

CHAPTER 4

DATA ANALYSIS

4.1 INTRODUCTION

Community radio stations, as per worldwide understanding, should operate, owned, and driven by the communities they serve. Community radio is not-for profit and has to provide 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. Community stations can serve geographic communities and communities of interest. Community radio can serve as a platform for debate, exchange of ideas and reactions to plans and projects on development issues. They have to broadcast content that is popular and relevant to a local audience which may often be overlooked by commercial radio or other media.

Community radio represents the democratization of communications. Since the restoration of Democracy in Nepal in 1990 many communication activists now see it as the basis for popular participation by the majority of the people. Community radio is one of the major means of communication flourish by public participation. The right to expression as well as right to information is a basic need of the society of 21st century. Those rights are also enshrined by the constitution of Nepal. The prevailing high rate of illiteracy and the poor means of transportation to distribute the print media, radio is a popular medium in much of the countryside.

Community radio signifies a two-way process. It exchanges of views from various sources and adapts the media for use by communities. In an ideal world community radio allows members of a community to gain access to information, education and entertainment. In its purest sense, it is media in which the communities participate as planners, producers and performers and it is the means of expression of the community, rather than for the community. Even though community radio should encourage access and participation by communities, it also has to address issues such as who is in control, whether it is democratically managed and whether there is a mechanism whereby it is accountable to those it serves.

FM radio is an early morning friend of most of the Nepali people whether they live in city centers or the rural parts of the country. It provides first and fresh information in the early morning before or after 6 o'clock. People are listening radio on the way to morning walk or lying on the bed almost every day. People need some encouragement, some information, a little bit of inspiration, some skills, some knowledge and to some extent entertainment. Community radio is one such means of communication, which has been pursued with a view to fulfill these needs. Explaining the role of community radio, Mainali (2008) has further stressed:

Community radio is the modern means of communication for social communication. It falls under general means of mass communication. Community broadcasting is such a process whereby individuals indulge in interaction with each other to achieve collective objectives. There is action-oriented relationship between individuals involved in interaction while there is mutual friendship and attachment. Similar geographical, cultural and natural settings tend to bring them closer emotionally while chasing common objectives. The main common link for coexistence is sentiments, needs and localness. They are never competing with each other; they coexist. All are habituated to work in groups. (p. 16)

Among 75 administrative districts in Nepal, 74 districts have FM radio stations established and operated by the end of December 2014, though the licenses were given in all district. From the very beginning, especially FM radios have been in the front lines of fight for the freedom of expression and right to information of Nepalese citizens. High Level Media Commission (2006) also has recognized the role of community radio, especially the FM stations:

In a country like ours with rugged terrain, where print media and televisions have not reached large section of the rural population, radio has become one of the most effective information disseminating means. Majority of the people update themselves with information disseminated by radios. The FM radios have triggered a social revolution in the information sector and this was possible due to rights ensured by the Constitution of 1990. (p. 14)

Though they are popular among the audience, they are in hardship because of many reasons including existing broadcasting law. HLMC (2006) further described the problems of FM radios as:

To promote and manage radio sector, existing Radio Act and National Broadcast Act are not sufficient. There is no uniformity in provisions related to registration of FM radio Operators Company. There are also problems in classification of FM radios. The process of acquiring license is still complicated and is not transparent. The state has not been able to encourage operators to operate FM radios. Ban has been imposed on production of radio equipments, and frequency management and networking related problems continue to plague the sector. Problems related to transfer of license; advertisement and human resource management have not been addressed. (p. 14)

Are they really serving the people by providing the programs of their interest or is it being only a tool of entertainment rather than providing proper information? This is a

million dollars question for a researcher of the community radio sector in Nepal. In such a situation, this is a study of the broadcasting contents of community radio to find out a clear picture that whether or not they are serving the people of community.

FM Kathmandu is the first ever FM station of the country, Nepal in FM Radio history. This station was owned by the state run radio station called Radio Nepal, which went on air 16 November 1994 without having obtained a license. Radio Nepal applied for and received a FM license for FM Kathmandu in December 1994, after the service had already begun broadcasting. The time was leased to the private producers those who are interested to produce the radio program. Before this, Nepal Forum of Environmental Journalists (NEFEJ) had submitted an application for a broadcast permit on 24 October 1992. Even after the launch of FM Kathmandu in 1994, NEFEJ and its partners continued to struggle with successive governments for the permission to broadcast. On 31 March 1996, the station that would become *Radio Sagarmatha* aired its first test signals on FM 102.4 MHz without a license. When NEFEJ finally received a broadcasting license on 18 May 1997, *Radio Sagarmatha* became the first fully independent radio station in the country and marked an important achievement for civil society in Nepal as well as in South Asia (Pringle and Subba, 2007, p. 9).

By getting first license in Private sector, *Radio Sagarmatha* broke new ground, gradually shedding the restrictions that initially accompanied its license, the movement for ‘community radio’ gained momentum outside the valley. In the process, as per NEFEJ (2011, p. 5) has claimed that *Radio Sagarmatha* set the standard for independent, public-interest radio in the country.

More FM licenses were granted in early 2000, two new ‘community’ stations joined the airwaves: the first, *Radio Lumbini* in Rupandehi district, a cooperative which

raised the funds for its establishment locally, and the second, *Radio Madanpokhara* in the adjacent district Palpa, licensed through the Village Development Committee. Around the same time, NEFEJ formed a partner organization, the Community Radio Support Centre (CRSC) to support the development of community radio sector. In 2002, the Association of Community Radio Broadcasters (ACORAB) Nepal was established as a representative body for community radio in Nepal. By 2005 there were some 50 FM stations on air with more than one third of these operating on a non-profit basis, the basic criteria to be considered as a community radio.

After the success of the People's Movement in 2006, which resulted in the promulgation of a new interim constitution, FM licenses were issued *en masse*. Some 150 licenses were granted between April 2006 and July 2007, including more than 65 to the non-profit group i. e. to the community. In August 2007, ACORAB listed its membership at 90 community radio stations with 33 broadcasters on air.

The issuance of license was very restrictive till 2005 as there was Maoist insurgency and government was afraid that FM station might be used by the insurgent group in their favor. So, Ministry of Information and Communication, especially the minister used to decide the license on the basis of his close connections or political faith. After dissolution of parliament and recruitment of Prime Minister by King Gyanendra, the then minister for Information and Communication issued 28 licenses within six months in between 2003 and 2004, to show the international community that King's rule was not autocratic one. Up to that date there were other 28 licenses issued within six years by the then elected democratic governments.

After 2006 April movement, the interim government issued 140 licenses issued in a fiscal year 2063/64 B. S. The next year the issued license number was 67. In the first

eight years of licensing from 1996 to 2004, there were only 54 licenses issued. The maximum licenses issued were 14 and 15 in 2003 and 2004 respectively. It was the period where elected government was overthrown by the King and nominated government was ruling the country. But contrary, when the King took power directly by chairing the Council of Minister, his government did not issue a single license to the private sector. Only one was issued in 2005 was to the military. Following data given by the Frequency division, Ministry of Information and Communication, Government of Nepal shows the licensing trends-

Table: 1 Licensing trends in Nepal before and after the King's rule.

Year	1999	2000	2001	2002	2003	2004	2005	2006	2007	Total
Nos. of License	5	5	0	5	14	15	1	120	27	192

Source: CRSC

Before 2006, in the parliamentary democracy period, government was more conservative towards FM radio licensing. There was Maoist insurgency that they called 'People's war' started in 1995. FM radio stations were covering the events of frequent attack on government offices and official and even Nepal armies. A news published in *Kantipur* daily of 28 December 2002 reported that the then Communication and Information Minister Jaya Prakash Prasad Gupta blamed the FM radio station as a tool of Maoist insurgency quoting 'they are glamorizing the Maoist attacks against the government'.

In 2005, the then King Gyanendra Shah took over the power and his autocratic government also targeted the media, especially the FM radio stations. Only one license was issued in 2005 at the time of king's direct rule to the Nepal Army

(Baladhikrit Bibhag) to produce the propaganda content against the Maoist insurgency, though this station could not operate.

According to Mr. Anup Nepal¹, under secretary in Ministry of Information and Communication, who also looks after Frequency division, the reason of low license before 2005 was to control the FM radio stations those were considered as being the tool of Maoist insurgency as well as the mouth piece of pro-democracy movement. There was no written document to stop the license but it was understood to the staff. The trend before 2006 movement was also conservative though the law was not so restrictive. “It was the prerogative of the minister (Information and Communication) whether to issue the license or not,” he clarified. The FM licenses were overwhelmingly distributed after 2006 because of the role played by FM radio in favor of democracy and democratic movement at that time.

4.2 DISTRIBUTION OF COMMUNITY RADIO

There is no frequency for a single FM station in Kathmandu valley. This area is saturated by the frequency as difference of one and other frequency is of 0.6 MHz already having 38 licenses. Though frequencies are available in other part of the country but because of small market, number of FM radio stations is more than enough in some emerging cities.

4.2.1 COMMUNITY RADIO STATIONS BY GEOGRAPHIC REGIONS

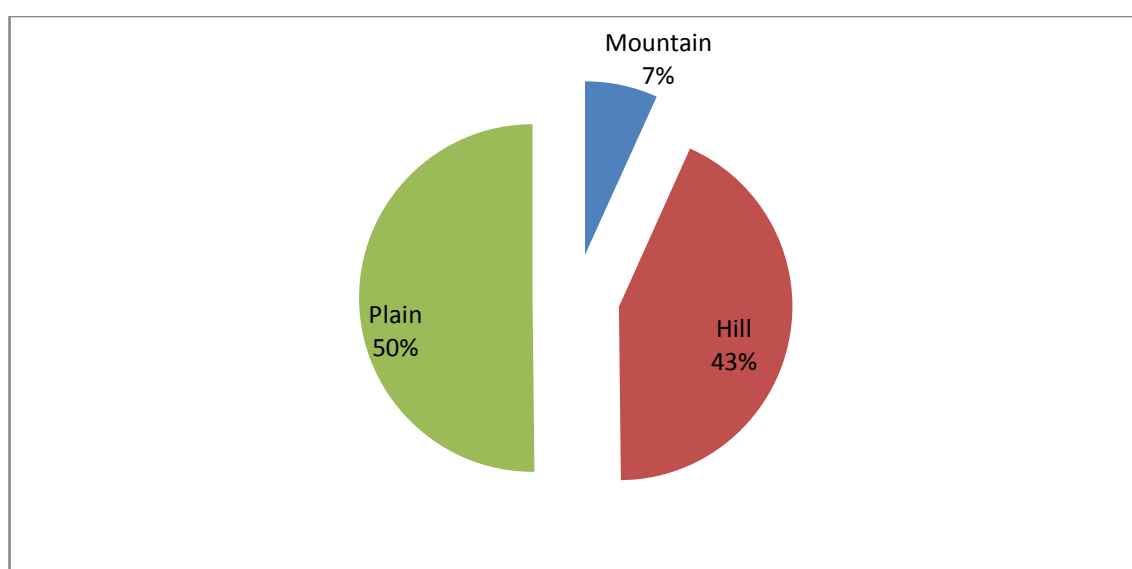
Nepal is mainly divided into three geographic regions. The northern part of the country bordering with China has a Himalayan range. It covers 35 percent of the total land. But the population of this area is less than 10 percent of total population. As

¹ Conversation with Mr. Nepal on 15 September 2012.

most of the parts are covered by snow most of the time, the life is very hard in this area. It is hardly connected with the road transport.

Karnali zone in mid west parts is the main Himalayan zone. In the western part of the country Manang and Mustang two districts are of this category. Rasuwa and Dolkha, also two districts of Central region are the part of Himalayan range. In the eastern parts of the country, Solukhumbu is mostly expanded in the Himalayan range though some parts of Khotang, Sankhuwashabha, Tehrthum and Taplung districts are also covered by Himalayan zone. Mainly nine districts among sventy-five that are five districts of Karnali zone, Mustang and Manang of west and Rasuwa and Solukhumbu considered as in the Himalayan range.

Graphic 8: Population in different geography of Nepal



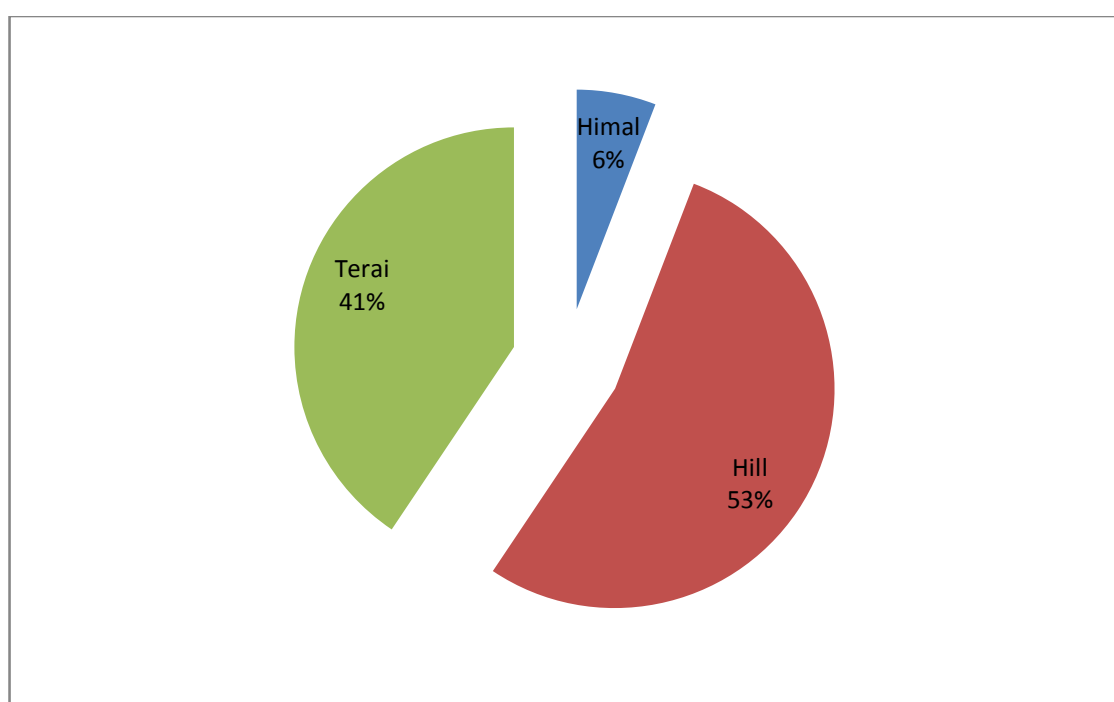
Source: CBS/2011

The mid part of the country is a hill area that covered 30 percent of the total area. The southern part is the plain land bordering with India covers 35 percent of total lands of Nepal is densely populated. According to Nepal's latest census report of 2011 published by Central Bureau of Statistics, only 6.75 percent (1,795,354) of population

live in mountain region. In hill region, the population is 43.1 percent (11,475,001) and rest 50.15 percent (13,350,454) lives in Terai.

Terai covers the plain lands of the country. From east Jhapa to west Kanchanpur districts are called Terai. Politically it has called Madhesh now. It covers eighteen districts namely Jhapa, Sunsari, Morang, Siraha and Saptari of eastern region, Dhanusha, Mahottari, Sarlahi, Rautahat, Bara, Parsa and Chitwan of Central region. Likewise Rupandehi, Kapilvastu, Dang, Banke and Bardiya of Mid west and Kailali and Kanchanpur of far west regions are also the part of Terai. Rest of other parts of country covers Hill areas. It has forty-eight district administrations covering 30 percent lands of the country.

Graphic 9: Distribution of Community Radio in Nepal by geographic region



Source: ACORAB

In mountain areas the population is very low in comparison to other topography.

Karnali is the remote and mountainous region of the country. Among five districts of

Karnali area, except Kalikot and Jumla, there is no road access to the headquarters of the districts. Kalikot is excluded of air service and other four have air connection. Air service is regular in schedule of airlines but not in practice due to the bad weather in most of the seasons. After Karnali; Manang and Solu are other difficult terrain of the country. These high hill areas have no other means of information and entertainment except FM radio while Manag district has got the license of FM station but not in operation till the end of December 2014.

Karnali region and Solu district have still few FM radios in comparison to the other parts of the country. Majority of radio stations are jumbled in the plain areas.

