and provides a mechanism for facilitating individuals, groups, and communities to tell their own diverse stories, to share experiences, and in a media rich world, to become active creators and contributors of media.

In many parts of the world, community radio acts as a vehicle for the community and voluntary sector, civil society, agencies, NGOs & citizens to work in partnership to

further community broadcasting aims. There is a clear legal definition of community radio as a distinct broadcasting sector in many countries such as France, Argentina, South Africa, Australia and Ireland. Much of the legislation has included phrases such as social benefit, social objectives, and social gain as part of the definition.

Community radio has historically developed differently in different countries and thus the term has somewhat different meanings in the United Kingdom, Ireland, the United States, Canada and Australia. In Ireland, Community Radio has been active since the late 1970s; however, it took until 1994 for the Independent Radio and Television Commission to establish an 18-month community radio pilot project to explore and evaluate the potential offered by community broadcasting in an Irish context. This project went operational in 1995 when licenses were issued to eleven community and community of interest groups across the country. Community radio in Ireland encompasses both Process (the participation by communities in the creation of programming) and Product (the service provided to the community through the programming supplied). The mix of the process and product is determined by the needs of the community and implemented through a management structure controlled by the community. Stations in Ireland are both geographically and community of interest based.

In the UK, the idea of community-based services can be traced back at least as far as the original concept for BBC local radio in the early 1960s. Thereafter various land-based unlicensed Pirate Radio stations (such as East London Radio, and Radio AMY: Alternative Media for You) developed the idea further. As pirate stations proliferated during the late 1970s and early 1980s, these stations were joined by those broadcasting specific to minority immigrant communities (Afro-Caribbean and Asian

etc.), particularly in cities such as London, Birmingham, Bristol and Manchester. Although "community radio" remains synonymous with "pirate radio" for some people in the UK, most minority immigrant stations focused purely on specific musical genres and were operated (theoretically at least) on a for-profit basis. Community radio services in the UK are operated on a not-for-profit basis with community ownership and control built in to their structures. Following an experiment started in 2001 by the former UK broadcast regulator, The Radio Authority, since 2005 some 200 such stations have been licensed by the UK broadcasting regulation authority. Most such stations broadcast on FM, typically at a radiated power level of approximately 25 Watts (per-plane), although there are a few that operate on AM (medium wave), particularly in more rural areas.

In the U.S., community radio stations are non-profit, community-based operations licensed by the Federal Communications Commission for broadcasting in the non-commercial, public portion of the FM band. These stations differ from other public radio outlets in the U.S. by allowing community volunteers to actively participate as broadcasters. Pirate radio is virtually unknown in Australia because of the strictly controlled allocation of broadcasting frequencies, and the likely application of severe, legislated penalties, including jail for offenders.

2.5.2 PHILOSOPHY OF COMMUNITY RADIO

Modern-day community radio stations often serve their listeners by offering a variety of content that is not necessarily provided by the larger commercial radio stations. Community radio outlets may carry news and information programming geared toward the local area, particularly minority groups that are poorly served by other major media outlets. More specialized musical shows are also often a feature of many

community radio stations in many countries. Community stations and pirate stations (where they are tolerated) can be valuable assets for a region. Community radio stations typically avoid content found on commercial outlets.

2.5.3 COMMUNITY RADIO IN THE LITERATURE

Communities are complex entities and so what constitutes "community" in community radio is often a contentious and tricky debate and will vary from country to country. Community may also often be replaced by a range of terms like "alternative", "radical", or "citizen" radio. Traditionally in sociology, a "community" has been defined as a group of interacting people living in a common location. Community radio is often built around concepts of access and participation and so the term community may be thought of as often referring to geographical communities based around the possible reach of the radio's signal, i.e. the people who can receive the message, and their potential to participate in the creation of such messages. This is of course problematic by the fact that many radio stations now broadcast over the internet as well, thereby reaching potentially global audiences and communities.

2.5.4 MODEL OF COMMUNITY RADIO

Philosophically two distinct approaches to community radio can be discerned, though the models are not necessarily mutually exclusive. One stresses service or community-mindedness, a focus on what the station can do for the community. The other stresses involvement and participation by the listener.

Within the service model, localism is often prized, as community radio, as a third tier, can provide content focused on a more local or particular community than larger

operations. Sometimes, though, the provision of syndicated content that is not already available within the station's service area is seen as a desirable form of service.

In conclusion, there are some basic concepts on community radio. It covers the specific or definite geographical area according to its transmitting capacity. It should be a non-profit/non-commercial station. It must have taken apolitical/neutral policy on providing the information or even entertainment. It also should cover the area of interest of the local people. It should not be a private company having monopoly in investment. It should run by the local group/social organization/ VDC/DDC. It should try to self-sustain. The editorial policy should be independent.

2.6 HISTORY OF RADIO BROADCASTING IN NEPAL

In Nepal, the first Radio station Radio Nepal was established in 1950. However, it can be estimated that even before 1950, people had been possibly experiencing the taste of listening to the radio from the stations of neighboring country India. It is hard to say when the people first started listening to the radio in Nepali context. But it can be guessed that they have been listening to the radio for more than 75 years from Indian radio broadcast. India had already started broadcasting by 1923, and hence it is assumed that Nepali working over there certainly listened to Indian radio broadcasts.

According to Madan Mani Dixit, one of the listeners of Radio at that time, his youngest uncle Dev Mani Dixit had imported a radio from England in 1929 and he attended the gathering when the radio was tuned on for the first time. He further guessed that it might have been the seventh radio set in Kathmandu, the capital city of Nepal. So we can give

an educated guess that the radio had already been introduced into the Rana's palaces and perhaps a few bordering villages with India (www.nepalradio.org)[5].

After the establishment of radio stations in India, the radio became popular in elite circles in Nepal too. However, without the ruler's consent, nobody was allowed to have a radio set at the time of Rana autocracy. We cannot guess the number of radio sets at any particular time during the initial days of radio listening. When the British forces were fighting badly against the Japanese during the Second World War, the rulers in Nepal seized the radio sets from people. Rana rulers had been supporting the British and providing soldiers to fight for them, so they did not want people to listen to news of battles being lost. The seized radio sets were stored in Singha Durbar, and it is said that they numbered about 400 and were returned to their owners later (www.nepalradio.org).

In July 1946, the then Prime Minister Padma Shamser Rana declared that people could have personal radios. He also arranged to broadcast native radio, Nepal Broadcasting from Bijuli Adda in January 1948. But this could not last long. Padma Shamser Rana resigned from the post of the prime minister and a few months later; this transmission was also closed down. This was not to last for long and in August 1948 it was revived again. Mohan Shamser, the then Prime Minister, made arrangements to bring two transmitters in order to improve transmission for common people (Parajuli, 2007, p. 53).

2.6.1 PRAJATANTRA NEPAL RADIO

In 1950, the Nepali Congress Party was fighting against the Rana autocracy. The Mukti Sena (freedom fighters) had also begun to run radio transmissions called Prajatantra Nepal Radio from Biratnagar, an eastern city in Nepal. This station was used to

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[5] The site www.nepalradio.org visited on 17 May 2009

broadcast their activities as well as other information to encourage the general people to support their movement against the Rana rulers. When Nepali Congress' campaign succeeded, the new government shifted the radio station to Kathmandu. Later on it was renamed Nepal Radio and it ultimately became Radio Nepal (Parajuli, 2007, p. 53).

But *Swatantra Nepal Radio* was the first radio voice from Nepal. Jayendra Bahadur Thapaliya, a teacher gone to Bhojpur from Kathmandu announced the first voice from this radio run by *Mukti Sena* of Nepali Congress (Koirala, 2007, p. 1). After five days of capturing Bhojpur by *Mukti Sena*, this radio was started to broadcast through Akashbani wireless system (Thulung, 1989, p. 156). After some time of broadcasting, this radio was transferred to Biratnagar and Tarini Prasad Koirala took over the charge of the radio. The name of the radio was changed as *Prajatantra Nepal Radio*. It was stationed at Raghupati Jute Mill (Koirala, 2007, p. 4).

From that time radio broadcasting caught on in a big way. Till 1995 *Radio Nepal* was the only one radio station to broadcast in Nepal. Then frequency modulation (FM) radio technology entered Nepal. In recent years, the private sector has actively involved in FM broadcasting. A total of 360 FM stations are actually in operation among 480 of such licenses issued (http://www.moic.gov.np/pdf/fm-regular-2069-10-25.pdf visited on 25 November 2013). Because of the growth of broadcasting stations and diversity of the content in recent years, the number of audience has increased tremendously so as the radio sets in Nepal. The radio has now become an intimate friend of millions of Nepali people.

2.7 EMERGENCE OF FREE AND INDEPENDENT RADIO IN NEPAL

In Nepal, the airwaves opened up gradually after the introduction of parliamentary democracy in 1990. The constitution promulgated in 1990 in the changed political environment explicitly guaranteed the fundamental rights of freedom of expression. As in other countries with systems of democratic governance, the Constitution of the Kingdom of Nepal 1990 accepted the right to information as a fundamental right of the people in Article 16.

It also guaranteed freedom of print and publication which are believed to be necessary for human development and safe guard the democratic system and culture. Although the constitutional rights did not explicitly mention the right to broadcast but it was inherent in the line of media and press freedom as incorporated in Article 13 in the Constitution of the Kingdom of Nepal.

The overall political environment was favorable for the growth of independent Nepali broadcast media and so was the popular and cheap FM technology for radio broadcast. It became readily available to prospective private radio operators in Nepal. Progress has been slow and somewhat difficult for community radio as well as for democracy (Adhikari, 2003, p. 25). But, wherever it was established, it became clear that community broadcasting could play a specific and crucial role in encouraging public participation, strengthening cultural and linguistic diversity and giving voice to the poor and otherwise marginalized groups.

Despite various constraints, community broadcasting network has grown to become a global movement reaching out to several poor communities and most remote rural areas of the country. The World Association of Community Radio Broadcasters (AMARC) in

its eighth world conference in Kathmandu in February 2003 recognized the growing

interest in community broadcasting in Asia and agreed to establish a regional section

with a coordinating office in Kathmandu. The priorities were straightforward:

> To raise awareness of the idea that citizens should have the right to own
> and operate their own community-based media; to lobby for political
> and legislative recognition of community broadcasting; and to build
> community media skills and capacity among local civil society groups
> and networks. (p. 1)

AMARC believes that regardless of the national media situation within countries, it is

indisputable that there is intense competition between the view that media and culture

are commodities, the domain of private companies and market forces, and the idea that

media and culture are matters of public interest about which citizens should be rightly

concerned. Expressing the concerns about free radio, Kathmandu Declaration further

stressed:

> Enlightened governments should recognize that it is in their national
> interest to move beyond the instrumentalist view of the media that dates
> from the age of monopoly and instead embrace a vision of
> communication in the public interest with a diversity of public service
> broadcasting including community media. (p. 2)

In Asia, Nepal and the Philippines are established as community radio countries.

