OPPORTUNITIES FOR UPLIFTMENT OF UNDERPRIVILEGED GROUPS IN MAHARASHTRA THROUGH COMMUNITY RADIO

A Thesis

SUBMITTED TO THE

TILAK MAHARASHTRA VIDYAPEETH PUNE

FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

In Subject

Under the Board of Modern Sciences & Professional Skills Studies

BY

RIYA MUKHOPADHYAY

(Registration No.25616009419)

UNDER THE GUIDANCE OF

Dr. GEETALI TILAK

DEPARTMENT OF JOURNALISM & MASS COMMUNICATION

YEAR – OCTOBER 2021

CERTIFICATE OF THE SUPERVISOR

It is certified that work entitled "**Opportunities for upliftment of underprivileged groups in Maharashtra through Community Radio"** is an original research work done by **Ms. Riya Mukhopadhyay**.

Under my supervision for the degree of Doctor of Philosophy in **Journalism & Mass Communication** to be awarded by Tilak Maharashtra Vidyapeeth, Pune. To the best of my knowledge this thesis

- embodies the work of the candidate himself/herself
- has duly been completed
- fulfills the requirement of the ordinance related to Ph. D. degree of the TMV
- up to the standard in respect of both content and language for being referred to the examiner.

Signature of the Supervisor

(Dr. Geetali Tilak)

Tilak Maharashtra Vidyapeeth, Pune

Undertaking

I **Ms. Riya Mukhopadhyay** is the Ph. D Scholar of the Tilak Maharashtra Vidyapeeth in **Journalism & Mass Communication** subject. The thesis entitled **Opportunities for upliftment of underprivileged groups in Maharashtra through Community Radio** under the supervision of **Dr. Geetali Tilak,** solemnly affirm that the thesis submitted by me is my work. I have not copied it from any source. I have gone through an extensive review of literature of the related published / unpublished research works and the use of such references made has been acknowledged in my thesis. The title and the content of the research are original. I understand that, in case of any complaint especially plagiarism, regarding my Ph.D. research from any party, I have to go through the enquiry procedure as decided by the Vidyapeeth at any point in time. I understand that, if my Ph.D. thesis (or part of it) is found duplicate at any point in time, my research degree will be withdrawn and in such circumstances, I will be solely responsible and liable for any consequences that arise thereby. I will not hold the TMV, Pune responsible and liable in any case.

I have signed the above undertaking after reading carefully and knowing all the aspects therein.

Signature: e-mail:

Address:

Ph. No.:

Date: Place:

ACKNOWLEDGMENT

It has been a journey of patience and perseverance and would not have been possible without many people's support. I would like to thank the Honorable Vice-Chancellor Dr. Deepak Tilak sir for providing me the opportunity of doing this research at Tilak Maharashtra Vidyapeeth, Pune. I want to express my sincere gratitude to my guide Dr. Geetali Tilak for her support and motivation. I am also thankful to the Head of the Ph.D. department Dr. Sunanda Yadav and all the staff members of the Department of Journalism & Mass Communication and the Ph.D. section of Tilak Maharashtra Vidyapeeth for their continuous support during this research.

Getting access to Community Radio centers and NGOs was one of the major tasks for this research. I wish to thank all the members of the CR and the NGOs who made themselves available for the interviews.

I owe special gratitude to my parents (Mr. A. N Mukhopadhyay and Ms. Eiti Mukhopadhyay), my sister (Ms. Mahua Mukhopadhyay), my in-laws (Mr. Govind Sharan Singh and Ms. Sudha Singh), and a special thanks to my teacher and mentor (Ms. Maitreyee Dey) for their encouragement and moral support without which nothing would have been accomplished.

I take this opportunity to thank my husband Mr. Vikram Singh Rathore who supported and encouraged me during this whole process of research. His endless efforts, meticulous work, and brilliance made this research come into existence.

In the end, I also express my sincere thanks to my all relatives, friends, and colleagues for their good wishes and affectionate support.

Abstract

"Voice for the voiceless."

The litmus test of successful policy implementation in a democratic society is the extent and depth of public participation it garners. Conceptually public participation implies that those affected by a decision have the right to be involved in the decision-making process, and public consent is essential for optimizing results from being concepts-on-paper to becoming real-life changes on the ground. To make this happen, Mass Communication must play an integral and crucial role.

The problem this research has identified attempted to investigate and find answers for future strategy-building is how and which media category has the optimum potency to help maximize the actual effectiveness of welfare policies in India, especially those aimed at the most information-deficient and Underprivileged communities in Maharashtra.

Mass Communication is a thriving sector powered by a steady stream of technological innovations and global influence. The diverse and ever-evolving range of Mass Communication channels facilitates participative democracy through debate, discussion, and consensus-building; however, since this research is primarily focused on the awareness, development, and upliftment of the underprivileged communities, it is evident that on the ground there are serious communication barriers to overcome.

After analyzing the pros and cons of all available Mass Media categories – Television, Print, Digital, and Radio -- and benchmarking their valency in terms of reach and accessibility among the underprivileged groups in Maharashtra, this study has found that Community Radio is arguably the medium offering the highest potential to act as the bridge between decision-makers, influencers, and the designated target groups by offering a simple, user-friendly and inexpensive platform for public debate, dialogue, and feedback, even in the remote corners of the country.

Community Radio is well-positioned to voice and share opinions, thoughts, ideas, problems, and potential solutions, even with less-educated, impoverished, vulnerable, and difficult-to-reach population clusters. As per the BARC (Broadcast Audience Research Council) report 2020, about 90 million households in India do not own a TV set. Internet penetration in the country of approximately 1.37 billion people stands between 45 and 50%. MRUC (Media Research Users Council) May 2020, data places FM Radio listenership in India at 20 Crore people every month, evenly split between urban and rural audiences.

Although updated and holistic data is not available on the nationwide – or even state-wide – listenership of Community Radio, our survey, and analyses, albeit on a limited scale, indicate pretty convincingly that this sector is being under-supported and under-utilized among the various competing genres in the Mass Media sphere. The most urban, aristocratic, and arrogant view of the spread of mainstream media and Internet-enabled "New Media" like Social Media, which is sometimes overly glitzy, has crowded out Radio and stifled its growth.

Our analysis also points out that being run primarily by Educational and Agro-Institutions and NGOs, most of the CR stations fall short of being broad-based 'community mouthpieces' and are under-exploiting their capacity for productive dialogue within the community, on the one hand, and between the community and the society at large, on the other.

The importance of Community Radio, which is famously known as a voice for the voiceless, and its ability to generate genuine action and change on the ground has been underestimated. In India, there are now just 251 Community Radio stations in existence, with 22 in Maharashtra.

As a result, the goals of this thesis are multifaceted and multi-layered. The study employed a mixed-methods research approach and included a diverse cohort of respondents, including CR channel operators, non-governmental organizations (NGOs), and members of Underprivileged representative groups.

This study attempts to determine if there is a shared knowledge of the most critical problems facing the lives of the disadvantaged and if Community Radio is the right choice for providing support. The CR was used to raise social consciousness, but it also attempted to gather insights for better policy-making and implementation, focusing on the long-term well-being of the Underprivileged.

Keywords: Community Radio, Upliftment, Underprivileged Group**,** Government Schemes, Social Change, Awareness about an Employment Opportunity, Policy-making, and Implementation.

Table of Contents

Chapter: 1 Introduction……18

1.1 Radio: The journey so far…….19

1.2 Community Radio: A Global Perspective…….....23

1.3 Community Radio in Maharashtra…….....26

1.4 Maharashtra: A Closer look……...34

1.5 Underprivileged groups in Maharashtra……....36

1.6 Knowledge is the key to the upliftment of the Underprivileged……...42

1.7 Scope of the Study……....43

Chapter: 2 Literature Review……...51

2.1 Planning for inclusive growth in a developing society…….51

2.2 Gaps in the affirmative action initiatives……..55

2.3 Integrating the Underprivileged communities for effective social change……....59

2.4 Importance of communication in the development process …….64

2.5 Building and sustaining a dialogue with the 'voiceless'……..67

2.6 Growth and challenges of mass media communication in India……..72

2.7 Contextualizing Radio content…….....75

2.8 Community Radio in India……...79

Chapter: 3 Research Methodology……...87

3.1 Introduction……...87

3.2 Problem Statement…… 87

3.3 Objectives of Study…… 89

3.4 Research Questions……90

3.5 Research Design Background……90

3.6 Sampling Design…….....92

3.7 Sampling Method……93

3.8 Schedule of activities……94

3.9 Research Limitation……...94

Chapter: 4 Analysis and Interpretation of Data……98

4.1 Essential of Interpretation……...99

4.2 Techniques used for the analysis of data……99

4.3 Classification……..100

4.4 Tabulation……..……100

4.5 Need of Tabulation…….…...100

4.6 Radio Nagar - Ahmednagar (Station 1)……101

4.7 Sharada Radio- Baramati (Station 2)……..122

4.8 Swaranant CRS-Washim (Station 3)……...142

4.9 Green FM-Sangli (Station 4): "Suno Green…. Raho Evergreen"…….....159

4.10 Manndeshi Tarang Vahini, Mhaswad (Station 5)…….……..182

4.11 Sadhana Community Radio-Amravati (Station 6)……..……201

4.12 Radio Vishwas- Station Nashik(Station 7):……...220

4.13 KVK Pravara CR - Babhaleshwar (Station 8):…….....239

4.14 Testing of Hypothesis……....257

Chapter: 5 Conclusion and Suggestions……...262

5.1 Conclusions Based on Quantitative Data (Questionnaire Based) ……....263

5.2 Conclusions Based on Hypothesis Testing……263

5.3 Conclusions Based on Interview (Qualitative Aspects)…….....264

5.4 Suggestions……265

List of Figures

Figure 1. Farmers Earnings....28
Figure 2. Average monthly income by states....28
Figure 3: Indian Readership Survey (2019, Q4): Usage by media type....32
Figure 4: Status of Violence against maids....38
Figure 5: Status of Underprivileged Farmers....39
Figure 6: Status of sexual abuse....37
Figure 7: Status of Education among girl rag pickers in percent....40
Figure 8: Reason for accepting rag picking by girls....41
Figure 9: Addiction among girl rag pickers in percent....42
Figure 10: Educational Qualification....46
Figure 11: Map of Ahmednagar....101
Figure 12: Ahmednagar: Level of Education....102
Figure 13:Ahmednagar: Gender....103
Figure 14: Ahmednagar: Profession....103
Figure 15:Ahmednagar: Schemes....104
Figure 16: Ahmednagar: Listen to the Radio....104
Figure 17: Ahmednagar: Medium used to listen to the Radio....105
Figure 18: Ahmednagar: Place to listen to the Radio....105
Figure 19: Ahmednagar: Program....106
Figure 20: Ahmednagar: Time to listen to the Radio....106
Figure 21: Ahmednagar: Time in Hours....107
Figure 22: Ahmednagar: Source of information about happenings....107
Figure 23: Ahmednagar: listen to Community Radio....108
Figure 24: Ahmednagar: Radio station in your Area....108
Figure 25: Ahmednagar: Visited the Station....109
Figure 26: Ahmednagar: Owner of Community Radio....109
Figure 27: Ahmednagar: How much Community Radio is important....110
Figure 28: Ahmednagar: CR lived up to your expectation....110
Figure 29: Ahmednagar: Community Radio to emphasize....111
Figure 30: Ahmednagar: Feedback about the program....112

Figure 31: Ahmednagar: Like to Participate in Community Radio program 112
Figure 32: Ahmednagar: Programs like to participate 113
Figure 33: Ahmednagar: Employment Opportunity Awareness 113
Figure 34: Ahmednagar: Village Improvement Status 114
Figure 35: Map of Sharada Radio Station 122
Figure 36: Baramati: Education 123
Figure 37: Baramati: Gender 124
Figure 38: Baramati: Profession 124
Figure 39: Baramati: Schemes 125
Figure 40: Baramati: listen to the Radio 125
Figure 41: Baramati: Medium used to listen to the Radio 126
Figure 42: Baramati: Place to listen to the Radio 126
Figure 43: Baramati: Program 127
Figure 44: Baramati: Time to listen to the Radio 127
Figure 45: Baramati: Time in hours 128
Figure 46: Baramati: Source of information about happenings 128
Figure 47: Baramati: Listen to Community Radio 129
Figure 48: Baramati: Radio station in your Area 129
Figure 49: Baramati: Visited the Station 130
Figure 50:: Baramati: Owner of Community Radio 130
Figure 51: Baramati: Importance of Radio station 131
Figure 52: Baramati: CR live up to your expectation 131
Figure 53: Baramati: Community Radio to emphasize 132
Figure 54: Baramati: Feedback 133
Figure 55: Baramati: Like to Participate 133
Figure 56: Baramati: Program like to Participate 134
Figure 57:Baramati: Employment Opportunity Awareness 134
Figure 58: Baramati: Village Improvement Status 135
Figure 59:Map of Washim 142
Figure 60: Washim: Education 143
Figure 61:Washim: gender 144
Figure 62: Washim: Profession 144
Figure 63: Washim: Schemes 145

Figure 64: Washim: Listen to the Radio 145
Figure 65: Washim: Medium to listen to the Radio 146
Figure 66: Washim: Place to listen to the Radio 146
Figure 67: Washim: Programs like to listen 147
Figure 68: Washim: Time to listen to the Radio 147
Figure 69: Washim: Time in hours 148
Figure 70: Washim: Source of information about happening 148
Figure 71: Washim: Listen to Community Radio 149
Figure 72: Washim: Radio station in your area 149
Figure 73: Washim: Visited the station 150
Figure 74: Washim: Owner of Community Radio 150
Figure 75: Washim: Importance of Community Radio 151
Figure 76: Washim: CR lived up to your expectations 151
Figure 77: Washim: Community Radio to emphasize 152
Figure 78: Washim: Feedback 153
Figure 79: Washim: Like to Participate 153
Figure 80: Washim: Program like to participate 154
Figure 81: Washim: Employment opportunity Awareness 154
Figure 82: Washim: Village development Status 155
Figure 83: Map of Green FM Radio Station 159
Figure 84: Sangli: Education 160
Figure 85: Sangli: Gender 161
Figure 86: Sangli: Profession 161
Figure 87: Sangli: Schemes 162
Figure 88: Sangli: Listen to the Radio 162
Figure 89: Sangli: Medium used to listen to the Radio 163
Figure 90: Sangli: Place to listen to the Radio 163
Figure 91: Sangli: Program 164
Figure 92: Sangli: Time to listen to the Radio 164
Figure 93: Sangli: Time in Hours 165
Figure 94: Sangli: Source of information about happening 165
Figure 95: Sangli: Listen to Community Radio 166
Figure 96: Sangli: Radio station in your area 166

Figure 97: Sangli: Visited the station.....167
Figure 98: Sangli: Owner of Community Radio.....167
Figure 99: Sangli: Importance of Radio community 168
Figure 100: Sangli: CR lived up to your expectation 168
Figure 101: Sangli: Community Radio to emphasize.....169
Figure 102: Sangli: Feedback 170
Figure 103: Sangli: Like to participate 170
Figure 104: Sangli: program like to participate 171
Figure 105: Sangli: Employment opportunity Awareness.....171
Figure 106: Sangli: Village development status 172
Figure 107: Map of Manndeshi Tarang Vahini, Mhaswad.....182
Figure 108: Mhaswad: Education 183
Figure 109: Mhaswad: Gender.....183
Figure 110: Mhaswad: Profession 184
Figure 111: Mhaswad: Schemes 184
Figure 112: Mhaswad: Listen to Radio.....185
Figure 113: Mhaswad: Medium to listen to the Radio 186
Figure 114: Mhaswad: Place to listen Radio 186
Figure 115: Mhaswad: Program.....187
Figure 116: Mhaswad: Time to listen Radio.....187
Figure 117: Mhaswad: Time in Hours 188
Figure 118: Mhaswad: Source of information about happening 188
Figure 119: Mhaswad: Listen to CR.....189
Figure 120: Mhaswad: Radio station in your area.....189
Figure 121: Mhaswad: Visited station 190
Figure 122: Mhaswad: Owner of Community Radio 190
Figure 123: Mhaswad: Importance of Community Radio 191
Figure 124: Mhaswad: CR lived up to your expectations.....191
Figure 125: Mhaswad: Community Radio to emphasize.....192
Figure 126: Mhaswad: Feedback 193
Figure 127: Mhaswad: Like to participate 193
Figure 128: Mhaswad: Program like to participate.....194
Figure 129: Mhaswad: Employment opportunity Awareness 194

Figure 130: Mhaswad: Village development status 195
Figure 131: Map of Sadhana Community Radio 201
Figure 132: Amravati: Education 202
Figure 133: Amravati: Gender 203
Figure 134: Amravati: Profession 203
Figure 135: Amravati: Schemes 204
Figure 136: Amravati: Listen to Radio 204
Figure 137:Amravati: Medium to listen Radio 205
Figure 138: Amravati: A place to listen to the Radio 205
Figure 139: Amravati: Program 206
Figure 140: Amravati: Time to listen 206
Figure 141: Amravati: Time in hours 207
Figure 142: Amravati: Source of information about happenings 207
Figure 143: Amravati: Listen to Community Radio 208
Figure 144: Amravati: Radio station in your area 208
Figure 145: Amravati: Visited station 209
Figure 146: Amravati: Owner of Community Radio 209
Figure 147: Amravati: Importance of Community Radio 210
Figure 148: Amravati: CR lived up to your expectation 210
Figure 149: Amravati: Community Radio to emphasize 211
Figure 150: Amravati: Feedback 212
Figure 151: Amravati: Like to participate 212
Figure 152: Amravati: Program like to participate 213
Figure 153: Amravati: Employment opportunity Awareness 213
Figure 154: Amravati: Village development status 214
Figure 155: Map of Radio Vishwas 220
Figure 156: Nashik: Education 221
Figure 157: Nashik: Gender 221
Figure 158: Nashik: Profession 222
Figure 159: Nashik: Schemes 222
Figure 160: Nashik: Listen to the Radio 223
Figure 161: Nashik: Medium used to listen to the Radio 224
Figure 162: Nashik: Place to listen to the Radio 224

Figure 163: Nashik: Programs 225
Figure 164: Nashik: Time to listen to the Radio 225
Figure 165: Nashik: Time in Hours 226
Figure 166: Nashik: Source of information about happenings 226
Figure 167: Nashik: Listen to CR 227
Figure 168: Nashik: Radio station in your area 227
Figure 169: Nashik: Visited station 228
Figure 170: Nashik: Owner of Community Radio 228
Figure 171: Nashik: Importance of Community Radio 229
Figure 172: Nashik: CR lived up to your expectation 229
Figure 173: Nashik: Community Radio to emphasize 230
Figure 174: Nashik: Feedback 231
Figure 175: Nashik: Like to participate 231
Figure 176: Nashik: Program like to participate 232
Figure 177: Nashik: Employment opportunity Awareness 232
Figure 178: Nashik: Village development status 233
Figure 179: Map of KVK 239
Figure 180: Babhaleshwar: Education 240
Figure 181: Babhaleshwar: Gender 241
Figure 182: Babhaleshwar: Profession 241
Figure 183: Babhaleshwar: Schemes 242
Figure 184: Babhaleshwar: Listen to the Radio 242
Figure 185: Babhaleshwar: Medium used to listen to the Radio 243
Figure 186: Babhaleshwar: Place to listen to the Radio 243
Figure 187: Babhaleshwar: Programs 244
Figure 188: Babhaleshwar: Time to listen to the Radio 244
Figure 189: Babhaleshwar: Time in Hours 245
Figure 190: Babhaleshwar: Source of information about happenings 245
Figure 191: Babhaleshwar: Listen to CR 246
Figure 192: Babhaleshwar: Radio station in your area 246
Figure 193: Babhaleshwar: Visited station 247
Figure 194: Babhaleshwar: Owner of Community Radio 247
Figure 195: Babhaleshwar: Importance of Community Radio 248

Figure 196: Babhaleshwar: CR lived up to your expectation 248
Figure 197: Babhaleshwar: Community Radio to emphasize 249
Figure 198: Babhaleshwar: Feedback 250
Figure 199: Babhaleshwar: Like to participate 250
Figure 200: Babhaleshwar: Program like to participate 251
Figure 201: Babhaleshwar: Employment opportunity Awareness 251
Figure 202: Babhaleshwar: Village development status 252

Tables

Table 1: Community Radio scenario in Maharashtra 31
Table 2: Statistics for Village Development Status 257
Table 3: Rank Table for Village Development Status 258
Table 4: Statistics for Perception of Availability of Employment Opportunities.....258
Table 5: Rank table for Perception of Availability of Employment Opportunities 259
Table 6: Correlation statistics for education and listening to Community Radio.....259

CHAPTER I: INTRODUCTION

Introduction

> "Both love and democracy depend on voice. Having a voice and also the resonance that makes it possible to speak and be heard"
>
> Carol Gilligan, Psychologist and Author

This study aims to throw light on the unfulfilled but potentially crucial role of Radio specifically Community Radio in the planning and implementation of development policies and campaigns to uplift the Underprivileged and deprived socio-economic segments in urban and rural Maharashtra. At the outset, I endeavor to introduce the topic by exploring the four main constructs around which the research has been conceptualized, executed, and summarized through the thesis.