Comparatively Terai stations have more audience than in the hills due to the FM technology whose frequency goes straight and is abrupt by the hills. But hills also have more stations in comparison to the density of population. According to ACORAB membership up to 2012 December, among total 238 community radio stations, there are only 14 FM stations in Himalayan region, whereas 127 were in the hills and 97 in Terai area. In the mountain region almost all stations are community radios. Even in hill region, majority stations are community but in Terai and Capital city more and more commercial radios are operating.

4.2.2 COMMUNITY RADIO STATIONS BY DEVELOPMENT REGIONS

Nepal is vertically divided, from north to south, in to five administrative development regions: Eastern, Central, Western, Mid-western and Far-western starting from eastern boarder by Mechi River to western boarder Mahakali River. These regions contain all three topography- Mountain, Hill and plain land of the country.

Each region covers three administrative zones except Far West region though zonal concept is not administered in bureaucracy after 1990 but in map and mind of the

people. Far west has only two zones- Mahakali and Seti including 9 districts. Eastern region includes three zones- Mechi, Koshi and Sagarmatha and have 16 districts. Central region has maximum number of 19 districts in three zones- Janakpur, Narayani and Bagmati. Western region covers Lumbini, Gandaki and Dhaulagiri with 16 districts. Likewise, Mid West region has Rapti, Bheri and Karnali zones with 15 districts.

By topography, nine districts including whole Karnali zone having five districts, Mustang and Manang of West region, Rasuwa of Central region and Solukhumbu of Eastern region are the mountainous districts.

Graphic 10: Station of Radio Soodur Aawaj at Dadeldhura



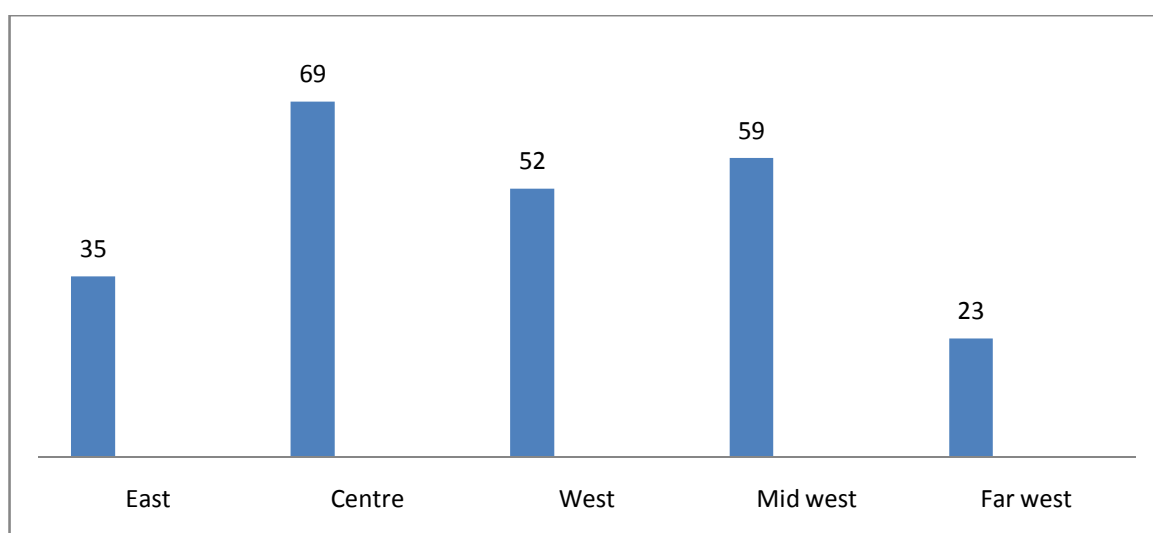
Photo: Researcher

Rests of other 48 districts are the hilly part of the country. Some parts of hilly districts goes up to Himalaya, the mountain and some in the plain area of Terai but considered as the hilly district. Dang and Chitwan covers plain as well as hilly part of the country

but Dang is considered as Terai and Chitwan the Hill. Darchula, Sindupalchowk, Dolkha, Okhaldhunga, Sankhuwasabha, Terhathum and Taplejun go up to the mountains of the country and are considered hilly districts.

Obviously, Himalyan areas have few radio stations but Hill areas have more community stations than Terai. The great disparity between Hill and Terai are the population and the income generating market. Terai areas have many more city centers as well as industrial areas whereas hill areas have few and small city centers and domestic industries only.

Graphic 11: Number of Community Radio stations by Development regions



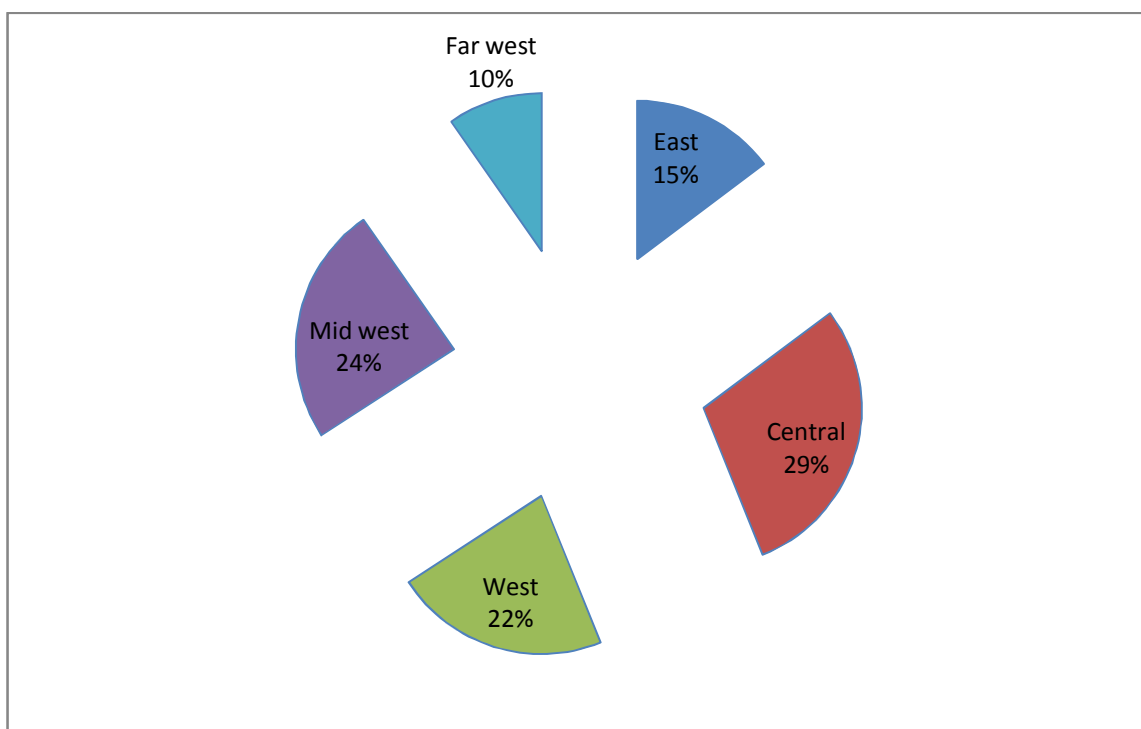
Source: ACORAB

Based on the update up to December 2012, taking the example of Community Radio, Karnali zone having five districts has 10 community radio stations and Rapti and Bheri zone have 21 radio stations each. In this Mid-western region three districts- Banke, Bardiya and Dang covers Terai. Banke has two major cities Kohalpur at the heart of east west highway and Nepalgunj bordering with India. Surkhet is the single city center of the whole hilly area in this region. Banke has 10 Community Radio stations whereas Surkhet only has six stations.

Central region has the highest number of community radio stations in operation numbering 69, whereas Far western Region has the lowest number of stations that is only 23. By population also central region is highly dense area having 36.5 percent of total population. Similarly far western region has less than 10 percent population. So ratio of community radio seems justifiable in Central and Far-West regions.

Mid-Western Region is second in number of community radio station counting 58. But by size of population, mid west is in fourth position having only 13.5 percent of total population (3,584,386 people in number). Eastern part of Nepal has 35 community radio stations whereas Western Region has 52 in number.

Graphic 12: Regional distributions of Community Radio Stations



Source: ACORAB

Eastern part of the country is considered politically and socially aware enough and much developed than any other part of the country. It also has many industrial estates of the country. But the number of community radio is even less than Far-West region

in comparison by population. According to 2011 census made by Central Bureau of Statistics, eastern part covers 22 percent of total population whereas far west has less than 10 percent.

In percentage, central region has only 25 percent of community FM stations which is likely to equal in mid-west region having 26 percent. East and Far-west region are nearly close having 15 and 12 percent respectively. Rest 22 percent community radio lies in western region.

4.3 OWNERSHIP IN COMMUNITY RADIO

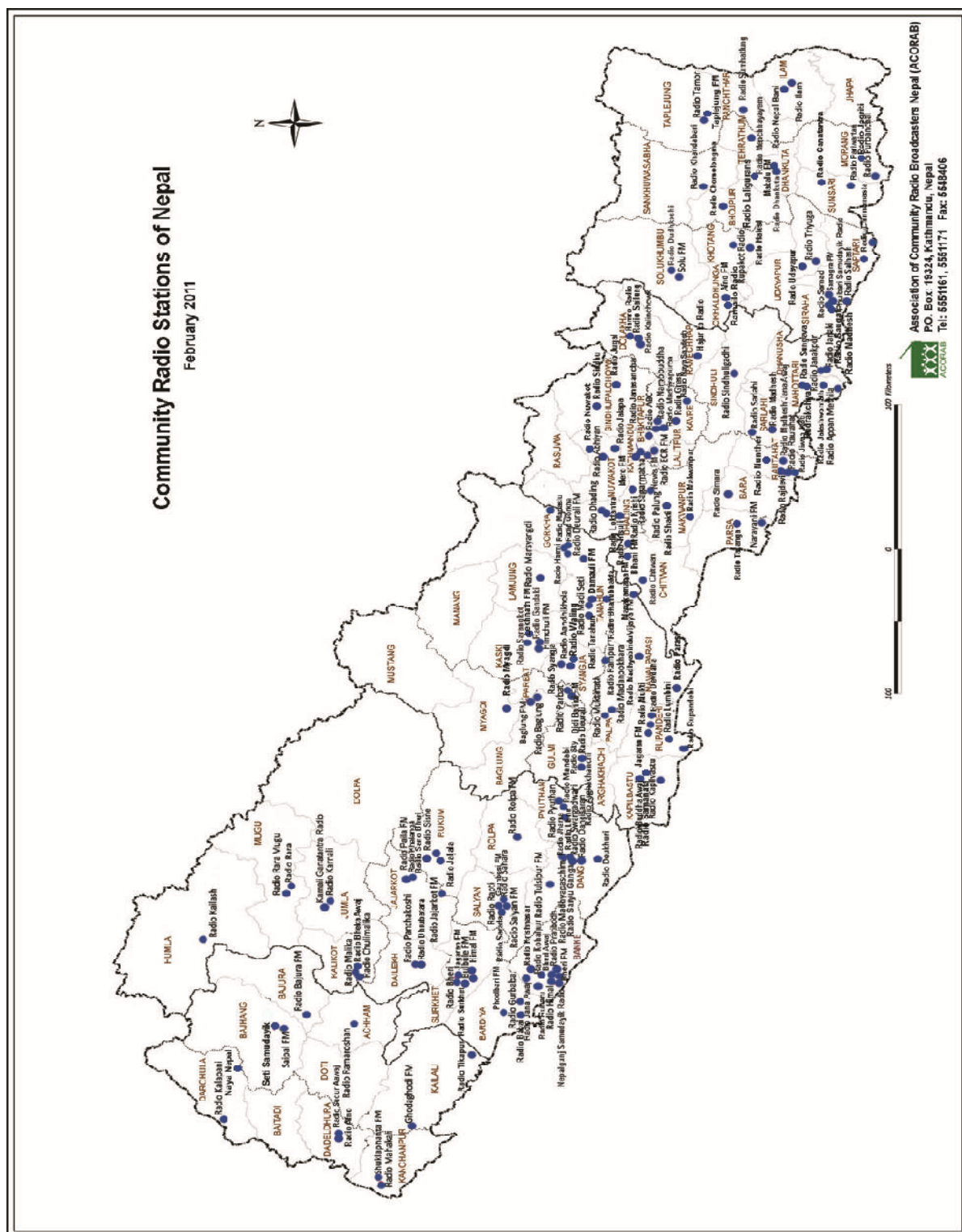
One legal entity is the base for ownership of FM radio station. No individual can have license to run the FM station. According to Humagain (2005) different organizations have got the License:

The radio licenses include for-profit companies, not-for-profit non-governmental organizations, cooperatives, local government and educational institution. This plural and dispersed structure of the FM radio landscape has been made possible by a legislative framework that recognized the need for plurality in the radio landscape in Nepal and a financial hybrid environment for radio (Quoted by Onta, 2005, p. 336).

There are three distinct types of ownership in Nepali community radio. The first one is owned by government. There is Radio Nepal which is government company owned one FM station (100 MHz) in Kathmandu. According to Tapanath Shukla (2012)², the then Executive Director of Radio Nepal, this government station alone has total twenty FM stations all over the country.

² Conversation with Mr. Shukla on 13 December 2012.

Graphic13: Distribution of community radio in the country



Courtesy: Association of Community Radio Broadcaster (ACORAB) Nepal

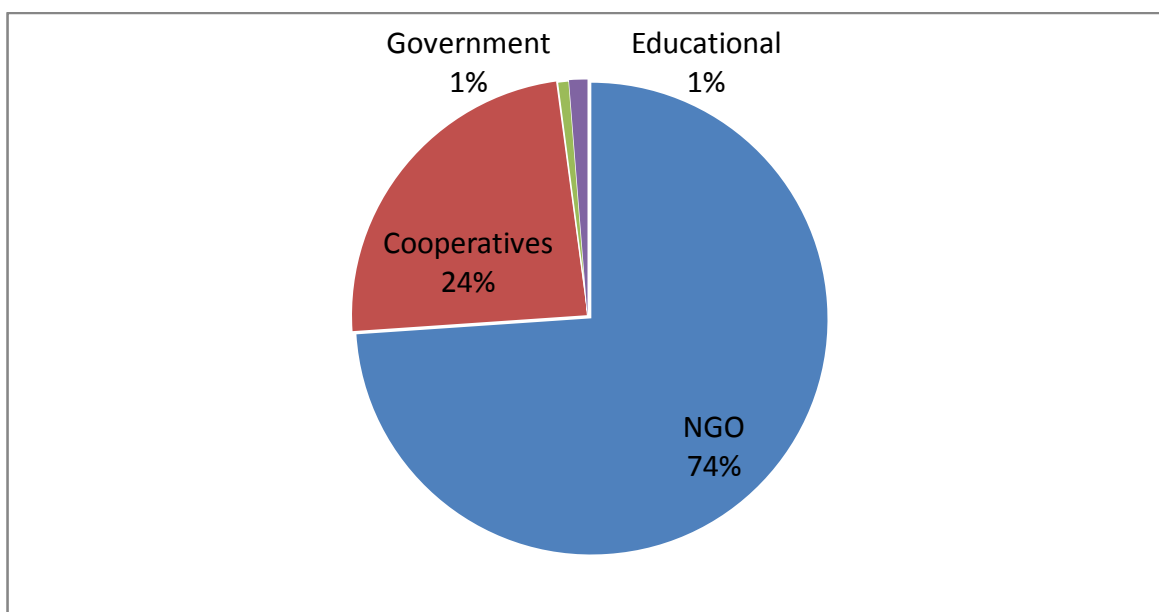
Within the local government ownership, there are two stations, one is in capital city Kathmandu, where Kathmandu Metropolis run a station called Metro FM. The next one is operated by Village Development Committee (VDC) in western part of the country known as Radio Madan Pokhara in Palpa district.

The second type of ownership belongs to NGOs. *Radio Sagarmatha*, the first community radio in Nepal has the ownership of a NGO licensed by NEFEJ. The third type of ownership belongs to the cooperative sector. Such stations are in majority in the community radio sector. Local people have formed a cooperative where local people are the shareholders of that company. And such companies are running the FM station and claiming that they are the real community stations.