Buckley (2004) observed other Asian countries' progress in a Nepali publication *Nepali*

Times:

> We have seen legal reforms in the last two years in India, Indonesia and
> Thailand promising to open the airwaves to community broadcasting.
> Progress is not as fast as we would like, but it is heading in the right

direction with grassroots civil society campaigns for community broadcasting. *(June 18, Issue 201)*

In 1995, Supreme Court of India paved the way on the foundation stone for community radio. But they have to wait for more than a decade to get the license. Analyzing the community radio history in India, Bhat (2009) has given a picture as:

> It was only in November 2006 – eleven and a half years after the Supreme Court judgment that the dream for community radio in India was realized. The new policy allowed agricultural universities, educational institutions and civil society institutions to apply for a community radio broadcasting license under the FM band 88–108 MHz. The untiring work of several hundred community members all over the country had paid off. The formulation of India's community radio policy was a historic and exciting moment for those fighting for the freedom of speech and expression. (p. 2)

The establishment of Radio Sagarmatha in 1996 was the first community radio in South Asia. This was a start of transfer of control over broadcasting from government to the people in Nepal (Onta et. al., 2005, p. 13). The radio station was based in Kathmandu, where the people had access to many alternatives for education, information and entertainment. But the independent radio was not available to the communication needs of the larger part of Nepali population living outside the capital city Kathmandu. Bhutia and Martin (2007) look on the expansion of FM in outside the capital:

> But gradually, independent radios were expanded outside the capital. Within one year of broadcast of Radio Sagarmatha, Radio Lumbini in the southern Terai Rupendehi and Radio Madanpokhara in western mid-hill district Palpa were started as the first two community radios outside the capital city. Last two radios are the first community radio stations outside Kathmandu. (p. 1)

Though the nature of ownership is different but establishing of community radio become a phenomenon in the different part of the country of Nepal.

2.8 DEVELOPMENT AND COMMUNICATION

2.8.1 DEVELOPMENT

What does development mean? In general, it is a positive change. Some scholars define it as a progressive change of the society. The major indicators of development are the awareness, motivation and participation of and among the people. It is a process of innovation where one learns from the experience of others and assimilates what is considered useful through a process of selection. It is a "process of growth" or "progress". (Webster, 1989, p. 394).

In the 1950s and 1960s development was modernization. Lerner (1958), Rogers (1960), Schramm (1964) all stressed on modernization modeled on industrial society. In 1980s basic minimum need was considered as development. In 1990s technology overlapped the development. So, the definition of development has been changed with the need and demand of the society as well as the innovation in technological sector. Webster's New World Encyclopedia (1992, p. 328) defines development as "the acquisition by a society of industrial techniques and technology".

Development in early stage was building roads, construction of buildings, constructing bridges and so on. Nowadays, the definition of development has been changed. According to an Indian scholar Narula, (2002):

> The three essential parameters for development are: political leadership, development administration and the rural and urban masses. They are the agent of development. The pattern of interaction and social realities

of various agents of development are dynamics for development. The major dynamic factors for development are ' development efforts' put by all the agents of development. Development efforts comprise development awareness, motivation for development and participation in development. There is relationship between development awareness, discontent, motivation and feedback linkages with participation, approval and adoption of development projects. (p. 9)

Now the definition and meaning of development is more specific. Pagliani (2007) writes:

> UNDP has codified the concept of "communication for empowerment". It leverages access to information and two-way communication mechanisms to allow marginalized people to voice their needs and opinions and participate in decision-making affecting their lives. The underlying principles are that communities should own the development process, and that the lack of voice is an element of poverty. (p. 7)

In other words, participation of public in the process of development is the ultimate need for the success of society. This 'public' must be the poor from the community and true representative of the society. And the process should start from policy making and continue up to implementation and evaluation.

2.8.2 MDGs ON DEVELOPMENT

Millennium Development Goals (MDGs), eight international agenda-setting priorities established by the United Nations, are capable, as communication tools, of enhancing public dialogue about development and this dialogue can then contribute to the achievement of the MDGs. Pagliani (2007) suggests:

> The MDGs are easily communicated to all stakeholders, including marginalized groups; thus, marginalized people can participate in policy

setting through participatory processes and, with the building of social agency among them, claim their entitlements, as nations begin to fulfill their responsibilities toward the MDGs. (p. 10)

MDGs have carried out the agenda of the people for their better livelihood and they must know and should participate to make the agenda success. The major five sectors have covered by the MDGs establishing baseline of 1990 to the target of 2015. The first and foremost goal of MDGs is to alleviate the Poverty and Hunger in the world. Nepal has target to trickle down it to half of the number of poor. Another sector is health where three separate goals are set down, namely control Child Mortality Rate, improve Maternal Health and Control HIV/AIDS and other transmitted diseases including Malaria. Third priority has given to Education and targeted no one to be illiterate at least having primary education to all. Gender and Empower Women to ensure equal right to men and women basically in the under developed countries is another goal of the MDGs. Guarantee of Sustainable Environment promoting sanitation and providing pure drinking water is the another goal to be completed by 2015.

2.8.3 PARTICIPATORY DEVELOPMENT

Information alone does not ensure sustainable development. People and communities also need to be actively engaged in the processes, and their participation should be harnessed through communications activities designed for development purposes. People-centered with their involvement is an approach of participation. Basically, 'people first' is the concept of participation. Ray Jennings (2000) has written in the working paper:

Participation is involvement by a local population and, at times, additional stakeholders in the creation, content and conduct of a program or policy designed to change their lives. Built on a belief that citizens can be trusted to shape their own future, participatory development uses local decision making and capacities to steer and define the nature of an intervention. (P. 1)

People are the grass-root citizens. Their participation in development and its policy making process could help in participatory development. Ray (2000) has further added:

…Participatory development promotes equity and accepts that the exercise of decision making power at the local level is as legitimate as it is at the national level. Like an important political technology of our time called democracy, it champions the sovereignty of people over the sovereignty of a state. It is not just about meeting a people's needs. It is about helping to create an environment where people can more effectively identify and address their own needs. It explicitly recognizes the significance of political and social context in an effort to determine the roots of an enduring problem and to avoid harming those who should benefit. To believe in and promote participatory development is to believe in the intrinsic importance of self-determination. (p. 2)

Asian Development Bank (ADB) working with the people of different countries has its own definition of Participatory Development. ADB (2006) defines it on its' online www.adb.org[6] as:

The four levels of consultation and participation at which ADB works to engage stakeholders in its operations are information sharing, consultation, collaborative decision making, and empowerment. Information sharing ensures that information about an intended ADB-supported project, program, or strategy is properly disseminated. Consultation seeks stakeholder input on proposed or ongoing activities.

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[6] The site www.adb.org visited on 21 August 2012

In collaborative decision making, ADB engages groups to jointly make decisions about development activities and resources that affect them. Empowerment is a deeper level of participation where beneficiaries and other key groups initiate action for more control over development decisions and resources. (p. 5)

Participatory Development is a very common phrase in Nepali context. After long talking about decentralization, Nepal has adopted Participatory District Development Program (PDDP) as the follow up program of decentralization practice. This project was run under the leadership of National Planning Commission (NPC) in 30 districts of the country from central to far west development region. Regarding to PDDP program, NPC (2002) has stated its objectives as:

PDDP seeks to empower people to take increasingly greater control over their own development and to enhance their capacities to mobilize and channel the resources required for poverty alleviation. PDDP works simultaneously at the local and central levels to achieve its twin objectives.

At the micro level: PDDP provides support for improving the governance system and social empowerment process at the village level through the development of self-governing community institutions.

At the meso level: PDDP provides support for the strengthening of development programming and management capabilities of the District Development Committees (DDCs).

At the macro level: PDDP supports the National Planning Commission (NPC) and the Ministry of Local Development (MLD) to formulate policies that reflect and support local-level development initiatives. (p. 12)

It could consider the process of decentralization of development that represent bottom to top approach.

2.8.4 RURAL DEVELOPMENT

Rural development has been one of the principal components of Nepal's development plans. The first comprehensive program known as Tribhuvan Village Development Program was initiated in 1952 even before the launching of First Five Years Plan in 1956. In the very first plan (1956-1960) of Nepal, programs were divided into three levels (ICIMOD, 1985):

i. The minimum level called 'Nucleus Development' (which catered to the improvement of existing local infrastructures and facilities like school, play-grounds, wells and roads).

ii. The middle level called 'Dehat Development' (which included provision of improved seeds and fertilizer, horticulture and livestock development, basic social services like primary school, first aid kits and drinking water), and

iii. The intensive level called 'Village Development' (which incorporated soil survey, propagation of scientific farming techniques, extension of health and maternity services, cottage industries, and co-operatives). (p. 2)

Gradually, Small Area Development Program (SADP) was developed in the 1980s which was designed to implement in smaller areas of the mid-hill and mountains districts. The objective of SADP was to integrate service and development activities in micro level so that true needs of rural areas could be addressed. From the very beginning of the planned program to now, rural development in Nepal is a synonymous of community development. Even goals of MDGs are the poverty alleviation, maternal

and child health, sanitation etc. These are the very common issues of the community, especially of the rural community.

The term 'rural development' has broader implications. In a restricted sense rural development is the development in economic terms of progress, promotion and prosperity in all aspects of human life in rural sectors. Dua (2003) writes:

> To be meaningful, 'rural development' should signify development widespread changes for the better in the 1) environment which the people in rural areas live; 2) social relations among the people; 3) availability of increased production and consumption of goods and services for a viable living and sustenance; 4) the well being of the people so as to make happiness compatible with each other and good living style. (p. 57)

Rural development requires policies that can reduce the gap between rich and poor, powerful and powerless people of the rural areas. For this purpose, in this age of information, voice of the voiceless people should be raised through the media. Likewise, radio could be a better tool of communication for the rural people living in the third world.

2.8.5 COMMUNICATION

Communication is a process of communicating something to someone by anyone. It is a document or message imparting news, views, information by speech, writing or signs (Webster, 1989:298). It multiplies and disseminates knowledge, and knowledge is the chief requisite to change in developing countries. Communication is therefore one of the primary factors in the process of modernization. Gamble and Gamble (1989) further defines:

Communication involves people who send and receive messages, sometimes simultaneously. This means that the role of sender or receiver is not restricted to any one party to the communication process; instead we play both roles…for communication to be effective, the messages people send to others should, at least in part, be determined by the messages received from them. (p. 4)

From the above definition of communication, it is stressed that communication process would be completed only after the two way process. Dube (1988) has well elaborated it in terms of community development:

Communication is a two way process. It involves giving as well as receiving information and direction. While this fact has been recognized in defining the role of community development projects as agents of communication and change, in actual practice the projects have tended to assume the role of the giver, and the village people have been mostly at the receiving end. (p. 128)

2.8.6 DEVELOPMENT COMMUNICATION

Communication for Development is a social process based on dialogue using the broad range of tools and methods. It is also about seeking change at different levels including listening, building trust, sharing knowledge and skills, building policies, debating and learning for sustained and meaningful change. It is not public relations or corporate communication.

Dr. Nora C. Quebral (1988) has her own opinion:

Communication for development shares in the problems. User disciplines often do not see it as having separate interests, as having its own development to look after… We badly need a development communication model that puts people not at one end as sources and the

other as receivers, but right smack in the center where the media channels usually are. With such a model perhaps the media will cease to seem larger than life and be perceived as first class tools, but tools, nonetheless, to be used by development and communication planners but also by the people on whose behalf plans are made. (p. 6)

In Communication Socialis Year Book (1981-82), Bergsma and Schuijtvlot (1983) prioritize the use of communication rather than focus on principle:

The challenge to communicators is to translate development principles into development communication principles and to use these, including their mediate among the protagonists in the development drama. Development communication is not rural communication channels per se but, more importantly, also the purpose for which they are used. (p. 119)

Quebral (1988) has further added:

When we communicate we are trying to establish a commonness, Wilbur Schramm said of the communication process. Well, without that commonness there can be no community. It is through communication then that a community begins and persists, just as it is in a community, defined geographically or in some other way, where close communication becomes possible. The interdependencies and tradeoffs in the relationship offer much food for thought in reflecting on communication for human development. (p. 41)

Bessette (1996) has given the priority on interactive and participatory process:

Development communication is a rather broad area in which one finds many approaches and various ideologies. Beyond the differences in ideologies and methodological approaches, however, we may underscore that the lessons from experience in this field have

demonstrated the importance of emphasizing interactive and

participatory processes, rather than the production and dissemination of

information separate from the community processes. (p. 9)

It needs community for the communication and community needs information about

development. Development communication could persuade the people of the society

for their enhancement of life.