The four dimensions of this study are:

1. History, role, and contribution of Community Radio as a part of the ever-evolving field of Mass Media in the context of political and socio-cultural evolution of the world and India, with special emphasis on Maharashtra.
2. Overview of economic, social, and cultural dimensions of development planning in India in general and Maharashtra, in particular.
3. Gaps in the planning and implementation process and the need for continuous dialogue with and participation of the weaker, Underprivileged, and voiceless citizens to create a more inclusive and equitable democratic society, and
4. Explore the unique opportunities that are inherent in the Community Radio Media platform to bridge the gaps and how to leverage them optimally.

This paper straddles the spheres of Mass Media communication, the imperatives of democratic governance, and the complex present-day realities of the Underprivileged people in India and especially Maharashtra. By employing a mix of research methodologies, it tries to connect the dots between these constructs and find opportunities that can be utilized by Community Radio stations to amplify their contribution to the better fulfillment of the promise "We the People" made in the Indian Constitution to "secure Justice, Liberty, Equality, and Fraternity for all its citizens".

"Radio affects most intimately, person-to-person, offering a world of unspoken communication between writer-speaker and the listener".

By Marshall McLuhan

1.1 Radio: The journey so far

Radio was among the first and most successful landmarks in the evolution of Mass Media communication in the 20th century. It has stood the test of time as a basic, convenient, inexpensive, and practical medium to achieve expansive reach among people across demographic and geographical divides. In his first and last live communication over All India Radio on November 12, 1947, alluding to the power of the Radio, Mahatma Gandhi stated,

"This is miraculous power. I see Shakti, the miraculous power of God in it." (Radio)

Mahatma Gandhi

The decade of the 1880s saw two ground-breaking inventions in quick succession: First, that of Radio Waves by Heinrich Hertz in 1886, and Second, Marconi's development of the first practical Radio transmitter and receiver in 1895-96. With this discovery, Marconi spearheaded wireless telegraphy to transmit messages crosswise over distances, established sea-to-shore communication, and catapulted Radio broadcasting to a new level of expansion and proliferation. Wireless communication was militarily used for the first time in World War I and later in 1920, Radio stations were set up in Chicago, Pittsburgh, and New York. In that year, the Marconi Company entered Great Britain broadcasting a show from Chelmsford. The BBC was formed in 1922 by a group of Wireless equipment companies, including Marconi.

The winds of changes reached India soon enough. The country's first Radio broadcast happened on May 16, 1924, when Rao Bahadur C.V. Krishna Swami Chetty, an electrical engineer working with the Madras Corporation, and a novice Radio aficionado, started the Madras Presidency Radio Club, and with assistance from companions aired a program from the Ripon Building. Afterward, with an exploratory communication from the TOI, from Bombay in 1921, various Radio clubs multiplied, the first being the Radio Club of Calcutta in 1922, trailed by the MPRC. The coming-together of the clubs led to the evolution of the Indian Broadcasting Company in 1927, They were given telecom duty and Lord Irwin introduced the principal Radio station in Bombay on July 23, 1927. However, due to a lack of financial resources, the IBC failed to sustain itself and went into liquidation in 1929.

The Government at that point assumed control in 1930 by setting up the Indian State Broadcasting Service under the Department of Industries and Labour and re-assigned it as All India Radio in 1936. With nationalization, Radio made quick strides, denoting the start of a rapid expansion phase in public service broadcasting gradually leading up to a coverage of 99.14 % of the nation's population and 91.79 % of its topographical territory, AIR turned into syndication bolstered by a system of 229 Radio stations.

The Varghese Panel in 1978 recommended a 'National Broadcasting Trust' called Akash Bharti as a self-governed and autonomous administration and proposed a more decentralized four-level Broadcasting association at focal, zonal, local levels. The principal 'genuine' endeavor at implementing this idea was the introduction of the Akash Bharti Bill, which was introduced in Parliament after much delay, just to lapse again into dormancy when Lok Sabha was dissolved in 1979. A similar Bill in its later rechristened adaptation - the 'Prasar Bharti Bill' was formulated in 1990 but went into the cold storage yet again. This was followed by a long administrative vacuum that was broken as late as 1997 with the Government of the day finally deciding to implement the Act as Law. The long-mothballed Prasar Bharati Act, in principle, tried to offer self-governance to AIR and Doordarshan and to free the electronic media from legislative interference. However, since the purse strings remained with the I&B ministry, the actual efficacy of the Act and fulfillment of its original promise is still strongly contested.

Meanwhile, the Indian Supreme Court's judgment of 1995 proclaiming wireless transmissions as 'open property' drove the Government to constitute an autonomous telecom specialist agency to permit and manage the utilization of wireless transmissions. 'Prasar Bharti' was created with the stated objective of "providing adequate coverage to diverse cultures, sports and youth affairs. To promote social justice, safeguarding the rights of working classes, minorities, and tribal communities. To promote research and expand broadcasting faculties & development in broadcast technology".

At present Prasar Bharati is India's largest public broadcasting agency. It is a statutory autonomous body created and operating under an Act of Parliament and comprises the Doordarshan Television Network and All India Radio, it generates revenue through advertising, especially on behalf of the Central and State Governments and public sector undertakings. Despite the 'autonomous' tag, Prasar Bharati's track record has been questionable in the public perception and it is widely felt that the Administration has wielded undue influence on the mass media channels under the Prasar Bharati umbrella. There are lacunae in the system that leave room for misuse of power over the four levels of broadcasting; be it specific, Public Service, Private Educational, and Community Radio.

Community Radio: Bonding through the airwaves

It is necessary to mention some of the experiments and early initiatives that led to the genesis and evolution of mass communication in India. The 2nd Five Year Plan emphasized the importance of "Radio for Rural Development" and recommended a farm-side approach to leverage the medium of Radio for rural development.

Subsequently, the GOI initiated a program whereby rural listeners' groups were assembled on a twice-weekly basis to create and air All India Radio broadcasts.

An outstanding experiment was started in 1957 by UNESCO which had ear-marked India for their 'Radio Rural Forums Project' after it showed robust outcomes in Canada. Remarkably, Pune was identified as the launching pad for this experiment. Under the scheme village, Radio forums were constituted and exposed to a half-an-hour Radio program broadcast by AIR which was immediately followed up by a group conversation for 30 minutes.

Designed under the theme, "listen, discuss and act" the rural forums experiment was declared a success in India by UNESCO. The feedback mechanism unleashed a series of important learnings to aid policy-makers, farming communities tuned in large numbers to access farm-related content and advice, Admittedly, some credit for the successful implementation of the Green Revolution in India may be justifiably attributed to the medium of Radio, which had become more user-friendly with the introduction of portable transistor Radio sets. As the transistor Radio receiver sets became cheaper, the reach and impact of Radio grew exponentially. It touched the lives of the farming community in many parts of India. For example, farmers belonging to the Thanjavur paddy growing belt in Tamil Nadu introduced a new hybrid variety of paddy based on information received through a transistor Radio, the variety was popularly called "Transistor paddy" demonstrating the influence of this medium on the ground, despite this positive outcome, not plenty of tangible lessons were drawn from the UNESCO project nor actually taken on-board by policy planners and was eventually withdrawn.

The second noteworthy milestone was the introduction of the Satellite Instructional Television Experiment, an educational TV program conducted with the collaboration of NASA and the ISRO. The project made available informational television programs to rural India. The experiment, which ran from August 1975 to July 1976, was designed to educate the financially ill-equipped and academically backward people of India on various issues via satellite broadcasting, and also to help India gain technical experience in the field of satellite communications, the transmission covered 2400 towns in the states of Arunachal Pradesh, Madhya Pradesh, Rajasthan, Karnataka, Bihar, and Orissa. Initially, the main audience was rural elementary school students. However, the influence of the broadcast soon amplified and crossed generational barriers as more and more adults in the rural communities tuned in to programs on topics like health, farming practices, and family planning.FM Radio was opened to private

players in 1999. Soon afterward, 16 companies were granted FM licenses by the Ministry of I&B to operate 37 channels.

FM Radio technology not only improved the quality of Radio transmission but also allowed mobility Radio-on-the-go which allowed people, including the rural audiences, to access Radio programs anywhere at their convenience. Another major landmark in rural communication was the launching of Community Radio as yet another Government of India initiative in consequence of this Plan, India's first FM Community Radio station, Anna FM, was started on February 1, 2004, with assistance from Educational Multimedia and Research center to serve rural communities through programs dedicated to the spread of education, health-awareness, environment protection, agriculture, and community-related social issues.

From that point onward, 17 Campus Radio stations followed suit within a short period across the various States of India. Among the institutions which showed keen interest and got involved in rapid succession were several college campuses including Jamia Millia Islamia, IGNOU, Annamalai, and Savitribai Pune University.

Among the first set of Institutional Community Radio stations was the Film and Television Institute of India which went on-air on 29th January 2007 after a 6-month trial run. It had started building a diverse program bank through creative input from its community comprising staff, and students well in advance. Also joining in the CR endeavor were SRFTI, and IIMC.

It would be appropriate here to take note of the sustained efforts by multiple academic and social activist groups to introduce, popularize and expand Community Radio in India since the mid-1990s, following a historic judgment by the SC of India in February 1995, proclaiming that "Wireless transmissions are open property." This prompted the Indian government to motivate and assist enthusiastic groups across the country to enhance community-oriented rural communication.

By 2003, a set of rules had been framed by the Government and offered for expert and public consideration. After due process and inputs from different bodies, the new rules and regulations about the Community Radio sector were announced on 16th November 2006. The framework made possible a systematic roll-out of FM Radio stations owned or operated by civil society entities, social help associations, educational and other independent bodies, as well as open trusts.

However, the offer specifically precluded political parties and their affiliate bodies from applying for a license. According to government sources, around 4000 CR licenses had been on offer throughout India but only 297

applications for CR licenses were received. These included 105 from academic institutions, 141 from Social service organizations, and 51 were for rural communities to be run by "Krishi Vigyan Kendra's" comprising agricultural universities and training centers Eventually just 107 Community Radio stations were selected for issuing "Letters of Intent". By 2008, a total of 38 functioning Community Radio stations had emerged in the country addressing different communities and geographies.

1.2 Community Radio: A Global Perspective

> "Community Radio is no doubt the alternative medium that has made the most widespread impact globally over the past 50 years. Since the early 1950s, several thousand Community Radio stations have emerged, particularly in Latin America. During the 1970s, a similar phenomenon developed in Europe."
>
> (Dagron, 2004:47)

Firmly rooted in the globally established principles that guide mass communication in today's world, Radio broadcasting, which encompasses Community Radio, derives its legitimacy from Article 19 of the Universal Declaration of Human Rights. It guarantees freedom of opinion and expression and mandates that "this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers." Nonetheless, Article 19 of the International Contract on Civil and Political Rights, also comes with a cautionary caveat, "The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by law and are necessary: (a) For respect of the rights or reputations of others; (b) For the protection of national security or public order, or of public health or morals."

Communication is integral to the overall social development and establishment of democracy in any country. Among the diverse and ever-evolving range of mass communication channels available, Community Radio is an exceptionally useful, efficient, and specialized communication tool that is simple to operate and sustain while being uniquely suited for 2-way communication at the grassroots level. It is an especially compelling method of communication involving Underprivileged, disadvantaged, and/or remote communities, where a large number of individuals may not enjoy an adequate supply of amenities like electricity and the Internet nor possess a decent level of literacy. Radio listenership being less demanding in terms of connectivity, resources and education,

is easier to achieve than the readership of newspapers, viewership of television, and access to the digital world, especially in emerging countries like India.

However, the significance of Community Radio goes much beyond that. It can play a vital role in the progress and democratization of society by empowering communities through a steady flow of information as well as act as a platform for the expression of ideas, talents, and experiences. Using this facility, citizens can look at fundamental issues, processes, and policies that influence their everyday lives. Inclusive social upliftment and growth are possible by educating and mobilizing communities around development initiatives and policies designed and implemented to bring about an improved life experience for people.

Access to media and Information Communication Technologies must not be understood as an end in this context but rather as a means to achieving social inclusion and meaningful democracy. CR assists the remotest and deprived communities to coordinate with and be woven into the national and global economic fabric; while also augmenting the development process by empowering individuals to hold their governments accountable for the conveyance of services. It draws out the best in community participation toward nation-building and social cohesion.

The benefits go far and deep. From being used by farmers to arrange better prices at nearby markets to village artisans integrating into the national economy to students accessing educational content and home-makers getting information on health, motherhood, and family welfare issues, CR is vital to the development of societies and countries as underscored during the 10th UN Inter-Agency Communication for Development Round Table Conference held in Addis Ababa, Ethiopia in February 2007. Convened on the theme of 'Harnessing Communication to Achieve the Millennium Development Goals: Towards a Common System Approach', the Round Table prioritized communication as a tool towards the achievement of the Millennium Development Goals (MDGs) which "demand communication systems and processes that enable dialogue and allow communities to speak out, express their aspirations and concerns, and participate in the decisions that relate to their development".

One tends to agree with Kate Coyer (2007) that understanding the Community Radio concept through a single definition seems inadequate due to the multiplicity of facets it embodies. Yet, in general, Community Radio can be described as a host of disparate but participatory, open, not-for-profit practices, aimed at and created for specific communities and primarily operated voluntarily. Since the foremost objective is a greater 'social good', rather than profit; a CR platform is distinct from other mass media and should reflect an idealistic streak and honest commitment to a larger cause. "It is a source of local, neighborhood-based news, entertainment, and

information. It is Radio run for its own sake, for the benefit of the community, rather than for the profit of station owners" (Coyer, 2007:113).

In some European, Australian, and North American cases, minority groups (for example, indigenous, immigrant, and refugee, or black communities) were Underprivileged by mainstream media and hence utilized CR as a device for creating better awareness of their rights and raising issues concerning their interests.

In South Africa, politically sanctioned racial segregation laws had ensured that the bulk of citizens were silenced and Underprivileged by the white minority. The Apartheid regime used and manipulated the South African Broadcasting Corporation as an overpowering political tool to control the media industry and thereby the society in general. These prompted years of confrontation and struggle which at one point propelled the formation of CR stations (the early 1990s) as a device to support rural community groups, who were the historically subjugated majority and desperate for emancipation. No wonder, Community Radio rapidly gained popularity among rural audiences. Minority groups saw CR as a way to find a voice for the voiceless. The Underprivileged people tuned-in in large numbers and fueled the growth and expansion of CR in South Africa through the 1990s as Apartheid gradually waned and democratic society was born under the leadership of the visionary Nelson Mandela.

In Latin America too, Community Radio stations, launched in the middle of the 20th century, gained substantial popularity and became a dominant factor in the media landscape. They accompanied the struggles of social and cultural organizations and helped consolidate popular uprisings against authoritarian regimes in the face of persecution and, willful neglect, Community Radio or Peoples Radio was a conduit for the expression of the angst and desperation traditionally felt by underprivileged and voiceless sections of society - the landless and small farmers, urban slum dwellers, destitute indigenous populations, labor unions, and others.

A very innovative idea for social communication was implemented in Africa with the launch of 'Community Listening clubs' in Zimbabwe, South Africa, and Kenya. They picked up ubiquity in areas where CR stations had not yet been set up. Members of the clubs, generally women, came together at social gatherings and enjoyed half-hour Radio programs using transistor Radio cassette players. Subsequently, they discussed the contents of the broadcast among themselves while the organizers recorded their feedback and arguments on cassettes. Many useful and substantive cues emerged from these discussions, which were documented to help policy-makers and provide guidance in agenda-setting and policy implementation. The planners occasionally visited the Clubs to gather the recorded cassettes and buffer the supply chain. Back at the Station, the facilitator tuned in to the soundtracks and passed on the output to relevant authorities or individuals who could analyze and utilize the

feedback in their domains. It was one of the successful efforts to build bridges between government agencies and citizens at the bottom of the pyramid through direct audio communication and interaction.

Differently described as Rural Radio, Participatory Radio, Alternative Radio, Cooperative Radio, Popular Radio, Educational Radio, Community Radio, and Free Radio, they are simple enough to be situated in or operated with minimal infrastructure support in any location, be it a remote rural village, a disaster zone or the heart of a major metropolis.

The coverage area of a CR station may vary from just a few square kilometers to span an entire state or the country as a whole. In today's world, a CR channel can even have cross-border penetration through shortwave Radio frequencies or extend its wingspan worldwide through satellite transmission. Based on inexpensive and less sophisticated technology, CR stations are easy to operate and multiply. Initially started as a vehicle to reach out to small and often-isolated communities of miners, farmers, and those living in remote places., it has gradually spun off many independent Radio stations in various parts of the world that wish to break free from the dominance and monopoly of the state media and aim to devise tools to air their very own often contrarian's voice. Most CR services, despite their different models of operations and funding, remain participatory and inclusive vis a vis their specific communities.

1.3 Community Radio in Maharashtra

A. The Past, present and the way forward

As has been documented above, Community Radios have proven to be a useful, practical, and responsible alternative to mainstream mass media about the dissemination of news, views, and entertainment in many parts of the world. Seen in the context of Maharashtra's Underprivileged communities living in both urban and rural areas, Community Radio has the potential to be utilized as a sounding board to elicit the participation of communities transcending geographical and socio-economic boundaries. While on the one hand, CR may be considered as a unique tool to preserve local cultures and dialectic identities in a diverse country like India in marked contrast to the 'universalization' and mono-culture that is promoted in the mass media; on the other hand, it can be an ideal means for spreading education, economic and social equity, enforcing transparency in governance and breaking long-entrenched social prejudices based on caste, gender, race, income and so forth. In a large and populous state like Maharashtra with many pockets of Underprivileged, isolated, impoverished, and digitally ill-equipped communities spread across urban and rural areas, Community Radio can be a critical construct in planning, communication, and implementation of development strategies and campaigns especially about health, literacy, and income generation by and providing access to useful, localized, contextual information.

B. What is a Community?

In sociological nomenclature, the term 'Community' is used to define a group of people who bond together through a variety of shared norms and identity-markers like language, religion, values, history, beliefs, customs, geographical location, profession, or lifestyles. In the modern world, communities can be also formed in the virtual world overcoming geographical and national boundaries. Community Radio can help forge a sense of belonging among these groups by providing access to information, opinions, and shared experiences. Individuals especially those who feel isolated and cut off from the mainstream can find a comfort zone through association within their communities and with the outside world.

Community Radio, even when confined within a small area, can perform a very significant service for members of the community by focusing on their common concerns not only relating to their livelihood issues; but also to forge wider social, cultural, and professional relationships beyond their immediate social circle. It opens a window to the wider world in a format they can easily comprehend, access, benefit from and synergize with.

Example: Community Radio for Agricultural development

With the dynamics of agriculture changing rapidly both in terms of scope and intensity, farmers need a continuous flow of timely and updated information covering diverse aspects of the science and commerce that guide modern-day Agriculture to be able to survive and succeed in this field. Both the supply and demand side landscapes are being pummeled by huge waves of change. So, the farming communities in India, particularly those aiming at national and international markets must be provided access to authentic and credible sources of information to operate efficiently and compete effectively. The onslaught of rapid and unpredictable changes occurring around the agricultural community due to poorly planned urbanization, WTO-mandated globalization, environmental degradation, changing consumer behavior, technological transformations, etc. have increased the farmer's vulnerabilities multi-fold, especially among the small, marginal, and resource-crunched ones. The farm crisis is being perceived as an existential crisis and once again underscores the criticality of easily accessible, timely, relevant, and authentic data and information to plan for and address myriad developmental challenges.

In Maharashtra. 60% of the cultivable land is under agriculture and around 25% of the population depend on this sector for their livelihood. The predominant crops in Maharashtra are of the 'rainfed' varieties such as Paddy, Nagali, Jowar, Niger, Bajra, and Urad. Among the major crops in Maharashtra are also Sugarcane and cotton, both of which are intensely water-dependent.

Farmers in Maharashtra are therefore extremely vulnerable to the vagaries of the weather and impacted by the global phenomenon of climate change. This among many other socio-economic factors has adversely affected the lives of the agricultural population of the state, a large percentage of whom are small-scale or marginal farmers. One negative fallout of this can be seen in the high numbers of farmer suicides in the State, particularly in the drought-prone areas of Vidharva. Times of India announced on January 8, 2021, "Maharashtra has reported 2,270 cases of farmer suicide in the 11 months between January and November 2020".