Even educational institutions run stations are also claiming them as a community radio. Such types of stations are very few in number. College for Journalism and Mass Communication run a FM having frequency band 106 MHz and Madan Bhandari College of frequency 93.5 MHz, each of 100 watts capacity whereas Central Department of Mass communication and journalism of Tribhuvan University has frequency of 107 MHz of 50 watts. These all three have taken the license within two months of November to December of 2006. All these three stations are located in capital city Kathmandu.

The membership of ACORAB, Nepal up to September 2014 suggests that there are 238 community radio stations, among them NGOs have run 176 stations and 57 are run by the local cooperatives. Only two stations have ownership of local government and three are run by educational institutes.

Graphic 14: Ownership in Community Radio



Source: CRSC

Among 23 community stations in Far West, 20 stations are run by NGOs and only three by the cooperatives. Likewise, in Mid-Western Nepal, 46 are run by NGOs and 13 by the cooperatives. In West NGOs have 33 stations whereas cooperatives are operating 18 stations.

Table 2: Ownership of Community Radio in Nepal

Radio type		East	Central	West	Mid-West	Far-West	Total
Community	NGO	25	52	33	46	20	176
	Cooperative	10	13	18	13	3	57
	Educational	0	3	0	0	0	3
	VDC	0	0	1	0	0	1
	Municipality	0	1	0	0	0	1
Total		35	69	52	59	23	238

Source: ACORAB

Only one is operated by the government that is Madanpokhara Village Development Committee in the West region. In Central region, 52 are NGO run, 13 by cooperatives, 3 by educational institutes and one is operated by local government i. e. Kathmandu Metropolitan City. In the eastern part of the country, 25 are run by NGOs and 10 by Cooperatives out of the total 35 community stations.

4.4 RADIO NETWORKING APPROACH

As new stations started to broadcast outside the capital city Kathmandu, *Radio Sagarmatha* and program production groups like *Communication Corner* began to share news content and programs. At first, they used telephone link-ups, then cassette producing limited current affairs program and then gradually moving to CD and satellite as full-fledged production houses and distribution networks started to emerge. Nepal FM has created a network of Radio stations to share the major news bulletin.

Ujyalo Network, the sister organization of *Communication Corner* has 85 member stations in Network whereas 60 FM station are the members of network of *Nepal FM*. *Ujyalo* has two different half-an-hour programs, one in morning and the other in the evening. Morning program is basically newspaper program called "Kayakairan" and evening is the current affairs, the "Nepal Darpan". According to News Chief of *Ujyalo Network*, Mr. Sunil Dahal it is also providing four national news bulletins to more than 50 stations. Nepal FM also has similar programs in different names. As per conversation with Station Manager of Nepal FM Mr. Bishnuhari Dhakal, half-an-hour programs "Samaya Samiksha" and "Bibechana" and seven news bulletins are getting aired by the network station.

Equal Access Nepal and Antenna Foundation are producing different radio programs basically development based on the donor issues. They are mainly educative as well as

informative. In an interview, Director of Equal Access Mr. Upendra Aryal said that "Sathi Sang Manka Kura" (A Chat with My Friend), a program for teenagers on reproductive health issues is one of the popular programs produced by Equal Access in collaboration with UNICEF for last seven years which has bagged an AIDS Media Award in 2011 by FNJ. Similarly, "Naya Nepal" (a program on Human Rights and Good Governance) is broadcasting through 32 stations whereas 20 stations are broadcasting a gender equity program called "Sahamati" (Consensus).

"Nepal Chautari" is another popular radio program produced by Antenna Foundation broadcasted by 45 FM stations. It is a discussion program on contemporary social and political issues. Executive Director of Antenna Foundation Mr. Pramod Tandukar informed that "Naya Bato, Naya Pailo" (New Path, New Step) is another program. Both programs are in network of FM stations.

Association of Community Radio Station (ACORAB) Nepal is producing news magazine program called "Sajha Khabar" (Common News) to its member in the early morning and evening, twice a day. According to News Chief of *CIN* Soham Subedi, nowadays 164 stations are simultaneously broadcasting this half-an-hour program. Similarly ACORAB has three other donor sponsored programs of half-an-hour which are being aired through network station all over the country.

All these radio networking stations or production houses are based in Kathmandu, the capital city of the country. One network program, "BBC Nepali Sewa" is directly uplinked from London. Many stations are in network with more than one radio or production house in different time.

"Sajha Khabar" and "Kayakairan" are newspaper based half-an-hour programs on air in the early morning at 6:00 o'clock. *CIN* product "Sajha Khabar" in the evening and

"Nepal Darpan" of *Ujyaalo 90 Network* are radio magazines. The first goes on air at 7:30 and the next at 8:00 PM and are more popular program. Another most popular network program is "BBC Nepali Sewa", a Nepali news magazine from London in the evening at 8:45 to 9:15.

"Sajha Sawal", a program produced by *BBC Trust*, "Sajha Nepal" by *CIN* and "Nepal Chautari" by *Antenna Foundation* are of same nature and broadcasted by this or that station. Mostly this program covers political issues in interview form. Some has all three programs and some has only one of them. "Sajha Sawal" is in network with almost all of the community stations under the study including *Shuklaphanta FM*, *Radio Bheri*, *Radio Krishnasar*, *Radio Karnali*, *Radio Didibahini*, *Grace FM*, *Radio Sagarmatha*, *Radio Phoolbari*, and *Nepalbani FM*.

Other network programs of *CIN* such as "Sajha Nepal" and "Sajha Aawaj" are also broadcasting from some stations. Among those are *Radio NepalBani*, *Radio Grace FM*, *Radio Krishnasar*, *Radio Bheri* and *Radio Soodur Aawaj*.

Likewise, there are some youth programs, focused on health and reproductive issues called "Katha Meetho Sarangiko" and "Sathisanga Manaka Kura" which are also in network. Except newspaper based Program "Kayakairan" and "Sajha Sawal", rest of other programs are broadcasted in the evening mostly after 6:00 PM till 10:00 in the night.

Evening programs have more audience than the morning ones. During day time, only news bulletin is at network basically "Nepal Khabar" of *Ujyaalo 90 Network*.

There are two types of network scheduling. First one is real time broadcasting which broadcasts simultaneously with the transmitting station. Seconds are aired in their

convenient time. Some have little bit time differences on the same day and some broadcasted in other days. "Sajha Sawal", "Kayakairan", "Nepal Darpan" and "BBC Nepali Sewa" are real time networking programs.

Table 3: Popular Network Programs in radio stations

Network Programs	East	Central	West	Mid-west	Far-west
Sajha Khabar I	Radio Nepalbani, Phoolwari Radio		Radio Jagaran, Radio Gandaki, Radio Didibahini	Radio Krishnasar	
Kaya Kairan	Solu FM	Radio Janakpur		Radio Bheri, Radio Karnali	Shuklaphanta FM, Radio Soodur Aawaj
Sajha Khabar II	Radio Nepalbani, Phoolwari Radio		Radio Jagaran, Radio Gandaki, Radio Didibahini	Radio Krishnasar	
Nepal Darpan	Solu FM	Radio Janakpur		Radio Bheri, Radio Karnali	Shuklaphanta FM, Radio Soodur Aawaj
Nepal Chautari	Solu FM	Radio Janakpur	Radio Didibahini	Radio Krishnasar, Radio Bheri,	Shuklaphanta FM,
Sajha Sawal	Radio Nepalbani, Phoolwari Radio	Radio Grace FM, Radio Sagarmatha	Radio Didibahini	Radio Krishnasar, Radio Bheri, Radio Karnali	Shuklaphanta FM,
"BBC Nepali Sewa"	Radio Nepalbani, Phoolwari Radio, Solu FM	Radio Sagarmatha	Radio Jagaran, Radio Didibahini	Radio Bheri, Radio Karnali	Shuklaphanta FM, Radio Soodur Aawaj
Nepal Chautari	Solu FM	Radio Janakpur	Radio Didibahini	Radio Bheri, Radio Karnali	Shuklaphanta FM,
Katha Meetho Sarangiko		Radio Sagarmatha	Radio Didibahini, Radio Gandaki	Radio Bheri,	Shuklaphanta FM,
Sathi Sanga Manaka Kura	Solu FM		Radio Didibahini,	Radio Krishnasar, Radio Bheri, Radio Karnali,	Shuklaphanta FM, Radio Soodur Aawaj

Source: Researcher

"Nepaliko Abhiyan Naya Sambidhan" (Nepali's Campaign for new Constitution) was a networking program of *Ujyaalo 90 Network* from Kathmandu that broadcasted from

more than 80 stations all over the country. Though *Ujyaalo 90 Network* is a private commercial company, its networking partners are mostly the community stations. This 50 minutes program used to broadcast at 8:10 to 9:00 in the morning. "Naya Sambidhanma Aadibasi Adhikar" (Rights of Indigenous People in New constitution), "Hamro Aawaj Hamro Adhikar" (Our Voice, Our Rights) were also networking programs of *Ujyaalo 90 Network* to strengthen constitution writing process.

CIN, another network established to support through networking programs and run by ACORAB, Nepal had similar program called "Sambidhan Sarokar" (Concern on Constitution). *Radio Didi Bahini* and *Radio Soodur Aawaj* were broadcasting "Naya Nepal" (New Nepal) produced and distributed through network by Equal Access, a program related to constitution writing. Those who were not broadcasting the program of *Ujyaalo 90 Network* had used either CIN or Equal Access program on constitution making.

4.5 PROGRAMS ON LOCAL ISSUES

Experience of community radios, even in the rural parts of the country, is about a decade. How can we assess its role in the sector of rural development? There is no easy answer on these crucial issues. It depends in the interest of the journalists and producers who are hired to run the station or produce the program. The claim of the community radios are 'for the community' in oral or written form, but in practices are different. Majority of the contents or the major events are getting from the network radio station. On the other hand, there is little or no participation from the communities in designing and producing their contents. Onta (2009) has analyzed the situation as:

The above question can be answered in three parts. First, we can offer a general view of the contents of radio programs as a way to understand what radio journalists and producers are offering to their audience. Second, we can then assess radio's role in public engagement in issues concerning poverty, development and political change. Lastly, we can look at the quality of journalistic performance and its relationship with investment (not) made to enhance their capacities. (p. 349)

Yes, there is more and more participation of the audience in the part of providing suggestions to the station about its quality and interest of the program rather than producing the program themselves. The audiences frequently ask to change the program according to their need and interest; and it has been addressed most of the time by the stations. Audiences are rarely asked to produce the program by the station people, even though audiences have high enthusiasm to produce the program for the community and from the community. Though the programs broadcasted by FM stations are not often produced by community level, they have positive impacts toward society as well as development issues. Tremendous impact has been seen in health and education sector in comparison to infrastructural or/and agricultural sectors (See Table 10).

FM radio has increased the volume of news available to the station for its audience. Not only in the urban areas, audience of news tremendously increased in rural areas and the number of FM stations also have been expanded after 2006 in the rural part of the country. Politics is the dominant contents of the news bulletin in most of FM stations. In terms of other types news coverage development works, education, health, tourism-related items are also broadcasted. Events, especially, disasters and accidents are generally covered. Most of the radio stations are broadcasted up to 18 hours and the coverage of news bulletin and current affairs is about three hours a day. They

provide hourly news, some of them for at least five minutes, few for ten minutes and two to three half-an-hour current affair programs.

A farmer as a Radio Producer

Kirow Saii, a farmer resides 12 km far away from the local city Nepalgunj comes with his agro product like milk and vegetables carrying in a bicycle to sale in the local market directly goes back to Krishnasar FM four days in a week and starts live production. Krishnasar FM, a community radio run by a cooperative has provided time to him to produce the program of his interest. Nowadays he conducts four programs in a week. A Muslim by religion, Kirow has started a program called Dosti (Friendship) in the beginning. The concept of his program is to strengthen the brotherhood among different people of various religious faiths. He has given signature slogan for his program as:

"Hindu, Muslim, Sheikh, Isai

Sab se he hum ka pyar!" have meaning 'I love Hindu, Muslim, Sheikh, Christian all!'

Basically he runs music program but in his own way in multi language. His mother tongue is Awadhi but can speak Urdu, Nepali and Hindi simultaneously. He gives the link of social harmony, respect and brotherhood in "Dosti." He requests the audience to dedicate any song of his/her choice to strengthen the brotherhood and sisterhood in the community of different castes and sects. The second and most popular program is "Chana Jor Garam". It is a package of song, Ghazal and jokes to provide entertainment basically to those

whose family is being disturbed by personal conflict. He used to provide suggestions to them how to make a family happy.

"Andaj" is the third program of Kirow Saii. He has run this program with the objective to promote the culture of different sects of the society. It is a multilingual program. Anyone can participate in his or her language and he responds in the same language to the audience participating. He also tells the folk stories that are related to the culture, tradition and beliefs. "I've bought many folk story books from the book stall. It is difficult to find in Nepali market. So I've to frequently visit Indian market," border area resident Saii said.

Graphic 15: Kirow Saii arriving at the station to produce the program after selling his products in the local market



Photo: Researcher

By citizenship card, his registered date of birth is 2026 Asar 4, but he does not believe that it is his actual birth day. He even not know that when he was born.

"I've got seventh class education, but I can read and speak seven languages namely Awadhi, Nepali, Tharu, Farsi, Hindi, Arabic and Urdu" Saii proudly declares. "Though not well educated, I was interested to speak in Radio when I was at school. This willingness brought me to this station."

There is a verbal contract between Mr. Saii and Krishnasar FM to run the radio program. Among the total advertising amount over his program he gets twenty percent of it as an extra incentive. "I've not done it for money. I think I can provide new things to the people. So I started this program. I myself is a farmer. In my program, I share my ideas on farming, harvesting in between the program. I'm happy enough" he says.

Community radio has provided important information of peoples' day to day life including market price of the daily consumed goods such as vegetables and fruits, rice and beans. Information about the marriage ceremony to the relatives and the funeral procession to the villagers are also the regular part of the radio programs. Besides these programs, live reporting of the local activities such as general assembly of local cooperatives and clubs; religious program like 'Puran' and 'Sakela' are being covered by the community radio. But live reporting is mostly the non scheduled program based on the occasion only.

Community radio is assisting in dissemination of experts view on social issues of audience interest. The activities of NGOs and other entities engaged in social transformation are also being ventilated by the radio. As Onta (2009) mentioned:

This is being done through programs designed to cater to various themes- about contraceptives and careers, disasters and development, health and

hobbies, languages and literatures, music and movies, poverty and politics, stage and sports, and so on. The new knowledge is being disseminated through many popular formats such as quiz contest, interview, interaction, chat shows and musical. Music production in many Nepali languages has received a shot in the arm due to popularity of musical programs in FM radios. (p. 350)

Major participatory approach has been found either in monologue or in dialogue format. In monologue format, vox-pop (voice of the people) is very common either as a part of news or a radio report. Some has made it a separate component of the radio magazine. Mostly the political subject is chosen for the byte, but sometimes social and general economic issues are also covered. Dialogue is another format of radio program which is more focused on the current issues of politics as well as economic or infrastructural development. Such analysis is also found in the magazine style feature reportage focused on the specific theme.

Talk show is an easy format and more cost effective program to produce. Sources are also easily available to participate in no cast. Why such programs are increased in the radio stations? The then Station Manager of *Radio Sagarmatha*, Ghamraj Luintel shares his experience in this way: "The answer is easy. It is more economic and easy way of recording or producing live. Request to any stakeholder or expert is not a hard job for Nepali media. They do come and the program goes on air live."

In general, FM stations' primary language is Nepali for news as well as other programs, but the trend is also emerging in different local languages spoken in the locality or the community. The topic selection are quite varied such as good governance, sustainable development, child and maternal health and public health

issues, quality education, efforts to alleviate poverty, corruption, employment, foreign labor, remittance, religion and cultures, and so on. The rights of citizen and their development needs are being discussed very frequently in most of the community radio as the country was making a constitution through Constituent Assembly. Federalism is a hot topic of each and every community and sect of the society in the recent days.

Program on agricultural issues are very common in most of the community radio. "Mukta Haliyako Aawaj" (Voice of Freed Bonded Labor) is a weekly program of those indigenous bonded agricultural labors peoples of Far West Nepal in *Shuklaphanta FM* to aware their rights to survive as a human. *Radio Nepalbani*, *Radio Solu* also has programs on agriculture, education, health and sanitation, tourism and youth. These are the programs based on the life style and livelihood of the community people. A morning program "Hamro jeevan" on Saturday at 7:30 to 8:00 is a health and sanitation program. "Jagaran Clinic" in *Radio Jagaran* and "Swasthya Sandesh" in *Radio Soodur Aawaj* are the health related programs.