2.8.7 INFRASTRUCTURE AS DEVELOPMENT

In most of the developing countries like Nepal, infrastructural activities are considered

as development. It is more important basically in the rural part of the countries, where

even construction of road helps to upgrade the life of local people. The World Bank

explains (http://data.worldbank.org/topic/infrastructure)[7]:

> Infrastructure helps determine the success of manufacturing and
> agricultural activities. Investments in water, sanitation, energy, housing,
> and transport also improve lives and help reduce poverty. And new
> information and communication technologies promote growth, improve
> delivery of health and other services, expand the reach of education, and
> support social and cultural advances. (para. 6)

The people of under developed or developing countries consider the development to

the infrastructure that made the life easy. Even the question of survive in critical

situation; road access may help a man to get an ambulance accessible. Or a farmer

gets easy access to the market for his or her products which raise the standard of life

of him or her.

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[7] The site visited on 21 August 2012

In Nepal context, infrastructural development includes construction of suspension bridge to a road access, pipeline of drinking water to small cannel for irrigation, telecommunication to electrification and so on. Each and every infrastructural works for urbanization have to be incorporated for the development including school and health post without building is common.

2.8.8 COMMUNICATION FOR DEVELOPMENT

The World Congress on Communication for Development declared the Rome Consensus in October 2006. Defining the communication for development, the Rome Consensus (2007) has stated:

> Communication for Development is a social process based on dialogue using a broad range of tools and methods. It is also about seeking change at different levels including listening, building trust, sharing knowledge and skills, building policies, debating and learning for sustained and meaningful change. It is not public relations or corporate communication. (p. 2)

Pagliani (2007) conceptualized it with marginalized people:

> For UNDP, communication for development is about providing a voice for marginalized groups to communicate their perspectives, a space to engage in public dialogue, and a channel to communicate information to the most affected people, and to feedback their perspectives to those in authority. (p. 13)

UNDP (2003) further stressed for the access of information to the people:

> Poor and vulnerable often lack information that is vital to their lives- information on basic rights and entitlements, public service, health, education, work opportunities, public expenditure budgets etc. They

also lack visibility and voice to enable them to define and influence policy priorities and access resources. Gender is also a critical consideration in access to information. The differing information needs of men and women and the lack of gender-disaggregated data present important challenges for achieving the MDGs. (p. 2)

Amplify the voice of marginalized groups by ensuring that their views are expressed and properly presented in the media, which will also raise awareness among policy makers and trigger response. The watchdog functions of civil society and the media must be freely exercised to improve accountability by those in positions of authority, respecting the highest professional standards and avoiding libel and sensationalism. Subjecting policy initiatives to informed scrutiny and public debate is the core of communication for development. They can create spaces for public dialogue, placing those most affected at the heart of the debate.

Regarding the development, UNDP aims for the full fledge involvement of the people on its website (www.undp. org)[8]:

> Communication for development will only feature in development programs if questions related to it are asked throughout the programming cycle. It must involve non-government stakeholders, and ensure the active and meaningful participation of groups subjected to discrimination, including the poor, women, indigenous peoples, displaced people and migrants. (para. 5)

In this way communication helps people not only to be known but also raise the level of understanding about the issues of their direct concerns. It also helps to change in individual behavior as well as cultural behavior that enhanced the society as a whole.

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[8] The site visited on 24 August 2012

2.8.9 PARTICIPATORY DEVELOPMENT COMMUNICATION

For many people, the term "communication" still suggests the use of the media, i.e. information dissemination activities by which printed materials, radio or television programs, educational video, etc., are used to send messages. In the process of Participatory Development, this understanding is no more sufficient.

Participatory development communication is a planned activity, based on the one hand on participatory processes, and on the other hand on media and inter-personal communication, which facilitates a dialogue among different stakeholders, around a common development problem or goal, with the objective of developing and implementing a set of activities to contribute to its solution, or its realization, and which supports and accompanies this initiative.

Graphic 5: Model of Participatory Development Communication
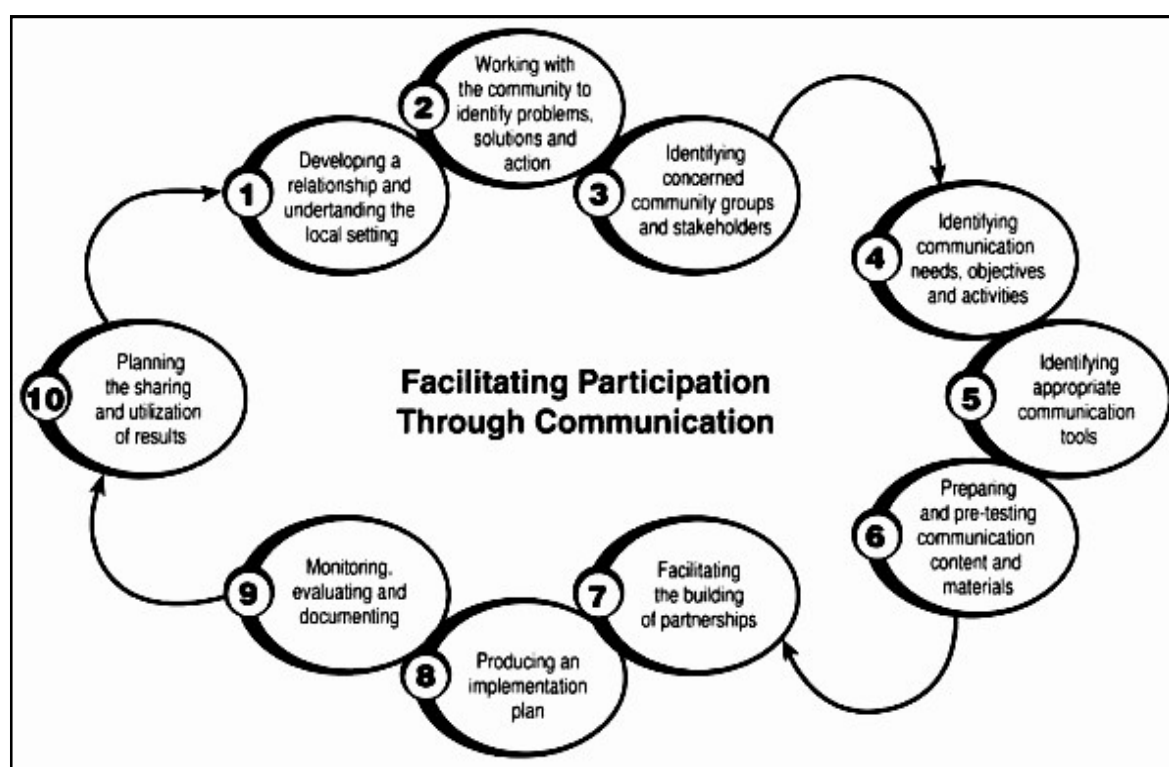
Source: Participatory Development Communication: A West African Agenda. 1996.

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Lucie Alexandre and Guy Bessette (1996) writes:

> Participatory development communication is a powerful tool to
> facilitate this process, when it accompanies local development
> dynamics. It is about encouraging community participation with
> development initiatives through a strategic utilization of various
> communication strategies. (p. 3)

In a democratic practice, development is the need of the local people. Local people are

the community people. They define it, develop the plan for it and get involved in the

action. Alexandre and Bessette (1996) have further explained:

> By "community participation," we mean facilitating the active
> involvement of different community groups, together with the other
> stakeholders involved, and the many development and research agents
> working with the community and decision makers. (p. 3)

Communication would be complete if the audiences respond the source. So, there is

the need of two way communication to complete the cycle. Here is the model of

participatory development communication developed by Lucie Aleixandre and Guy

Bessette (1996, p. 23).

2.9 COMMUNITY AND DEVELOPMENT

2.9.1 COMMUNITY BASED DEVELOPMENT

Many scholars have treated community based development approach as bottom-up

and people centered. This approach is comparatively the recent one and considered

pro-poor, dalit and marginalized section of people.

Community based and people-centered development approach has similar meanings and interchanges each other. Indian social scientist Misra (1981) defines people-centered development with this broader perspective:

> People-centered development has meaning only when it is endogenous, centered on man, multi-dimensional, integrated and inter-disciplinary, and when implies a prior awareness of particular cultural characteristics of the people concerned; in other words, an affirmation of their cultural identities. Development is considered real only when it is channeled through the avenues of each culture provides. Thus, even if the growth and justice criteria are met, culture-neutral development can disrupt the identities of peoples and societies leaving as so-called man completely be wildered and lost. He would not know what to do with economic growth. (p. 52)

According to Korten and Klauss (1998), people-centered development remains slightly a different matter of conceptualization. "Just as methodologies of production-centered paradigms focused attention on the production system and its health, those of people centered development must concentrate on people and their well-being" they say.

Indian social scientist Pimpley (1990, p. 75) defines people-centered vision of development as "the approach is characterized by the efforts of development by the people themselves. This involves identification of goal, formulation of strategy and mobilization of human and material resources for achievement of goals by the people themselves."

South Asia Partnership (SAP) Nepal, a leading NGO in Nepal defines people-centered development as equivalent to the all-round development of people as a continuing basis. According to SAP (1994):

People-centered development was understood as an approach to development where people are the centre stage. The development efforts would give priority attention to the poor, the disadvantaged, the marginalized, i.e. those whose circumstances are worst in a given community. The over all-purpose is to help those people to take charge of their lives and that of their community and help fashion its future by their self-reliant efforts. This future would be towards a balanced and all-round development of people on a continuing basis, sensitive to the just needs to other and the husbanding of the environment. The approach posits that people would determine the direction and pace of change and always be in control of process. They would be "subject" of their history. (p. 88)

Maskey (1995) further explains:

Development is sustainable only when it is environmentally sustainable, participatory, socially just and equitable to address the needs of majority of the poor. A people-centered strategy can help to reverse much have the in balance and contradictions created by development pathology so far it unfolded. (p. 49)

Setty (1994) suggests:

There is a need to get down to the people, get into their frame of reference, understand their priorities, formulate programmes and projects congruent and inconsonance with their image of development, of course, with an injection of innovations and technologies that would accelerate people's development in real sense. Planning, then, can be expected to be closer to reality, closer to what people think and want. (p. 77)

Nepali social scientist Dahal (1996) defines development in the following way:

Development means people's choice, to allow the people to participate and decide what is best for them. The development policies, however, need to continue from the premises that any assessment of the rights to development involves the regaining of diversity ad plurality of social values, culture, institutions, and identities of each nation and people and reinventing the ideals of genuine interdependence based on social justice, co-operation and independence. (p. 7)

Development concept has been changed with the change of time. Different perception regarding development has been practices from the very beginning of the society. In the latest form of development, participatory approach is in practice especially in the developing as well as under developed countries.

2.9.2 SOCIAL TRANSFORMATION

In social scientific literature the term 'social transformation' is increasingly used to describe societal changes and generally indicates a critical stance towards older notions of development. The approach of social transformation does not consider the western model as the one that should be imitated by all other nations. Some scholars consider social transformation studies as a field of research that can lead to positive steps for social and political action to protect local and national communities against negative consequences of global change.