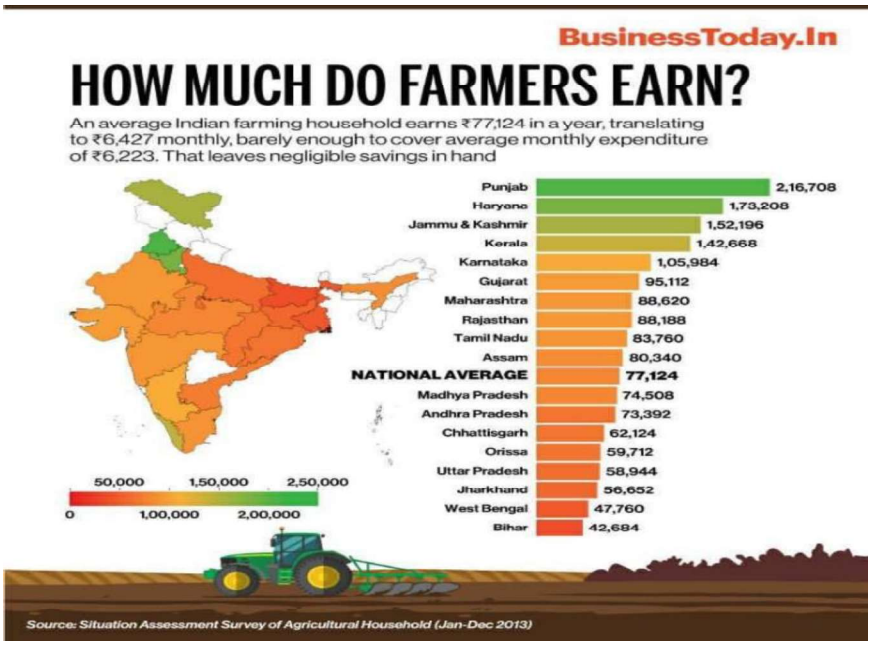


Figure 1. Farmers Earnings

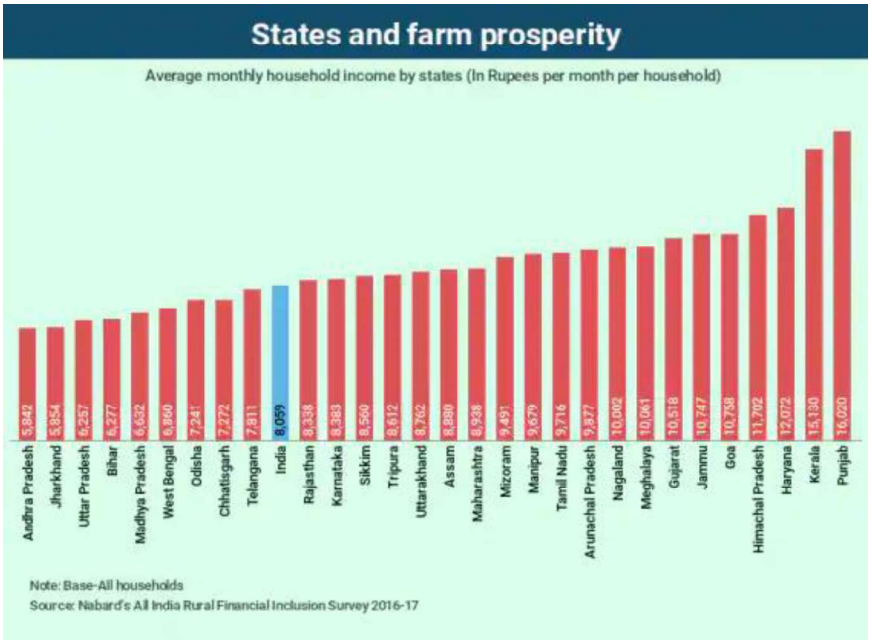


Figure 2. Average monthly income by states

As the above data shows, the Indian agriculture sector is deeply distressed and the same holds for its industrially prosperous state like Maharashtra, which is said to have the highest GSDP among 33 Indian States and Union Territories.

Therefore, sustaining agricultural development, fortifying food security, fighting hunger and malnutrition are the need of the hour and require attention at the grassroots level. Effective communication, widespread education, and multi-level coordination between the state and its citizens are the critical components in the search for solutions to these complex problems. Yet in a highly diverse and heterogeneous society like ours, impediments like communication deficiency, language barriers, geographical inaccessibility, socio-cultural inequities, the digital divide, bureaucratic inertia, and dysfunctional last-mile logistics often come in the way of satisfactory resolution of problems, even when the intentions are laudable.

Community Radio is well-poised to be a facilitator in the process of ushering in the next levels of social change, particularly when the goal is to benefit the disadvantaged and Underprivileged. By providing useful information and real-time data to farmers and helping agriculturalists to improve basic knowledge, techniques, and skills while enabling them to seek expert advice and help, Community Radio can be a catalyst for greater social change.

C. Challenges faced by Community Radio

As a mass media vehicle, Radio has had an uneven journey since the appearance of television, VCR, and later on, the Internet. In their hit song, the British pop band 'Buggles' nostalgically crooned back in 1979, "TV killed the Radio star". Audio communication was overshadowed by the razzle-dazzle, star power, and higher impact of the audio-visual media. In terms of financial investment, technical sophistication, advertising revenue, and public enthusiasm, audio-visual communication surpassed Radio by far.

Yet, while the above fact is indisputable in general, which explains the comparative lukewarm performance of the Radio media today, we must not ignore the fact that the present thesis is particularly focused on the underprivileged people, who do not have access to all the diverse communication channels, as explained later in this document; For these specific groups of people, Radio and in particular Community Radio can be a valuable part of their lives, provided the right approach, care, and strategic support is provided to the sector.

The reasons for the hardships confronting Community Radio channels in Maharashtra have been detailed in the following pages. Suffice it to say here that despite its rather lofty and strong raison d'être, the growth and

vibrance of the Community Radio sector in India including in Maharashtra have been lackluster and never received the kind of financial support and encouragement it deserved. This researcher noted with regret that there was an inadequate appreciation of the fact that CR has a strong element of idealism and does not and should not follow the standard profit-motivated business model. It stands in a distinct genre of its own and is driven by individuals and entities who aspire to contribute towards community development and the greater social good, operating with shoe-string budgets and inadequate manpower, most of them have found it difficult to compete effectively in the race for eyeballs and to provide the kind of quality programming that could drive greater audience satisfaction, participation and loyalty.

This Researcher could discern an urgent need to bolster the CR sector in Maharashtra on both the vertical and lateral axes i.e. create more CR stations and ensure much higher quality based on the changing needs, aspirations, and concerns of the target communities.

D. Some of the Community Radio Channel in Maharashtra

Green FM Radio: Frequency: 90.4 MHz	Social justice, Problems of youth, Education, HIV Aids
KVK Pravara CR: Frequency: 90.8 MHz	Agriculture, health, education, rural development, and local culture
Manndeshi Tarang Vahini: Frequency: 90.4 MHz	To preserve the Manndeshi culture, empower women through programs on entrepreneurship and air programs on health and hygiene
Radio Nagar: Frequency: 90.4 MHz	We approach a problem, study it, gather data from the community, seek expert opinion, and offer a solution to the poor.
Sharada Krishi Vahini 90.8 MHz	CRS is to convey the newest data in the field of agriculture to the cultivating community according to their necessities and problems. It was additionally settled to give a platform to the farmers, farm women to share their experiences, skill and art, problems, and needs with other farmers and communities
Swaranant CR: Frequency: 90.4 MHz	Education, women and child welfare, health, agriculture, employment, and entrepreneurship

Sadhana Community Radio : Frequency: 90.4 MHz	Agriculture, women empowerment, entrepreneurship, health, rural development, child development, education, culture, etc.
Radio Vishwas : Frequency: 90.8 MHz	Culture, women, and science

Table 1: Community Radio scenario in Maharashtra

The Positioning conundrum

One of the fundamental hurdles that Community Radio operators and their patrons have to contend with is the question of building a clear positioning for the sector. Is CR being broadly perceived as just another avenue for entertainment among many other options available today? Or, is it playing a much more meaningful and substantive role in the lives of the members of the community as it primarily intends to do?

There was a time when Radio was an inseparable part of every Indian household, almost akin to a family member. People laughed and cried with it and picked up information and waited for the occasional scoop. For a few, tuning-in was a wake-up routine, and to some, it was a friend. Whether it was to hear the Prime Minister's Independence Day speech straight from the Red Fort, the news of man's first steps on the moon, or a ball by ball commentary of a nail-biting final day of a cricket test match or the weekly countdown of Bollywood hits, Radio was the faithful friend most Indians turned to. Yet, with the passage of time and the mushrooming of a myriad of other sources of entertainment and news, Radio experienced a sea change. It became harder for Radio to attract the best talents, develop the best programs and cater to all segments of society. As the digital age unfolded, Radio lost its shine further and was relegated to the background. Yet, some major changes occurred from time to time, such as, the introduction of portability provided by transistors, launching of FM technology, the introduction of private channels, and availability of hundreds of AM and FM Radio stations on mobile phones, which among others, have kept Radio alive and kicking in the face of fierce competition and often a serious financial crunch.

The older generations have a nostalgic and sentimental attachment to Radio. Says the veteran All India Radio (AIR) broadcaster Jasdev Singh. "People think that Radio is dead and that TV has taken over, I don't agree with them, for it is irreplaceable. As long as you have a Radio, you have the world in your pocket!".

About 5 decades ago, Verma (1971) established that about 62 percent of respondents listened to the Radio, and out of these only 48 percent could identify the specific programs they listened to. He further said that perhaps after a hard day's work, farmers preferred entertainment first and education and information next. At least based on anecdotal research, it appears that audience behavior has not changed very much since then, However, it may be logical to attribute this more to availability and quality than a deliberate and cynical decision to ignore/avoid meaningful and relevant content provided through interesting, creative and listen-worthy programs.

According to the Indian Readership "(2019, Q4) "Radio has maintained its audience. 20% of the respondents across India tuned into Radio in Q4 (same as Q3). There was a slight rise in tune-ins from urban (30 percent versus 29 in Q3), with a slight fall in rural (15% in Q4 versus 16% in Q3.) Total media consumption remained the same in Q4 and Q3".

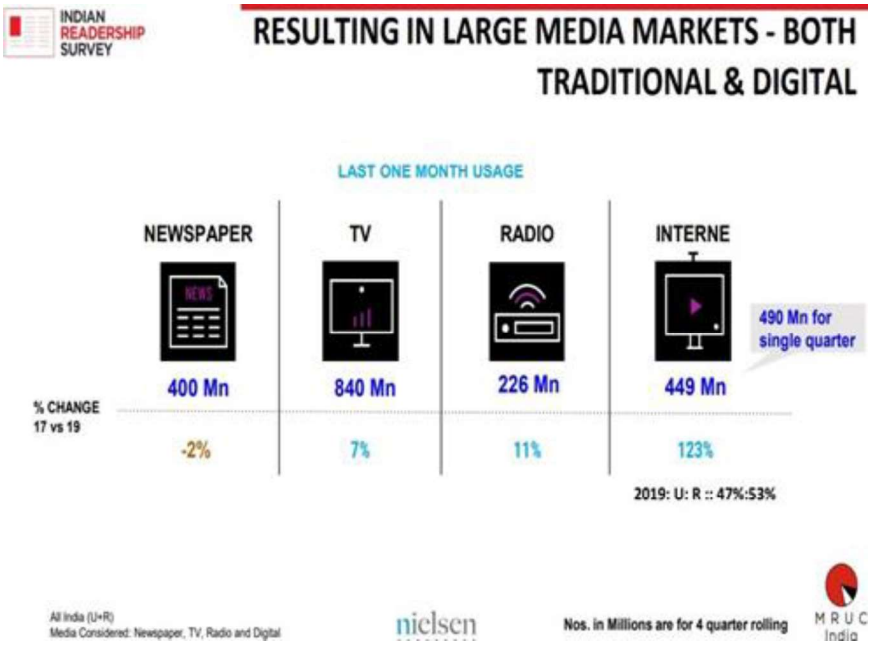


Figure 3: Indian Readership Survey (2019, Q4): Usage by media type

Social Significance

Through its journey of 90 years in India, Radio has gone through several innovations and is now available in many avatars like mobile phone Radio, internet Radio, visual Radio, and Satellite Radio, etc. with Community Radio being very remarkable addition.

As noted above, Community Radio in India primarily run by educational institutions, social activist groups, NGOs, certain Government entities, and private companies now has access to a host of technologies a power growth and wider coverage.

Community Radio can reach out at a more 'personalized' level to audiences in remote, rural, and disadvantaged areas and serve communities who are often excluded from the fruits of development either by sheer societal apathy or individual ignorance and lack of resources. Whether due to traditionally oppressive social hierarchies, ill-conceived bureaucratic mismanagement/corruption, or the absence of transparent and empathetic governance, they find themselves.at the wrong end of the stick and remain silent and helpless at the margins.

The mainstream for-profit media, despite its plentiful resources, does not reach these pockets, as they are not considered financially viable. Community Radio can surely fill the chasm and be a beacon of hope for these voiceless groups. The expansion of community media has been insignificant all these years, as the promoters have been struggling with insufficient resources, inadequate patronage, and technical hardships. As of now, 251 a total of only Community Radio stations are in operation in India.

Many of these CR stations are providing very useful services despite the heavy odds they face every day, for instance, Radio FTII from Pune regularly produces programs on health, education, and women's empowerment. A series of episodes created in collaboration with organizations like CEMCA, REACH, etc. covered important subjects like Tuberculosis, Climate Change, the life of Auto Rickshaw Drivers, etc. It also produced a program series called 'Mathematics from Radio' to popularize mathematics among the grass-roots Similarly, 'Bachpan Express', developed in conjunction with UNICEF, broadcast 10 episodes of 25-30 minutes on socially relevant themes like child marriage, sanitation, healthcare, and family relationships.

Another Community Radio channel, Manndeshi Tarang Vahini, aims to "empower rural women entrepreneurs with knowledge, skills, and access to capital" with the noble goal of helping them become self-sufficient and manage their lives better. They produce content that encompasses both the personal and professional matters that affect the lives of the Underprivileged women within their coverage area. Their topics span a variety of highly relevant subjects and offer information and advice on agriculture, water management, organic and natural farming methods and best practices, and innovations and trends. The women equipped with knowledge of the conventional and modern farming techniques, weather forecasts, prices of agri-inputs and outputs, and banking systems, etc. gain confidence to find solutions to their problems and look forward to growing their businesses.

'MaziKahani' offers a closer look into the lives of real women from weaker sections of society. Their real-life experience of living within a discriminatory, paternalistic, and exploitative social environment exposes heart-

rending stories of silent struggle, denial, and despondency. The fact that some of them chose to break the taboo and come out to narrate their ordeals has been possible only because a Community Radio station like MaziKahani gave them the platform where they could feel comfortable and courageous enough to decide such life-changing magnitude. These stories educate and create awareness among other women in the community and aim to alter deeply entrenched social prejudices, superstitions, domestic abuse, and discrimination, etc.

As these and many other similarly motivated CR channels have shown, it is possible to contribute towards achieving a broader social awakening in Maharashtra through this medium. This study aims to understand and analyze the views and expectations of a cross-section of people channel operators, NGO's, experts, and members of some Underprivileged communities to explore ways to streamline and rejuvenate the CR sector in Maharashtra and re-imagine its place in society and optimally meet the aspirations of the weaker sections of society.

1.4 Maharashtra: A Closer look

Maharashtra with an estimated GSDP (Gross State Domestic Product) of 25.35 lakh crores (US$390 Billion) in 2017-18 is among the most prosperous of the 28 states constituting the Union of India. It lies on the western shoreline of the Indian landmass and is practically the focal point of the country. Maharashtra has the highest number of dollar millionaires in India (56,000 in 2020 as per tracking, report dated March 17, 2021), With the current population estimated at 12.98 Crores, as per IndiaCensus.net (11.24 Crores according to the last detailed census in 2011), it is home to India's financial capital Mumbai -- credited to be the richest municipality in the country with an annual budget outlay pegged at ₹39,038.83 crores in 2021-22. The wealthiest city in the country where India's premier Stock Exchanges, Sensex and Nifty are based, Mumbai's metro area population in 2021 is estimated to be 20,668,000 with a total wealth of $950 billion.

Yet, this rosy picture of Maharashtra can be deceptive. The state, like the rest of India, suffers from acute wealth and social inequalities and is plagued by severe problems like stark poverty, illiteracy, social prejudice, and under-development of large sections of society, as illustrated earlier in the document.

Established in 1960, Marathi is the leading language in Maharashtra and helps to nurture a shared identity built of lingual, etymological, and social homogeneity.

Maharashtra is India's most industrialized state contributing 20% of national industrial output. Almost 46% of the GSDP is contributed by the industrial sector. Maharashtra has software parks in many cities around the state and is the second-largest exporter of software earning Rs 87,000 crore in FY 19-20.

However, the largest segment of Maharashtra's economy pertains to the Service sector, which accounts for 61.4% of the value addition and 69.3% of the output; Being largely labor-intensive, this sector generates lakhs of full-time and casual job opportunities every year. Notably, up to December 2019, about 14.90 lakh Micro, Small, and Medium Enterprises (MSMEs) have obtained Udyog Aadhaar number in Maharashtra with an investment of 2,13,400 crores and creating 78.92 lakh employment opportunities.

Maharashtra also has a bustling M&E (media and entertainment) industry, one of the largest in the world. It is home to "Bollywood", the Hindi film industry which is reported to have earned a revenue of Rs 4000 Crores in 2019 (Source: Financial Express dated January 23, 2020) before the pandemic created a major disruption. However, Mumbai continues to be the entertainment capital of India, while Pune is one of the country's best-known cultural, educational, and IT hubs. It hosts the Film & Television Institute as well as the National Film Archives. Naturally, these cities are home to the best creative talents and entrepreneurial individuals -- not only from within India but also from abroad.

Maharashtra's burgeoning commercial, industrial, financial and cultural sectors and the wide-ranging opportunities of income generation and wealth creation they promise -- draw both white and blue-collar migrants from far and wide and make the state, particularly its large urban metropoles, highly cosmopolitan melting-pots of diverse ethnicities and cultures.

One crucial outcome of this continuous arrival of migrants, who constitute an indispensable support system to power the functioning and growth of the State, is the existence of a huge 'floating population'. Many of these migrants are poor and lonely, struggling to survive and 'make it's in a whole new environment.

These non-local groups of isolated people often coalesce to form communities based on their old 'native place' connections, newly-formed workplace associations, or other socio-economic and demographic identifiers. These communities share many challenges and are desperate for information and guidance to improve their lives.

Many of the blue-collar migrants belong to Underprivileged sections of society. And live in poverty in overcrowded ghettos and slums, working as daily wagers, casual laborers, gig workers, farmhands, and domestic service providers, among others, to keep the wheels of the state running. Perennially on the margins, and aspiring to find an escape from the harsh realities back home, they feel isolated, helpless and a victim of circumstances they have no control over.

The economic devastation wreaked by the Covid 19 pandemic and ensuing nationwide lockdown, which caused a massive dislocation and exodus of these migrants, brought their unfortunate plight before the entire world through extensive media coverage.

This paper has tried to explore the lives of these Underprivileged communities using both ethnographic and qualitative research methods on a cross-section of clusters, as explained below.

1.5 Underprivileged groups in Maharashtra

E.M. Foster says, "We are not concerned with the very poor. They are unthinkable, and only to be approached by the statistician or the poet." For the most part, in common perception, a 'poor' is that individual who doesn't have adequate means to feed, shelter, clothe and sustain himself and the members of his family.

Mahatma Gandhi said, "Poverty is the greatest form of violence" and Babasaheb Ambedkar, an illustrious son of Maharashtra and framer of the Indian Constitution passionately stood for the lofty principles of liberty, equality, and fraternity for every Indian and fought for the rights and dignity of the Underprivileged people all his life.

The Indian Constitution guarantees every citizen six fundamental rights: the right to equality (Articles 14-18), the right to freedom of speech and opinion (Articles 19-22), the right against exploitation (Articles 23-24), the right to freedom of religion (Articles 25-28), cultural and educational rights (Articles 29-30) and the right to constitutional remedies (Article 32 and 226).

The causes of Underprivileged

Since Independence, one of the primary and most urgent goals of our Nation has been the eradication of extreme poverty, illiteracy, and social injustice based on historical fault lines in tradition-bound Indian society, which had endured a long history of colonization and foreign rule.

Besides poverty, the other underlying causes for the Underprivileged in the Indian (including Maharashtrian) context are Caste, religion, gender, occupation, regionalism, illiteracy, drug addiction, etc. These factors have traditionally encouraged social ostracization, exclusion, and discrimination, depriving people and entire communities of a decent, dignified, and fulfilling existence to which they are rightfully entitled.