In *Solu FM*, "Krishi" on Monday and Tuesday and "Krishi ra Pashupalan" on Friday are concerned with farmer of the community. *Radio Janakpur* has every day program on agriculture called "Khetipati" at 6:15 to 6:30 in the evening. "Krishi Batika" (Agriculture Garden), a bi-weekly program on agriculture in *Didi Bahini FM* is broadcast at 6:15 to 7:00 PM on Monday and Wednesday respectively. Likewise *Radio Soodur Aawaj* has "Krishi karyakram" in the evening at 6:00-6:15 PM on Thursday. "Krishi ra Kisan" (Agriculture and Farmer) is a weekly program of *Radio Jagaran* at 6:15 to 7:00 PM on Tuesday. Most of the radio stations have provided

time for agricultural issues in the early evening so that the farmer could have time to listen this program.

A weekly program on good governance called "Sushashan" is broadcast for half-an-hour in the evening at 6:15 to 6:45 in *Shuklaphanta FM*. Likewise, "Janaswasthya" (Public health) program on health issues, "Shram ra Sirjana" (Labor and Creativity) on labor issues are broadcasting to empower the backward people of the community.

A women run station *Didi Bahini FM* has its peculiar production of own station.

"Hamro Ban Hamro Jadibuti" (Our Jungle Our Herbal) on Saturday and "Hami Sakchhau" (We can Do) on Monday, both encourage and make aware the audience to utilize the local resources and capacity for their community. Likewise, "Hamro Aawaj" (Our Voice), a women opinion based program which has helped to empower the community women. Another women run station *Phoolwari Samudayik Radio* has popular programs on health and education issues. "Ghar men Aspatal" (Hospital at home) and "Swastya Shailee" (Healthy Style) are local health issues and problems based programs. Likewise, "Kattak Badalal School" (How changed is the School) is about to monitor the school activities and provide conducive environment to learn at school.

As *Radio Jagarana* is conducted by and for a Dalit community but *Radio Janakpur* also has program on it called *Dalit Sarokar* on Sunday morning. "Janajati Sero Phero" (Periphery of Indigenous) on Monday, "Katwal" on Tuesday and "Swabhiman" on Wednesday are the programs devoted to backward people of the community in *Radio Jagaran*. News and song on Magar and Gurung as well as programs on Bhojpuri languages are unique in *Radio Jagarana* though most of other programs are in Nepali language.

"Sawal Janatake" (Queries of People) is a popular morning program of *Radio Janakpur* for four days in a week- Monday, Wednesday, Friday and Saturday. This is a kind of off-beat program; everyone could ask any question to the program moderator.

Radio Karnali has different programs on development issues and most of them are sponsored by the donor. "Karnali Saikshik Chautaro" (Karnali Educational Forum) and "Swasthya Jeevan Chitikka" (Healthy life-Cute) are sponsored by KIRDAK, a local NGO. "Khadya Ra Surakshya" (Food and Safty) is a World Vision sponsored program. Similarly, "Samanatako Aawaj" (Voice for Equality), a program for marginalized people is supported by DWO.

Radio Sagarmatha: The First Community Radio in Nepal

Radio Sagarmatha is a first private radio in Nepal. Government of Nepal has given first private FM license to this radio in 1996. It claims the first independent community radio of South Asia. "There was Tambuli radio in Sri Lanka. It was under Sri Lankan Broadcasting Corporation. Even it was not an independent station but only a radio program named Tambuli. So Radio Sagarmatha is the first independent Community Radio in South Asia," Station Manager Mr. Ghama Raj Luintel tried to justify the claim. But he did not specify that which community it served for.

They've categorized the communities in their own way. Mr. Luintel said, "Firstly it is the geography that the radio covers. Kathmandu has a heterogenic population. As it is the capital city, everyone has come to live here. But there are some ethnic community like Newar and Tamang though they could not

represent all. We have tried to raise the issues of those communities. Secondly, it is a community of media people by ownership, especially interested in environment sector. But the programs are not only focused on the environmental issues. We are empowering and educating people of different sects. Thirdly, it is a non-profit and pro-public organization. Lastly our ethics is based on non-commercial motive. We do not broadcast the commercials that harm the public directly or indirectly."



Radio Sagarmatha is providing different language program targeting the audience of that language and culture. Tamang, Newari, Maithili and Rai language programs are run by the volunteers of that specific community. "We only provide them their transportation cost, but not the remuneration," Mr. Luintel informed. An 18 hour's broadcasting radio in a day produces community program of their definition for less than 8 hours in a week. Newari program named 'Munasa:' covers more than five hours itself, even though they have bitter experience of such language programs. "People come with aspiration to conduct the program of their community, but leave it on the half way, sometimes immediate after the beginning. We have the problems of continuity of such program," Chief of the program Mr. Sanjeev Adhikari shared. The reason is either they are volunteer for any organization or are underpaid.

Radio Sagarmatha is trying to give flavor of community radio through the programs by making participation much and much people in the program. A program called "Hidda Hiddai" (On walking) is a program focused on the laymen where they can express their feeling and share experiences on any issue. They can tell about their life and living conditions. "It is one of the more popular programs of us broadcasting five days in a week," Adhikari claimed.

Financial aspect of community radio is worse in general, but Radio Sagarmatha is being sustained without difficulties. Though it does not broadcast commercial advertisement, it has some sponsored programs which provided heavy support to it. We broadcast sponsored program within the framework of our editorial policy, claimed station manager Mr. Luintel. That means they are focused on development oriented and community service program as a sponsored one. It has developed PSAs of some social organizations on fifty-fifty cost. They do not charge for the creativity but for the broadcasting. Occasional advertising is another field of resource generation of this station.

"People have misconception that community radio has run by donor's support. Yes, we've taken grant in its initial phase. UNESCO had supported us an amount of \$ 60,000, half for the equipments and half for the operating cost. After that we've not got any financial support from any agency," Mr Luintel informed.

Radio Gandaki has own products on different development issues. "Shramik Aawaj" (Voice of the Laborer), "Aadha Aakash" (Half Sky), "Krishi" (Agriculture), "Samabeshi Aawaj" (Inclusive voice), "Sahakari" (Cooperative), "Apanga Aawaj"

(Voice of Disabled), "Dalit Jagarana" (Awareness to Untouchable), "Janasurakshya" (Peoples' security) are among the popular one. These programs are broadcasted either in the morning from 8:00 to 10:00 or in the evening in between 6:15 to 6:45. *Radio Bheri* has also similar programs called "Aadha Aakash" (Half Sky), "Shramik Chautari" (Laborers Forum), "Saha-Astitwa" (Coexistence), "Nagarik Munch" (Citizen Forum) and "Ghar Aagan" (Home Premises).

Though it is run by male or female or dalit or other castes or cooperative or NGO, most of the stations have common programs basically on rights and agriculture based. Even the program names are common and format of the program also more or less same. *Radio Krishnasar* has very similar program as mentioned above. They are "Dalit Jagaran" (Awareness to Untouchable), "Ghar Aagan" (Home Premises), "Krishi Karyakram" (Program on Agriculture), and "Bhumi Adhikar" (Land Rights, "Jawaphdehita kasko (Who's Responsibilities). These development based program are considered as the popular one after news and current affairs programs. *Radio Nepalbani* also has programs on untouchability called "Muktiko Aawaj" (Voice for Freedom), on women called "Mahila Jagaran" (Awareness to Women) including other educational, agricultural and health issue.

4.6 COMMUNITY PARTICIPATION IN PROGRAM

Community radios have also been accessed as a medium of expression of community people. A finding of Onta (2009) is still relevant in this context:

Some approach the radio stations because they are interested in having news about their activities broadcast through radio. While for the radio, these activities might constitute part of the work that generates local news of the day; for organization involved, such news provide them and their

activities social visibility. In each radio station that broadcasts local news, dozens of telephone calls, faxes and emails are received daily that report about activities that could potentially make it to the news. (p. 345)

The advocacy programs are also the part of regular program of community radio. NGOs and INGOs, mostly involve in the Human Right activities have been broadcasting the program to aware the citizen on their rights as well as to explore their activities in the society. Very common themes of programs are on gender, empowerment of women, social inclusion, child rights etc. Health related issues such as immunization to pregnant and baby, use of contraceptives, HIV/AIDS are also common and being productive to the community. Such programs are either totally sponsored by the INGOs/NGOs and produce themselves or jointly produced by the stations' participation.

Rupakot FM: A New Model of Community Radio

Rupakot FM, a community radio established in 2007 at Khotang district in eastern Nepal. A very remote area of the eastern hillside Nepal, where even the road access is not available, a team of energetic people of Khotang district formed a company named Rupakot Suchana and Sanchar Sahakari Sanstha (Rupakot Information and Communication Cooperative) to run a radio station. Starting with 400 shareholders, they started to run a 100 watt radio station. Now having 3000 members from all 76 Village Development Committee of the district, the cooperative is moving ahead to extend its capacity up to 500 watts so that more and more cooperative members get access to their own radio. Now it has a coverage of about 60 percent areas of Khotang district and other way about two third of its population.

Our station is community in the sense that the community has their ownership and participation on it," station manager Tanka Bahadur Thapa proudly claims. To be a member of the cooperative, according to Mr. Thapa, an individual should pay from NRs 100.00 upto 50,000.00. For institution, the share limit is up to NRs. 100,000.00. It has given the slogan of cooperative 'one household one membership' to promote this radio. There are more than 50,000 households (roughly estimated) in the whole district and it is targeting to arrive at least 10,000 households in a near future. Its members are also those who were born in Khotang and went outside to earn and have settled somewhere else but give their identity as Khotange. Such populations are in big number in capital city Kathmandu as well as neighbor urban areas like Udayapur, Morang and Sunsari.

Participation of community members is in Mr. Thapa's language a 'democratic model'. Among 3000 plus members, a council is formed by 1:20 ratio through election process by which total 151 representatives are elected. This council elects 11 members Board of Directors (BOD) for cooperative as well as 37 members BOD for Radio. The understanding on the composition of board is 20 percent representatives from business and political communities whereas 80 percents are from different communities such as women, dalit, indigenous community, community groups, and farmers.

There is not only participatory approach in the BOD, but also involvement in program design and production. Among other committees Promotion and Monitoring Committees is formed by the council through direct election from 14 different electoral areas. This committee has authorities to recommend the

reporters or producers along with monitoring the programs as well as promotion of the station.

To produce the language program and subject wise program such as Women, agriculture, education, health; there are respective committees. The community itself produces language and subject programs. The station has only allocated the time to them. Rupakot FM is producing six different language programs. Some only produce news bulletin whereas others produce a package of 30 minutes programs except news. Now this station has 16 fulltime staffs and 35 volunteers.

"The other way Rupakot FM can be identified as community radio is its news composition. Among the total space of a news bulletin, there is 50 percent news are about Khotang's events or issues. Next priority is given to the neighborhood. Only 20 percent is allocated for national, international and sports news." Station Manager Tank Bahadur Thapa tried to justify its community brand.

The advocacy programs are also the part of community radio programs. NGOs and INGOs mostly involve in the Human Right activities have been broadcasting the program to aware the citizen as well as to explore their activities in the society. Very common themes of programs are on gender, women empowerment, social inclusion and child rights. Health related issues such as immunization to children and pregnant, uses of contraceptives, HIV/AIDS are also the issues of advocacy. Such programs are also being fruitful to the society. Some of these programs are solely sponsored by the advocacy group and some are jointly produced by the station and those groups.

Easy access and availability of time space and the larger degree of editorial freedom granted to community or social organizations by those community radios, they are being an almost default media of expression for them.

Table 4: Assessment of feedback mechanism by district

District	On air their reactions on programs	Change in program	Never ask	No idea	Ask before production
Ilam	3	0	1	0	0
Solukhumbu	6	0	0	0	0
Siraha_Lahan	5	3	0	0	0
Dhanusha_Janakpur	4	5	2	1	0
Kathmandu	6	4	0	0	0
Kavrepalanchowk	2	0	1	0	0
Rupandehi_Butwal	3	0	1	0	0
Kaski_Pokhara	3	1	0	0	1
Parbat	6	6	0	0	0
Bake_Nepalgunj	2	0	3	1	0
Surkhet	2	0	3	1	0
Jumla	3	0	1	0	0
Kailali_Dhangadi	2	0	1	0	0
Kanchanpur	4	3	1	0	0
Dadeldhura	4	3	1	0	0
Total	55	25	15	3	1

Source: Researcher

In the community radio stations, there is a serious crisis of trained human resources. Those involved in program productions are either volunteer based human resource that has come to speak on radio for the popularity or the very low paid. They have not got chance to be trained even have to write a radio script. 'Writing for radio' is not taught to them. Community radio stations have no budget to provide skill

development training to their employees or their program supporters' voluntarily.

Onta (2009) rightly assessed the editorial situation of the community radio as:

As they are financially weak and need to fill up their air time with socially relevant content, most of the radios have given up some sort of editorial privilege by broadcasting content prepared by outside entities. With respect to the radios' relationship with civil society organizations that are not producing their own programs or are not necessarily interested in being in the news, it has been described as less than satisfactory. (p. 346)

4.7 MAJOR FINDINGS OF FIELD RESEARCH

There was a practice to develop Listeners' Club by Radio Nepal when there was no private radio in Nepal. BBC Nepali service had also created such clubs to make sure the audience participation. Such practice is followed by some community radios based in rural part of the country. The members of the clubs are supporting community radio by providing not only the feedback of the on-aired program but the information to the station on regular basis. We can say them the reporter on volunteer basis. It is a very common practice among community radios.

Some station have conducted public hearing on regular basis and aired their comments and suggestion so that other audience would be encouraged to provide the feedback personally or will participate in the interaction for the next time. As per conversation with Station Manager of Rupakot FM, Tanka Bahadur Thapa, his station used to organize such gathering on every fourth week of the month for comments and suggestions on the program and relay it on air. Beside this, *Radio Rupakot* has constituted a promotion and monitoring committee in each electoral area of the district. Those committees are responsible to collect feedback from the locals.

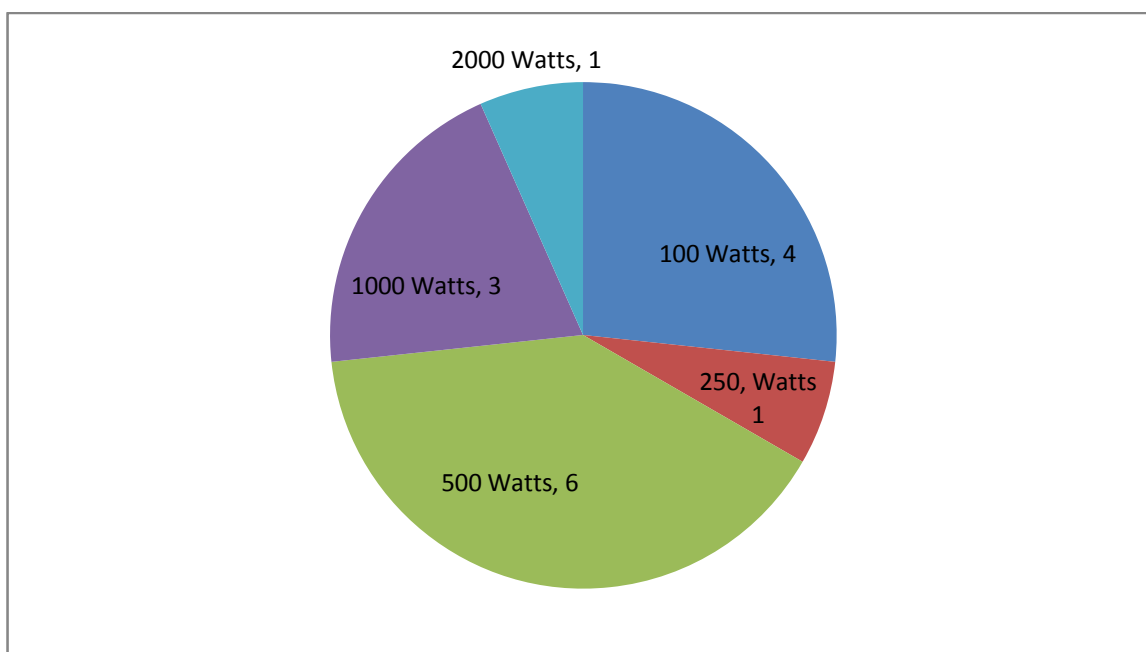
FM stations have given opportunity to the public to share their opinions and ideas, happiness and sorrow and demands and needs. Mostly they speak on microphone in indoor and outdoor. Phone call is being an easy access to participate. Email and SMS are very common practices to provide the feed back to the station. Station Manager of Krishnasar FM, Tula Raj Adhikari believes that because of increasing reach of cell phone and CDMA (Code Division Multiple Access) phone lines, more and more audiences are able to call radio station even to the program producer directly for their response or reaction.