According to UNESCO (http://www.unesco.org/new/en/social-and-humansciences/themes/ international-migration/glossary/social-transformation/)[9] the concept of societal transformation in the social sciences refers to the change of society's systemic characteristics. This incorporates the change of existing parameters of a

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[9] The site visited on 24 August 2012

societal system, including technological, economic, political and cultural restructuring. Analyzing the impact of social transformation, UNESCO elaborates:

> More specifically, this firstly influences productive infrastructure which can bring about new technological changes and new patterns of participation in the international division of labor. Historically, this has meant an alteration of the requirements of global information technologies. Secondly, new structures of economic organization are developing. This may imply a change in ownership rights, as well as in investments, production, distribution and supply. Thirdly, the distribution and use of political power take qualitatively different forms. This involves changes in the structure and performance of state institutions and other bodies of decision-making and control. Finally, a society's value-normative system can change, often in a way that allows the emergence and stabilization of pluralist institutions. (para. 5)

2.9.3 COMMUNITY BASED DEVELOPMENT: AN ALTERNATIVE VISION

Devkota (1999) claimed that community based development approach has not yet emerged as a full-fledged school of thought within the discipline of humanities and social sciences. Hence, it is likely that the approach has been formulated as a synthesis of various ideas comprising central aspects of concepts such as "development-centered on man," "putting people first," "putting last first," "development from below," grassroots-up development," "Culture-based strategy of development," "Participative development," development as "liberation and empowerment," "small is beautiful," "local is lovely," "indigenous knowledge systems and development," and so on.

Chambers (1983) emphasizes "people are primary." "It is one who came first (Cernea 1985), for better development with own culture and social institutions" (Verhelst

1992; Mukherjee 1991), and "posses and utilize local system of unique knowledge and genius tradition" (Geertz 1983; Messerschmidt 1995) in order to solve their everyday problem-situations.

Moreover, people can lead their own desirable way of life in consonance with change and development when it is compatible with their on-going obsession of "culture identity and social obesity" (Rahman 1974; Freire 1970; Schneider 1968; Goulet 1985). It is possible to achieve desired development by utilizing the "positive vitality of social structure and functions" of a given community (Taylor et. al. 1965; Bhave 1986), which are again moulded by the broader framework of people's own culture" (Foster 1962). This sort of perspective provides, an opportunity to the people to have a unique vision of the quality of their own life which in no other ways is obtained without prescription of their own world of values and traditions (Dube, 1988).

Dube (1988) further writes:

> Community development project tried to work largely with the
> conventional tools of democracy, and tried certain media of
> communication that were alien to the experience of common village-
> folk and had no place in their culture. Its success was most pronounced
> where it used the idioms, symbols and languages of the people. (p. 130)

Some scholars look development from cultural perspective and define it as "Cultural based strategy of development," Talking of the cultural factors in development consideration, Beslhaw (1976) points out:

- Increase the pool of knowledge available to the culture;
- Increase the capacity of the members of to society to generate new knowledge; and
- Improve their problem solving skills. (p. 222)

Culture of the society is a vital factor to accept or reject the development approaches. If it is culturally unaccepted whatever fruitful is it could not be implemented. It is not the question of change in mentality of the people of that society, but the question to preserve the identity of the society.

2.10   COMMUNITY AND COMMUNITY RADIO

2.10.1 CONCEPTIONS OF COMMUNITY IN LITERATURE

A community is a group of people who have something in common. Usually a community is first thought of as people who share the same district or locality. But it broadly and accurately means people who have things in common with others which involves them living together and sharing their resources. Some communities are described as strong or tight. A strong community has a good understanding of what it means to live together and share common resources. This kind of community is open to all those who wish to join it. A tight community however tends to guard jealously its togetherness by being reluctant to welcome in others or share their resources with them.

The concept of community is a complex, usually unanalyzed, abstraction. It is often a source of confusion for it stands for many things, and when it is used with interchangeable meaning very elementary errors creep into our discourse...Frequently we use "community" to refer to a physical concentration of individuals in one place (Minor, 2007, p. ix)

Communities are complex entities and so what constitutes 'community' in Community radio is often a contentious and tricky debate and will vary from country to country. In the African context, Mtimde, L. Bonin M.H., Maphiri N. and K. Nyamaku (1998) have defined 'community' in terms of radio as:

In relation to community radio, the term 'community' refers to a collective or a group of people sharing common characters and/or interests. The term 'community' can either be defined as a geographically based group of persons and/or a social group or sector of the public who have common or specific interests. (p. 13)

In Wikipedia[10], community is described as:

Community may also often be replaced by a range of terms like "alternative," "radical," or "citizen" radio. Traditionally in sociology, a "community" has been defined as a group of interacting people living in a common location. Community radio is often built around concepts of access and participation and so the term community may be thought of as often referring to geographical communities based around the possible reach of the radio's signal. (para. 2)

Prof. Lewis (2008), a writer on community cohesion describes 'community' as:

Communities are both imagined as well as experienced in face-to-face contact. The nostalgic connotations of "community", harking back to a pre-industrial age, are often mobilized to lend respectability to particular policies or projects…Contemporary experience of community is, for most individuals, at least in European cultures, of belonging to multiple communities, most of them reaching beyond the confines of geographical locality ("communities of interest") and, with Internet use, extending globally. (p. 10)

Community is not a singular representation but a collective form of the society. But it could be a singular in the sense that by profession or culture or individual interest in common, they can unite in a one.

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[10] This site Wikipedia visited on 3 June 2009.

2.10.2 CONCEPTION REVIEW

Philosophically two distinct approaches to community radio can be discerned, though the models are not necessarily mutually exclusive. One stresses service or community-mindedness, a focus on what the station can do for the community. The other stresses involvement and participation by the listener.

Community Radio promises to be the third tier, closest to the people. Sur (2007) in his working paper clarifies:

> Just hearing themselves on radio is an empowering experience for people, who realize that this, truly, can be their own voice and help them get a better deal from the government and other agencies or groups. Community Radio focuses on low cost and low return pattern of operation, which is aimed at educating and entertaining the community using their own idioms and language in contrast to the private FM Radio, which is primarily driven by entertainment and business considerations. Ultimately CRS is going to strengthen democratic institutions and practices giving common people access to information to make them informed citizen and also foster peoples' social rights like Right to Information. (p. 2)

The modern concept of development gives emphasis to human and social development and does not end with economic development only. It has also been accepted that there cannot be any sustainable development unless people can become the agents of their own development and do not remain just a beneficiary. They are required to participate in every stage of the development process and in its decision-making. White (2003) writes:

> Empowering the people at the grassroots and their capacity building are the major concerns for modern development. Community Radio can

emerge as a major tool for doing both. Community radio can play a significant and effective role in modern concepts of development like the Human Development Index and Human Security. Community Radio can come forward to give development a human face. It can also be a platform for bringing accountability of the development process, ultimately making the system more transparent and ensuring good governance. (p. 13)

One of the basic factors of Community Radio is that it has to be participatory. Mainali, Subba and Chapagain (2009) have quoted Jayeveera:

The definitions of community radio vary slightly from country to country, but they have the following common features:

- Community radio is constituted as a not-for-profit (nor for less) operation.
- It is intended to serve specific communities, either geographically-based or communities of interest.
- It is a management structure that is representative of the community that the station is designed to serve and to which it should therefore be accountable.
- It provides programming that is relevant to the community being served, with emphasis on local content and community empowerment.
- Community radio actively involves community members in its operations- both as audience members and as participants. (p. 3)

In the context of the information society and its transformation into a knowledge society, participatory communication plays a vital role. This can effectively be done through a proper and planned participatory communication method. Explaining the participatory approaches of community radio Sur (2007) writes in his discussion paper:

'Glocal' is the mantra in this case (about local participation). While the mainstream media will be more prolific day by day and will bring global culture and trends trying to attract more and more people at the grassroots considering the huge potential market, the space still left untouched by it needs to be captured through the local and alternative media such as Community Radio, which will try to cater to their personal and useful needs of information. Since, it is participatory and community based, there should be a feeling of considering it to be one's own. (p. 2)

In fact, efforts should be made to find out possibilities to make community radio programs interactive and two ways. The main advantage of Community Radio is that the selected representatives of the community can easily be called to the studio/ station due to the location advantage to share with and debate their views. In some cases there can also be telephonic participation of the people from and among the community. Sur (2007) further elaborates:

In a pluralistic society, there are public, private, commercial, mainstream, alternative, national, regional and community media with varied and diverse content and a modern society has space for different kind of media. The job is to find out the true space of the community media and construct it and make it useful. CRS could be useful in case of disaster management including disaster broadcasting. (p. 4)

As per the community diversified, so the program of community radio is possible. Radio has space of twenty four hour and could break down as per the need of the listeners of the community.

2.10.3 COMMUNITY MEDIA

In Nepali context there are no community media in print journalism. When we talk about community media, most of the people understand that it is FM radio. But in Lewis (2008) terms:

> Community media is a term used to describe the use of media by communities, social groups and civil society organizations. Community media can provide opportunities for social groups excluded or misrepresented in the mainstream to come in from the margins and give voice to their cultures and concerns. (p. 5)

FM Radio itself has no category by Nepali law. According to clause 6 of National Broadcasting Law (1992) of Nepal, "any individual or legal organization can establish Frequency Modulation Broadcasting System in any place of the country after the licensing."

After the amendment in the regulation in 2008, the Government has categorized the FM license as profit making and non-profit making for the purpose of renewal of the license. But Report of Minimum Wage Fixation Committee (2008, p. 59) suggested categorizing the FM license "according to ownership and its contents, it can be categorized into three groups such as, Public radio, Commercial Radio and Community Radio."

The defining characteristic of a community radio is a participatory nature of the relationship with the community in its periphery. Girard (2001) writes:

> Community radio, on the other hand, aims not only to participate in the life of the community, but also to allow the community to participate in

the life of the station. This participation can take place at the level of ownership, programming, management, direction and financing. (p. 19)

In India, the nature of Community Radio is clarified at the time of licensing. Adopting the CRS licensing policy (2002), India Government has set the rule as follows:

An organization desirous of operating a Community Radio Station (CRS) must be able to satisfy and adhere to the following principles (CRS licensing policy, 2002):

a) It should be explicitly constituted as a 'non-profit' organization and should have a proven record of at least three years of service to the local community.

b) The CRS to be operated by it should be designed to serve a specific well-defined local community.

c) It should have an ownership and management structure that is reflective of the community that the CRS seeks to serve.

d) Programs for broadcast should be relevant to the educational, developmental, social and cultural needs of the community.

e) It must be a Legal Entity i.e. it should be registered (under the registration of Societies Act or any other such act relevant to the purpose). (p. 15)

Director of Communication development for UNESCO, Wijayananda Jayaweera (2008) defines community radio in democratic perspective:

The capacity of community radio to foster democracy via access to broadcasting and its associated potential to "extend the freedom of the individual, foster local interdependence and cultural enrichment" underpins the community media sector, the purpose of which is distinctly different from the media operating at national level. It involves both the rights of groups and individuals to broadcasting opportunities and the obligations of democratic governments to provide a conducive environment to public participation. (p. 67)

Jayaweera (2008) has further opined:

> Community Radio is not just about broadcast content; it is mostly about a
> process of community engagement. One should note, however, that a
> "community" is no longer determined by the primary occupation of its members,
> such as farming or fishing, as was the case in traditional community. (p. 71)

In Nepali context, two foreign authors Bhutia and Martin (2007) look off the role of
community radio as:

> Community media in Nepal is emerging as one of the key factors in
> country's transition to a Democratic Republic. Community radio and
> local television provide social forums for community involvement and
> also offer useful information concerning economic, religious and
> political matters. The strength of Nepal's community media is based in
> part on its ability to collect, produce, exchange and disseminate for the
> development of individuals and the community. (p. 1)

2.10.4 COMMUNITY RADIO

Community Radio defines differently by different scholars. Some looks it on the basic
characteristics and nature of control and guidance. According to the World Association
of Community Radio Broadcasters, AMARC (2003), the three major elements of
Community Radio should be:

1. Non Profit Making,

2. Community Ownership and Control

3. Community Participation (para. 7)

Wijayananda Jayaweera (2007) in a working paper added:

Community radio is about social skills, business skills, creativity, IT skills, local democracy, hard to reach groups, involvement of women and young people and involvement of hundreds of volunteers. Community Radio is about harnessing the tremendous potentials media can offer to engage people and change their lives. It is about ordinary people having a stake in the vast broadcasting landscape and becoming responsible and accountable citizens. Community radio is also about media literacy. A media literate society can demand accountability from the media, and what better way to become media literate than by making media oneself? (p. 2)

Community radio has many names and operates with different objectives. Some community radio stations are oppositional broadcasters -- anti-establishment activists working at the local level. Other stations are run by people without a particular political agenda in order to serve people with a humanitarian and grassroots development motive.