Target communities selected for this Study

For this thesis, I have chosen my respondents from four groups of Underprivileged people living in different parts of Maharashtra, classified according to their social-economic and occupational roles. They are as follows:

Female domestic help (Maids)

In the decade after liberalization, there was an ascent of about 120% in the number of domestic laborers in India from 7.4 lakh in 1991 to 16.2 lakh laborers by 2001, says writer Tripti Lahiri citing census data in her recently released book, "Maid in India".

A Paper published in 2017 titled, "Persisting servitude and gradual shifts towards recognition and dignity of labor -A study of employers of domestic workers in Delhi and Mumbai published by the International Labor Organization, Institute of Human Development, says "Domestic work has emerged as the fastest-growing sector of women's employment in urban India. It enables first entry to paid work, especially for women from low-income households".

The Indian Upper and Middle-class households have been habitually dependent on hired help. Way back in 1895, Rabindranath Tagore wrote the sad poem, 'Puratan Bhritya' (the old servant) narrating the story of a loyal domestic help, who despite being frequently scolded and wrongly blamed by the lady of the house, was eternally faithful to the family he served. He nursed his ailing 'master' back to health after a deadly disease but ultimately succumbed to the same contagion himself.

The practice has continued till the present day, and is indeed on the rise, as the Indian middle class rapidly gains social mobility and moves to a nuclear, twin-income family structure. Between 1991 and 2001 there was a 120% expansion in the numbers of domestic help. In urban areas, it went up more than 70% from around 14.7 million in 2001 to 25 million in 2011. The ILO report says, "In India, the exploitative labor arrangements that prevail in domestic work trap many women, men and children in poverty" In Rajasthan, Karnataka, and Maharashtra, domestic work is below the minimum wages notification.

The situation of women working as maids in the informal sector is miserable to a large. extent, Anecdotal and empirical evidence show that besides social discrimination such as low and delayed wages, long and irregular work hours, poor, unsafe work environment, separation from their families and children; they are also subjected to physical, emotional, and sexual abuse and deliberate humiliation.

Figure 4: Status of Violence against maids

Farmers

The term small farmer is used to describe farmers having less than two hectares (five acres) of land and those having less than one hectare (2.5 acres) fall in the category of marginal farmers. Over 87% of the farmers in India fall under the Small and marginal classification according to the Economic Survey 2019-20. Publicly available statistics show agriculture employs 58% of India's population and contributes to 15% of GDP. In 2020 the sector has grown by 4%. The agricultural sector in India faces serious hardships, such as unfamiliarity with the latest farming technologies and inability to invest in modern equipment, weather dependence, crop failures, poor infrastructure, social inequality, and above all, indebtedness, small and marginal farmers are the worst affected.

The Economic Survey 2019-20 released on January 31, 2020, reports that 'Agriculture growth in India has been stagnant in the last 6 years. Naturally, this has dealt a heavy blow on the small and marginal farmers, including those in Maharashtra.

These unfavorable circumstances have caused a large number of farmer suicides in the State as noted above, although detailed, accurate, and up-to-date data is not publicly available, the annual suicide rate is believed to run into several thousand, as noted above.

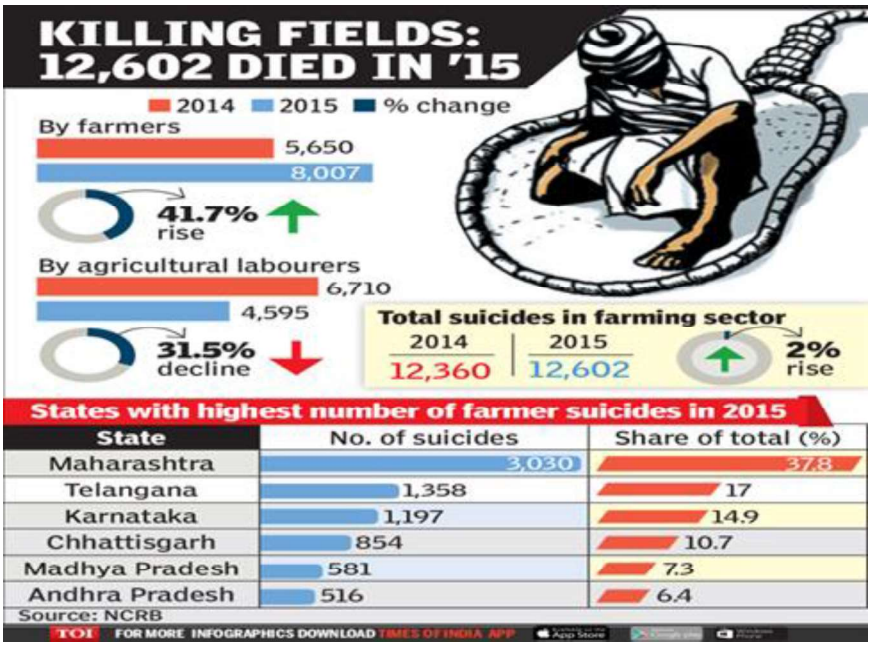


Figure 5: Status of Underprivileged Farmers

Transgender

On 15 April 2014, the Supreme Court of India passed the 'Nalsa Judgement', declaring transgender individuals distinct from binary genders, and gave them the legal states of the 'Third Gender' under the constitution. Thereafter, on September 6, 2018, the Honorable Court ruled that consensual homosexual acts would no longer be considered a crime. The historic decision reversed Section 377 which was a legacy from the 19th century. These judgments brought a degree of respect and say for this Underprivileged community, who have traditionally been considered an outcast living on handouts at the mercy of society. The 2011 census (latest available) places the population of Transgender at 487,803 with a 56.2% literacy rate.

Despite the legal status accorded to them, most transgender has a miserable and stigmatized life in India living as street beggars at the fringes of society. They are forced to leave their families, the security and safety of home, only to be consigned to poverty and destitution. Four of 10 transgender people face sexual abuse before completing 18 years, according to a survey by Swasti Health Resource Centre – a Bengaluru-based non-profit organization – among 2,169 respondents across three states: Maharashtra, Tamil Nadu, and Karnataka.

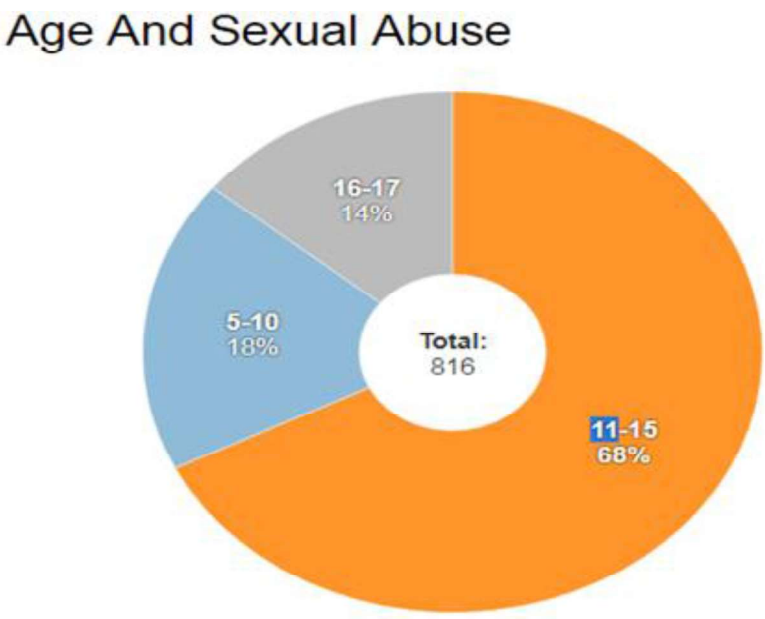


Figure 6: Status of sexual abuse

Ragpickers

Ragpickers are casual workers who represent an important link in the Solid Waste Management chain, Part of the informal sector with a large proportion of women and children, they are engaged in the collection, segregation, dispersal, and disposal of solid waste, working long hours in the highly polluted, disease-prone dumps of cities and towns. In an article published by Allianz in 2009, Parasher Baruah said. “There are more than 300,000 rag pickers in Mumbai of which 120,000 are kids below the age of 14”. They hail from different parts of the country and are drawn to cities in search of a meager source of income, having failed to find sustenance in the rural economy. They take to manual scavenging as the last resort for merely staying afloat.

Although they play an extremely useful role in maintaining the health and sanitation of our cities by helping to clean up a sizable portion of the 1,47,613 metric tons of solid waste generated per day in India, out of which 22,080 Metric Tons is in Maharashtra alone (Source: MoHUA 2020), they have to work under hazardous conditions, often for a pittance. Many underage rag pickers survive on the streets, live in shacks, and are deprived of normal school education.

Since rag-picking is an informal sector, it is difficult to know their exact number or measure how much waste is gathered by them, Yet, it is roughly estimated that: municipal bodies collect only 75 to 80 percent of the waste produced in the cities and the rest is left to unofficial channels. Since these ‘casual’ sanitation workers work for private contractors, they often do not have access to proper uniforms, protective gear, or cleaning kits and are

exposed to serious health hazards. Ragpickers who work with no formal contracts, fixed pay or benefits, are invariably ill-treated, abused, neglected, and exploited. They are exposed to cuts, respiratory diseases, infection, and tuberculosis apart from humiliation, poverty, sexual abuse, and harassment, as an India Spend survey found.

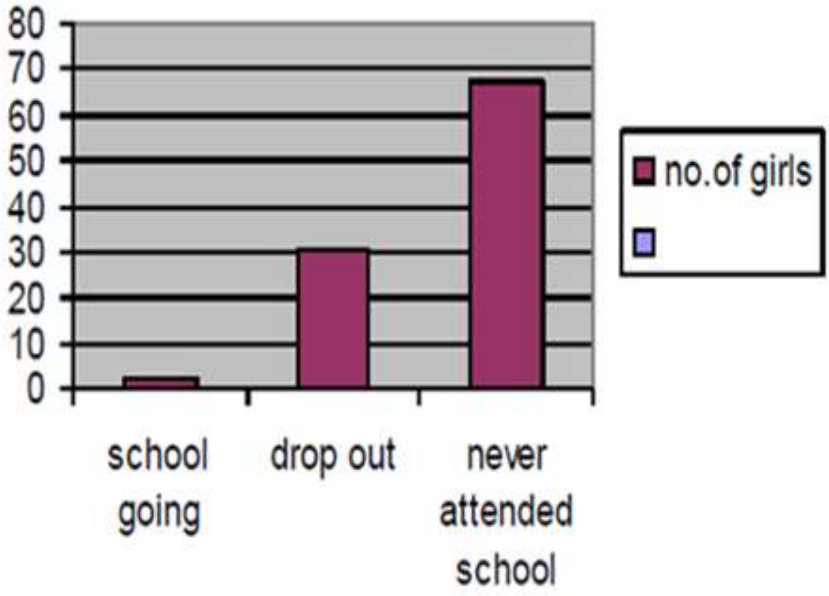


Figure 7: Status of Education among girl rag pickers in percent

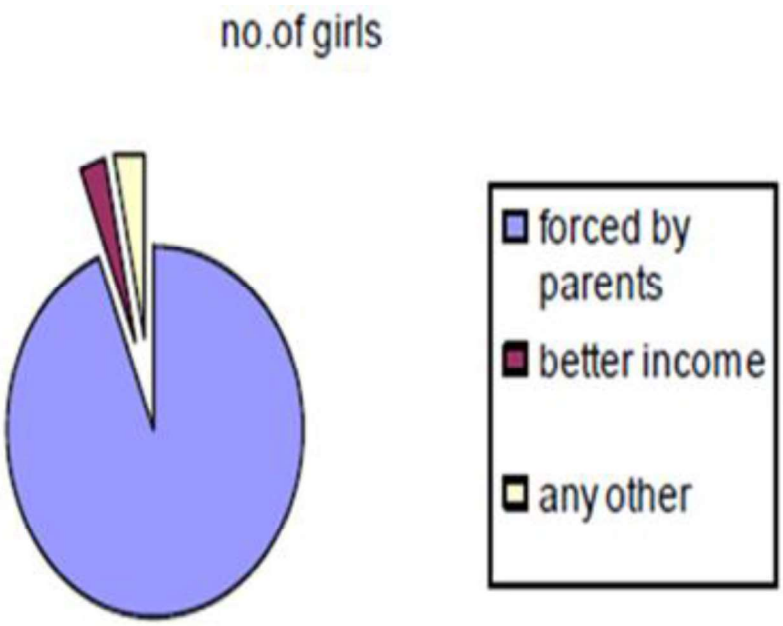


Figure 8: Reason for accepting rag picking by girls

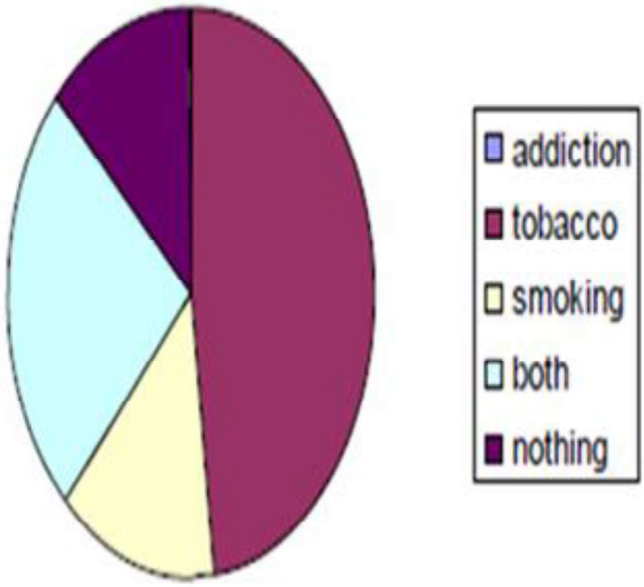


Figure 9: Addiction among girl rag pickers in percent

1.6 Knowledge is the key to the upliftment of the Underprivileged

The Directive Principles in the Indian Constitution lay out the idea of India as a Welfare State.' Article 21 of the Constitution "guarantees the right of persons to live with human dignity". It underscores the Right to life as being "fundamental to our very existence without which we cannot live as a human being and includes all those aspects of life, which go to make a man's life meaningful, complete, and worth living". And, Article 38 says, "The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life".

Guided and inspired by these Constitutional ideals, successive Governments at the Centre and in Maharashtra over the last 7 decades, have introduced many policy initiatives to walk towards the goal of establishing a welfare state in which the nation's progress permeates through to every stratum and benefit the Underprivileged citizens at the bottom of the pyramid. We have achieved noteworthy success in many spheres; yet on many critical Human Development parameters, Indian planners still have major deficits to grapple with, our performance in hunger and poverty alleviation, literacy, social justice, education, health, job creation, etc., are dismally low and still figure at the lower end of international rankings. Our policymakers are still grappling with these challenges, which are further accentuated by a high population growth rate and deep-rooted social imbalances. Besides economic growth, it is extremely necessary to facilitate comprehensive social development on individual and community levels to build a harmonious and just society.

One basic element that has critical importance in the formulation and implementation of policies for genuine social change and progress is Communication.

"The Communication for Social Change Model is an iterative process where community dialogue and collective action work together to produce social change in a community that improves the health and welfare of all of its members" (Source: Johns Hopkins University Center for Communication Programs, Rockefeller Foundation)

Communication and dialogue between the Underprivileged communities in India and the various stakeholders in the change process are imperative to fructify the ideals laid out in the Constitution, which envisages an equitable, participative, and inclusive society.

UGC archive on Higher Education in India: Strategies and Schemes during Eleventh Plan Period (2007-2012) says, "Social exclusion not only produces tension, violence, and disruption but also continues inequality and deprivation in Society. … Social exclusion is a multifaceted and multidimensional perception that has cultural, social-economic, and political implications. The meanings of macro-economic procedures such as poverty, involuntary migration, and unemployment eliminate the targets from cultural, political, and economic activities".

This is the larger context in which Community Radio should be viewed to accord it the right priority and resources to the sector, which will optimize the reach, impact, and effectiveness CR is capable of. Anecdotal and empirical evidence shows that merely announcing affirmative action policies and social upliftment schemes (e.g., Right to education, Swachh Bharat, Beti Bachao Beti Padhao, etc.) do not automatically guarantee their efficient implementation on the ground. In the short term, the propagation of facts about the schemes and campaigns, clearing up doubts and hesitancy, encouragement, and assimilation of those with little access to modern information tools spawned by the Internet revolution, is crucial for the benefits to reach the individuals and communities for whom they are intended.

1.7 Scope of the Study

The research attempts to identify and analyze the key issues and challenges faced by Underprivileged people in India, with a special focus on Maharashtra. Through a detailed review of existing literature, extensive monitoring of media content, as well as in-depth field interactions, those aspects of their lives, have been prioritized, which are (a) most responsible for their social and economic woes, (b) need maximum attention and sustained involvement of Policy-makers and the society at large, and (c) have the most potential to gain from the Community Radio. They can be itemized as follows:

Poverty

Two-thirds of people in India live in poverty: 68.8% of the Indian population lives on less than $2 a day. Over 30% have to survive on less than $1.25 per day available and are considered extremely poor. People who are deprived of a decent standard of living, adequate education, and economic security through poverty, discrimination, etc. are known as underprivileged people. These people do not have shelters or proper diet; they live in unsanitary conditions with lower life expectancy than the majority of the population.

An enormous number of them sleep on the paths, trails, parks, in mud thatched small huts, and in ghettos (slums), without every essential utility —water, latrines, bathrooms, electricity, and so forth. Most of them either are unemployed or are paid a pittance in the unorganized sector, unable to fulfill their basic requirements and to derive/leverage or demand the full benefit of the schemes designed for them.

However, as the Nobel Laureate Prof. Amartya Sen writes in his paper, "Social exclusion - Concept, Application and Scrutiny (June 2000) "Income may be the most prominent means for a good life without deprivation, but it is not the only influence on the lives we can lead. If our paramount interest is in the lives that people can lead—the freedom they have to lead minimally decent lives—then it cannot but be a mistake to concentrate exclusively only on one or other of the means to such freedom".

Illiteracy

Undoubtedly, education plays an important role in bringing equal opportunity, justice, and development to any society. Ambedkar says, "Be educated, be organized, be agitated. Cultivation of the mind should be the ultimate aim of human existence".

Widespread illiteracy has been a major obstacle blocking the way of effective communication with Underprivileged citizens, who are unable to access many of the modern mass media vehicles (Print and Digital) due to this handicap, In India, Literacy is defined as the skill to read and write with comprehension in any language. This basic level of Literacy is essential for receiving, absorbing, and participating in the information process. Only knowledge can empower people to overcome the curse of poverty, abuse, and discrimination. It helps them secure benefits from affirmative action and development programs as well as seek redressal for violation of their constitution-mandated rights.

Maharashtra was estimated to have had an overall literacy rate of 77.01% (urban 88.69%) in 2020, and still has a long way to go in building a uniformly aware and educated citizenry that is mindful of its duties and rights and able to make well-informed choices about their lives.

By transcending the literacy divide, Community Radio is a unique tool to reach the information-deprived marginal groups and become an invaluable part of their perilous journey towards upward mobility and equality.

Superstition and disenfranchisement

Communication is also crucial to create awareness in our society, encourage scientific, rational thinking and enable the vulnerable, poor, and unaware people from exploitation based on misinformation, rumors, and superstition. Dissemination of information against the evil and menacing practices and customs thriving on blind faith, beliefs, and ignorance alone can empower them to identify and guard against frauds and tricksters who cheat them through evil practices falsely propagated in the name of religion, divine or supernatural power, black magic and evil spirits and thereby causing harm to honest, simple and gullible people.

Although the Maharashtra Assembly passed the anti-superstition bill in December 2013, there were 30 cases of superstitions filed in Mumbai between Dec 2013 and 2015 alone. These numbers, notwithstanding, are not comprehensive since numerous cases go unreported and stay outside the ambit of the law.

Some of the Marginal communities with low education and exposure, practice misogyny and male domination in primitive ways resulting in serious violation of women's rights from the fetus stage and evil practices including female infanticide, rape, sexual harassment, segregation, and dowry-related torture and death are still prevalent.

Domestic violence and underprivileged women's

As the existing literature and our ethnographic study reveal, being ill-informed and uneducated, females in the poor, marginal communities are conditioned to accept their circumstances as 'divine will' and forced to live under subjugation and consistent fear. This makes it difficult for them to get an education, access healthcare, forge relationships outside the family even venture out alone and lead a normal and fulfilling life. The rising instances of sexual abuse and assault across the country prove the failure of society to ensure that every woman gets equal rights and protection of the law, whether it is through moral policing or dowry-torture, rape or domestic violence, poor nutrition or economic dependence, India's poor and marginal communities subject a woman to subjugation and manipulation at all stages of her life.

The most recent United Nations Population Fund report uncovered that around 66% of married women in India were victims of domestic violence. A 2008 Report published by the Indian Journal of Community Medicine states that economic dependence is the central reason why women continue to suffer in abusive relationships and fail to stand up against criminal behavior inside and outside their families.