4.7.1 SELECTION OF COMMUNITY RADIO STATIONS

Selection of radio stations for the research was much diversified. Three stations were chosen from each development region from east to west. Geographically from Himal to Terai were tried to cover among each three from each region. By ownership as well as leadership, FM station run by dalit, women and ethnic group were also selected. By capacity of transmitter from 100 watt to 1000 watt community radio were selected.

Phoolbari Samudayik Radio of Lahan, Siraha and *Didibahini FM* of Kusma, Parvat- these two are run by women whereas *Jagaran FM* of Butwal, Rupandehi is run by dalit NGO called Nepal Jagaran Manch. *Solu FM* of salleri, Solukhubmu is not only from mountain area but also run by Sherpa community. *Radio Karnali* of Jumla is selected from the remote part of the country. *Radio NepalBani* of Ilam, *Grace FM* of Kabhrepalanchowk, *Radio Gandaki* of Pokhara, Kaski, *Radio Bheri* of Surkhet and *Radio Soodur Aawaj* of Dadeldhura are from the hillside. Likewise; *Radio Janakpur* of Dhanusha; *Krishnasar FM* of Nepalgunj, Banke; *Ghodaghodi FM* of Attariya, Kailali and *Shuklaphanta FM* of Mahendranagr, Kanchanpur represent from Terai area.

Graphic16: Number of Community Radio by capacity under this study



Source: Researcher

By capacity 100 watts to 2000 watts radio stations were chosen for the study. Four radios, *Solu FM* and *Phoolbari Samudayik Radio* of East, *Grace FM* of Central and *Radio Karnali* of Mid West are of 100 watts. *Shuklaphanta FM* of Far West, Kanchanpur is of 250 watts capacity. Six stations have the capacity of 500 watts. They include *Radio Janakpur* of Central, *Radio Jagaran* and *Didi Bahini FM* of West, *Radio Bheri* of Mid West, and *Ghodaghodi FM* and *Radio Soodur Aawaj* of Far West, Dadeldhura. Three stations including *Radio Nepalbani* of East, *Radio Sagarmatha* of Central and *Radio Gandaki* of West have a capacity of 1000 watts whereas *Radio Krishnasar* is of 2000 watts capacity.

Similarly, nine stations operated by the Non Government Organization (NGO) and rest six run by the cooperative were under consideration of study. NGO run stations include *Solu FM* in East, *Radio Janakpur*, *Radio Sagarmatha* and *Radio Grace FM* in Central, *Radio Jagaran* and *radio Didi Bahini* in West, *Radio karnali* in Mid West and *Radio Ghodaghodi FM* and *Radio Soodur Aawaj* in the Far West. *Radio*

Nepalbani and *Phoolwari Samudayik Radio* in East, *Radio Gandaki* in West, *Radio Krishnasar* and *Radio Bheri* in Mid West and *Shuklaphanta FM* in Far West are operating by the community.

Table 5: Number of radio studied by capacity on regional basis

Capacity in Watts	Eastern Region	Central Region	Western Region	Mid- Western Region	Far-Western Region	Total
100	2	1		1		4
250					1	1
500		1	2	1	2	6
1000	1	1	1			3
2000				1		1
Total	3	3	3	3	3	15

Source: Researcher

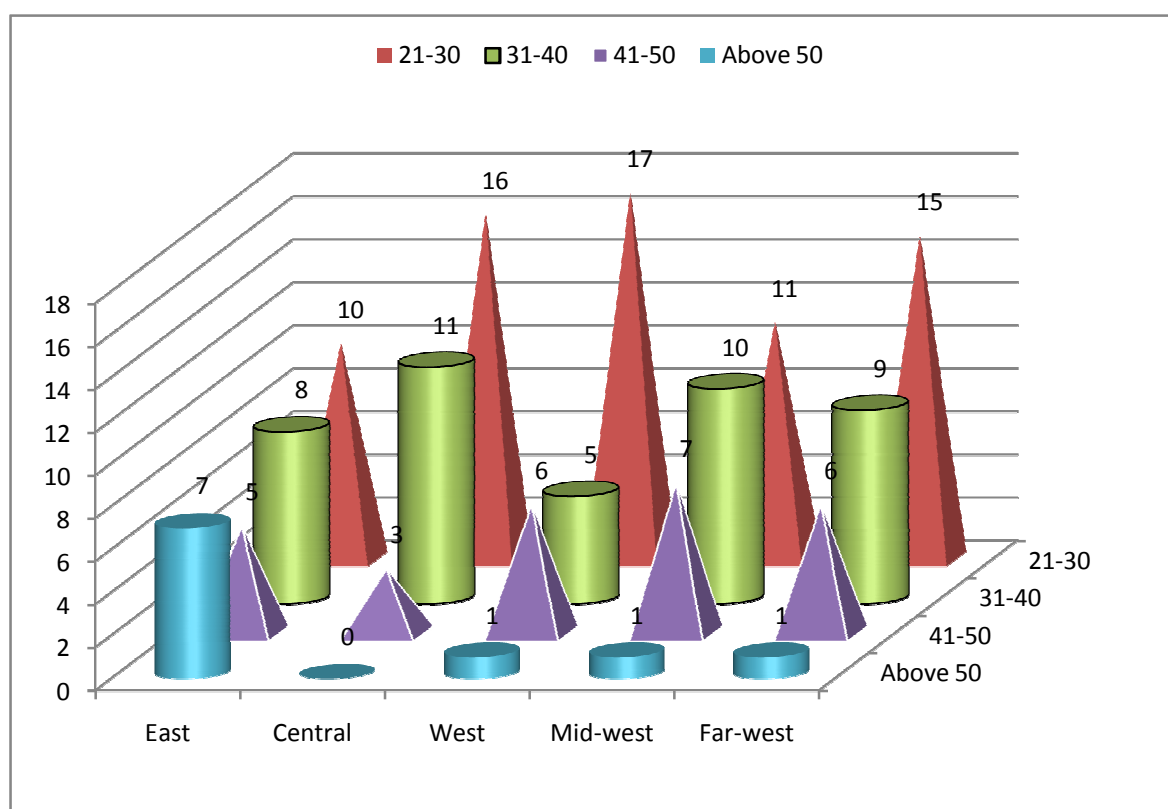
By operating year from the very beginning to the new one were selected for the research. *Radio Sagarmatha* is the first private and community radio started in 2054 BS (1997) whereas *Radio Soodur Aawaj* of Far West Dadeldhura is started in 2067 BS (2010). *Radio Bheri* and *Solu FM* are in operation from 2061 BS (2004) and rest of others started their operation after 2006 movement for Democratic Republic. (See Annex 1)

4.7.2 PROFILE OF THE RESPONDENT

Ten people from each radio station area were asked to fill up the questionnaire among the audience. Similarly five program producers or/and owners were asked from all selected stations. In such a way 149 audiences and 75 producers or/and owners from all 15 station areas responded the questionnaire.

From the eastern part of the country among the respondent 10 were of the age group 21-30 years whereas 8 were of 31-40 years, 5 were of 41-50 years, and 7 were above 51. Similarly in central region, 16 were of the age group of 21-30 years whereas 11 were of 31-40 years and 3 were of 41-50 years.

Graphic 17: Number of respondents by age group and Development regions



Source: Researcher

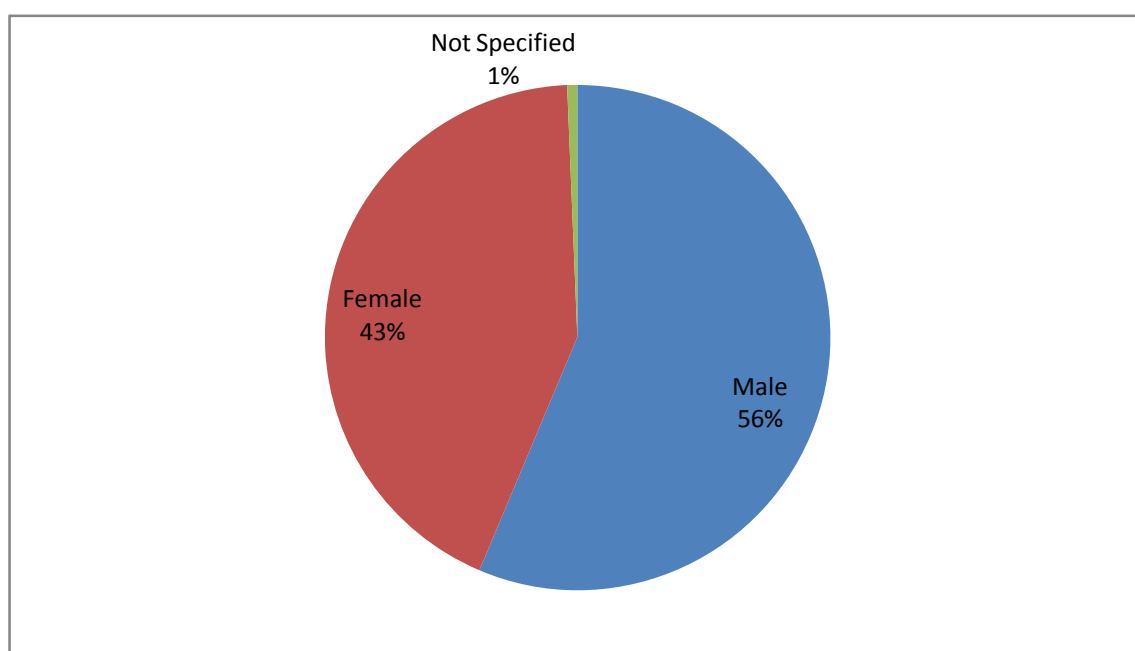
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51. Similarly in central region, 16 were of the age group of 21-30 years whereas 11 were of 31-40 years and 3 were of 41-50 years.

In western region 17 were from 21-30 years age group whereas 5 were of 31-40 years, 6 were of 41-50 years and 1 was above 51. In mid western region 11 were from 21-30 years age group whereas 10 were of 31-40 years, 7 were of 41-50 years and 1 was above 51. And in far west region, 15 were of the age group of 21-30 years whereas 9 were of 31-40 years, 6 were of 41-50 years and 1 was above 51.

In aggregate among all 149 respondents, 69 were up to 30 years, 43 up to 31-40 years, 27 up to 41-50 years and rest 10 were above 50 years. Total 72 producers and owners were responded the queries about their program and the concept on community radio as well as development perspectives.

Graphic 18: Gender of Respondents

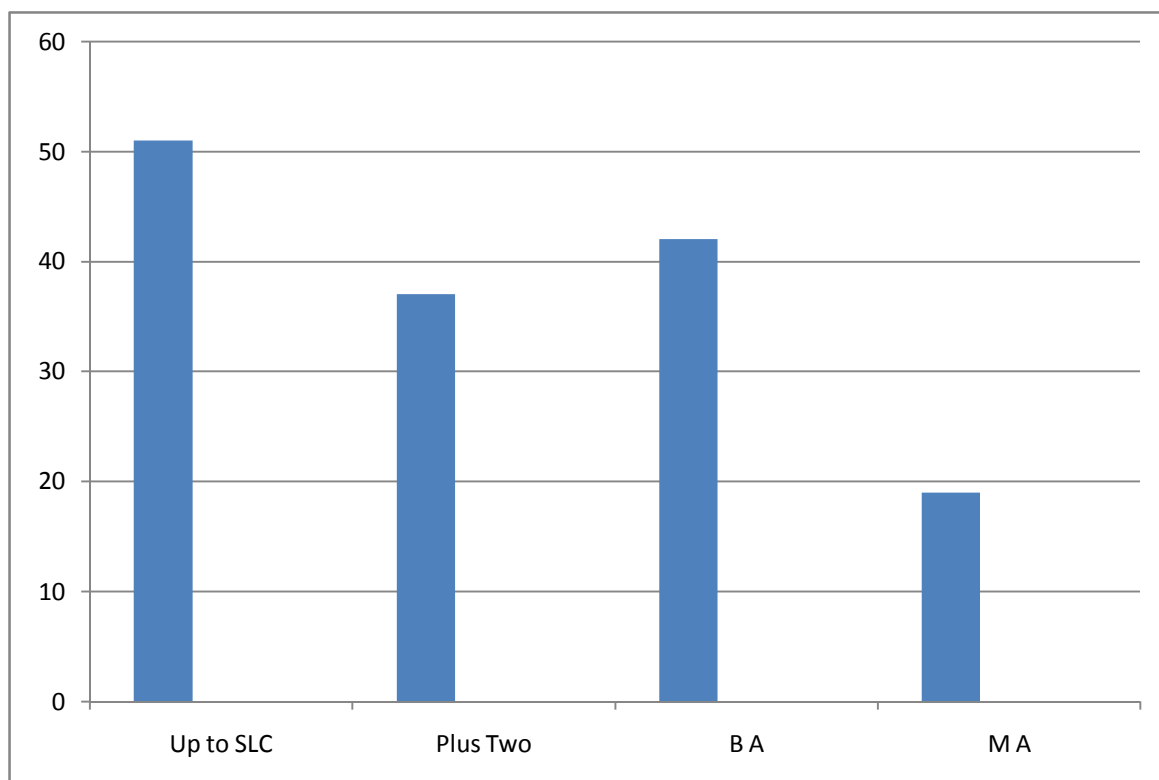


Source: Researcher

Among 149 respondents, 84 male and 64 female were participated of different level of education and profession. One has not mentioned his or her gender when responding.

About one third participants (51 in number) were having non-formal and/or School Leaving Certificate (SLC) level education where as more than ten percent (19) were of Master level. Having education of Plus two level and Bachelor level were almost equal, 37 and 42 in numbers respectively.

Graphic 19: Number of respondents by education



Source: Researcher

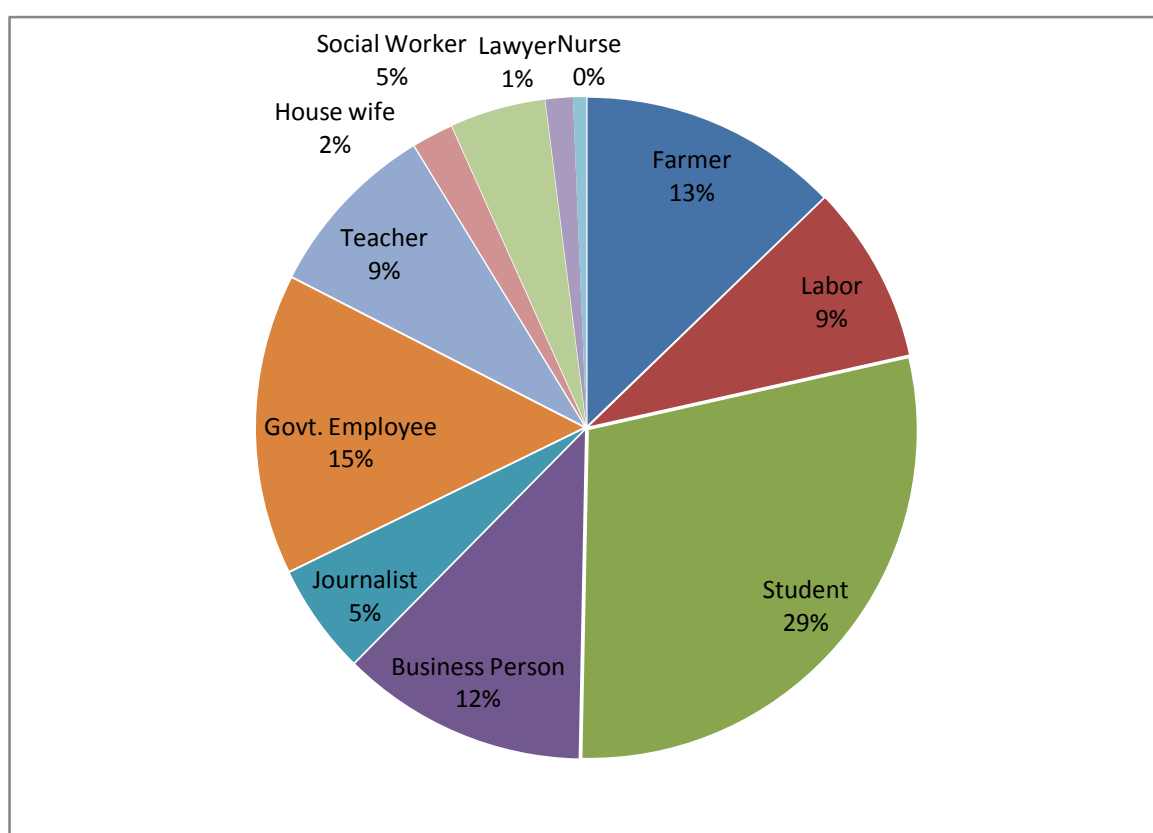
The participants were from different professions. The large number was student as they are the regular and long time listener of FM programs. Likewise, driver and laborers are the next higher number category of regular FM listener, though their interest on development issue is very low.