And, there are radio stations that serve local minority language populations. Because community radio has emerged from many origins, different terminology has been used: popular or educational radio in Latin America; rural radio or bush radio in Africa; free radio in parts of Europe; low-power radio in the United States; and ethnic or aboriginal radio in Australia.

In Nepal's context, there are some Religious stations and some others are Ethnic and Dalit. Radio Jagaran at Butwal is the example of Dalit community radio operated by Jagaran Media Center, a NGO of Dalit media people. Another radio at Butwal called Radio Samabesi is an ethnic station. Grace FM at Dhulikhel provides programs on Christianity whereas Radio Adhyatmajyoti has majority content on Hinduism. There

might be differences in terms of its operations, but all such radio stations have one thing in common – they serve their communities in various capacities.

Michel Delorme, president of AMARC, argued that "all these names describe the same phenomenon: that of giving a voice and democratizing communication on a community scale" (Girard, 1992, p. ix).

Conventionally, communities are identified with a limited geographical region. It could be a neighborhood, village, and town or, in some cases, a city. The concept of community determined by geography is often contrasted with 'communities of interest,' where members share some cultural, social, or political interests independent of geographical proximity. The development of the Internet and the World Wide Web has added a new dimension to the concept of community by allowing so-called "virtual communities" (Jankowski, 2002, pp. 5-6).

Similarly, the MacBride report defined community as "an aggregation of groups which vary in social class, economic status, often in political or religious affiliation and also in outlook and opinion. Any community, large or small, is held together by a nexus of communications." (MacBride, 1980, p. 150).

Depew and Peters reviewed the history of the ideas of communities from Aristotle to the American progressives and the Chicago school of sociology. According to Aristotle, every state is a community that 'makes something one and common' out of separate households. Elaborating Aristotle, Dephew & Peters wrote, a state should be no bigger, either in territory or in population, than is required for all adult male citizens to participate in public affairs by responding to and judging the un-amplified speech of

deliberative, judicial, and apodictic speakers. Political community is an assembly in which all may hear and speak. (Depew and Peters, 2001, p. 4)

Community media refers to a diverse range of 'mediated forms of communication.' It can be print media, such as newspapers and magazines, electronic media, such as radio and television, and an electronic network, with characteristics of both print and electronic media (Jankowski, 2002:6). Though there may be differences in actual operations of community radio stations, in one way or the other they all still meet the fundamental aspects of the definition of community radio: community representation and commitment to meeting local community needs and aspirations (White, 1990, p. 4).

Downing used the term "radical media" to describe the many different forms of small-scale media that express an alternative vision to hegemonic policies, priorities, and perspectives. He used the metaphor of the yeast enzyme for radical media and argued that radical media have the capacity to alter their environment (Downing, 2001).

Clemencia refers to these media as citizens' media, in which a marginalized community controls a communication medium and uses it for its own agenda. She argued that defining alternative media as non-mainstream suggests that they are powerless, and limits their potential to resist other media (Rodriguez, 2001, p. 35).

The two terms access television and community television are used very often in the U.S. Community television is different from public access television. Jankowski (2002) argued, community members become involved in all facets of station activities and exercise control over day-to-day and long-range policy matters. Unlike access stations, community television stations generally strive to produce a coherent and coordinated

overall programming package that reflects, represents, and involves members of the community. (Jankowski, 2002, p. 6)

Radio has not been used only for development; it has also been used for political propaganda. Free radio has a long history of being used for political purposes. "Free radio stations are a community organizing tool. A free radio station can inform citizens about public hearings, boycotts, meetings, and protests-something that leaflets, word-of-mouth, or telephoning can also do, but much less efficiently" (Soley, 1999, p. 47). For example, the first free radio station, which was established in Czechoslovakia in February 1931, called workers to unite against the fascist European leaders.

Similarly, the Indian National Congress started the Congress Broadcasting Station in 1932 to protest against Great Britain and to help the independence movement (Soley, 1999, p. 7). During the Second World War, Japan sponsored 'ersatz freedom stations' (stations that claimed to be free radio stations but were actually sponsored operations) in India using the names Free India Radio, Radio Himalaya, and Radio Hindustani (Soley, 1999, p. 12). Prajatantra Radio was of the similar category which had aim to over thrown the Rana Regime, first ever peoples revolution in Nepal.

There are at least four types of free radio stations. (1) Clandestine stations, sometimes called guerrilla stations, advocate revolution and broadcast during periods of civil war or social rebellion, asking people to overthrow the repressive ruler. (2) Pirate stations are culturally oriented stations that carry music and entertainment programs because government – licensed stations often fail to carry enough music or entertainment programs. (3) Micro radio stations, seek to change restrictive radio licensing laws in order to provide alternative news and information to their neighborhoods. (4) Ghost stations are unlicensed transmissions that "surreptitiously interrupt the broadcasts of

licensed stations, providing an alternative view to that expressed by government-licensed stations" (Soley, 1999, p. 3).

Regarding the above categorization of radio we have experienced of only two types in Nepal. The first one is the Micro radio stations which are able to change the restrictive provisions of licensing to control the news and views. Radio Nepal's news of 7:00 AM and 7:00 PM was mandatory to hook by all FM station and own production of the station was not allowed to broadcast at that time in the very beginning. But the stations were started the news program by giving similar id such as Halchal, Diary etc. Later on the Supreme Court of Nepal discarded such restriction through the verdict by the bench of Justices Laxman Prasad Aryal, Kedarnath Upadhyay and Top Bahadur Bista of Supreme Court in 2001 that every media had equal right to produce news and views as the constitution has provided no restriction to the print media. (Nepal Kanoon Patrika, 2001, pp, 402-403). Second category radio was conducted by the Maoist in the period of insurgency. They had occupied 95.1 MHz to advocate their 'revolution' they called the People's war. According to Maheswor Dahal, a journalist cum Maoist leader, the then government tried to disturb this transmission several times by using same frequency but failed because it was movable radio and they used to move it from one destination to other very frequently.

Similarly, community radio stations are distinguished from commercial or government-owned radio stations in Nepal in terms of audiences, ownership and control, content and the degree of participation in media through such outlets. Community radio stations throughout the world are known for their role of providing a platform for participation in media for those neglected or marginalized by the mainstream media.

Community members are those living in the area served by the community radio station. This could include the local leaders, including elected representatives. The community of a station also includes community structures, such as civic or religious groups and sports clubs, non-governmental organizations (NGOs), and government officials, who could play a role in promoting or obstructing the work of the station. Outsiders, including donor organizations, volunteer organizations, consultants and experts are also parts of the community.

Community Ownership and equitable access to community members in all spheres are the two basic elements a Community Radio should have; otherwise it should not be considered as Community Radio. Some criteria can be clearly identified as being essential if a "community" radio station can carry that label. Among some criteria might be on the eye of Gumucio-Dagron (2008) are:

> *Community participation and ownership:* the community collectively owns the communication process and makes decisions about it in a democratic participatory manner, covering programming, staffing and resources.

> *Development and local content:* a majority of programming is locally produced and is relevant to the needs of the poorest in the community. This includes the promotion of dialogue and debate on issues of education, health, legislation, human rights and social organization, among others.

> *Language and cultural relevance:* broadcasting needs to be in languages spoken by the community and that respects local cultural beliefs and practices. (p. 45)

Community radio has raised different community issues to their audiences. Among 800 radio stations in South Africa, at least a dozen women-run and managed stations

struggled with issues of women's participation as well. Researcher for ATLAS Institute, University of Colorado, USA, S. Revi Sterling (2007), in a symposium in India has said:

> How can a station that purports to be the voice of the community involve women at all levels of community radio involvement? Are there lessons for India in Africa's efforts? Radio provides the most effective development communications vehicle for marginalized women, provides an overview of the strategies (successful and otherwise) that community radio stations have employed to increase female representation, and concludes with a look at a prototype device intended to help women "talk back" to their community radio stations, thus letting their voices be heard. (p. 3)

Her comment is though concentrated on gender issue but suggests the role of Community Radio to enhance the people participation in any development works.

Betz (2004) elaborates the role of community radio in broader aspects:

> Radio has long been seen as an important tool in the social, economic and political mobilization of the developing countries...But there has been little, if any, examination of a more holistic approach of how both these bodies of work might be melded together providing some insight into how the media, and more specifically radio, might be used as a peace-builder. (p. 39)

Assessing the role of community radio in social development, Betz (2004) further explains:

> One of the longest standing examples of the use of radio as a tool of social development is that of the Food and Agriculture Organization (FAO). Since the 1960s the FAO has been using radio as a means of assisting those in rural areas of developing countries. The goal of which

was to assist rural workers so they could come up with concrete solutions to the shared problems they faced together. Indeed, this has now become a model of community radio in which it is used as an agent for social changes; perhaps it can even be examined in the context of nation-building or political development. (p. 40)

0ne simple yet overarching role of community radio is to disseminate correct information and maintain impartiality. It is obvious that without sustainable peace, development process is almost impossible. It has been proved in the last 11 years of conflict in the country, Nepal.

Describing the very primary situation of community radio in Nepal, Mainali (2007) writes:

The establishment of Radio Sagarmatha (1996) marked the transfer of control over broadcasting from the government to the people. But the radio was based in Kathmandu, where the people had access to many alternatives for education, information and entertainment. Therefore the radio was unable to address to the communication needs of the people living outside the capital, who were deprived of information, education and entertainment for years. However, the establishment of Radio Sagarmatha opened avenues for new hope and possibilities across the country. (p. 207)

Community radio began in Nepal some fifteen years ago as an alternative of the monopoly of the reach over media. Mainali (2007) has given the changing scenario of Community Radio in the following way:

It began broad-based and collective ownership. News sources expanded. Community radio served filed-based reports, investigative reporting, critical perspectives to the audience instead of press conferences, press releases, and even the issues of the common people

were started getting reported. Journalism was made process-oriented in place of the event-oriented. And creativity in terms of news production was seen... Common people realized their access to information. People received diverse and alternative source of information and news. Free societies instead of free market started driving these media...People gradually became aware of their rights. In this way, community journalism established as an integral part of the democratic society. (p. 209)

Community radios are being part of daily life of the rural people in Nepal. Making active partner of the radio to them is lacking behind so far, people have associated with it by this or that way. It can say if not so as by heart but by mind.

2.10.5 COMMUNITY RADIO THROUGH SOLAR SYSTEM

Almost all FM stations are situated in and around district head quarters. Some others are in the rural areas. But no one has taken risk to establish it in the area where there is no electricity. Though the electricity supply service is not regular and has to face power cut system, in general term, the load-shading up to 16 hours a day in a dry season, the radio stations have not adopted alternative power system. They are based either on petroleum product operated generator system or battery operated inverter power back up system.