Because of traditional restrictions, social stigma, economic compulsions, and community pressure, women from weaker backgrounds are unable to walk out of their abusive relationships and seek separation or divorce. They

likewise hesitate to seek help from outsiders and the Law for fear of social disgrace and the shame of being known as a battered woman.

However, change is in the air. As per National Family Health Survey-4, Women Empowerment is on the ascent in Maharashtra – 89.3% of women in metropolitan and astonishingly 89.4% of women in rural areas have shown improvement on several determinants.

This researcher has probed the effects of peer group discussions, survivor interviews, and legal/social advice broadcast in local language/dialect through Community Radio on marginal women by creating awareness, inspiration, and support.

As shown above, through the example of the MaziKahani Radio station, which is providing a stage for aggrieved women to discuss their personal experiences and secure expert advice, it is evident that Community Radio can be a vital platform to highlight the social injustice perpetrated on disadvantaged women and open the window to a more respectable future.

Unemployment

India is a 'young country. The youth constitute an estimated 27% of the total 2020 population of 1.3 billion (it was 27%) in the 2011 census. The youth contribute over 34% of the country's national income. However, only 4.5% of the population are graduates or above.

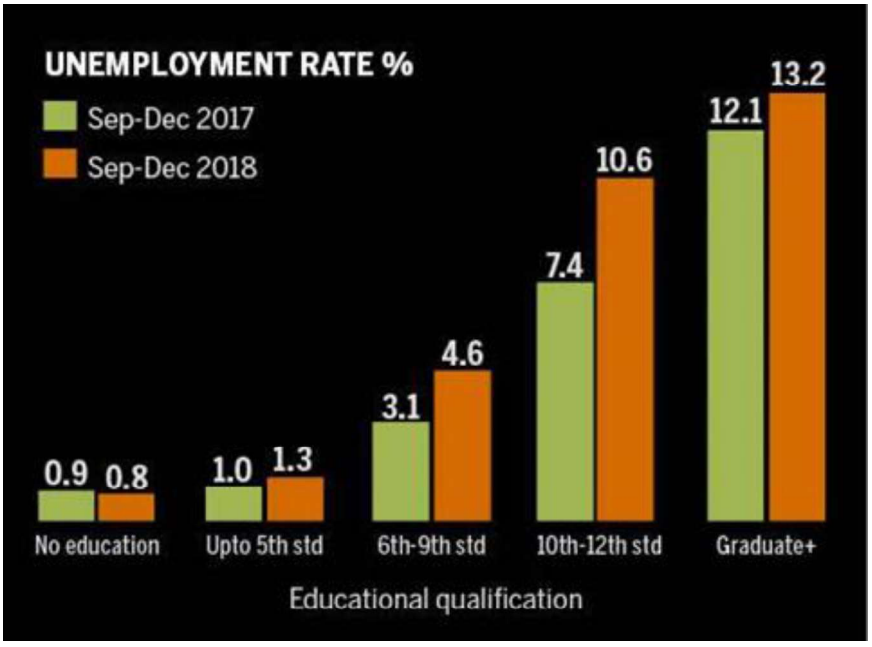


Figure 10: Educational Qualification

Youth in India form a hugely diversified and dynamic group and not a monolithic. The children from upwardly-mobile urban dwellers belonging to educated upper-and-middle income families pursue their aspirations and explore opportunities based on their higher education degrees from reputed Indian and foreign universities, However, a vast majority of youth, especially those belonging to rural, low income, minority and marginal families fall behind due to the paucity of resources, inaccessibility of facilities, language barriers, and social discrimination, The education system they can approach and afford is ill-suited to educate and equip them for employment in today's extremely competitive world.

The development indicators are the lowest among youth belonging to disadvantaged communities such as SC, ST, Adivasis, Minority, and Nomadic communities.

Due to a lack of 'marketable qualifications', most of them are obliged to seek employment in the unorganized sector or remain self-employed, doing casual or temporary jobs for livelihood The everyday experiences of these individuals is marked by a struggle for survival in the face of poverty, discrimination, and exclusion in educational institutions, government programs, businesses, and industry. Despite some degree of affirmative action providing reservations for a certain percentage of students in educational institutions and government jobs, a vast number of them face huge challenges to support themselves and their families to make matters worse, only 2.3% of the total workforce in India has any kind of formal skill training as compared to 75% in Germany, 80% in Japan and 96% in South Korea.

The Covid 19 pandemic coinciding with this research caused havoc in the lives of the Underprivileged people as the unorganized sector suddenly came to an insurmountable roadblock resulting in the loss of millions of jobs.

The unemployed and retrenched people are desperate to find whatever opportunities they can. They need more and authentic information to find a way out of this situation. Their helplessness makes them easy targets of unscrupulous agents who take the opportunity to defraud honest job seekers with false promises.

Community Radio can be their friend in this hour of need and design programs especially made for the young people to help them with educational and career advice.

Child Labour

The poet, Thoms Gray says in this famous poem, "Elegy Written in a Country Churchyard," the immortal line, "Full many a flower is born to blush unseen" lamenting that many people live and die in obscurity. Sadly, this may be true even in 21st century India for millions of unfortunate children born in poor, Underprivileged families who are forced into a life of endless struggle and suffering. It is the duty of the State and society to shield them from harm and provide them with the facilities and opportunities that are guaranteed to them by the Constitution,

Child labor is a crime by Law. In 2016, the Parliament passed the CLPR Act that prohibits the employment of a child under 14 in any employment including as domestic help. Nonetheless, the issue of child labor is a burning problem in Maharashtra. As per the labor ministry at 4.96 lakh, Maharashtra has the second-highest number of child workers in the nation.

A Study of Census data by the NGO Child Rights and You (CRY) had exposed that contrary to popular perception, child labor has been slowing down at a pitifully low rate of 2.2 percent per year over the last decade. The report had claimed that at this rate it would take more than a century to get the existing working children out of labor. The report had also stated that child labor in urban areas rose by 53 percent over 2001-2011. Maharashtra data amongst four states with the maximum emphasis of child workers, according to NGO Pratham, which released its survey of street children in Mumbai on April 30, 2021, observed as Anti-Child Labour Day.

As a component of the audit, the Pratham Council for Vulnerable Children (PCVC) estimated 52 traffic signals, 40 railway stations, and 41 tourist spots in Mumbai and covered 651 youngsters. It showed a marginally inconsistent sexual orientation dispersion, with 53% of those studied being boys. Among the kids, an estimated 318 were hawkers, 309 were beggars, 21 were discovered roaming and 3 were survivors of substance abuse.

A 2016 law prohibiting the employment of children aged below 14 was criticized by the ILO and particularly by the Nobel Peace Laureate Kailash Satyarthi as insufficient because it allowed adolescents (aged 14-18) to work in non-hazardous occupations, and children to help their families in businesses after school hours. However, certain amendments have been made in the rules in June 2017, which state that children can help in family enterprises only for three hours after school hours and could not extend any help between 7 p.m. and 8 a.m. It also laid out conditions on which children could offer help to their families, which has been widely appreciated by activists.

Ignorance of laws, exploitation by those with a vested interest, and fear among the victims to seek help are causes of this inhuman practice against the vulnerable groups with little access to information and support. Community Radio can be a very useful tool in this area of social upliftment.

Sanitation and Healthcare

In Maharashtra, homes of around 57 lakh families do not have toilets. Under the Swachh Bharat Abhiyan (rural), a grant of Rs 12,000 will be given towards the development of each toilet. A venture usage design has been set up for building toilets for the rest of the 56, 91,960 families until 2019.

As indicated by the Census of India for 2011, the percentage of households with no restroom facilities in rural Maharashtra was at a lower 62% in 2011 when contrasted with 81.8% in 2001. The Census said that 69.3% of households had no lavatories in 2011 contrasted with a higher 78.1% in 2001.

In Maharashtra, there are serious issues that need to be addressed like adolescent health, age at marriage, sex education, unwanted pregnancy, HIV/AIDS, etc. For example, HIV/AIDS has become a major health problem in Maharashtra with estimated 7.47-lakh persons infected with HIV, which stands second in the country. As per the latest sentinel surveillance report, the State has an HIV prevalence of 18.4% amongst STD patients.

Corruption

Widespread corruption has been an endemic problem in India, stalling and stunting the growth of the nation. The 2019 Corruption Perceptions Index by Transparency International ranked India in 80th place out of 180 countries.

The poor and Underprivileged people are most affected by bureaucratic corruption as a large proportion of the money allocated for social welfare schemes and entitlement programs enacted by the central and state governments is siphoned off through corrupt means and do not reach the real beneficiaries.

There is a strong perception among the Underprivileged communities that they are being deprived of their genuine rights by an unethical and dishonest system, but they often do not have enough resources or power to fight back. This inadequacy can at least partially be attributed to the nonexistence of communication platforms for a sustained 2-way dialogue with the affected groups, which can act as an effective redressal mechanism.

This Study has intimately probed all the above key areas of concern affecting the Underprivileged communities, and through the survey and interviews with different stakeholders, tried to secure insights and draw conclusions that are actionable and helpful prove useful for leveraging the reach and scope of Community Radio towards greater social change and building a more responsive and participatory democracy.

CHAPTER 2: LITERATURE REVIEW

Literature Review

> "[People] live in a community by virtue of the things they have in common; and communication is the way in which they possess things in common."
>
> (Dewey, 1966, 4-5)

2.1 Planning for inclusive growth in a developing society

Inclusive growth is a trendy expression in policy approach circles these days, among developed and developing countries. In India, from the 11th Five years planning for the future inclusive growth has become the precedence of the government. A mere rise in GDP growth has not accomplished the targets of Indian planning like poverty alleviation, balanced regional development, etc. At first policy makers were given importance to Plan and achieving economic development. Even though 40 years of experience has failed to get the preferred result.

Planning an instrument of monetary improvement in India backpedals to the year 1934 when Sri M, Visvesvarayya distributed his book Planned Economy for India. After freedom, in Walk 1950 the Planning Commission was established by the Government of India under the Chairmanship of Pandit Jawaharlal Nehru. India set out on the way of arranged monetary improvement on April 1, 1951.

They are:

- To build national wage and per capita wage.
- To raise a horticultural generation.
- To industrialize the economy.
- To accomplish adjusted provincial improvement.
- To grow business openings.
- To lessen disparities of salary and riches.
- To remove poverty and
- To accomplish confidence.

Disasters of Planning

- India failed to progress a society based on equity and social justice that is at liberty from the dictatorship of exploitation.

- The processes of planning were not able to eliminate poverty, malnutrition, unemployment, exploitation, child labor, etc.

- In today date, an estimated 812 million people are below the poverty line. Thus we can say that India has not been successful to eradicate poverty.

- India needs to provide a more effective plan to remove gender biases.

- Reallocation of land and snappy change to dynamic agribusiness has not yet been accomplished. The development rate of horticulture is around 2%, much below the coveted level. In 2009, the development level of horticulture tumbled to 1.8 percent.

- To date planning in India, has failed to bridge gaps between economic, social, and regional inequalities.

- According to a WHO UNICEF report, about 638 million people in India do not have toilets. In rural Indian around 69% of people excrete in the open and in towns, the figure is 18% (Times of India, 17th March 2010) New Delhi ed. pp. 1 and 19.

What is Inclusive Growth?

Inclusive Growth is monetary development that creates an opportunity for all sections of the population and allocates the surpluses of increased prosperity, both in monetary and non-monetary terms, reasonably crosswise over society.

In the Eleventh five-year plan, the objective was not just faster development, but also comprehensive growth, that is, a growth process that yields broad-based profits and guarantees equal opportunity for all. This wide idea of the eleventh plan integrates several inter-related modules; fast development that reduces poverty and creates work openings, access to basic facilities in health and education especially for the poor, equality of opportunity, empowerment through education, and skill development, employment opportunities supported by the NREGS, environmental sustainability, acknowledgment of women's agency and good governance. Notwithstanding, India

has been positioned low, for the most part in the lowest half, universally on the majority of the boundaries for development and inclusive development even as it tolls much better globally with regards to business and political ethics. India's general spot in the Global Competitiveness Index 2014– 2015 positions is 71 out of 144 countries.

Today many development practitioners believe that sustainable development is not possible without the active involvement of the community. Decentralized decision-making through Panchayat raj institutions was aimed at turning the planning process from a top-down approach to a bottom-up approach Saxena and Ravi (2006:3, 4). Many development schemes have strong advocacy components to boost community involvement and bring accountability to the people but despite this, there has been little progress partly because of lack of reach and partly because of costs of social mobilization. Traditional media including public-owned Radio and TV have failed in the social mobilization effort especially when it comes to focused behavioral change because of its Pan-Indian character and partly because the media served to prepare support for the exceptional interests that rule the state and private movement or what Herman and Chomsky sketch out as the propaganda model (1988: 9).

Development economics

> T.W. Schultz's 1979 Nobel Prize lecture declared, "Most of the people in the world are poor, so if we knew the economics of being poor, we would know much of the economics that matters."
>
> (Schultz 1980, p.639)

What does "development" mean?

Most people agree that it relates to an improvement in the human condition, to better standards of living. Thus, we can say that Development could be referred as to the conditions that identify the quality of material life.

What is Development Economics?

Development economics is the study of methods for improving the livelihoods of the poor. Development Economics, a subject that reviews the financial matters of the developing world, has utilized monetary theory, econometric techniques, social science, human studies, political science, biology, and demography and has prospered into perhaps the liveliest space of exploration in all the social science.

Economic development is the procedure whereby conventional low-salary economies are changed into present-day mechanical ones. Even though this term is occasionally utilized as an equivalent word for economic growth, for the most part, it is utilized to depict changes in a nation's economy including both subjective and quantitative

enhancements. The hypothesis of economic development – how crude and poor economies can develop into complex and generally prosperous ones – is of basic significance to underdeveloped countries.

A development economics matter is concerned with the reasons for underdevelopment as well as with arrangements that may quicken the rate of economic growth. While these two concerns are identified with each other, it is conceivable to devise approaches that are probably going to quicken development, through e.g. an examination of the encounters of other creating nations, without completely understanding the reasons for underdevelopment. Economic development aims to enhance the material ways of life by raising without a doubt the level of per capita incomes.

Roles of Economic Development of a Country:

a) Wealth Creation and Sharing

b) Create Jobs: If we create a lot of job opportunities, it will help us in expanding our standards to a global level.

c) Balanced Regional Development: setting up new industrial units helps to develop the backward areas and less developed ones. The evolution of industries in these retrogressive zones prompts foundation improvements like electricity and water supply, schools, better roads and rail connections, hospitals, and so forth.

d) Standard of Living: Increase in the way of life of individuals in a community is another objective of the financial turn of events. So to improve the quality of life we need to develop and adopt innovative ideas

e) Community Development

Example: Azim Hashim Premji, Chairman of Wipro Limited, contributed Rs. 27,514 crores for encouraging education through the Azim Premji Foundation. This establishment works with over 350,000 schools in eight states across India.

Community Radio and Development Economics

Community media is indeed a vital input to development. It makes people increasingly aware of all about development. Development becomes reality only when people take an active part in the process. In the present time, community media is emerging as a prominent discipline of development communication. It is aiming at overcoming backwardness and is preparing necessary grounds for accepting innovations, ideas, technologies, etc., and is implementing development programs of all kinds (Fraser, 2002: 69-73).

In India, it is still not uncommon to find many rural communities that continue to live traditionally. These rural communities are often isolated and sometimes lack even a simple means of communication. These rural communities often rely on what interpersonal and social contacts can provide them in terms of information. In

this context, community media well have an honored and strategic part to play. The community newspapers and Radio can tackle local issues of the communities in a much better and effective way. They can easily promote literacy and provide alternative voices to the people. They can assure a plurality of voices in communities in a globalized world where mass media giants have opted to merge more and more, to keep their monopoly hold on information. (Dagron, 2001: 63-72)

Kiran Prasad, in her work 'communication for Development,' defines Community Radio, "Having three aspects i.e. community ownership, non-profit making & control, community participation." (pp.169)

According to Michael Delorme (2012), "Its purpose is to give voice to those without voices, to Underprivileged groups and to communities far from large urban centers where the population is too small to attract a commercial or large-scale State Radio". (Abiding voices, pp.11)

There are two crucial aspects of development economics: The participatory strategy and The Information-diffusion strategy. In development literature, community media is viewed as an opportunity to foster political and social participation.

a) The participatory strategy

In the participatory strategy or the participatory potential of community, Radio is connected to a grassroots movement for 'participatory development' in which local communities are motivated and encouraged to join together to discuss their communities' problems and issues, rather than the top-down approach of traditional development projects.

b) The Information-diffusion strategy

The information diffusion strategy uses community and other media to broadcast content that is developed by development organizations or by NGOs on issues like education, health, and social issues. The information-diffusion strategy has probably been the most popular use of community and other forms of media used by development projects.

2.2 Gaps in the affirmative action initiatives

It is unfortunate to be born poor, but worse to be poor, vulnerable, and unprotected in a developing country. India has a population of 1.2 billion, and even with an average economic growth rate of 6-7 percent per annum, almost one-fourth of its population still lives in poverty. Seven out of every 10 Indians still live in rural areas. The social environment is complex. The monetary state of a poor is inseparably interlaced with the social elements of his prosperity, value, and social rights (Sabates-Wheeler, Devereux 2007).

India has a rich history and experience in diverse social protection programs- food subsidies (Public Distribution System), wage and food employment programs (Flood Relief, Rural Manpower (RMP), the Cash Scheme for Rural Employment (CRSE), National Food for Work), skill-building (Swarnjayanti Gram SwarozgarYojana, National Skill Building Mission, National Rural Livelihood Mission) and rural infrastructural development Indira AwasYojna (IAY), Integrated Rural Development Program) apart from a scale of education, wellbeing, and pension strategies. These projects are pointed toward giving economic assistance and alleviation from weaknesses from misfortune or and alleviation from weaknesses from misfortune or fluctuations in income or assets. In any case, a large portion of these activities regularly experiences the ill effects of plan and execution issues. The targeting and enforcement mechanism is powerless and income support and subsistence relief are transitorily mired with distributional inefficiencies. Notwithstanding regulatory issues, there are deferrals and shortcomings, pilferages, non-transparent procedures, and widespread corruption (Narayana, Parikh, Srinivasan 1988; Dreze 1990; Dev 2006; Khera 2011).

What is an affirmative action policy?

Affirmative action policies to expand access to education and employment have been at the core of public approaches towards historically deprived or non-dominant groups in both developed and developing nations (Weiss Kopf 2004, Mcharg and Nicolson 2006, Yuill 2006). Among developing nations, India has had maybe the longest history of affirmative action to counter caste and ethnic discrimination (Revankar 1971).

The Problems faced by Underprivileged Groups in India:

Marginality is an experience that influences millions of people all over the world. Underprivileged individuals have judiciously little control over their lives, and the assets accessible to them. This outcome is making them crippled in delving commitment to society. An unending circle is set up whereby their absence of positive and supportive connections implies that they are kept from taking an interest in local life, which thusly prompts further isolation. This immensely influences the improvement of people, just as in the public arena. As the objective of improvement is to make an enabling environment for people to appreciate a productive, healthy, and creative life, it is critical to recognize the issue of the Underprivileged.

The most vulnerable Underprivileged groups in almost every society are as below:

• Women – Under various economic conditions, and the guidance of specific historical, cultural, legal, and religious factors, the Underprivileged is one of the indicators of gender inequality. As a rule, they are constantly minimized in respect to men, in each country and culture. Women (or, men) do not present a homogeneous classification where individuals have common interests, abilities, or practices. Women belonging to lower castes,

unskilled, illiterate, lower classes, and the poorest region have distinctive levels of Underprivileged than their better-off counterparts.

• People with disabilities –People with disabilities have to battle against hundreds of years of baseless assumptions, destructive generalizations, and unreasonable fears. The derision of handicaps achieved the social and monetary underestimation of ages with disabilities, and, like many other persecuted minorities, this has left individuals with handicaps in a serious condition of impoverishment for quite a long time. The extent of the disabled population in India is about 21.9 million. The level of the handicapped populace to the aggregate populace is around 2.13 percent. There are national and interregional differences in the disabled population. The disabled face different sorts of hindrances while looking for health and health services. Among the individuals who are disabled women, children, and aged are more vulnerable and need attention.