More than 90 percent of such category audience listen FM station for music and rest of other listen for news and current affairs. Even the teenagers including students up

to Plus (+2) levels have interest on music program. In the table below the professional represents from different profession including teacher, journalist, lawyer and nurse.

Similarly social activist incorporate NGO worker, civil society member, human right activists. People from different walk of life such as government employee, business person and housewife were taken in to the research domain.

Graphic 20: Respondent by Profession



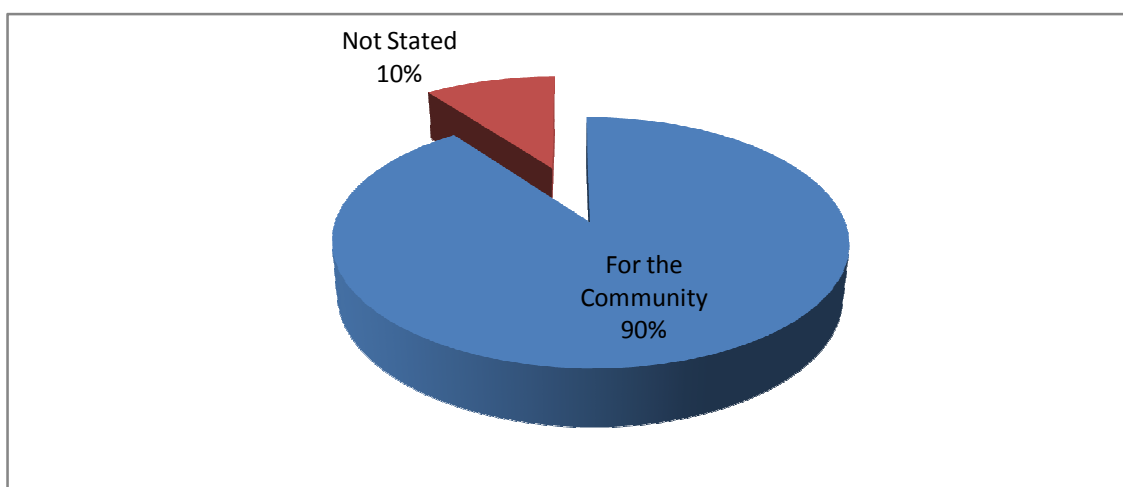
Source: Researcher

4.7.3 AUDIENCES PERCEPTIONS TOWARDS COMMUNITY RADIO

Audience's perception about community radio is common and shared. Almost all the respondents feel that community radio must work for the community people rather than the interest of the owner or the advertisers. As the definition of democracy by US president Abraham Lincoln by the people, to the people and for the people, they think

community radio must work for the community, to the community and by the community. They also believe that FM stations are working for the community though most of the programs are not produced by the community. Among 149 respondents, 134 have given such answer, but those who left to answer have not chosen any other option.

Graphic 21: Perception towards community Radio



Source: Researcher

Owners and producers understanding about community radio vary from one another. Most of them think that it is a Community because it has the ownership of community and people are participating in the program. Other claim that it is running for the community and raise public and development issues. People are participating in program in the sense that they are providing opinion on different issues or participating in phone-in program, so it is community station.

If it is looked through the participation part, the result is very poor. Among 149 respondents from audiences, only five answered that they were involve in program production. Yes, like the owners/producers understanding, the audiences are participated in program by providing opinion on contemporary issues. Such kind of

number is 64 out of the total 149. Twenty seven audiences had suggested to made change in their program whereas twenty eight have complained that they were never asked by anyone to produce the program. Very few, only two were not interested to produce the program for radio station.

Table 6: Audiences understanding about Community Radio

Running for the community	Peoples' participation in Program	Ownership of community	Raise public & development issues
12	32	31	9

Source: Researcher

In the producer's and owner's understanding, the differences between commercial stations and the community ones are that they are covering the local issues of the public interest. People have got easy access to put their ideas and share the interest through FM station. Most of such opinions are basically voice of the voiceless. They are community radio station because 'they are raising local issues of public concerns and are more sensitive towards the community problems'.

Table 7: Owners' and producers' understanding about Community Radio

Voice of the voiceless	Access of community people	Raise Local issues	Sensitive towards community
19	23	27	19

Source: Researcher

4.7.4 DEVELOPMENT UNDERSTANDING

In Nepali context, even infrastructural development is the basic of development.

Generally it is considered that development means to construct the road and/or bridge, provide irrigation facility to the farmers and technical support to advance their agro products which help to raise the living standard of local people. The access of road in Nepal is very limited. Data from Central Bureau of Statistic 2011 shows that 20,093 km roads have been built-up till 2009 all over the country. Out of it, only one third, 6,669 km are black topped. Others are either graveled or rough and muddy. One third of the country's fertile land has no provision of irrigation. People below the poverty lines are still a quarter of the total population.

When talking about the listener of FM stations, the perception about development varies vastly. Those who are living in their hardship of life, emphasized on infrastructural works such as road, bridge, transportation, electrification for the development. Even some people define development as 'food, shelter and clothing'. Awareness, empowerment, good governance, civil rights, rule of law are the agenda of development in urban community. Employment is another strong agenda for the development in their understanding. Very common concept of development is education and health among the universe. Very few people are aware that the main reason of under development of country is the political instability. So, they seek political stability for the development of nation and request the media (FM station) to give emphasis for peace and stability.

Gradually the understanding of development has changed. We cannot ignore the fact that mass people conception about development is the construction of road and building bridge, easy availability of drinking water, electrification etc.

In some views, beside such activities, development should cover education, employment, health, transportation facilities to the ordinary people. But some of the radio audiences' perception is more advance. They have raised different issues such as communication and information, social security which they think are the measures of development.

Table 8: Audiences understanding on development work by district

District	Construction of Road	Education	Irrigation	Advance Agronomy	Health	Information	Employment	Awareness	Electrification	Empowerment	Political Stability
Ilam	5	8	5	5	6	3	1	1	1	1	1
Solu	5	5	2	2	3	3	5	2	0	0	0
Siraha	2	3	4	1	3	1	2	2	0	1	0
Dhanusha	9	5	7	8	0	0	0	2	0	0	0
Kathmandu	0	3	0	1	2	5	2	0	0	0	0
Kavre	10	5	8	8	5	3	0	0	0	0	0
Rupandehi	5	6	3	3	3	4	4	0	1	0	1
Kaski	1	4	1	1	4	4	1	6	0	6	0
Parbat	8	6	7	6	0	5	0	5	0	0	0
Bake	6	4	4	3	1	1	1	2	1	0	0
Surkhet	6	5	4	3	5	2	0	0	1	0	0
Jumla	11	6	5	6	5	0	1	0	1	0	0
Kailali	3	6	2	3	5	0	4	0	3	0	2
Kanchanpur	3	3	2	0	1	2	0	0	0	0	3
Dadeldhura	2	1	3	1	1	0	1	1	1	0	0
Total	76	70	57	51	44	33	22	21	9	8	7

Source: Researcher

Study shows that 50 percent audiences agree on construction of roads and bridges as a development. Education is the second priority in their development understanding than irrigation and use of advance technology in farming. Awareness and empowerment comes through information and communication. So they have given equal priority to information and communication facility as a sign of development. Some 10 percent respondents said that social security of the citizen is a symptom of development.

On issue of development understanding, there is no significantly different opinion of the owner or the producer rather than the audience. Rural radio station has given the emphasis on infrastructural development whereas other areas have given equal priority to other sectors as well. Karnali people understand the development is the access of road than any other infrastructures, but they have given almost equal priority to health, education, communication and awareness and empowerment. In Terai region, irrigation, advance agronomy and industrialization are in priority rather than any other issues. As the respondents are the media people, information and communication has got high priority on development understanding.

4.7.5 IMPACT OF RADIO PROGRAMS

Knowledge based programs are more effective than discussions on infrastructural development. Impacts are more visible in health and education sectors rather than any other development areas. In comparison to eastern part of the country, western part of Terai belt has lesser impact on health and education sector, though it is not totally negative.

Radio programs basically help in the society's awareness so that people have started to send their children to school. Women are more concerned with their maternal

health and the health of the new born baby. Both have started immunization and regular check up before and after the pregnancy.

Health and education sectors are tremendously benefitted by the radio program according to the audience survey. More than 75 percent respondents have given positive answer on sending children to school, vaccination to the children and regular pregnancy test.

Radio programs have helped the people of community to be employed by creating job themselves. Success stories encouraged the people to follow the same or similar kind of job from which they can earn and survive in their own surrounding.

Though infrastructural development is the major concern of the third world countries, Nepali audiences of FM Radio programs believe less that it could create impact on construction of road and bridge, and improvement on irrigation facilities. Migration is another factor that directly affects the development process. About 30 percent respondents believed that radio has given the information regarding migration but they are not aware about its impact on development process.

In the Terai region, development is considered as infrastructural development and growth in agriculture whereas education and health is given high priority for the development in the hillside. In some areas there is mixed type of response on development issues. Almost all audiences of hill side areas of Kavre and Dadeldhura believed that radio has impact on infrastructural development whereas audiences of Ilam, Solu, Butwal and Jumla do not believe on it that much.

Table 9: Contribution of Radio program in community development

District	Awareness	Communication and Health	Employment	Computer knowledge	Women Participation
Ilam	2	5	3	1	0
Solu	0	0	0	0	0
Siraha	4	1	0	0	0
Dhanusha	2	5	3	1	0
Kathmandu	2	0	0	0	0
Kavre	0	0	0	0	0
Rupandehi	2	5	3	1	0
Kaski	4	0	0	0	1
Parbat	5	0	0	0	0
Bake	0	0	0	0	0
Surkhet	0	0	0	0	0
Jumla	2	5	3	1	0
Kailali	0	0	0	0	0
Kanchanpur	3	0	0	0	0
Dadeldhura	3	0	0	0	0
Total	29	21	12	4	1

Source: Researcher

More than 80 percent audiences of most of the part of the country believed that radio program encourage the guardian to send their children to school. But some Terai areas like Siraha, Banke and Kailali and hill areas like Surkhet respondents comparatively were less to confirm it.

Regarding to maternal and child health issues, almost all areas have similar ideas towards radio program that is positive. More or less similar opinion has given by the owner and producer regarding the impact of radio program on development issues.

The influential impact can be seen in health and education sector.

Table 10: Impact of Radio Programs on Development sector by district

Development Programs by Sector	District															Total
	Ilam	Solukhumbu	Siraha	Dhanusha	Kathmandu	Kavre	Rupandehi	Kaski	Parbat	Banke	Surkhet	Jumla	Kailali	Kanchanpur	Dadeldhura	
Infrastructure																
Road and bridge construction	1	1	4	5	2	9	1	2	6	2	2	1	2	4	9	51
Irrigation cannel	0	10	6	4	2	9	0	2	6	2	2	0	0	2	8	53
Agriculture																
Use of improved seed and technology	7	6	1	6	4	9	7	7	6	4	4	7	2	5	9	84
Increment in Production/ Income	8	8	3	5	4	9	8	2	6	2	2	8	2	9	8	84
Education																
Send their children to school	8	10	6	8	6	9	8	8	8	6	6	8	2	9	9	111
Decrease in drop-out	3	3	5	5	4	9	3	1	7	2	2	3	0	4	8	59
Health																
Vaccination to the children	8	10	9	8	8	9	8	8	9	5	5	8	3	10	9	117
Regular pregnancy test	8	10	9	7	7	8	8	8	9	5	5	8	3	9	9	113
Others																
Employment	8	2	6	6	6	4	8	2	8	1	1	8	0	7	8	75
New Job Creation	8	8	5	0	6	7	8	3	8	2	2	8	3	5	6	79
Migration	6	2	1	0	4	4	6	1	8	1	1	6	2	1	3	46
Total	66	70	55	54	53	86	65	44	81	32	32	65	19	65	86	873

Source: Researcher

In both the survey, education has got positive impact as the guardians are sending their kids to school. But at the same time, radio programs failed to address the issue of drop-out from the school. About one third audiences believed that radio has helped to stop the drop-out problems where as this number is more than 50 percent in owners/producers response.

4.7.6 BEHAVIORAL CHANGE MADE BY RADIO PROGRAMS

Behavioral change made by community radio on citizen is more positive than in any other sector. People can express themselves to fulfill their needs and wants with the authority. They have started to show their concern on development work and also initiated the development work according to community need. Even radio has made the NGOs more responsible towards people. They have started to ask the people for participation as well as involve them in their development works.

Table 11: Benefitted groups and sectors by radio program

Group-wise			Sector-wise		
Civil Society	Government Officials	NGOs	Education	Health	Agriculture
67	17	21	57	65	50

Source: Researcher

Attitude of government sector has not been changed though the programs are focused on good governance and the information flow on malpractices of the government offices or the officials. Even though in Terai region, peoples' feeling is more positive towards government officials due to radio impact. Similarly, NGOs are being more responsible in their duties and the working styles are also been changed as the media are raising the issues of NGOs positive as well as negative side of their activities.

Owners and producers also agree that radio has positive impact on behavioral change. It is more positive on citizen as well as the NGO workers but the change could not be seen in the government officials' attitude, though some change can be seen in the behavior of officials in comparison to the days when there was no radio station at all.

Civil society is another beneficiary group in the producers' opinion. Though the impact of radio programs is seen in NGOs, they are not taking more advantage from

Table12: Change in behavior of different sections of society made by radio programs

District	Change in citizen				Change in government officials				Change in NGOs		
	Change in Attitude	Oriented Development	Extrovert	Reconcile	Change in attitude	Timely service	Reduce corruption	Friendly behavior	Oriented Development	People oriented work	Community participation
Ilam	10	8	7	7	6	5	2	4	5	5	6
Solukhumbu	9	10	8	8	8	7	4	7	8	10	6
Siraha	11	8	9	10	8	6	7	7	9	8	9
Dhanusha	9	8	6	6	6	4	2	3	4	5	8
Kathmandu	6	8	6	6	0	0	2	0	0	0	8
Kavre	10	10	10	9	3	2	2	2	3	1	2
Rupandehi	10	8	7	7	6	5	2	4	5	5	6
Kaski	8	4	8	7	3	1	2	4	5	2	7
Parbat	10	10	8	10	8	9	10	10	10	8	8
Bake	3	5	4	4	4	2	1	3	3	3	4
Surkhet	3	5	4	4	4	2	1	3	3	3	4
Jumla	10	8	7	7	6	5	2	4	5	5	6
Kailali	2	2	2	2	2	2	0	2	2	2	2
Kanchanpur	8	9	8	8	4	3	3	4	6	7	8
Dadeldhura	9	8	6	7	4	4	4	4	7	6	5
Total	118	111	100	102	72	57	44	61	75	70	89

Source: Researcher

radio and government officials have not taken the program seriously. Similarly health, education and agricultural sector have taken advantages from the radio rather than political, business and other sectors.