Very few stations have gone for alternative energy that is solar photovoltaic (PV). Among them are:

1. Radio Karnali, Jumla
2. Radio Kailash,Humla
3. Namobudhda FM, Kavre
4. Rupakot Radio, Khotang
5. Purvanchal FM, Biratnagar

Graphic: 6 Windmill fitted at the community radio station

Source: ACORAB Nepal

First two FMs are supported by OTI (Office of Transitional Initiative) and rest of others by Community Radio Support Center (CRSC). One of the promoters of Radio Karnali,

Mr. Min Bahadur Shahi claimed that they are totally depending on the solar system. Similarly, CRSC supported FMs are transmitting 10 hours programs by Solar PV. "They are using hydropower as its backup, if the solar system does not charge." says Mr. Raghu Mainali, Director of the CRSC. By using solar PV, they are being benefitted in two ways. The first one is they can escape from the load shedding, the power cut. Secondly, they do not have to pay the heavy bill of Nepal Electricity Authority (NEA).

2.11   COMMUNITY RADIO PRACTICES IN OTHER COUNTRIES

2.11.1 AUSTRALIA

Community broadcasting is Australia's third media sector. As at June 2005 there were 442 fully-licensed community radio stations (including remote Indigenous services).The community radio sector in Australia fulfills a broad, but largely unacknowledged role in the Australian media landscape, particularly as a source of local content.

A report made by Forde, Meadows and Foxwell (2002) finding is:

> 20,000 (or 0.1% of all Australians) are involved as volunteers in the community radio sector on a regular basis and volunteers equate for more than $145 million in unpaid work each year. Nationally more than 7 million Australians (or 45% of people over 15) listen to community radio in each month. (p. 5)

Forde, Meadows and Foxwell (2002) report elaborates:

> Fifty three percent of community radio stations serve an array of different communities of interest including: Indigenous and Ethnic, people with a print disability, young people, older people, arts/fine music, religious, gay and lesbian. The remaining stations provide service which may be described as generalist, which address the interests of communities' in particular geographic locations but will still address a range of diverse specialty interests. Community broadcasting stations also have a strong commitment to local news, information; the promotion of local and Australian music, arts and culture; and to providing training in media skills. (p. 15)

A report of McNair Ingenuity (2006) says:

Community broadcasting is sustained by the principles of access and participation, volunteerism, diversity, independence and localism. More than seven million Australians – or 45 percent of people aged over15 – listen to community radio every month- an estimated audience reaches of over seven million people. (p. 35)

2.11.2 SRI LANKA

It's almost over two decades since Sri Lanka initially successfully tested and proved to other counterparts in South Asia the viability of community radio stations. In 1981 with the support and blessings of UNESCO and the Danish International Development Agency (DANIDA), the Mahaweli Community Radio station was set up by the Sri Lanka Broadcasting Corporation. Senanayake (2007) further writes on his working paper:

The subsequent local community radio stations that follow are the Kotmale and Uva community radio. The Mahaweli community radio station remained the second most important source of agricultural and health related information till the end of the decade. Towards the end of the decade however, the Mahaweli community radio station started showing off cracks in the system. At present two decades after Sri Lanka successfully pioneered the community radio stations today these radio stations are struggling to sustain in a context while battling with the profit oriented FM channels of the corporate sector. (p. 3)

The community radio stations in Sri Lanka are not owned by communities instead by the Sri Lanka Broadcasting Corporation. However, in the case of Mahaweli Community radio with US $ 1.1 million financial strength from the donor has been a key factor in the autonomy that shielded the Mahaweli Community radio from those

who opposed the system. Unfortunately, this autonomy was only till the funds lasted. Senanayake (2007) has further added:

> In a country where broadcasting is highly politicized being able to remain out of politics can be sited as an important achievement. This achievement was possible due to the international cooperation obtained from UNESCO and DANIDA. However, there are also negative implications of having international cooperation such as over dependence of foreign funding. The gap in this system was due to not having a proper withdrawal plan for the system with the phasing out of the international cooperation. Sri Lankan Mahaweli Community radio failing to obtain long lasting support from Sri Lanka Broadcasting Corporation was as explained by Felix Libero was "Asian broadcasting systems were originally organized as means of propagating government thinking and were simply designed to inform people." (p. 5)

A perfect illustration of this is what is known as 'The E-tuktuk Project, Kothmale'. The Kothmale Community Radio & Multimedia Centre located in the hill country dotted with small farms and tea plantations, serves a population of 200 thousands and boasts a radio channel and a computer centre among others. As a result of this mobile service many things are now possible. Telemedicine, an English teaching program and emergency communications are among the many benefits that remote communities can now avail themselves of. However, many are prevented from utilizing it because of its relative remoteness or gender, ethnicity and caste considerations.

Gumucio-Dagron (2001) has given the picture of popularity of Kothmale FM in a research report:

The station is in its 11th year now and has obviously become an integral part of the community. Everyone in the area knows about Kothmale FM. I can travel 15 kilometers away, and when I ask people about Kothmale FM I always meet with a positive response. Many people will tell me that their sister or uncle or friend sang a song or spoke on a program. They will tell me their favorite program and announcer. (p. 88)

Getting the voices of the communities' back In Sri Lanka the right to broadcast remained with the state extended arm the Sri Lanka Broadcasting Corporation until 1993. From 1993 onwards there is a rapid increase of the FM radio channels initiated by the local corporate sector. Senanayake (2007) says that community radio is becoming the voice of the people, especially in the community:

In Sri Lanka, the country that pioneered the community radio service in the south Asia region to date, does not hear of any civil society movement or educational institution attempting to set up or even lobby for ownership of air waves. However, even amidst constraints faced the regional services such as Yal FM in the north and community radio services such as Uva and Kotmale Communitty radio attempts to bring in the communities voices and cater to their unmet development needs. (p. 4)

Gumucio-Dagron (2001) has taken some examples of community radio programs in Sri Lanka:

A campaign to increase blood donations, an exhibition for people interested in self-employment, a public health campaign aimed at preventing a cow disease epidemic, a fund raiser for local hospitals, and a campaign to donate books for the local library... are some of the ventures supported through Kothmale radio. (p. 91)

Senanayake (2007) identifying the problems of Sri Lankan radio, concludes:

> The lack of attention by the elected governments to improve the
> services and infrastructure of these radio services, the competition
> created by the FM services owned by the corporate sector,
> politicized nature of the Sri Lanka Broadcasting Corporation who
> has total control over the transmitters are the key reasons that
> hinder the progress of the community radio service in Sri Lanka.
> (p. 6)

Basically the hindrance on development comes from the government rather than any other component of the society. Generally government even though democratically elected, considers the media as an opponent.

2.11.3 INDIA

In India, the campaign to legitimize community radio began in the mid 1990s, soon after the Supreme Court of India ruled in judgment of 1995 that "airwaves are public property." This came as an inspiration to groups across the country, but to begin with, only educational (campus) radio stations were allowed, under somewhat stringent conditions. According to Wikipedia[11] in a topic "Community Radio in India":

> Anna FM is India's first campus 'community' radio, launched on 1
> February 2004, which is run by Education and Multimedia
> Research Centre (EM²RC), and all programs are produced by the
> students of Media Sciences at Anna University. (para. 3)

A scholar of Jawaharlal Nehru University, Kazi (2007) analyzes the situation of Indian community radio in a working paper:

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[11] The site visited on 9 June 2009.

In India community broadcasting is yet to take a full-fledged shape. The positive development is the recent Government green signal to set up such platforms at the community level. Prior to this, community radio was restricted within academic institutions with limited frequency reach. (p. 3)

Ultimately CRS is going to strengthen democratic institutions and practices giving common people access to information to make them informed citizen and also foster peoples' social rights like Right to Information. Defining the role of community Radio in India, Sur (2007) writes:

Although some communities have come forward but the number is very insignificant. Though there are good many numbers of NGOs and CSOs are actively working on various issues in different areas, the eagerness for CRS is still not there. Advocacy Workshops need to be organized so that more and more communities come forward. This is one of the major works at this moment, which will give birth to a number of able CRSs in the country. (p. 3)

Kazi (2007) looks on the popularity of Community Radio in India in his paper as:

Community radio has gained such a high level of popularity because the ethos of community radio is independence and responsibility to serve the community, not the advertiser. The other reasons lie in the fact that community radio programming is designed by the community, to improve social conditions and the quality of its cultural life. The community itself can decide what are its priorities and needs in terms of information provision. (p. 4)

Citing the challenges of Indian Community Radio, Kazi (2007) further expressed:

When moving outside of the urban centers, experience with the creation of CR organizational structures, let alone effectively

managing these, can be very weak, when not totally absent. The need is therefore to design a process, doing the utmost to establish effective mechanisms to create a sound foundation for success, basing such interventions as much as possible on local capacity and local organizing experience available…Sustaining Community Radio initiatives in India poses a serious economic opportunity and challenges henceforth. What shall be financial modus operandi of sustaining such CR institutions? Serious funding shortages can dilute the independence of community radio stations in the country trying to promote freedom of expression and providing a voice to rural Indians. (p. 4)

Involving the real community in the station is a severe lack in the developing countries even in India. Community does not feel ownership to the radio and get less support from the community. The result is obviously to bears the financial crisis.

2.11.4 SOUTH AFRICA

Shortly after the end of the Second World War, the country's repressive State policies gave the South African Broadcasting Corporation (SABC) an effective monopoly. For almost half a century, it was the only broadcaster permitted to operate legally and faced no independent radio competition on South African territory until the early 1990s' transition to democracy. The Independent Communications Authority of South Africa (ICASA) now regulates the telecoms and broadcasting sector.

Explaining the scenarios of African Community Radio, Sterling (2007) writes in her discussion paper:

In terms of audience reach, radio is by far the most important mass medium in Africa, and community radio is flourishing as an alternative to state and private broadcasting. With over 800 stations and at least a dozen women-run and managed stations, African

stations have struggled with issues of women's participation. (p. 1)

For almost half a century, it was the only broadcaster permitted to operate legally and faced no independent radio competition in South African territory until the early 1990s' transition to democracy. As mentioned in Wikipedia[12]:

> The first legally-permitted, non-SABC (South African Broadcasting Corporation), broadcast was that of 1991's 'Festival Radio' from the campus radio studios at Rhodes University in Grahamstown. An Independent Broadcast Authority was created to oversee the freeing up of the country's airwaves with small, community radio stations being permitted to broadcast for the first time. Applications were discussed in open session to ensure transparency and accountability. Notable early community broadcasters included Bush Radio in Cape Town and Radio Unitra in Umtata. (para. 5)

Community radio in South Africa is regulated by The Independent communications Authority of South Africa (ICASA), which was established in July 2000 in terms of the Independent Communications Authority of South Africa Act No.13 of 2000. Referring the regulation on Community Radio in South Africa, Maphiri (2007) writes:

> It took over the functions of two previous regulators, the South African Telecommunications Regulatory Authority (SATRA) and the Independent Broadcasting Authority (IBA). The two bodies were merged into ICASA to facilitate effective and seamless regulation of telecommunications and broadcasting and to accommodate the convergence of technologies. ICASA derives its mandate from four statutes. These are the ICASA Act of 2000, The Independent Broadcasting Act of 1993, the Broadcasting Act of

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[12] This site was visited on 25 May 2013

1999 and the Telecommunications Authority Act No. 103 of 1996. (p. 271)

Community radio in South Africa began in 1994, when the county's broadcasting authority began the continuing process of assessing and granting license applications from groups as diverse as rural women's cooperatives, Afrikaner communities and a variety of religious bodies. The country now has over 100 community stations, broadcast in a number of languages. Alexander (2009) writes in an article "Community Radio in South Africa" in Wikipedia[13]:

> Their scope and reach varies enormously - from the half-a-million
> Job-urgers who make up the audience of Jozi FM to, for example,
> the mere one thousand people who listen to Ilitha Community
> Radio in the Eastern Cape town of Maclear. (para. 4)

Comparatively, community participation in community radio in South Africa is high. It is because of easy access to radio in policy making to implementation.