• Schedule Castes (Dalits) –The caste system is a strictly hierarchical social framework given hidden thoughts of purity and pollution. Brahmins are on the highest point of the chain of importance and Shudras or Dalits constitute the base of the progressive system. The Underprivileged of Dalits affects all circles of their life, damaging essential human rights, for example, common, political, social, financial, and social rights. A noteworthy extent of the lower ranks and Dalits are yet reliant on others for their job. Dalit's do not allude to a position, but rather recommend a gathering who is in a condition of oppression, social disability, and who are helpless and poor. Education rates among Dalits are low. They have pitiful obtaining power, have poor lodging conditions, and have low access to assets and qualifications. Structural discrimination against these gatherings occurs as physical, psychological, emotional, and cultural abuse, which gets authenticity from the social structure and the framework. Physical isolation of their settlements is normal in the towns driving them to live in the most unhygienic and inhabitable conditions. Every one of these components influences their wellbeing status, access to medicinal services, and personal satisfaction. There are high rates of malnutrition revealed among the Underprivileged groups bringing about mortality, bleakness, and anemia. Admittance to and utilization of medicinal services among the Underprivileged groups is affected by their financial status inside the society. Caste-based Underprivileged is a standout amongst the most genuine human rights issues on the planet today, antagonistically influencing more than 260 million people, for the most part, who dwell in India. Caste-based separation involves social and monetary rejection, isolation in lodging, refusal, and confinements of access to public and private services and employment, and implementation of specific sorts of employments on Dalits, bringing about an arrangement of modern-day slavery or bonded labour. In any case, lately because of affirmative action and legitimate security, the force of the caste-based Underprivileged is reducing.

• Scheduled Tribes –The Scheduled Tribes like the Scheduled Castes confront basic separation inside the Indian culture. Not at all like the Scheduled Castes, the Scheduled Tribes are a consequence of the Underprivileged

dependent on identity. In India, the Scheduled Tribe's people are around 84.3 million and are considered socially and financially hindered. Their rates in the populace and numbers anyway change from State to State. They are landless with little control over assets, for example, land, woods, and water. They constitute an extensive extent of agricultural labourers, casual labourers, plantation labourers, industrial labourers, etc. This has brought about neediness among them, low levels of training, weakness, and lessened access to social insurance services. They have a place with the poorest strata of society and have severe health issues.

• Children –Children Mortality and dismalness among kids are caused and intensified by destitution, their sex, and caste position in society. All these have results on nutrition intake, access to medicinal services, condition, and training. Poverty directly affects mortality and dismalness among kids. In India, a girl child faces segregation, and differential access to nutritious nourishment and sex-based viciousness is obvious from the falling sex proportion and the utilization of innovations to eliminate the girl child. The appearances of these infringements are different, running from child labour, child trafficking, to commercial sexual exploitation and many other forms of violence and abuse. With a normal 12.6 million youngsters occupied with dangerous occupations (2001 Census), for instance, India has the greatest number of young workers younger than 14 in the world.

• Sexual Minorities – Another gathering that faces disgrace and discrimination are the sexual minorities. The individuals who are recognized as transgender, gay, bisexual, lesbian, and hijra; encounter different types of segregation inside the society and the health system. Because of the predominance of heteronomous sexual relations as the lone type of normal suitable relations inside the society, people who are perceived as having same-sex sexual inclinations are defamed and disregarded by their own family and are left with very limited support structures and networks of community that give them conditions of care and backing. Their necessities and concerns are denied by the different health policies and programs.

The pertinent question consequently is where the Underprivileged groups stand today. Even though there has been some change in certain spheres and regardless of some positive changes, the way of life for the Underprivileged communities has not improved. Therefore, what Minimum needs to be done?

• Improved Access to Agricultural Land-The explanations behind the high rates of poverty and deprivation among the Underprivileged social gatherings are to be found in their proceeding with the absence of access to salary acquiring capital resources (agricultural land and non-land assets), overwhelming reliance on wage employment, high unemployment, low education, and other factors. Therefore, there is a need to emphasize policies to improve the proprietorship of income-earning capital assets (agricultural land, and non-land assets), employment, human resource & health situation, and prevention of discrimination to ensure unbiased participation of the Underprivileged community in the private and the public areas.

• Active Role of the State in Planning-It is important to perceive that for the vast majority of the discriminated groups, State intervention is crucial and essential. So also, the utilization of monetary and social arranging as an instrument of planned development is similarly fundamental. Hence, arranged State intercession to guarantee reasonable access and investment in social and financial advancement in the nation is fundamental.

• Improved Employment in Public and Private Sectors-There is a need to audit and reinforce employment guarantee schemes both in rural and urban zones, especially drought-prone and poverty-ridden regions. Rural infrastructure and other productive capital assets can be created through extensive scale employment programs. This will fill the double need of reducing poverty and ensuring economic development through a change in the stock of capital resources and framework.

• Education-Initially, lower literacy/level of education and the repeated discrimination of SC/STs in educational institutions represent a noteworthy issue. The government should take a second look at the Education Policy and create real projects for fortifying the public education system in towns and urban areas on a considerably bigger scale than today. There is a need to reallocate government assets for instruction for education and vocational training. For millions of poor students located in rural areas, the credit plans do not work. We ought to build up a reasonable, uniform, and better quality public education system up to the college level. The public education system is our strength and should be additionally reinforced. The promotion of such private education systems that creates inequality and hierarchy ought to be debilitated.

• Public Health System-The public health framework in rural has additionally been overall dismissed. Therefore, the primary health system for rural areas and the public health system in urban areas must be revived and more supports ought to be allocated for the same.

2.3 Integrating the Underprivileged communities for effective social change

Community development is a practice pursuit that aims to create community-oriented perceptions and behavior among individuals (Garza, Isonio, & Gallegos, 1988; Navarro, 1994). The formation of the discernments and behaviors in people is dared to expand the way of life for most of the populace (United Nations Development Program, 1998). The sorts of insights and behaviors suspected to expand the standard of living for the Majority of the populace were first distinguished by 18th and 19th Century philosophers. For instance, Immanuel Kant expounded on the requirement for individuals to give up some individual opportunities for the improvement of all society (Iatridis, 1994). Adam Smith (1993) examined the significance of balancing self-interest with social sympathy, and Auguste Comte recognized the movement of people's behavior from "selfish to unselfish toil" as fundamental to the interaction of development (Jones,1998). The objective of modern community development

improvement is to make these kinds of community-oriented behaviors and insights into people. The cycles utilized by practitioners to create these discernments and behaviors regularly shift between two practice models, top-down and bottom-up (Lecomte,1986; Macdonald,1995; David,1993).

Top-down model

The top-down model has a significant philosophical and practice history, predating the bottom-up model. The top-down model is structured around the use of professional leadership provided by external resources that plan, implement, and evaluate development programs (Macdonald, 1995). Community improvement programs utilizing this model regularly center on giving professional leadership to the advancement procedure combined with supportive concrete services. Through the procedure so inhabitants following the external leadership and retrieving the services offered by the program, changes inside community occupants' discernments, practices, and at last their way of life are accepted to happen.

Bottom-up model of social development theory

Social development theory is viewed as the applied plan supporting the bottom-up model (Rubin & Babbie,1993; Midgley, 1993; David,1993; Billups, 1990). For this examination, a bunch of seven strategies outlined by the US economist Blanchard (1988) was utilized to operationalize the bottom-up social improvement theory. These procedures included: expanding learning opportunities, motivating local communities, improving local resource management, comprehensive community participation, increasing communication and interchange, localizing financial access, and replicating human development. For specialists utilizing the bottom-up model as coordinated by social development theory, involvement in community-wide debates enhanced chances to learn, and the wisdom of empowerment that accompanies information is the fundamental pioneers to accomplish the predetermined and inferred spaces of community development.

Stated and Implied Goals

The two models, when used to structure community development programs, share a run-of-the-mill course of action of expressed and suggested objectives. These targets are: to impact changes in community residents 'Perceptions about how to improve their standard of living, to create community-oriented behaviors that are based upon the changes in community residents' perceptions, and to improve the standard of living among a majority of community residents (Ewalt,1997; Garza, et.al.,1988; Navarro,1994). Either to accomplish these destinations, programs using the top-down or bottom-up model require to perceive the presence of issues and to show an ability to take part in the community development program's system (Macdonald, 1995; Lecomte, 1986). For programs using the bottom-up model, his procedure features making combinations between community residents and

experts who can give specialized help rather than leadership. For programs using the top-down model, this strategy practice is about community residents empowering specialists to give leadership and services that help a remotely made improvement plan.

What is meant by an inclusive society?

An inclusive society is a society that over-rides differences of class, race, generation, gender, and geography, and equality of opportunity, ensures inclusion, as well as capability of all individuals from the general public to decide a, concurred set of social establishments that govern social interaction- Expert Group Meeting on Promoting Social Integration, Helsinki July 2008).

The World Summit for Social Development (Copenhagen 1995) clarifies an inclusive society as a "society for all in which every individual, each with rights and responsibilities has an active role to play". Such a comprehensive society should be established on respect for every single human right and essential flexibilities, social and religious decent variety, social equity, and the special needs of vulnerable and disadvantaged groups. It is progressed by social policies that look to diminish imbalance and make adaptable and tolerant societies that grip all people.

Elements necessary for creating an inclusive society for Underprivileged communities for effective social change

The Social Summit considered that the motivation behind social integration is to make an inclusive society, in which each individual, each with privileges and responsibilities, has a powerful part to play. In any case, what makes some more complete than others? What are the basic constituents for building and maintaining an inclusive society on reasonable terms? An inclusive society hinge on the basic human rights esteems, that is, "all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood". All members, regardless of their backgrounds, are able and motivated to participate in civic, social, economic, and political activities in society. For this to happen, legal, regulatory, and policy frameworks must be inclusive and uphold and promote just and inclusive processes in all areas of implementation, so that equal access to basic education, public space, facilities, and information is affirmed, and assorted diversity and social pluralism are valued and accommodated. As a pre-imperative, regard for every single human right, opportunities, and the control of law, both at national and global levels, are basic. Each individual from society, regardless of what his or her financial assets, political status, or social standing, must be dealt with similarly under the law.

To make and manage inclusive societies, it is important that all individuals from society are capable and propelled to take an interest in metro, social, financial, and political exercises, both at the local and national levels. A society

where most individuals, if not all, a vibe that they are having an impact, approach their fundamental needs/livelihood, and are furnished with the chance to take an interest in basic leadership forms that influence their lives, is a society that will best cultivate standards of inclusiveness.

To energize all-inclusive participation, there must be a worldwide entrance to public organizations and amenities (For example, community centers, recreational accommodations, public libraries, resource centers with internet facilities, well-maintained public schools, hospitals, water supplies, and sanitation). These are the fundamental administrations, which will make, when moderately or completely set into place, circumstances for persons to have the wisdom of belonging by not suffering the painful significance of being incapable to give them. As long as both the privileged and disadvantaged have equivalent access to or profit from these communal facilities and services, they will all be senseless saddled by their variances in socio-economic position, thus relieving conceivable wisdom of segregation or hindrance. It is significant to note though, that access alone does not automatically safeguard the use of public facilities, as unequal relations within communities and households may constrain the use of facilities by vulnerable groups. Tending to the incapable power relations is consequently a fundamental step to expand participation.

Thus, equivalent access to public data has a critical influence in influencing an inclusive society, as it will make popular participation conceivable with all-around educated individuals of society. Data that relates to the society, for example, what the community claims, creates, or profits by, ought to be made accessible to all. Aggregate participation, through acknowledged portrayals of all classes and foundations, in the planning, execution, and assessment of community activities ought to be looked after. Publication/ data sharing and expanding the availability of the community's exercises will dispose of questions and doubts, which could some way or another make a feeling of avoidance. The mass media can be utilized as a viable device to teach and edify individuals from society.

Equity in the appropriation of wealth and resources is another basic component of inclusive societies. How the assets are distributed and used will altogether influence the introduction of a society, either towards a more coordinated, inclusive society, or an exclusive, polarized, and disintegrated one. Hence, socio-economic policies ought to be equipped towards overseeing equitable distribution and equivalent opportunities. Inclusive approaches, guidelines, and projects that are delicate too and provide to the less privileged and vulnerable should be set up in all regions/sectors, counting public health, and successfully actualized. There is a requirement for solid checking and assessment instruments to exhibit whether inclusiveness was accomplished, and additional areas for development.

Education assumes a basic part here, as it will give chances to learn the history and culture of one's own and other societies, will develop the comprehension and valuation for different societies, cultures, and religions. Especially for youngsters, education gives the chance to ingrain principles of respect and gratitude of diversity. In the meantime, education can engage individuals who are underestimated or prohibited from taking part in discussions and decision-making. Finding out about the historical procedures and changes enables individuals to comprehend how they and others have been influenced by socially inclusive or exclusive policies, which eventually impacts the qualities, decisions, and judgments of people, specifically, the individuals who are in decision-making positions.

The idea of social inclusion is like that of social integration. Be that as it may, social inclusion, concentrating on making conditions for level with circumstances and equivalent access for all, is thought to be valuable while depicting the genuine procedure engaged with advancing social integration.

Keeping in mind the end goal to comprehend the genuine procedure of social inclusion, Goran Therborn (2007, 2) proposes that the accompanying five classes of consideration could be considered as incremental strides to advance social inclusion.

The five stages are as per the following:

1) Visibility: First and foremost, people need to be observed, perceived, and have their voices. There is no probability of having a voice if an individual or group is not accounted for and represented in the procedures that make up formal society. One of the greatest difficulties even at a local level is the real evaluation of the population. People remain uncounted and accordingly imperceptible.

2) Consideration: The worries and needs of people and groups are considered by policy-makers. Regularly policy-makers do not ponder the poor and other Underprivileged groups as significant stakeholders, and along these lines, don't join their requirements and concerns.

3) Access to Social Interactions: People must have the capacity to take part in society’s activities and social networks in their day-by-day life, including economic, social, cultural, religious, and political activities.

4) Rights: Individuals must have rights to act and claim, rights to be different, legal rights, right to use social services, for example, accommodation, conveyance, education, and health care. They must have Perceptibility Consideration Access to Social Interaction Rights Resources to fully contribute, the privilege to work and the privilege to take part in social, cultural, and political life. The right to claim will relapse on the off chance that one is discriminated against.

5) Resources to fully contribute to society those who don't approach rights are not able to partake completely in society. Be that as it may, regardless of whether individuals have rights to get to, they can't partake completely without sufficient assets. In this way, assets to completely take an interest in all parts of social activities are a definitive step for fruitful social inclusion. It isn't simply because of the absence of financial resources that people are unable to participate, or stop participating, yet besides as a result of conditions, for example, insufficient time or energy, spatial distance, absence of acknowledgment, lack of respect, physical conditions or limitations. These components all need to be taken into consideration.

2.4 Importance of communication in the development process

Communication is integral to this undertaking from various perspectives. For instance, it empowers planners, while distinguishing and defining development programs, to counsel individuals keeping in mind the end goal to consider their requirements, states of mind, and conventional learning. Just with communication will the project beneficiaries will the undertaking recipients turn into the key performers to make development programs effective. Helping people at all levels to communicate to convey enables them to perceive important issues and discover common grounds for action, and builds a sense of identity, and manufactures a feeling of personality and interest with a specific end goal to execute their choices.

Communication in Practice

• For better planning and program formulation

In practical terms, effective planning must try to figure out what individuals need to do, can do, and can keep on doing sustainably. To locate this out, communication techniques are a long way past the straightforward inquiry and answer study. Significant conversation, created by individuals qualified in interpersonal communication skills, and audio-visual tools, for example, video or Radio, can assist the community with identifying its actual issues and needs and where its capacities and requirements lie. This self-examination can assist a community with generating practical recommendations for new advancement activities and fortifies huge enthusiasm to have these activities succeed.

The perspectives of rural individuals can likewise control forthcoming work plans, keeping them from moving in the wrong direction. For instance, agrarian research can be attached straightforwardly to what farmers truly need and are equipped for utilizing. A precise communication process unites researchers and professionals.

• For people's participation and community mobilization

The dynamic methodology behind individuals' participation and community assembly is to discharge the vitality of rural people by building their certainty to settle on choices and complete them as a community in a confident manner and to woods that they benefit from such endeavors.

Communication exercises can enable individuals, even those from various social groups inside a community, to share data and exchange thoughts in a positive and gainful mold. This dialogue can be enhanced by seeing how improvement issues influence them, finding what others think in different communities, and seeing what other communities have accomplished. These are compelling techniques to assist individuals with reaching an accord and discover normal justification for action, based on their own needs and abilities.

Dialogue can be started and guided by field staff that has great interpersonal communication skills. Discussion tools such as flipcharts, audio-cassettes, slides, and even video, can be utilized to enable individuals to imagine and think about their existence. Rural Radio also can be a well-known gathering where local people do a large portion of the discussing technical and cultural topics. These exercises can prompt a genuine conclusion of issues and scrutinize solutions.

Gaining people's participation dependably requires much face-to-face work inside the community with a specific end goal to make a bridge of understanding. Communication skills and media assist individuals with visualizing and cross that bridge more quickly.

• For changing life-styles

Rural populations and women specifically, discover it progressively hard to adapt to quickly changing social conditions, which regularly prompt the development of agitating ways of life. For instance, in societies where the wedding ceremony and childbearing never again go together, the social and monetary cost of adolescent pregnancies weighs vigorously on people's, and the nation's, assets. In others, rural youth, frequently from fatherless homes, progressively defies parental poverty. Squeezed by peers, youngsters frequently drop out of school, fall for drugs, or end up in the gang of city slums.

Communication can center on the long and delicate procedure of changing behaviour and ways of life. Quite recent communication inquiries about strategies make it conceivable to pick up knowledge into the hidden reasons why individuals embrace a specific way of life.

When this comprehension is procured, communication methodologies can react in a combination of ways. Mass media can bring knowledge and public understanding of the social ramifications of issues, for example, minor fertility, AIDS, or drug abuse. Other communication exercises can realize educated procedures of progress among the crowds they mean to reach. Interpersonal communication techniques, for example, peer advising can create

methods for dealing with stress, confidence, and pictures of a superior future among young people, particularly if joined with group discussions and different devices which create a dialogue.

Social correspondence exercises based, for instance, on-road and town theatre and utilizing participatory procedures, can pioneer attitudinal changes at the community level and animate nonthreatening situations in which young people wish to find out about existence.

• For improved training

Colourful, even sensational, audiovisual tools bring alive new thoughts and techniques; they empower projects of preparing and human asset development at whatever point they are utilized

Audiovisuals have numerous extra points for users. Trainees - regardless of whether they are illiterate - can see and talk about very perplexing strategies and procedures before honing them. This audiovisual training strategy enhances mental retention immensely: making it four or five times superior to simply hearing a lecture, and nine times superior to just perusing the data.

In only one sitting a training group utilizing audiovisuals can investigate, for instance, enhanced farming practices from sowing to reaping, the issue of deforestation and the solution of afforestation or the indications of undernourishment and how individuals can get a better diet.

• For the rapid spread of information

Frequently the news and information on new strategies and issues of development ought to be made known to individuals all through a region or a whole nation. Utilized with expertise, the mass media can give a ground-breaking service to spread this data far and wide.

The utilization of Radio, TV, other electronic media, and daily papers has developed impressively in numerous developing countries in the course of the most recent four decades. Generally, regardless of whether media associations are state-claimed or in private hands, they and their gatherings of people need intriguing material. This is the place great communication skills are basic to distinguish, compose and create enlightening materials professionally. Building such abilities among national staff for these reasons ought to be a need.

• For effective management and coordination

At the point when another development orientation is being presented inside a ministry, when fortified collaboration is required, or when organizers and policymakers need to stay informed concerning the field circumstance in regards to the social impact of their development programs, communication approaches are critical.

Workshops that unite distinctive levels of authorities can be the most ideal approach to make common understanding and to acquire acknowledgment for change and a promise to cooperate.

Such workshops, if well run, can be a compensating exercise in communication skills. Members from different levels can investigate issues and opportunities in their development work and search for solutions, in a brain-storming atmosphere.

Media materials, for example, rural Radio and video programs, which include rural people themselves as a prime source of information, can have an extra reason past their utilization in rural areas. They can give management coordinate crude data and an indicator of individuals' worries, which generally won't go so rapidly through a regulatory detailing process.

Field staffs, as well, extraordinarily welcome the higher quality of data that communication procedures can give as a supplement to the current arrangement of reports, memoranda and orders. General, accessible, and credible communications can restrict the gap between headquarters and the field. Utilized for revealing purposes, video, photos, sound recordings, and printed materials can convey the field circumstance alive to administrators who might not have the methods or an opportunity to visit sites.

• For generating the support of decision-makers

Decision-makers in government, technical organizations, and donor countries ought to be very much educated about the advance and accomplishments of new projects to manage, and even extend them when supported. Communication tools can be dynamic intends to pick up the consideration and support of decision-makers.

2.5 Building and sustaining a dialogue with the 'voiceless'

More than 850 million individuals in developing countries are prohibited from an extensive variety of data and learning, with the rural poor specifically staying disengaged from both traditional media and new information and communication technologies, which would enhance their occupations and development pattern (FAO, 2001).