4.7.7 AUDIENCE PARTICIPATION IN PROGRAM PRODUCTIONS

Participation of audience or community people in program productions is enthusiastic but not encouraging. Civil societies are much more interested to produce the program in comparison to the government authorities. Some NGOs have shown their interest to produce the program but in practice they have not produced it themselves.

Table 13: Participation in the program production by district

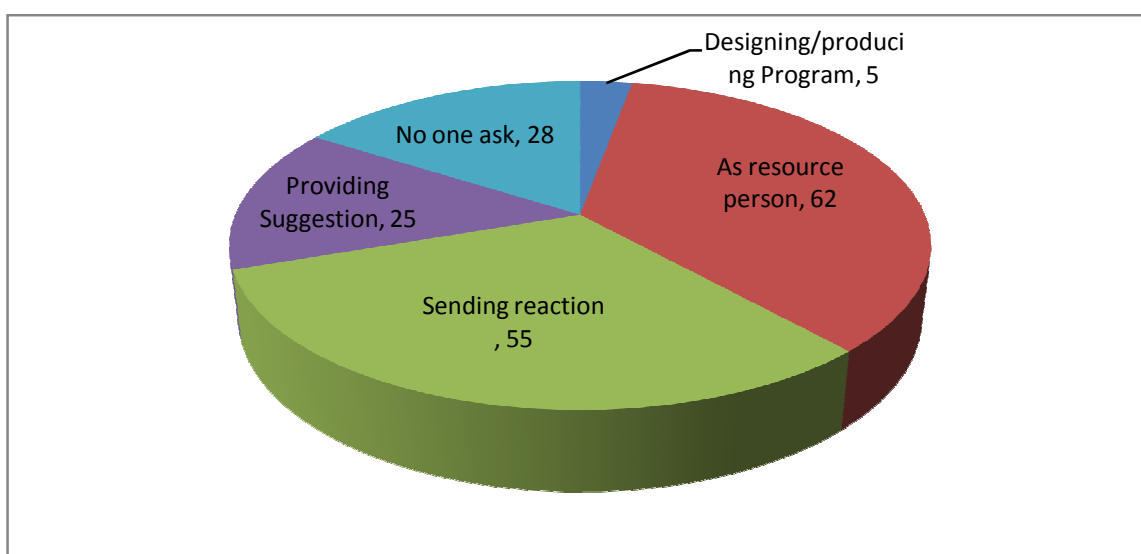
District	Providing opinion	Asking to change the program	Producing program	No one has ask	No interest
Ilam	3	0	1	1	0
Solukhumbu	4	0	0	10	0
Siraha	7	2	2	2	2
Dhanusha	2	3	0	2	0
Kathmandu	6	6	0	0	0
Kavre	3	1	0	4	0
Rupandehi	3	0	1	1	0
Kaski	7	0	0	0	0
Parbat	6	5	0	0	0
Banke	2	2	0	3	0
Surkhet	2	2	0	3	0
Jumla	3	0	1	1	0
Kailali	2	2	0	1	0
Kanchanpur	7	2	0	0	0
Dadeldhura	7	2	0	0	0
Total	64	27	5	28	2

Source: Researcher

Community people are participating in one or other way. Very few are directly involved to produce the program, but majority people are getting involved through the form of vox-pop. Some of them are providing feedback live. Sometimes they are being able to influence the program, if not at the same time but in the next program. Others are involved in the discussion program in a talk show format.

Feedback on the program has major contribution to the station by the audience. Major mistakes done by the broadcaster have been corrected immediately or after the program through the feedback by telephone. The positive result of the study is that people, especially the regular audiences get chance to speak on radio on several issues and they consider such type of participation is their involvement as a resource person.

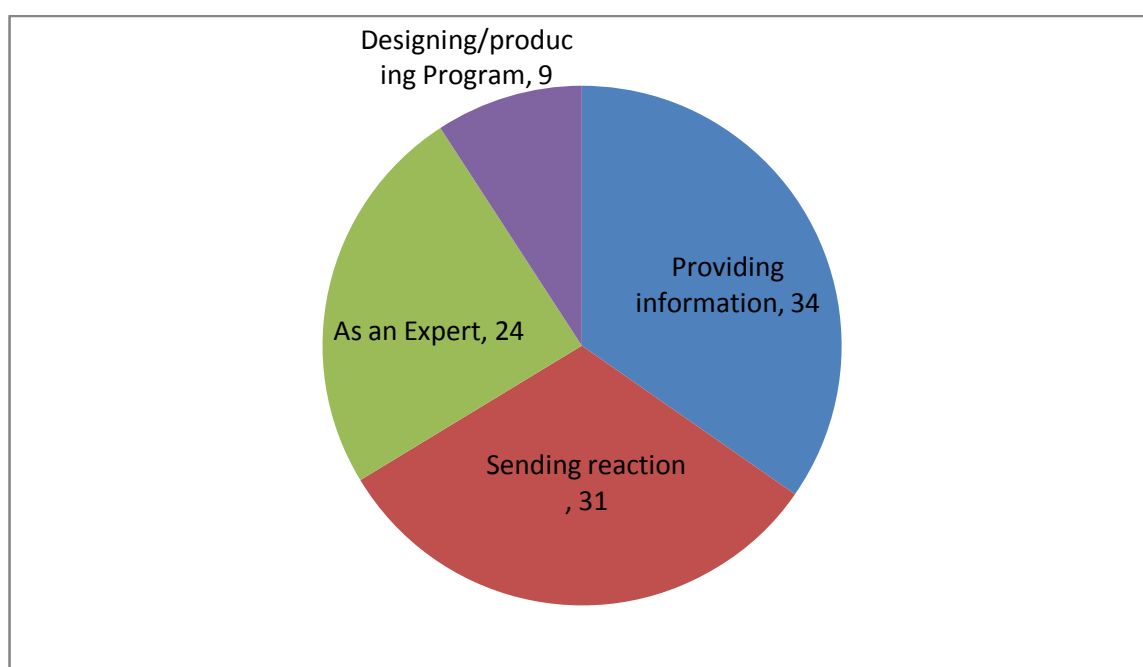
Graphic 22: Audiences experience of participation on radio programs



Source: Researcher

The participation of audience is very nominal and informal. They have not got direct chance to produce the program. They are only involved as a source to provide information and or, to give opinion on occasional basis. Even the audiences have frequently used to provide feedback on the program to the program producers.

Graphic 23: Audiences participation in program production

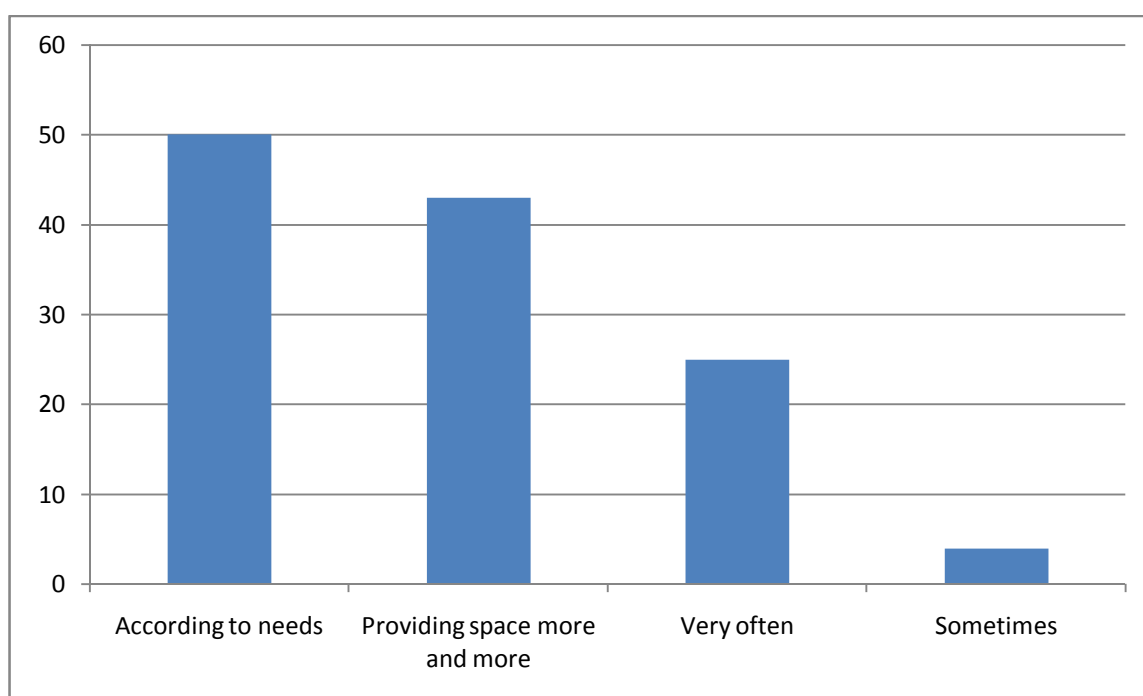


Source: Researcher

Similarly, the audiences' reactions have got more space in the community radio stations than any other media. Sometimes listeners provide some suggestion on the specific program to change its mode and modalities. But the producer accepts their suggestion very rarely. Some people are ignored by the station by not asking them any opinions or comments. This number is about 20 percent of total audience. At the same they have either no idea to send their opinions or comments or they are mostly illiterate. In this sense, voice of the voiceless is not represented properly in the community radio station though most of the stations do not forget to say that they are for the voice of the voiceless.

Very few people or community group involve in program production directly. Actually, those who said they are involved in program production are the radio journalists in this study.

Graphic 24: Change in program after audiences' suggestion in producers view



Source: Researcher

The claim of owners or/and program producer is higher than the audience regarding the involvement in program production. But the involvement of community group or people in program production could not found in their transmission. Major role of audience participation seems to provide information to the media. Both types of questionnaires (with audience and owners/producers) have larger response on the peoples' participation on 'providing information' rather in involvement in 'program production'. The involvement as an expert for the radio program is also significant. Some one third respondents had participated as an expert of the issues that have been broadcasted by the community stations.

Audiences provide more suggestion to the station to make the program for the community. Ironically, programs are not being changed according to the audiences' interest. Most of the program producers answered that change would take place 'according to the need' of the station. That needs are generally guided by the

management or the sponsors. But more than one third claimed that they used to change the program very often. Contrary to the audience experiences, the producers claimed that they are providing more and more space to the audiences.

4.7.8 INTER-PERSONAL COMMUNICATION ON RADIO PROGRAM

Peoples' interpersonal talk about the program depends on the content it provides.

Some are more active audience who talk about the program very frequently with their friends.

Table 14: Audiences' Interpersonal Communication after Listening Radio

District	Depends on content	Some times	Very frequently	Never
Ilam	4	4	2	0
Solukhumbu	2	4	2	2
Siraha	5	3	3	0
Dhanusha	3	5	2	1
Kathmandu	5	0	4	1
Kavrepalanchowk	1	1	3	6
Rupandehi	4	4	2	0
Kaski	1	5	0	3
Parbat	6	1	3	0
Banke	3	3	2	1
Surkhet	3	3	2	1
Jumla	4	4	2	0
Kailali	1	1	0	0
Kanchanpur	6	4	1	0
Dadeldhura	4	6	1	0
Total	52	48	29	15

Source: Researcher

Comparatively a large number of audiences talked about the program only 'sometimes'. But some audiences are so passive that they 'never' talked even to each other about any radio station or its programs. Among total respondents, more than one-third (36 percent) audiences have shown active participation to discuss on the issues if that are interesting to individuals or useful to the society. About equal number (32 percent) discuss on the content matters only 'sometimes'.

Another one-fifth (20 percent) audiences are a most active group who discuss on the radio content very frequently. Basically they are the social elite involve in politics or development activities or social workers. Only 10 percent audiences have shown reluctance to discuss means they 'never' talk each other about the radio content it broadcasting. It is a working class who has too busy to solve the problem of 'hand to mouth'.

4.7.9 MAJOR CONTRIBUTIONS OF RADIO PROGRAMS

Audiences consider the FM station as a major tool to provide information about their interest. It has helped people to get information easily as most of the radio station provides hourly bulletin. People are well updated about the event and incident in their periphery as well as of the globe. Almost all in the questionnaire-survey respondent said that they used to listen radio for news that is to get and become updated about contemporary happenings.

Such information from FM radio station has made them more aware on their rights and responsibility. Beside this, radio has helped people about the disease and the treatment. The study showed that more than 80 percent children (117 among 151) were immunized from radio information and equal number of women (113 among 151) have used pregnancy test before delivery. Similarly, radio program has energized

those unemployed citizen to look after the job or has helped to create a new job by them. The infrastructural works as well as the social activities have been increased due to the radio program.

Table 15: Contribution of Radio program in community development

District	Negative	Operating to fulfill owner interest	No idea	Limited help	Others
Ilam	0	1	0	0	0
Solukhumbu	2	0	0	0	0
Siraha	0	0	0	0	0
Dhanusha	0	0	0	0	0
Kathmandu	0	0	0	2	0
Kavrepalanchowk	0	0	3	2	0
Rupandehi	0	0	0	0	0
Kaski	0	0	0	5	0
Parbat	0	0	0	0	0
Bake	1	0	0	0	0
Surkhet	1	0	0	0	0
Jumla	0	0	0	0	0
Kailali	0	0	0	0	0
Kanchanpur	0	0	0	0	1
Dadeldhura	0	0	0	0	1
Total	4	1	3	9	2

Source: Researcher

The data mentioned on table 14, suggests that people are not well aware about the contribution of radio for development in their areas. But other data shows it has helped to make a change or aroused interest to produce the program in local stations (See Table 15). Airing their ideas and changing the program on their feedback is good sign of people participation in the program.

Table 16: Interested to produce radio programs

Citizen		Govt. Official		NGOs	
Interested	Not Interested	Interested	Not Interested	Interested	Not Interested
51	10	18	36	37	21

Source: Researcher

The producers/owners thought that citizens are more interested to produce a program whereas very few government officials are ready to produce the Radio Program. At the same time NGO workers are also interested in it. Among 71 respondents, less than 25 percent (18) thought that government officials would be ready to prepare a program for radio. But more than fifty percent (36) opined that they have no interest at all. At the same time, almost the same percent (37) thought that NGO workers are ready to produce the programs. About 70 percent citizens are interested for the radio program.

Whatever is the percentage of whoever is ready or not, the bitter result of this study is that not any FM Radio has asked anyone to produce the program for their station. As mentioned above, they are producing community program themselves or broadcasting community program produced by donor or network stations.

4.8 COMMUNITY PROGRAMS IN COMMUNITY RADIO

Community radio has tried to provide local information through different programs of their community. Among such programs, some are sponsored by some development agencies and some are produced by the stations themselves.

Basically there are three types of radio program on development issues:

1. Prepared by community station itself
2. Prepared by other production house or by the station on behalf of the local sponsor
3. Prepared by the network station on behalf of the donor

It is hard to find out local community based program broadcasted that is produced by the station itself. None or very few community programs are prepared by the station itself. Those who produced local community programs are mostly focused on socio-economic rights including health, education, agriculture, rights of deprived people or community etc. Some stations have even got sponsors for such programs.

Shuklaphanta FM has produced "Hamrai Reeti Hamrai Sanskriti," a program on culture is a first category community program. "Bikaska Kura" at *Solu FM* is a typical local community development program of the station itself.

"Preeti Noodles Mat Abhimat" and "Okhati Sabun Ghriha Sansar" are the program named after the product itself sponsored by respective production house. *Radio Karnali* has approached for the sponsorship to I/NGOs to produce local development issues. "Khadya ra Surakshya" is sponsored by World Vision whereas "Samanatako Aawaj" and "Nari Aawaj" by DWO. KIRDAK, a local NGO has sponsored community based programs called "Karnali Saikshik Chautaro" and "Swasthya Jeevan Chitikka."

Programs on *Radio Nepalbani* called "JiBiSa Gatibidhi", "Nagar Gatibidhi" and "Jhapa Aspatal" by name itself are sponsored program by DDC, Municipality and Hospital respectively. Program related to education, small industries, agriculture, women or gender, dalits are also paid program by the NGOs or local office of the respective field.

Most of the networks programs are donor driven though they mostly cover national as well as common issues of the diverse community. "Katha Meetho Sarangiko", "Sathi Sanga Manaka Kura" and "Naya Nepal" by Equal Access Nepal, "Sajha Sawal" by BBC Trust, "Nepal Chautari" of Antenna Foundation Nepal are the examples of donor sponsored program through the network.