2.11.5 THE PHILIPPINES

In 1922, Mrs. Redgrave, an American, began test broadcasting from Nichols air field with a five-watt transmitter. This would put her ahead of Henry Hermann who began test broadcasts from three stations in June 1922. Lent's (1978) collection of histories of broadcasting in Asia shows that Philippine radio was probably the earliest in Asia, ahead of Chinese radio by at least six months and at least as early as, if not earlier than, New Zealand radio.

Hermann, owner of the Manila-based Electrical Supply Company, wanted to broadcast music to a number of radio receiving set owners, and test the business potential of

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[13] This site was visited on 25 May 2013

broadcasting. The manuals as well as Lent indicated that Hermann went on the air armed with a temporary permit, but neither writer identified exactly whom or which institution gave Hermann this permit to operate experimental radio stations. Two years into the experiment Hermann replaced the experimental stations with a 100-watt station with the call letters KZKZ. However, Hermann soon after gave up on the commercial potential of radio. On October 4, 1924, with KZKZ but a few months old, he sold it to the Radio Corporation of the Philippines (RCP)

Lent (1973) traces the appearance of the first radio station outside of Manila to 1929 when RCP put up KZRC (Radio Cebu), a one-kilowatt experimental station in Cebu City.

Early regulation of broadcasting was begun in 1931 when the colonial government (of the USA) began realizing the business potential of radio, and thus passed the Radio Control Law creating the regulatory body Radio Control Board. The board examined applications for licenses to operate radio, allocated band frequencies, and conducted inspections for the office of the Secretary of Commerce and Industry.

In 1947, when the new republic was a year old, Trinidad represented the Philippines to a conference of the International Telecommunications Union (ITU) in Atlantic City in the United States. The current regulatory body is the Kapisanan ng mga Brodkasters ng Pilipinas (KBP).

Ramon R. Tuazon, vice president of the Asian Institute of Journalism and Communication (AIJC) and president of the Philippine Association of Communication

Educators (PACE) writes *(www.ncca.gov.ph/about-culture-and-arts/...on.../article.php?...)* [14]:

> Meanwhile, technological developments are proving to be the most serious challenge to the radio industry. Phono players, reels and cassettes would only do for "jurassic" stations. On-air multiband sound processing or multitract recording will be the technology of choice. Digital and Internet will dominate new broadcast technologies. (para. 6)

Radio stations have to retool, i.e., go digital, in order to compete, provide better quality programming, and eliminate of multi-path interference. Digital Audio Broadcasting (DAB) will offer listeners additional services such as artists' information, stock quotes, and sports scores. Satellite systems are transforming the media audience into global audiences whose choices of channels and programs are virtually unlimited. In this new media landscape, how can local radio stations offer better programming? Answering this question, Tuazon further suggests:

> In this age of the global village, the threat of cultural homogenization or domination, especially by those who own and control technology, becomes even more real. The interactive and two-way capabilities of modern technologies should be harnessed to the fullest to ensure cultural harmony, integrity, and identity. But this concern applies not only in the global setting but in the national setting as well. For decades, broadcasting in the Philippines has been one-way - Manila produces and the rest of the country watches or listens. New technologies now allow for more exchange of images and messages within and across countries. (para. 9)

For twelve years now, the community radio station DXLM-FM 102.5 MHz continues to empower the residents of Maragusan, the farthest town of Compostela Valley, a province situated in Southeastern Mindanao, Philippines.

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[14] The site visited on 11 July 2011.

(http://davaotoday.com/2007/04/12/philippines-community-radio-empowers-comval-town/)[15].

The Maragusan community radio fosters unity in the community while respecting diversities in terms of class, ethnicity, religion, and lifestyles. It covers programs on women, agriculture, environment, youth, senior citizens and religion. This community radio started broadcasting in 1995, using loud speakers to deliver news to town residents. It ran for two years using this modality until the Local Government Unit (LGU) of Maragusan pushed for the use of a transmitter.

The local government has stayed committed in supporting the community radio by providing funds for its operations. According to the town's mayor Arsenio Yanong (2003), "This has become a project of the people. This is not my radio station that I could maneuver to push my political ambitions. Instead, this is owned by the community and the LGU only remains at the back, making sure that it would continue serving the people."

Run by volunteers, the community radio is comprised of broadcasters from the different sectors, including teachers and religious leaders, who then formed the KBM-Kapisanan ng Brodkasters ng Maragusan (Association of Maragusan Broadcasters). The association provides avenues for further development including trainings and other capacity building activities for the radio broadcasters.

With the community radio in place, residents have found a means to easily report complaints, share suggestions and other concerns, while getting immediate response from the authorities, said Cesar Escuadro, chair of the Maragusan Community Media Council.

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[15] This site was visited on 11 July 2011

2.12 COMMUNITY RADIO IN NEPAL

2.12.1 COUNTRY SCENARIO

The community radios are spread all over the regions (hills, mountains, Terai and valleys) of the country. Latest information updated in Ministry of Information and Communication website (www.moic.gov.np) suggests that there is no any district having no licensing of FM Radio. Among 610 licenses issued (www.moic.gov.np) by Ministry of Information and Communication till March 2015, about 500 are in operation and 250 radios have claimed themselves as community radio. In an earlier research, Subba (2009) sketches the scenario on community radio this way:

> More than 70 percent were established in the three years after the
> fall of the King's rule in 2005/6. It is difficult to categorize
> community radios by their transmitter capacity, as it varies a lot
> from 50 to 1000 watt. (p. 7)

In his research, Subba (2009) further writes:

> With regard to vision for establishing a radio it is found that very
> only a few community radios have specified their vision for social
> change, most other tend to carry a vision of community
> broadcasters…The CRs are also weak in defining their scope in
> terms of their geographic coverage, define community service and
> choose social sectors. The technical coverage is considered to be
> the physical target, and the poor and marginalized people as the
> target community. It is surprising to note that less than a third radio
> stations had a written or formal editorial policy and that in some of
> them the way in which editorial policy is prepared is not
> participatory. The radios are poor in defining other policies and
> strategies, namely marketing and fund raising, managing

partnership and external relationships, and facing competition.
(p. 11)

The FM radio licensing growth is tremendous in the last three years. Mainali, Subba and Chapagain (2009) write:

> The sector has grown in geometric proportions in the last couples
> of years and the number of community radio stations stands at over
> hundred, which is still growing. The sector's quantitative growth
> has given rise to a higher level of information dissemination and
> has impacted positively on people's empowerment, promotion of
> good governance and transparency, and increasing accountability
> in the public sector in general. (p. 17)

According to the prevailing laws, the promoter agency of a community radio can be either a cooperative, NGO or a local body. A study done by ACORAB (2009) has shown that:

> Community radios are expected to take the vision of social
> change… Radio Jagaran, Samad and Purwanchal are examples of
> radios for having carried the vision of changing the society
> Majority of the radio stations consider themselves as local
> broadcasters. (p. 22)

Community radios have by and large defined their target area, group, or focus subject matters. The study of ACORAB (2009) further elaborates:

- In terms of geographic target, it is found that except for a few, most radios consider their technical physical reach as their target area. In this sense, the definition of target area is rather mechanical than deliberate.

- At the most if the radio happens to be in area with an ethnical majority they claim they are there to serve them. Which class, age group, or occupational groups they give priority is not clear.

- Focus sector is by and large clear. Most are however general. A few have taken specific sector – Namobuddha claims to be promoting Buddhism, Palung specializes in agriculture, and ECR concentrates on issues like health, education and environment. (p. 24)

The radios have not deliberately defined their role, position, and confidence of service area. It has a lot to do with definition of the vision. Only a few of the radio stations have positioned themselves as campaigners for social change – meaning that they do themselves make things happen that are congenial for social change. Most radio stations admitted that they are "news-pickers" – in the sense that they don't do something to bring about change in society instead what they do is to pick up or cover news and events in the society that are favorable to social change.

2.12.2 MOST PREFERRED MEDIA

Radio is the most preferred media in Nepal. It is justified by a survey done all over the country by Equal Access Nepal (2007)[16]:

> When the respondent were asked to mention only one media as the most preferred source of information and/or entertainment, radio was found to be the winner among others. The figures for radio (64.1%) is almost double than that of the television (35 %). While the figures for magazines were negligible. Newspaper was the most preferred source of information for some of the respondent, most of which were from the urban population. Internet was

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[16] The site http://www.nepalradio.org/p2_reports.htm visited on 3 July 2009.

preferred media for only a small percentage of urban population.
(para. 4)

Radio is easily accessible media in context of Nepal as there are FM radio stations in almost all districts of Nepal with one exception Manang district. Though the radio is not in operation in Manang, radio waves from nearby districts including Kaski, Lamjung etc. are accessible.

2.12.3 PRACTICES OF SOME COMMUNITY RADIO

2. 12.3.1 Community Radio Madanpokhara, Palpa

Community Radio Madanpokhara run by the local authority, Village Development Committee (VDC), from 2001 in Madanpokhara, Palpa. Bhutia and Martin (2007, p. 1) have acclaimed that *Community Radio Madanpokhara* became the country's first community radio station outside Kathmandu valley.

Kasajoo, (2007) writes about the status of *Community Radio Madanpokhara*:

> Recently the radio has increased its transmitter power from 100 watt to 500 watt. At the same time it has shifted the transmission tower from Madanpokhara village to another village at Shrinagar hill range, across Madi valley. The new location of the tower is more appropriate for coverage all over Palpa district and villages of neighboring districts. At the same time the signal will be more strong and clear. (p. 3)

Community Radio Madanpokhara has run different programs related school tuition to primary health. *Hamro Pathashala* is the program to teach tuition to the school students. Radio has launched an initiative to help students pass the SLC (class10) exam. Through the radio, students receive extra classes in math, science and English.

This radio program is an opportunity for students who cannot attend school regularly and who cannot afford to pay tuition fee for a private teacher.

The farmers themselves run the radio program on the agricultural issue. Kasajoo (2007) further explains about the programs this way:

> "Kisan Bolchha" (Farmers Speak) is based on farming of particular crops in current season. Farmers are divided into eight groups concerning eight kinds of farming, namely, coffee, ginger, cereal crop, vegetable, fruit, bee-keeping, soil and fertilizer management and poultry. Each group produce program on particular subject that is relevant to the season. Sometimes the groups used to go to the radio studio to record the program. But, most of the time radio technicians visit the group and record the program. (p. 5)

Women also produce their programs through this community radio. Kasajoo (2007) writes:

> There are 36 women's communication groups, *Mahila Sanchar Samuha*, in the 36 VDCs targeted by CRM. These groups organize interaction meetings and cultural events on social issues like polygamy, dowry system, girls trafficking, problems of single women (widows), domestic violence, alcohol abuse etc. They organize song and drama competitions also. These programs are recorded and broadcast in different programs such as "Mahila Sansar" (women's world), "Ghar Pariwar" (household and family) etc. Sometime the women record drama in the studio also. (p. 6)

Another typical program that generally hasn't been covered in other community radio is about health issue. According to Kasajoo (2007):

> "Sancho Bisancho" (program on health awareness) is one of the most popular programs of CRM. This is a live program conducted

in coordination with the UMN mission hospital Tansen. Health professionals from the hospital participate for 1 hour in the program. They talk with the villagers on health issues and answer the queries of listeners coming through phone and letters. (p. 9)

Other programs like forestry, animal husbandry etc. also are produced by community participation. The voices of government officers and high-post holders are quite few in CRM's radio programs, because its staffs are quite aware of the importance of voices of the community members and their participation in program production. Community members feel proud to speak on radio. It is a matter of prestige for them to be heard through radio.