The worldwide media has turned into a ground-breaking tool for controlling individuals and has been creating a profit sector where individuals' voices are regularly very Underprivileged and ignored. The idea of communication is greatly affecting our life and occupation. The part of controlled media is commanding the reality where the poor provincial individuals have slightest the access to the basic leadership process. Expression of their perspectives and opinions are repeatedly left out of the development procedure. The impact of government over media likewise obstructs and in that way, eventually hinders the flexibility of individuals' decisions for communicating their thoughts, perspectives, and ethos. Be that as it may, for an even-handed society, individuals'

participation in the development procedure is considered as the main consideration. Media frameworks have been commercializing and gathering at a lightning speed, undermining to devastate participatory public-oriented media. Ground-breaking commercial lobby groups are depleting up global media laws and directions, making another framework that is considerably more self-serving. Traditional media, which is operated and controlled either by the legislature or corporate bodies, guarantees minimal dynamic interest of poor people and disadvantaged groups. Considering the socio-economic and cultural conditions and information avoidance in the South Asian counters, Radio can contribute a great deal to the network to improve their life. A few investigations (Pavarala et al, 2007; Islam,2002; Ambekar, 2004; Kumar,2003) upheld that, Community Radio stations can assume a noteworthy part in intensifying and supporting contribution, enhancing and differentiating information and aptitudes, and in taking into account to health and cultural needs of the poor deprived rural communities, particularly in the underdeveloped countries. The chronicled theory of Community Radio is to utilize this medium as the voice of the voiceless, the mouthpiece of the abused individuals, and by and large as a device for development (AMARC, 1981). Along these lines, this paper endeavours to look at different experiments in Community Radio/media utilized as a part of various parts of the nation and in addition abroad for conscientization of the general population and their improvement to draw certain sober-minded arrangement recommendations for the manageability of rural Community Radio initiatives in India. The paper is principally in light of a survey of the exact examinations led by media experts and creator's talks with analysts and grassroots level workers who are only associated with Community Radio movement in Australia, South Africa, and Asia including India.

Case Studies - Australia and South Africa

Radio is an inexpensive medium, with comparatively simple technology, and more suitable for illiterate and peasant communities and societies characterized by oral and folk traditions. (Pavaral, Vinod 2003: 2166). Radio media enables the general population to tune in to its projects without aggravating their household chores and different exercises. Community Radio has been effectively completed in created nations, for example, Australia and South Africa. Australia has had a Three-level arrangement of Broadcasting for well more than 20 years. The Community Broadcasting Association of Australia (CBAA) is the national delegate and organizing body for community broadcasters. The Australian Broadcasting Authority (ABA) records down criteria for Community Radio, for example, a) Non-profit thought process b) Represent community intrigue) individuals to take part and so no. (Tachi, Joe 2003: 2183).

There are around 200 authorized Community Radio stations in Australia. They are all around checked, as well as they are provided with maintenance grants. There are two kinds of stations: i) catering to the geographical community and ii) serving the community of interest. The Community Radio focus' attempts its best to act

naturally supporting and contact the nearby individuals adequately. 'Radio Goolari' is a native Radio station in Broome, Western Australia. Tachi (ibid:2186) watches: “The three main trends emerging through my recent research on community-based media in Australia can be described as enterprise development, diversification, and the incorporation of new technologies, the last often as a means of the first two.”

South Africa

South Africa has additionally presented Community Radio with more dynamic broadcasting policies. 'ALX FM' and 'Radio KC' in Paarl, 50 miles north-east of Cape Town were doing genuinely well and endeavouring to handle key social issues, for example, AIDS, wrongdoing, and adolescent crime. Not at all like Australia do they confront financial issues. The exercises to be learned by India are a) Recognition of the essential part of the funding for the community media centers and b) Early foundation and authorizing of University-based stations. Tachi (ibid: 2187) suitably closes: "This, basically, is the key exercise that India can take from experiences somewhere else. State support as far as satisfactory legislation and funding, particularly in the beginning phases of the development of Community Radio in India is the key to the development of effective citizens’ media.”

Development of rural Community Radio in the Indian context:

Mixed reactions are prevalently known as “Radio Farm Forum” which was one of the most punctual endeavours in the utilization of Radio for the improvement of rural peasants in India. The trial was completed from February to April 1956 of every five districts of Maharashtra state by All India Radio (AIR). Rural listener groups were sorted out, who might tune in to Radio communicates two times every week at 6.30 p.m. for thirty minutes. “The group then stayed together for discussion of what they had heard, the discussion lasted usually, about half an hour, seldom less, frequently more” (Neurath et al1959:7). The summative effect assessment demonstrated a positive result of Radio rural forum. Amazing information picks up because Radio listening was accounted for crosswise over illiterates and literates, agriculturalists and non-agriculturalists, village leaders, and others. Nonetheless, over some undefined time frames, the task wilted away and couldn't be operationalized for huge scale usage in one shape or the other. Absence of political will and impassion of administration executed the rural development project even before it could assist the poor with taking the preferred standpoint of Radio to communicate (Agrawal, 2006:5). Subsequently, later over 50 years, there is no single test was done toward this path. In any case, after quite a while by and by the history is attempting to operationalize more energetically and democratically. A few non-benefit improvement associations and media-extremist gatherings in India battled for over 10 years for the privilege to set up easy local Radio broadcasting facilities offices to help their community development work essentially in the rural and tribal areas. In November 2006, the union cabinet finally cleared the Community Radio policy marking a much delayed, but well-deserved victory to communities and civil society

groups that have been waiting patiently for the right to broadcast to be extended to them (Pavarala and Kumar, 2001; Kumar,2003 and Pavarala et al, 2007).

Present Status

On 30 November 2008, the Ministry of Information and Broadcasting, Government of India, had established 297 submissions for Community Radio permits, plus 141 from NGOs and additional civil society organizations (CSO's) 105 from educational establishments, and 51 for 'farm Radio' stations to be controlled by horticultural colleges and farming extension centers (Krishi Vigyan Kendra's). Of these, 107 Community Radio stations have been cleared for permitting through the issue of letters of aim. 13 Grant of Permission Agreements (GOPA) has been marked with permit applications under the new plan. By November 2008, there were 38 operative Community Radio stations in the nation. Of these, lone two are only kept running by NGOs/CSO and the rest (36) by educational institutions. These two communities Radio stations are 'Sangam Radio' Andhra Pradesh, the second was 'Radio Bundelkhand. 'Madhya Pradesh Later Ministry of Information and Broadcasting (MIB) has additionally issued a permit to 'Mandeshi FM Tarang Community Radio', Maharashtra State.

1. Sangam Community Radio, Andhra Pradesh- Sangam Radio is India's first Community Radio, altogether possessed and continues to run by individuals of women's groups or Sangam as they are known officially started on the occasion of World Rural Women Day October 15, 2008. These Sangam are reinforced by the Deccan Development Society that has been working for the poorest, landless; Dalit women of Zaheerabad as far back as 25 years assisting them with recuperating their lives from the persevering powers of globalization. This was cultivated through recovering their control over food production, seeds, natural resources and management, the market, and finally completed the media. In an easy-going gathering of one of dynamic active Underprivileged women peasant listener, expressed: "Our Radio is our companion. At the point when we get back home after multi-day diligent work, our psyches are loaded with issues we switch on our Radio and are resuscitated. With the Radio close by I feel my dost (companion) is there at home, that passes on messages in my local dialect''. Sangam Radio started in 1998 with UNESCO's help. In the wake of tolerating a proper grant from MIB, it has made piece of changes in a conventional provincial society

2. Radio Bundelkhand, Madhya Pradesh- Radio Bundelkhand has been moved by the Society for Development Alternatives, on October 23, 2008, at Teragram, Orchha, in the Bundelkhand area of Madhya Pradesh. The Society is a Delhi-based NGO and is quick to set up, keep up and work a Community Radio under the new methodology. As shown by the authorities, "The inspiration driving setting up Radio Bundelkhand, as identified with the assistance of our communities in the compass of the Radio station, is to work alongside them to use this correspondence medium to create awareness, give information, participate in local self-governance and provide

entertainment – all in light of solicitations and analysis from the community. The gathering of people joins the organizations in the span of the communicate extend – with phenomenal thoughtfulness regarding women, youth and the Underprivileged groups".

3. Mandeshi FM Tarang-Community Radio, Maharashtra- Mandeshi Tarang a Community Radio successively at 90.4 MHz was begun on 16th December, 2008underneath the guidance of Mann Vikas Samajik Sanstha an NGO working for the strengthening of rural and Underprivileged women in Satara District of Mhaswad and Hubli & Dharwad in Karnataka. The fundamental point of the Radio Station is to wind up a viable medium for the rural remote people to share sees, exhibit ability, and gain knowledge and increase guarantee general social; financial and social development of the area (Ray, Anuradha, 2009:2).

In any case, without waiting for the formal permit from MIB there are some individual gatherings, common society associations, and non-legislative associations engaged with running Community Radio institutions inside the recommended legitimate structure. The occurrences of 'NammaDhwani', 'SEWA Radio', 'Helwel Vani', and numerous others uncover a natural pattern of the community to meet up and make their voices heard. The Kutch Mahila Vikas Sangathan was original in Bhuj, Gujarat that utilized the medium-wave communication channel of All India Radio (AIR). Alternative for India Development (AID), Bihar, which has a Radio enterprise in Daltonganj, in the Palamau District of Jharkhand, utilizes obtained broadcast appointments from a nearby all-India Radio (AIR) channel. NammaDhwani, the VOICES activities in Budikote, Karnataka, cablecasts programs, made by the rural community individuals themselves, directly into their homes. The absolute most ongoing Community Radio activities incorporate, Self Employed Women's Associations (SEWA'S), Agragamee'sVjjala' in Jeypore, Orissa, Charkha's Pechuwali Man Ker Swar in Ranchi, and 'Radi no Radio' in Gujarat Organizations like one world South Asia, the populace Foundation of India are additionally associated with building up a few Community Radio networks in India, particularly in immature country districts and the states like Orissa, Bihar, and Rajasthan. At introduce more than 200 applications are under the thought of the MIB while 28 CRS are practical. Be that as it may, a large portion of the useful CR's (35) are set up by various educational institutions and universities, though the need for community-based Radio stations is in rising need.

From the exceeding dialogues, it is clear that endorsing awareness of problems, shielding cultural variety of communities and individuals, and inspiring them to participate in the scheduled development programs can be upgraded successfully on a mass level through the Community Radio, just if the state demonstrates a more liberal political philosophy and duty for a Developed India in the 21st century.

2.6 Growth and challenges of mass media communication in India

The mass media is an imperative social institution that provides social and economic needs of more extensive social groups and it has been playing an energetic indispensable part in creating nations like India. Particularly in the post-globalization period, media needs to educate people for changing their customary state of mind to suit the cutting edge dynamic needs.

Growth: Summary of every sector of media in India

Print media

Print media of India is still in the development way despite the presence of more up-to-date, faster, and less expensive news distribution. As per the yearly report of RNI 2013, the aggregate number of enlisted productions, as of 31st March 2013 was 94,067 in which adds up to the number of daily papers enrolled was 12,511 and adds up to several periodicals enlisted was 81,556. The year 2012-13 denoted a relentless development in the number of enrolled distributions with 8.43% over the earlier year. The aggregate number of new productions enlisted amid the year 2012-13 was 7, 337. When we break down the dialect shrewd production of the nation the biggest number of distribution was of Hindi dialect (37,891), trailed by English with various 12,634. Uttar Pradesh having 14,336 productions was over the state savvy distribution list, trailed by Maharashtra with 12,466 distributions. The general industry size of print media in the year 2013 came to INR 241.1 billion which was INR 224.1 billion in the past year.

Radio

The FM Radio segment has demonstrated a striking development in the ongoing years. As indicated by TRAI yearly report of 2013, there were 242 private FM Radio stations operational by March 2013, other than public service broadcaster- All India Radio (AIR) having a system of 277 stations and 432 communicate transmitters 148 are MW (Medium Wave), 236 FM (Frequency Modulation) and 48 SW (Short Wave). The scope of AIR is 91.85% of the topographical zone of the nation, serving 99.18% of the populace. Further, as of March 2013, out of the 189 licenses issued for the setup of Community Radio stations, 148 network Radio stations were operational. The industry is evaluated to accomplish a development rate of 11.8 % in 2013 to contact INR 917 billion. The division is anticipated to develop at a healthy CAGR of 15.2 percent to achieve INR 1661 billion by 2017.

Television

Television in India has a huge reach in the nation with more than 823 channels of which 184 are pay, airing a wide range of programs from diversion to news, travel, and living, food, games, and otherworldliness in various

dialects. This is the most prevailing section in the media industry of India with an industry size of INR 419.9 billion every 2013 which was INR 370.1 billion of every 2012. According to the TAM report of January 2014, the add-up TV populace of India was 89% which tallies up to 277 million while 11% of the aggregate populace in India still goes under the classification of the non-TV populace which checks up to 35 million. The KPMG report uncovers that 71 million of the 80 million urban families possess TV though 82 million of the 154 million rural households claim TV.

Internet

The web endorser base (barring web access by remote phone subscribers) in the nation as of 31st March 2013 remained at 21.61 million (216,06,681) when contrasted with 19.51 million (195,05,916) as of 31st March 2012, enlisting a yearly development rate of around 10.77%. The aggregate broadband endorser base has achieved 15.05 million (150, 50, 023) as of 31st March 2013 when contrasted with 13.81 million (138,10,362) as on 31st March 2012, in this way enrolling a net expansion of 1.24 million broadband supporters amid the monetary year 2012-13 with development of 8.98%.18 Internet clients in India are developing exponentially making it the third biggest web client nation after the U.S. what's more, China. As indicated by the Telecom Regulatory Authority of India (TRAI) the quantity of internet subscribers in India is 164.81 million as of March 31, 2013, with seven out of eight getting to the web from their cell phones.

Mobile

Mobile India has risen as one of the fastest developing media transmissions in the world. Media communications in the nation have seen a change over the previous decades, attributable to the broad changes and approaches of different governments. The quantity of versatile clients in India has swollen from 10 million out of 2002 to outperform the 900 million stamps in mid-2012. Be that as it may, as per most recent reports of TRAI, the general telecom endorser base in 2013 was 898.2 million. The Telecom Sector saw a decrease in the number of supporters amid the year 2012-13. While GSM innovation still commands the mobile market, CDMA has guaranteed around 25% piece of the overall industry. India has 44 million Smartphone supporters as of Q4 2012, recording a 52% development. In any case, just 4% of the aggregate supporters represent smartphones. The most noteworthy number of Smartphone supporters worldwide is in China with 270 million endorsers.

Indian media and entertainment industry

From Hickey's Journal to INR 820 billion realms, the Indian media and entertainment industry has voyage far and developed into a main media market of the world. Given more than 1.2 billion populaces in the nation, each enormous player of the media part worldwide is prepared to put money in India. Counting television, film, Radio, and telecommunication each segment of the media industry in India is on boom in recent times. A segment of the

report by KPMG 2013 says, "the Indian media and entertainment industry developed from INR 728 billion of every 2011 to INR 820 billion of every 2012, enrolling a general development of 12.6%...Given the driving force presented by digitalization, proceeded with development of regional media, proceeded with quality in the film part and quick expanding new media business, the division is anticipated to develop at a healthy Compound Annual Growth Rate (CAGR) of 15.2% to achieve INR 1661 billion by 2017."

Challenges

The mass media constitute the foundation of the majority rules system. The media are providing the political data that voters construct their choices concerning. They recognize issues in our general public and fill in as a medium for pondering. They are additionally the watchdogs that we depend on for and bad behaviors by the individuals who have control. It is, in this way, sensible to necessitate that the media perform to specific principles concerning these capacities, and our democratic society lays with the understanding that they do (Venturelli 1998; Kellner 2004; McQuail 1993; Skogerbo 1996). These limits join surveillance of socio-political improvements, recognizing the main issues, giving a phase to banter over an alternate extent of viewpoints, considering authorities answerable for how they practice control, give motivators to residents to learn, pick, and end up associated with the political procedure, and oppose endeavours of powers outside the media to sabotage their opportunity. Regardless, there is a developing concern that the mass media are not fulfilling these limits appropriately. Media reporters affirm that commercial mass media controlled by a couple of multinational conglomerates have become an antidemocratic power supporting the status quo (Kellner 2004; Herman and Chomsky 1988; Herman and McChesney 1997; Alger 1998; McChesney 1999; Keane 1991). The news these days is more engaging than illuminating, providing mostly gossip, scandals, sex, and savagery.

Radio: Finding a niche and surviving in the digital world

Fascinated by TV, media-watchers in the 1940s and '50s unquestionably forecasted the imminent death of Radio. The medium, they stated, couldn't coordinate the excitement of seeing moving pictures in the solace of the living room.

The appearance of rock-and-roll, exemplifying the insubordination of an entire generation of youth against the conservatism of the first decades, left a bigger following for Radio than previously and demonstrated the expectations of the doomsayer’s off-base.

In the years since, Radio has risen as a definitive survivor, adjusting to the tastes of the newer generations of audience members and retaining more up-to-date innovations. In the 1980s and ’90s, it saw off dangers postured by individual video recorders and digital compact discs through a more noteworthy accentuation on audience-

driven projects. By the late '90s and early 2000s, Radio stations were rehashing themselves to cater to niche audiences: here were stations committed to particular genres of content — talk Radio, punk rock stations, and so on.

Broadcast Radio nowadays achieves a stunning 99% of the Indian populace. Rural India depends on it overwhelmingly for data. It additionally remains the most modest and convenient medium: A Radio set can be bought at 50, which makes it less expensive than a cell phone or a TV.

The innovation, having existed for over 100 years, isn't advanced science either. It is currently, actually, feasible for even laypersons to plan and fabricate communication transmitters and recipients. It isn't without reason that Radio has been the medium of decision for activists and individuals' developments. Further, tuning in to the morning news on Radio stays one of the most broadly announced propensities over the globe. The availability of Radio and the economy of the medium has prompted an expansion of nearby Radio stations that can oblige specialty populaces in restricted geographies.

The Radio industry is a little piece of the telecom universe. At Rs 2,300 crore, we contain around 5% of the telecom area in India. Its unobtrusive piece of the overall industry is most likely the motivation behind why the way to the digitization of Radio is so ineffectively characterized. Radio ought to be a piece of 'Digital India Vision 2020'.

Radio is an intense medium that increases from these favourable circumstances. It isn't just interactive, but at the same time is extremely local and is free of costs, not at all like cable and satellite television. There are numerous advancements we have to explore different avenues regarding understand the vision of digital Radio in India while staying consistent with Radio's fundamental character as an interactive, free-of-cost, local medium.

Radio is developing at an enduring pace. While digital is developing exponentially, private FM Radio in India is developing at an impressive 14.5%, and that is fundamentally a direct result of FM extension in level 2 and 3 cities even though the advertisement pie keeps on being just 4%. This isn't exceptionally promising; as globally, in nations like the US, the Radio promotion pie is around 14%. In any case, we would like to see it develop to 7% in India by 2020.

2.7 Contextualizing Radio content

Envision a nation, which has 18 formally recognized dialects and 1652 native languages in a nation almost a billion in number and spread over a territory of 3.2 million square kilometers - that is India. Given its decent

variety and region, one could understand the problems that tribal, under-privileged, or minority cultures look for in getting their voices heard.

Call it by any name - Community Radio, rural Radio, cooperative Radio, or development Radio - its advocates feel that Radio holds the key that will join India's etymological and ethnic diversity and enhance the financial difference and the immense rural-urban divide. Radio has effectively demonstrated its significance to Indians. Late government contemplates proposing that Radio in India could reach up to 98.5% of the population

One of the fundamental components of Community Radio is that it must be participatory. As said by UNESCO, A Community Radio Station is operated in the community, for the community, about the community, and by the community. It is presently perceived that participatory correspondence approaches are intense apparatuses to acquire change and engage individuals at the grassroots to choose their future. Concerning the information society and its change into a knowledge society, participatory correspondence assumes an essential part as it is the minimized individuals whose entrance to information should be expanded for changing the whole society to a knowledge-based society and this should successfully be possible through an appropriate and arranged participatory communication method.

Radio and the Under-Privileged communities

The innovative concept of development offers accentuation to human and social improvement and does not end with economic development only. It has likewise been acknowledged that there cannot be any sustainable development unless people can become the agents of their development and do not stay only a recipient. They are required to take part in each phase of the advancement procedure and its basic leadership. Empowering the general population at the grassroots and their ability building are the real worries for present-day improvement. Community Radio can develop as a noteworthy instrument for doing both. Community Radio can play a huge and viable part in present-day ideas of improvement like the Human Development Index and Human Security. Community Radio can approach to give the development a human face. It can likewise be a stage for bringing responsibility to the development process, eventually making the framework more straightforward and guaranteeing good governance.

More than 850 million people in developing countries are excluded from a wide range of information and knowledge, with the rural poor in particular remaining isolated from both traditional media and new information and communication technologies, which would improve their livelihoods and development pattern (FAO, 2001).