Some stations are broadcasting religious program sponsored by local churches. "Bible Lai Bolna Deu" at *Radio Nepalbani*, "Sat Marg" at *Phoolwari Samudayik Radio*, "Atmik Yatra" at *Radio Grace FM*, "Bato Satya ra Jeevan" at *Solu FM* are some of the examples of religiously sponsored programs.

Community radios are for the community. Audiences believe that they have to work for the community. The station owners or the program producers are also committed to make their station a community radio. But unfortunately the programs are not produced by the community. Not a single station has positive answer of the question whether they have any program by the community.

4.9 PROGRAM MATCHING WITH THE INTEREST OF AUDIENCE

The audience interest basically is focused on news and current affairs. Each and every station's audiences' first priority is the news and the current affairs. Whether it is local news or the national, they want to know what happened in their society or the neighborhood or in the country as well as internationally. In the news or local current affair programs, most of the stations have networking program on it. They are the most popular one among the news category rather than local station news. British Broadcasting Corporation (BBC) Nepali service is widely networked among the local radio stations. "Kayakairan" and "Nepal Darpan" of *Ujyaalo 90 Network* and "Sajha

Khabar" of *CIN* are the most popular program networking by local stations. Similarly "Nepal Chautari" of Antenna Foundation is also a popular current affairs program.

Among the researched fifteen stations, all fifteen air BBC Nepali Service at 8:45 PM. "Kayakairan" and "Nepal Darpan" are broadcasting from 10 stations where as "Nepal Chautari" from five stations. "Nepal khabar", a news bulletin of *Ujyaalo 90 Network* is popular among the audience broadcasted at 9:00 Am, 12:00 Noon, 3:00 PM and 6:00 PM by 10 stations. Most of the stations have hourly news bulletin of its own or of network at dot time. Some has news at every three hours. People used to update them by the FM station's bulletin.

Current affairs program of its own are also popular among the audience. "Samay Sandarv" of *Radio Nepalbani*, Ilam, "Shuv Sandesh" of *Phoolwari Samudayik Radio*, Lahan and "Savak Aawaj" of *Radio Janakpur* are the matching program of audience as well as the program producer which they feel are among the popular. Similarly radio talk show or the programs based on the experiences of different professions have good listenership. "Naya Nepal" and "Shramik Aawaj" of *Radio Gandaki*, "Sancharkarmiko Aawaj" of *Didibahini FM*; "Nagarik Manch" and "Bulbul Chautari" of *Radio Bheri*; "Bisauni" of *Radio Karnali*; "Belako Boli" and "Samay Sandarv" of *Shuklaphanta FM* and "Bahas" of *Radio Soodur Aawaj* are some of the examples of this category.

There is vast contrast between the radio stations' community concept program and the listeners' of particular FM stations. Some stations have their own production on community concept programs. Their employees collect the information and develop the program and have no sponsorship for it. But some similar programs have semi or full sponsorship of the donor or community based organizations. Such programs also

come from the network station. Semi-sponsored programs are produced by the station itself but get financial support from the donor or other organization. Network or full-fledged sponsored programs need no support to produce the program from the station. Stations only provide the space according to the contract they sign.

Referring such programs, FM stations claim that they have sufficient community programs. But by listenership, very few community programs of their claims are popular among them. The syndicates that are network or sponsored programs have seen heavy influence in community radio. *Shuklaphanta FM* in Far West Nepal is broadcasting Kathmandu based production programs for about four hours each day. Similar faith is of *Nepalbani FM* of Far East having up to five hours such programs a day. There is almost equal position of local sponsored programs. These both stations are broadcasting 18 hours a day.

Radio Nepalbani has considered the community program called "Sahakari Gatibidhi", "Samajik Serofero", "Aadha Aakash", "Drishnikon", "Krishi Karyakram", "Saikshik Darpan", "Gharelu", "Chiyabari" etc. "Aadha Aakash" is about women issues where as "Dristikon" is a development issues program. As per conversation with Mr. Somnath Suseli, Station Manager of *Nepalbani FM*, those two programs are fully sponsored. Others few are semi sponsored and some others are station's own programs for the community.

Among those programs, the research shows that none of them are popular in the community. *Phoolwari Community Radio* has many programs of community concept including "Ghar men Aspatal", "Phoolwari Samaj", "Mahila Sarokar", "Swasthya Shailee", "Appan Khubi". According to Dr. Manjula Giri, Chairperson of *Phoolwari Community Radio*, "Katek Badalel School" sponsored by UNICEF and "Hamro Jeevan

Ramro Jeevan" supported by NEWA are also the program of community concept.

Unlike other stations *Phoolwari Community Radio's* community concept programs are popular among the listeners.

As per conversation with Mr. Santa Byathit, Station Manager, Radio Janakpur FM, the station has "Dalit Sarokar", "Sanghur", "Sawal Jantake", "Pawan Tihar", "Khetipati", "Jana Swasthya", "Krisi Abhiyan", which are considered as community concept programs. "Dalit Sarokar" and "Sanghur" are sponsored programs and rests are produced by the station itself. But none of them are popular in audiences' eye.

According to Mr. Shivajee Gayak, Station Manager of Radio Jagaran, "Aajaka Nari", "Janajati Serophero", "Swabhiman", "Krishi ra Kisan", "Jawaphdehita Kasko" are some community concept programs of *Radio Jagaran* of Butwal. "Kachhari" has got support from *BBC* and "Jalbayu ra Janajati" sponsored by Red Project are also the community focused program of the station. Unfortunately none of them are in the choice of the audience.

In an interview, Mr. LP Banjara, Station Manager of *Radio Gandaki* informed that his station at Phokhara has different names in community concept programs like "Jeevan Darshan", "Naya Nepal", "Shramik Aawaj", "Aadha Aakash", "JanaSiksyas", "Tamu Hyula:", "Hamro Swastha Hamro Sarokar", "Sahakari", "Janasurakshya", "Dalit Janajagaran", "Samabesi Aawaj " etc. Among these community programs considered by the station, four are popular among the audience.

Station Manager of *Shuklaphanta FM*, Mr. Dharendra Sonal, informed that "Jad Pachhyad", "Samay Sandarva", "Belako boli", "Sushasan", "Kura Kisanka", "Janasarokar", "Hamro Sanskriti Hamro Paryatan" are considered the community programs

broadcasted by his station. Among them, none of one is in popular list in the audience survey.

"Maigor Sandesh" and "Appan Reet Appan Geet", the Tharu language programs are popular community concept program of *Radio Bheri*, Surkhet. As per Station Manager Mr. Narayan Koirala's opinion "Nichod" supported by *BBC World Trust* and "Swastha Sarokar" partly sponsored by local agency and "Aadha Aakash" about women rights are also popular among the audience. Among them only two are in the list of popular program found in audience survey.

The teen agers who also are the radio listeners have no interest on news or views programs. They are only interested on the music programs. It depends on their understanding whether they like rock, pop or folk music. Drivers also fall into the same category of teen agers. Some people have interest on their own culture and life. Other listeners are more serious and interested on political issues.

4.10 FINANCIAL SUSTAINABILITY

Financial sustainability is one of the principal challenges now and ahead faced by community radio and most stations are in a permanently crisis financial state. Major sources of revenue include advertising, public service announcements (PSA) and rental of time on air. Advertising and public service announcements given by the government are an important source of revenue for the community radio. It is good policy for stations to charge for these announcements and campaigns and for institutions that desire to place them on the airwaves to be willing to pay.

Community radio stations report a wide variety of local and national revenue sources.

While precise data is unavailable, it is clear that advertising and sponsorship are common sources of revenue in most of the stations, but stations also make money by selling airtime,

providing coverage of special events, broadcasting messages from listeners, organizing concerts and selling services. (Girard, 2007, p. 44)

Every community radio station has no equal access to advertising as a revenue source.

Radio stations in urban areas rather than the rural having more coverage areas and serving relatively prosperous communities will obviously be of interest to advertisers. Small community stations in rural areas with few people will have few commercial advertisers.

Common problem the community radio stations outside the main cities facing the same fate. Even if their listenership has diverse characteristics that would interest advertisers, it is very hard to get advertising because the advertisers and advertising agencies are located in the main cities. Small station has to pay large amount to the advertising agency as a commission or heavy discount to the advertisers to have the business. As per conversation with Ms. Durga Adhikari, Station Manager of *Radio Samanata*, they take a minimum 35 percent as a commission; sometimes it runs as high as 65 percent.

Public service messages and campaigns covering a wide range of subjects are the second largest source of income for community radio stations in Nepal and it covers 31 percent of the total advertising. Clients are usually government and NGOs and the announcements are usually part of campaigns to raise awareness of health, social and economic issues. Community radio is recognized as a natural partner in these campaigns (Girard, 2007, p. 45).

Table 17: Annual revenue of Nepal's 20 community radio stations

Item	Income (US\$)	Income (NRs)	Income (%)
Local advertisements & sponsorships etc	130,800	85,00,000	24
National advertisements & sponsorships etc	89,200	58,00,000	17
Local public service announcements	61,500	40,00,000	11
National public service announcements	108,000	70,00,000	20
Co-production and partnerships	118,500	77,00,000	22
Other sources (Selling cards, cassettes & CDs, listener contributions, etc)	30,800	20,00,000	6
Total	538,800	3,50,00,000	100

Source: WBIST

Till 2010 all the community radios in Nepal paid 110 percent as of license fee to the government as renewable charge annually. World Bank report of 2007 showed that 20 community radios paid 154,000 US Dollar for renewable charge whereas they were earning a total of 540,000 US dollar (Girard, 2007, p. 164). In terms of earning, the renewable charge only was 28.5 percent. After the review on renewable charge from 110 percent to 10 percent, stations have got some sort of relief but the real impact has to be studied.

Though it is an old report of the financial state of the community radio, it provides a scenario about community radio stations regarding their income sources stated by Girard (2007):

Community radios depend on local sources for 24 percent of their income while they carry 17 percent of their income from the national market and

productions. Similarly, they earn 11 percent of their income by broadcasting the message of local public services announcement, 20 percent by broadcasting the message of national public services. Likewise, they depend on the programs produced and cosponsored by national and international non-governmental organizations involved in social campaign and development for 22 percent of their income. Similarly, the share of their income by selling cards, program CDs, cassettes, listeners' contribution and friendship scheme is around six percent. (p. 22)

By the figure, each community radio station should have earned 27,000 US dollar i.e. approximately 2.3 million Nepali Rupees annually at the exchange rate of 2012 February but the earning of every station is not in equal footing. Urban-based radio stations are accumulating more revenue than the ones based in rural areas.

Similarly, there is a wide gap of earning between urban and rural based community radio stations. The urban-based radio stations and/or having bigger broadcasting capacity have been found to have earned up to 65 percent of their revenue from the market while the radio stations based in rural areas have collected only 15 percent of their income. The operational cost of community radios differs from one to another, depending largely on their broadcasting capacity. In an average the salary expenditure only is about fifty percent of the income of the station, whether its capacity is 100 watts or 1000 watts.

Commercial advertisement has direct impact in the nature of community concept of radio station. Analyzing the impact of advertisers to the contents of community radio stations, Girard (2007) has written:

The more monthly expenditure radio stations have the more they depend on commercial market for resources. This situation has invited economic and commercial interference to radios which has led to reduction of the spirit of

community radio in programs. These bigger radios have seen a decreasing trend of participation of volunteers and have ultimately depended on the employees on the payroll. This has led to increase of electricity tariff, license fee, repair expenditure, permanent type of expenditure- salary and other expenditure, bringing the figure of overall expenditure very high. The monthly expenditure of the radio station with the 500-watt transmitter is two times higher than the corresponding expenditure of the radio station with 100-watt transmitter. Similarly, the monthly expenditure of the radio with 1000-watt transmitter is much more than two times higher than that of the radio with 100-watt transmitter. (p. 26)

Table 18: Average Monthly Expenditure of radio stations with 500 watts transmitter

Item	Annual Cost (US\$)	Annual Cost (NRs)	Cost (%)
Salary	1538	100,000	53.7
Rent	185	12,000	6.5
Electricity	231	15,000	8
Phone/Fax	385	25,000	13.4
Consumables (tapes, CDs, batteries etc)	154	10,000	5.4
Maintenance	185	12,000	6.5
Spectrum fees	185	12,000	6.5
Total	2863	186,000	100

Sources: Radio Lumbini and Radio Swargadwari/ WBIST

The bigger the radio station is, the more the permanent type of expenditure acquires. For the survival of the station, radio is likely to compromise with the market for economic resources. Such types of compromise ultimately end the concept of community radio that has to cover the interest of the community people in one hand. In other hand, the image of the radio turns to commercial motive that gradually loses

its loyal and committed listeners who contribute 22 percent to the total revenue of the community radios in Nepal according to above mentioned data.

4.11 KEY FINDINGS: CURRENT STATUS OF COMMUNITY RADIO

Community radio is a part of life in rural people of Nepal as there is no means of information access there. People digging land or harvesting crops in the field, or caring their cattle or cutting grass in the jungle, radio is a close friend of them. It is one and only one medium of entertainment even in the bathroom. As it is accessible in the mobile set, no radio set is needed nor to buy the battery to listen radio. It is so easy apparatus to care and handle.

Very few commercial radio stations are in existence in the rural part as there is small or no market to promote commercial products. Mostly in the rural part of the country, community radios are very common. What they listen from is from community radio. Access of newspaper is no more due to two reasons- firstly it is not available in their periphery and the next one is it is out of their purchasing capacity. And, radio can listen any time and everywhere without leisure of time.

Some merits of community radio finding in this research are:

- Radio is a major means of information and entertainment to the community people those have no access of other media.
- Radio covers peoples' voices in different format. They provide opinion on the issues of local as well as national interest. They also call to radio to listen song.
- Radio has great impact on social life of the community. Mainly school enrollment has been successful and immunization to children and pregnant

women are motivated. Radio has helped people on sanitation and health related issues.

- Radio encourages people to do something new and result worthy. Success stories motivate other audience to do the works in new ways that help to promote their economic life.
- Radio enhances awareness of the people about their rights and duties. Basically women empowerment and social inclusion have promoted through community radio.
- Radio has supported to promote and protect the local languages. Most of the radio has given news or other programs in that community. Maithili in central terai, Magar in western parts of the country and Doteli in the far western parts of the country are of its examples of language promotion through community radio.
- Radio has explored the awareness in development issues for the peoples' participation in policy formation to its implementation. They are been able to ask the authority where the budget has been allocated and what types of development achieved.
- Radio has helped to promote good governance and control corruptions. Community radio has worked as a watchdog of the society and rural people are being aware to check and balance.

Though it is a major means of information, it has not providing the news of audience interest. Some demerits of community radio are:

- Radio is providing information about the politics, mostly national rather than local. There is problem in prioritization of local issues in news as well as other programs.
- Radio has less community and more political identity. Whose radio is it? It has got political identity rather than community. The answer will be of NC or its faction, of UML or its faction or of Maoist or its faction, of Madhesi or its faction or so on. No specific community identity of community radio as a whole.
- Programs on rural developments are based on sponsorship. Little or no programs from station side itself. The condition is if no sponsor, no program on development issues.
- Local issues are undermined and networking programs are in high priority mostly in prime time. Listeners are compelled to hear other than local issues in the mean time.
- Radio management is very poor. Skilled human resources in management are not getting involved.
- Investment is only on hardware. Establishment of radio station with better equipments and well furnishing is not to be the identity of a good radio. Operation cost of the radio has not been managed well.
- Broadcasting quality is not a concern of the management. So poor audio quality like mobile records are being broadcasted. There is no or less investment in software producing equipments.
- Financial source is very weak. Market is limited but stations are operated without market research. So, the same cake is divided to more stations. There are also laps in creativity to generate new financial resources.

- Not well trained human resources in editorial section as well. Technical human resource is almost unavailable in the market.
- Human resource especially in the editorial team involved for the glamour rather than to make a profession. Volunteers are not systematically involved and those involved as an employee is being volunteer after not getting salary.
- Radio employees are depended on development agencies for their survival so that development stories are covered either on donor's interest or not reported at all. Or the malpractices in development sectors are merely reported.
- No feeling of ownership in the community. Community people are not directly involved in the board or in the program production.