2.12.3.2 Shuklaphanta FM 99.4 MHz, Mahendranagar

Shuklaphanta FM 99.4 MHz is a community radio run by local NGO named Forum for Local Development. "Voice of voiceless people" being the main slogan of this radio station aired its first signal in 2007. Objectives of this station are (Brochure of Shuklaphanta FM, 2009):

i.   Raise the voice to ensure human rights, women rights and the rights of Dalit, Freed Kamaiya and marginalized communities as well,

ii.   Campaign to protect to conserve culture, language and to plead for the rights of locals on land, water and forest,

iii. Advocate towards social transformation with behavioral change and plead to peace building process and to create meaningful pressure to write pro-people constitution. (p. 2)

This FM has conducted many socio-economic development programs with direct involvement of local people. Some of them are sponsored by local government and I/NGOs. One of the promoters of the station Rhishi Raj Lumsali (2009)[17] informed:

> "Sushasan" (Good Governance) and "Sewa ra Sarokar" (Service and Concern), two programs are sponsored by Action Aid Nepal. "Sushasan" is a program of interaction, where government officials directly talked with public on the governance issues through, whereas "Sewa ra Sarokar" is a program on demand and supply oriented issues. The reporter collects the voice of the people basically on demand side. If necessary the stakeholders of the issues respond the queries of the people. (Interview by researcher)

One program, "Chaso ra Sarokar" (Interest and Concern) is sponsored by DDC Kanchanpur and "Hamro Bhimdutta Nagar" (Our Municipal) is a municipality sponsored program. Former DDC Chairperson and the promoter of the station Lumsali (2009) clarifies:

> The major objective of the first said program is to monitor the effectiveness of DDC plan and programs. Board members of the DDC and senior officials come to the studio to respond the queries of the local audience on concern issues. Activities of Municipality and local sanitary issues are raised in the second program. (Interview by researcher)

OTI, an INGO, has sponsored the program "Samudaya ra Sambidhan" (Community and Constitution). Basically it is a live tele-conference, where member of CA are on telephone line, some panelists at the studio and the local audience ask their concerns on constitutional issues in toll free telephone. This station has been broadcasted each

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[17] Conversation with Mr. Lumsali on 13 May 2009

and every program of questionnaires collection by CA members, when they were in Kanchanpur in last May 2009.

"Belako Boli" (Current Voices), "Hamro Adhikar" (Our Rights), "Aajabholi" (The day and Tomorrow) are some of the current issues and rights based programs which have no sponsorships. The program "Aajabholi" is a program on federal issues. In this program people raise their concern or provide their opinion on federalism. The lawyers available in Kanchanpur try to respond the audience's concerns.

2.12.3.3 Radio Karnali, Jumla

Radio Karnali is the first private radio station in Jumla. So, most of the people want to take ownership of this radio. According to Station Manager of this radio Devi Sejuwal (2009)[18]:

> When they do not get the radio signal properly or not broadcasting
> their happiness or sorrow, they start complain to the station by
> phone or by foot. Peace building and good governance are the
> major focus of this station in these days. (Interview by researcher)

Most of the development programs of this station are directly related to the agricultural issues. "Kura Krishika" (Talk on Agriculture) and "Khadya ra Surakxa" (Food and Security) programs provide the information about plantation and pesticides as well as food storage knowledge to the peasants. It also talks about the changing food habits of the local people. Peasants on one part and the experts on the studio interact together on agricultural issues and problems through telephone conversation.

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[18] Conversation with Mr. Sejuwal on 18 May 2009

"Hamro Karnali" (Our Karnali) is focused on the socio-economic as well as geographic knowledge of the Karnali region. Sometime it talks about the culture of the local people and other time to enhance their purchasing capacity. It talks about the village sometime and tourist destination at Rara Lake at others.

"Nari Aawaj" (Women Voices), "Samanatako Aawaj" (Voice of Equality) and "Hamee pani Sakchaun" (We can Do) are rights based programs for the marginalized communities. First program is solely devoted to women right whereas second one is for the uplifting of the dalit community and third is for disabled people.

2.13 MASS SOCIETY THEORY OF MEDIA

The 'dominant media' reflects the mass society view. The type of society which developed out of industrialization and urban immigration is one characterized by family privatization, competitiveness and low levels of solidarity and participation. Mass society theory gives a primacy to the media as a casual factor. It rests very much on the idea that the media offer a view of the world, a substitute or pseudo-environment, which is a potent means of manipulation of people but also an aid to their psychic survival under difficult conditions (McQuail, 2001, p. 74).

The above media theory strongly invokes images of control and portrays the direction of influences. The theory posits that media will be controlled or run in a monopolistic way and will be an effective means of organizing people in masses as audiences, consumers, markets, and electorates. Mass media are usually the voice of authority, the givers of opinion and instructions and also of psychic satisfaction for those so call authorities. The media establish relation of dependence on the part of ordinary

citizens, in respect not only of opinion but also of self-identity and consciousness (McQuail, 2001, p. 74).

2.14 PEOPLES' LEARNING PRACTICES

There are many different theories of how people learn. Who follows what among varieties of them depends individually, and it is useful to consider their application to how they learn and also how you deliver your programs. It is interesting to think about your own particular way of learning and to recognize that everyone does not learn the way you do.

Reinforcement theory is one of the learning theories which help to change the behavior of the people. This theory was developed by the behaviorist school of psychology, notably by B. F. Skinner earlier this century (Laird 1985, Burns 1995). Skinner believed that behavior is a function of its consequences. The learner will repeat the desired behavior if positive reinforcement (a pleasant consequence) follows the behavior.

Positive reinforcement, or 'rewards' can include verbal reinforcement such as 'That's great' or 'You're certainly on the right track' through to more tangible rewards such as a certificate at the end of the course or promotion to a higher level in an organization. Negative reinforcement also strengthens a behavior and refers to a situation when a negative condition is stopped or avoided as a consequence of the behavior.

Graphic 7: Burrhus Frederic Skinner (March 20, 1904 – August 18, 1990)

The social learning theory proposed by Albert Bandura has become perhaps the most influential theory of learning and development. While rooted in many of the basic concepts of traditional learning theory, Bandura believed that direct reinforcement could not account for all types of learning. Albert Bandura (1977)[19], in his Social Learning Theory explained the three core concepts of learning:

> First is the idea that people can learn through observation. Next is the notion that internal mental states are an essential part of this process. Finally, this theory recognizes that just because something has been learned, it does not mean that it will result in a change in behavior. (para. 3)

His theory added a social element, arguing that people can learn new information and behaviors by watching other people. Known as observational learning (or modeling), this type of learning can be used to explain a wide variety of behaviors.

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[19] The site http://psychology.about.com/od/developmentalpsychology/a/sociallearning.htm visited on 5 September 2014.

There are three core concepts at the heart of social learning theory. First is the idea that people can learn through observation. Next, is that internal mental states are an essential part of this process. Finally, this theory recognizes that just because something has been learned, it does not mean that it will result in a change in behavior.

Considering 'four theories' of press as the normative theories, McQuail (1986) has developed two more theories called 'development media theory' and 'democratic participant theory.' Development media theory advocates media support for an existing political regime and its efforts to bring about national economic development. On the other hand, democratic participant theory advocates media support for cultural pluralism at a grass root level. Media are to be used to stimulate and empower pluralistic groups. It calls for development of innovative, 'small' media that can be directly controlled by group members. (Baron and Davis, 2000, p. 112).

Media dependency theory was originally proposed by Sandra Ball-Rokeach and Melvin DeFleur. This theory merged out of the communication discipline. In a communication research dependency model or mass-media effects, they (1976) express:

> Dependency theory integrates several perspectives: first, it combines perspectives from psychology with ingredients from social categories theory. Second, it integrates systems perspectives with elements from more causal approaches. Third, it combines elements of uses and gratifications research with those of media effects traditions, although its primary focus is less on effects per se than on rationales for why media effects typically are limited. Finally, a contextualist philosophy is incorporated into the theory, which also features traditional concerns with the content of media messages and their effects on audiences. (p. 3)

Uses and gratifications approach is an influential tradition in media research. The original conception of the approach was based on the research for explaining the great appeal of certain media contents. The core question of such research is: Why do people use media and what do they use them for? (McQuail, 1983) There exists a basic idea in this approach: audience members know media content, and which media they can use to meet their needs.

In the mass communication process, uses and gratifications approach puts the function of linking need gratifications and media choice clearly on the side of audience members. It suggests that people's needs influence what media they would choose, how they use certain media and what gratifications the media give them.

This approach differs from other theoretical perspectives in that it regards audiences as active media users as opposed to passive receivers of information. In contrast to traditional media effects theories which focus on "what media do to people" and assume audiences are homogeneous, uses and gratifications approach is more concerned with "what people do with media" (Katz, 1959). It allows audiences personal needs to use media and responds to the media, which determined by their social and psychological background.

Uses and gratifications approach also postulates that the media compete with other information sources for audience's need satisfaction (Katz, Blumler & Gurevitch, 1974a). As traditional mass media and new media continue to provide people with a wide range of media platforms and content, it is considered one of the most appropriate perspectives for investigating why audiences choose to be exposed to different media channels (LaRose, Mastro, & Eastin, 2001).

Media dependency theory, also known as media system dependency theory, has been explored as an extension of or an addition to the uses and gratifications approach, though there is a subtle difference between the two theories. That is, media dependency looks at audience goals as the origin of the dependency while the uses and gratifications approach emphasizes audience needs (Grant et al., 1998). Both, however, are in agreement that media use can lead to media dependency. Moreover, some uses and gratifications studies have discussed media use as being goal directed (Palmgreen, Wenner & Rosengren. 1985; Rubin, 1993; Parker & Plank, 2000).

Media dependency theory states that the more dependent an individual is on the media for having his or her needs fulfilled, the more important the media will be to that person. DeFleur and Ball-Rokeach (1976) described dependency as the correlating relationship between media content, the nature of society, and the behavior of audiences. It examines both macro and micro factors influencing motives, information-seeking strategies, media and functional alternative use, and dependency on certain media (Rubin and Windahl, 1982).

The intensity of media dependency depends on how much people perceive that the media they choose are meeting their goals. These goals were categorized by DeFleur and Ball-Rokeach (1989) into three dimensions which cover a wide range of individual objectives: (1) social and self understanding (e.g., learning about oneself, knowing about the world); (2) interaction and action orientation (e.g., deciding what to buy, getting hints on how to handle news or difficult situation, etc.); (3) social and solitary play (e.g., relaxing when alone, going to a movie with family or friends). DeFleur and Ball-Rokeach (1989) also suggested that more than one kind of goal can be activated (and satisfied) by the same medium.

2.15 CONCLUSION

By principle, a community radio should conduct, run and operate by the community itself. Members of the community must involve from policy making to produce the programs in the community radio. They must know what they should do or not. This principle has been mentioned in many books, articles and papers, but the practical exercise has not been examined by any of the scholars in a systematic way.

Radio is very popular media among the people in developing and under developed countries. It has large audiences and in most of the part of the country, only one medium of easy access. They have no or very few alternatives. In such a situation, radio could be an effective medium to make aware the people about the development and be able to make them participate in a whole process of development. But the studies have not been found focus in such a way.

Thus, the study of the role of community radio seems more relevant especially in the context of Nepal. So the topic 'Role of community radio in rural development' is justifiable for the research. Basically the content produced by the community radio has been examined throughout this research.