Considering the sociocultural and geographical structure of rural, remote people Community Radio has been found more effective and inclusive medium to provide unbiased information and knowledge among the masses (Gumucio 2001)

Villages in rural India are not confronting similar sorts of issues or having similar kinds of desires, since they are socially, geologically, educationally, and economically inconceivably different. The local language, traditions, and social practices differ from place to place and area to locale. The need and part of Community Radio turn simply more critical into this place. The top-down approach has to slowly give way to a bottom-up approach where the intended target group chooses what it needs from the Radio broadcasts.

Connecting with the unreached, Community Radio can be thought of as a medium giving voice to the voiceless, capacity to the feeble, through keenly outlined and exquisitely executed projects. It needs to address the main problems of the rural masses, their longings, sentiments, articulations, happiness, and intelligence. It needs to address and review their distress, anguish, and sufferings. It needs to enable them to set up their rights to information, development, communication, governance, freedom of expression, participation, basic leadership, employment, and entitlement to education, health, land, and security.

Relentlessly, yet doubtlessly Community Radio will have its say in engaging the Underprivileged towards affecting the genuinely necessary social change in a nation like India overwhelmingly made up of undetectable and inhomogeneous target groups living in villages with particularly unique and widely varied cultures, traditions, and practices.

Programming: Entertainment vs. Empowerment

The communication system aims to illuminate teach and engage individuals. The communication system of a nation does not only cater to the fundamental capacities as well as helps in raising monetary profitability and expectations for the everyday comforts of a huge number of individuals with the dispersal of specialized aptitude and valuable learning. To take improvement to each native and make them participants of the process, India requires a communication system that can reach the last individual. Existing public broadcasters and private markets concerned with channels are felt to be insufficient.

Information and entertainment are presently elements of human development along with food, clothing, and shelter. In any case, it is additionally a reality that the mainstream media can't oblige the genuine data needs of the community, as it is principally market-driven and run with a profit-maximizing motive. Thus, the subject of community media comes, which certainly must have space as far as localization of content, interest, and association of the community. Community Radio can assume an essential job in this, particularly in narrowing down the contrasts between the broadcaster and the audience. Curiously, the Govt. of India has additionally turned out with a refreshed Community Radio Policy and is quick to offer permits to around 4000 Community Radio Stations by 2008. This is no uncertainty another methodology towards empowerment at the grassroots level, which, thusly, will fortify the principles of democracy.

Radio returned to the media scene with a picture of an entertainment medium. In the period of intermedia rivalry and in the time of innovation, no medium can bound itself to a specific picture. Community Radio is without a doubt a potential medium in the nation especially in rural areas and can successfully be utilized for strengthening the general public particularly the underprivileged. Government issues rule at various occasions and give an extraordinary chance to successfully utilize this medium of Radio empowerment of the societies and it is empowering that various great NGOs (Non-Government Organizations) and other self-help groups are approaching to work in this division. Campus Radio and Community Radio are truly doing their best to elevate the common Indian of all age groups.

Radio is the primary wellspring of news and entertainment for most of India. All India Radio is at the top level of Radio coverage, as it is a public service broadcaster. Private FM Radio Stations have now turned into the second level. Community Radio guarantees to be the third level, nearest to the general population. Simply hearing themselves on the Radio is an enabling background for individuals, who understand this, can be their voice and help them show signs of improvement bargain the government and other agencies or groups. Community Radio spotlights on ease and low return pattern of the task, or, in other words teaching and engaging the community utilizing their figures of speech and dialect as opposed to the private FM Radio, or, in other words by excitement and business contemplations. At last, CRS will reinforce vote based establishments and works on giving average citizens access to data to make them educated subject and encourage people groups' social rights like Right to Information

The cutting-edge idea of improvement offers accentuation to human and social advancement and does not end with financial improvement only. It has likewise been acknowledged that there can't be any sustainable development except if individuals can turn into the specialists of their improvement and do not remain just a beneficiary. They are required to partake in each phase of the improvement procedure and its basic leadership. Enabling the general population at the grassroots and their ability to build are the major concerns for modern development. Community Radio can develop as a noteworthy device for doing both Community Radio can play a critical and powerful job in current ideas development like the Human Development Index and Human Security. Community Radio can approach to give the development a human face. It can likewise be a stage for bringing responsibility for the advancement procedure, at last making the framework more transparent and ensuring great governance.

As per “Study on listenership, reach and effectiveness of Community Radio stations in India” done by the ministry of information and broadcasting its claims that 57% of the aggregate audience members favoured good music, trailed by 44% who preferred information that CRS gave, and 23% referred to that they loved the presenters/anchors/RJs of the Radio station. The main 3 factors for tuning in to the Radio channel were – good

music, information about new things, and presenters/anchors/RJs of the Radio station. The main 3 factors for tuning in to the Radio channel were – good music, information about new things, and presenters/anchors/RJs of the Radio station. This study claims 45% of non-listeners members for all the CRSs referred to that the prime purpose behind not listening was that they didn't know about the presence of Community Radio channels.

It was seen that the vast majority of the ladies don't have access FM channel (Ahmednagar). Women were not permitted to partake in any activity composed by CRS without the authorization of spouses or in-laws in the family (Ahmednagar).

2.8 Community Radio in India

The Government of India through national CR discussion under MIB issued rules in December 2002. Given these rules, 104 applications were lodged for licenses. The reasonability for CR's was 50-watt transmitters with receiving wire tallness 30m (According to MIB rules,) Educational foundation and farm Radio 51 by horticultural college and Krishi Vigyan Kendra. In the under re-examined approach rule, 2006 MIB allowed 100-watt stations with a 12 km sweep of the flag and 30-meter Radio wire stature (CR Policy report, 2006). Until 1stFeb 2012, 991applications were received, out of which 361 were rejected, and in 363 cases a letter of intent (LOI) was issued, other applications are in the channel. Add up to operational network Radios in India are 126 as of now. As divided figures in instructive foundations (78), NGOs (38), KVK (10). After the Supreme Court judgment on 9thFeb 1995 on wireless transmissions, the Govt. of India assessed 4000 Community Radio stations that may be functioning. The CR stations were suspended from notice news and current issue and they were to be " non - profit" organizations. In any case, later on, business advertisements were permitted at the rate of rupees one every second subject to a most extreme of five minutes the allowed advance on sports critiques, information on traffic and water conditions on academic events on disaster warning and health and so forth

According to the service of broadcasting by 1st Nov 2009, there was 47 operational network Radio station in India out of which 45 were grounds-based station and two CRS keep running by NGO's. The present situation of the Community Radio station, as of 1stDec 2013 is that are161 operational Community Radio stations, 1277 are applications are filled, 438 letters to plan are issued, and GOPA marked are 194.

Analysis of goals, performance, participation

The Indian form of Community Radio turned into a probability after the Government of India's declaration on 18.12.2002. In all actuality, the take-off has been extremely slow partly due to the cautious approach of the government and essentially because of monetary limitations, troubles, and difficulties engaged with introducing, running, and keeping up Radio stations. The objectives, missions, and aspirations of true Community Radio are

profoundly covered, and a purposeful exertion is required by all concerned to effectively bring out and achieve them

The way things are today, India has quite recently made a start and a couple of Community Radio stations have come up individually, subject to the thorough yet presumably important strategies of the authorizing specialists. Only educational organizations have been allowed to dispatch Community Radio administrations in the principal stage, most likely chiefly because of their responsibility in one form or other. Numerous more are probably going to come through qualified Non-Government Organizations and other Self-Help Groups. They should contribute assets sensibly to make the studio and different offices for delivering and airing broadcasts. It might require a long investment in India to have an extensive number of community-owned Radio administrations since sole proprietorship by a gathering can make some local problems with regards to showing business political, social, and economic divides.

The standard being followed as far as CRS everywhere throughout the world says that for a fruitful CRS, the community needs to take all the initiatives, and external help assistance should be limited to guidance only. There must be a solid national-level relationship of CRSs. Luckily, the Community Radio Forum has just risen in India and CRF is using Information Technology as an exceptionally compelling method of networking and information dissemination.

The community should organize space and develop the required foundation for setting up the CRS by its particular means and by taking a dynamic part in making the same. The decision of innovation that implies studio and transmitter alternatives might be given by the CRF or such other assistance organization. Enrolment and preparation of network supporters should be encouraged by the facilitator. In any case, CRS depends on deliberate support, as it were, and specialists feel that it ought to be such instead of depending much on the paid staff, a standard stream of enrolment and preparing should be done ceaselessly as one assumed stay volunteer for all time. Preparing content improvement based on the local need ought to likewise be granted. Skill development upkeep of the studio and transmitter gear is additionally exceptionally crucial in the event of CRS; generally, there can be a break as well as a debasement of the specialized nature of the program. This assistance is essential for the achievement of CRS in India and a few associations have just come up for this in different parts of the nation. Unquestionably in a vote-based nation like our own, govt., be it focal or state, should approach this phase in supporting the help administrations, as it requires subsidizing, and it is essential for smooth establishment and working of CRSs. State Govts. Like Karnataka, Haryana and Punjab have approached to stretch out monetary help to the fruitful licensees to run the CRSs.

The biggest challenge today for Community Radio in India is a mobilization of material and HR for successfully introducing, running, and keeping up the studio and station and for conveying important, valuable, and necessary programs. The Government has approached to permit restricted business commercials which most likely may help to some extent. This facility is still to come into drive and when set up may help in setting up increasingly Community Radio Services. A tremendous nation like India merits a huge number of Community Radio stations, each station taking into account the necessities of audience members in the little inclusion region confined by the stature of the transmitting tower, the power yield, and the impediments to the FM waves. The yearly permit expense might be chopped down for Community Radio to facilitate the budgetary strain. The frequencies dispensed to low–control Community Radio ought not to be apportioned to high power business transmitters regardless of whether they are more than a hundred kilometers away. Appropriate usage of income earned through business notices whenever permitted, ought to be guaranteed. They ought to be permitted and urged to take part and communicate in State exercises like a country improvement, rural development, women empowerment, and other welfare measures. The status of press media ought to concur to Community Radio for successful support in welfare activities. Information from government offices and divisions concerning local welfare programs may be furnished to Community Radios for creating awareness among the audience members.

Community Radio can be better utilized by providing information about loans, facilities, education and training facilities, funding agencies, provided by various organizations. Accurate data agricultural and other rural industries, market developments, weather conditions like temperature, humidity, rainfall in the area, health camps in a different area, booking facilities and availability of train tickets, train and bus timings from adjoining towns, instant traffic alteration, information about employment, entrepreneurship and so on, will push the audience members, all things considered, and along these lines serve to expand listenership. Most likely, Community Radio, more than whatever else needs to contain an appropriate POEM: Planning, Organization, Execution, and Monitoring.

CR in Maharashtra: Reach, penetration

More than 70% of the Indian population lives in a rural area and a vast majority of them have no connectivity to the Internet, electricity, or telephone lines thus making Radio the only feasible medium for mass communication. Around 13 years back, the Government of India had permitted to grant licenses to educational institutions to set up Community Radio stations. Since then there are 179 Community Radio stations, which are currently working in the country. In Maharashtra, 30-Radio stations are running a program like Community development, education, rural development, agriculture, health and environment, travel and hotel management, culture and entertainment, sports, information, etc.

Community Radio is the most important tool that can be used to strengthen our cultural rights as well as the rights of underprivileged communities. Thus, it plays a vital role to connect the senders and receivers to get information.

Among all the CRSs, KVK Pravara CR, Krishi Vigyan Kendra, Maharashtra covers the greatest territory of 1695 sq. km while PuduvaiVaani, Pondicherry University, Pondicherry has an inclusion zone of 115 sq. km which makes it the Radio station with a minimum inclusion zone. As to population inside the inclusion zone or reach as far as population, Vidyavani CR of Pune University, Maharashtra compasses to around 1,66,3666 people (3, 96,111 family units) or, in other words, all CRSs. Radio Banasthali, Banasthali University, Rajasthan ranges to just 41, 959 people (7361 family units) and is the lightest among all CRSs

In Today's scenario, Community Radio has content related to education, rural development, agriculture, health and environment, travel and hotel management, culture and entertainment, sports, etc. However, somewhere we are lacking because of a lack of awareness and education. People know that many rights can solve their problem just that they are voiceless and powerless and thus they fail to gain it.

Programming and management (The NGO factor)

CR is third-level broadcasting along with public and private radio broadcasting. It gives Underprivileged communities the chance to express their perspectives frequently overlooked by mainstream media. In 2006, the Government of India informed new Community Radio rules, which allowed NGOs and other civil society associations to own and operate Community Radio stations. By 2008, the service of Information and Broadcasting, Government of India, had received 297 applications for network Radio licenses, including 141 from NGOs and other common society associations, 105 from instructive organizations, and 51 from farm Radio stations to be controlled by horticultural colleges and farming expansion centers. Of these, Community Radio stations were cleared for authorizing through the issue of Letters of Intent. Thirteen Grant of Permission Agreements (GOPA) were marked with license applicants under the new scheme. Soon after, there were 38 operational Community Radio stations in the nation. Of these, two are controlled by NGOs and the rest by educational institutions.

Numerous non-governmental organizations and media lobbyist groups struggled and campaigned for setting up local Radio broadcasting services to help and address issues in their locale and serve their necessities, interests, and desires. In 2007, the legislature proclaimed a CR Policy and assembled all the voluntary groups to establish a CR discussion to help and advance the setting up of CR stations across India. The CR provides a mechanism for enabling individuals, groups, and communities to tell their own stories, to share experiences, and, in a media-rich world, to become creators and contributors of media. Moreover, it is characterized by its ownership, programming, and the community it is authorized to serve (Fraser & Estrada, 2001Fraser, C., & Estrada, S. R.

(2001). A CR is owned and controlled by a non-profit association whose structure accommodates enrolment, administration, activity, and programming principally by individuals from the community at large. Its programming ought to be founded on community access and investment and ought to mirror the special interests and necessities of the listenership it is authorized to serve.

For example:

CR station Manndeshi Tarang, Maharashtra, was built on 16 December 2008 by Mann Vikas Samajik Sanstha, an NGO working for the strengthening of provincial and Underprivileged women. Manndeshi Tarang is providing relevant programming aimed at improving community and social life. The CR is worked under the direction of the Mann Deshi Foundation yet is claimed by the Mhaswad village community and encompassing inclusion territories. Manndeshi Tarang has turned out to be helpful to them (women) throughout their life (Ray, A. 2009). It expanded their insight and empowered them to exhibit their ability and inspiring them from different angles.

Competitive analysis - mainstream media vs. CR

Mainstream media is viewed as a more traditional form of media, it could be said that it achieves a wide assortment of crowds using TV, daily papers, and magazines. Mainstream media concentrates more on its monetary profit; thusly, it flourishes to make more approaches to build promoting incomes and grow dissemination. The bigger companies, for example, control mainstream media the Fox News Channel, which has been said to make many bias views of overall subjects.

Community Radio is a voluntary activity, upheld by the community it serves. Community Radio is about individuals. A two-way process engages individuals to identify issues and make arrangements. Community Radio empowers the most helpless to take an interest in choices for positive change in their lives. Individuals can work together to create and communicate programs that emphasize nearby concerns. Dynamic, this medium is autonomous and non-business; depending on the communities, it serves for survival. Community Radio is genuinely a medium for grassroots correspondence.

What Next? Ideas for optimizing the role of Community Radio in Maharashtra

Future potential

There are also successfully- running channels with a more ambitious and out-of-the-box approach, still, communication is not reaching the respective audience. Through Community Radio, we can give a platform to speak freely about whatever they want and in whichever language they are comfortable in so that everyone has a voice here and we can make this channel more interactive and impactful to help become catalytic in the growth and empowerment leading them to a better standard of life.

Vision for Optimization

Community Radio in Maharashtra has to take a lot of action for making this medium effective to the audience so that it becomes a bridge to fill the gaps. With the help of this medium, the policymaker should train and educate people and help them to understand the devised policies so that in near future they get the benefit of the policies and have a better standard of living.

Community Radio as a Resolution to Development Problems

Community Radio offers answers to the following problems: 1. Community Radio gives a method for political investment for recipients of advancement ventures, 2. Community Radio capacities as a development tool that does not support depoliticization, 3. Community Radios can mediate the universal globalization of media assets that will end up being a gigantic issue for developing countries in the coming years. Depoliticization is a negative consequence of development. Not at all like depoliticizing development projects, Community Radio plans to help and make a politicized public, which implies a public in Habermas' sense – a gathering of people engaging in the process of communicative reason, active in public debate, create a 'public', which can make a political process. (Habermas, 1990) Unlike the development anti-politics machine, Community Radio at its best is a politics machine, a counter-hegemonic information machine.

Community Radio answers the issue of how to operationalize empowerment that does not undermine the political idea of 'empowerment. Citizen participation and community identification of issues as opposed to bureaucratic issues distinguishing proof and administration are cornerstones of the Community Radio model. Community Radio is an instrument for building and revealing group learning about the problems of different groups in that community. Community Radio is an open activity in the process. It encourages the making and scattering of local learning through group interest and the production of projects. Further, it can be an apparatus for sorting out and educating gatherings

Community Radio stations are apparatuses for the sort of improvement that looks to engage local people to define and to solve their problems, to manufacture their group's abilities from inside. Empowerment emanates outward from Community Radio stations Individuals join, wind up mindful of different ventures in their group, construct associations with others, leave the Radio station for these different activities, and urge others to attempt their hand at broadcasting. Likewise, control expands upon control in the domain of just participatory correspondence. As people unused to having power figure out how to utilize the power available to them, the innovation, and additionally the ability to speak to and break down their circumstances, they turn out to be all the more intense, and less inclined to acknowledge translations or arrangements which don't concur with the comprehension of their verifiable, social, and political minute.

“Community Radio, what is it useful for?”

One doesn't unequivocally give the voiceless a voice; there are constantly new gatherings and new individuals who will be underestimated on the planet framework, in national approaches, and nearby groups. Community Radio stations are for them, and they should be upheld as a major aspect of an improvement system on the national and worldwide level. Influencing a place for Community Radio as a ‘third tier’ in a national or worldwide communications policy regime recognizes that Community Radio has been understood as important, in actuality fundamental for the advancement of a supportable world in the time of globalization. Community Radio stations in the United States can be comprehended as the third tier of broadcasting, where the alternate levels are public service (NPR, PBS) and commercial broadcasting. Community Radio stations, dissimilar to alternate sorts of media common in the US, are centered on community participation and involvement they plan to give a 'voice for the voiceless. With the help of this objective, they effectively connect bunches that are underrepresented in or underserved by existing media, including the poor, homeless, immigrant groups, youth, linguistic, sexual, and racial minorities, and women.

• First of all, there is a need for Maharashtra -specific research. Despite the excellent effort of Other Voices, the studies on CRs in Maharashtra are limited so far as there has been no rigorous research done around Community Radio or its impact on the socio-economic indicators or what it means in terms of empowerment for the Underprivileged.

• Secondly whatever serious research has been done it concentrated only on a limited number of experiences. Most of the current information is in the form of news stories published in internet portals and other alternative media or papers presented or published at conferences

Thus “...there remains a need ‘to make the case’ more systematically of how Community Radio stations over sustained periods have moved development forward in their coverage areas, are contributing to shifts in community values and norms, and are positively impacting people and societies.” AMARC (2007:49)

CHAPTER 3: RESEARCH METHODOLOGY

Research Methodology

3.1 Introduction

The segment for methodology explains the research approach and design considered for the current study. It has been noted as undertaking towards the way toward illustrating as well as justifying apt method of research design in terms of apprehending the problem of the research. Infer the gathering of information just as procedures to achieve analysis of the data. According to Lee and Lings (2008), the methodology is subject to offer a connection between the research problem and the procedure by which this problem can be analyzed. This segment has been sorted into two particular parts. These are –the implication of types of data and the technique for the research; and the in-depth analysis of gathered information.

The decision of the system is a concise note about the morals identified with the examination and the significance of exactness towards the equivalent. This chapter on Methodology offers an overview of the research design, types of data to be collected, sampling design, and relevant interpretation towards the directing of individual research and important statistical tools chose for proposed hypotheses of the research.

In this way, we can say a research methodology is commonly an arrangement of expansive guidelines or standards from which explicit strategies or methodology might be determined to decipher or tackle distinctive issues inside the scope of a particular discipline.

3.2 Problem Statement

Consider a country having 22 official languages and 1652 mother tongues, a population of one billion, and an area of 3.2 million square kilometers. That country is India. Globalization, a contemporary phenomenon, has exacerbated the societal difficulties generated by this enormous diversity.

Globalization has profound sociocultural consequences due to the cross-country flow of ideas. Both in India and elsewhere, the demand for social harmony and reconciliation has developed. Ironically, while globalization has improved economic advancement and transparency, it has also created inequality and the Underprivileged.

While it is true that middle-income emerging countries, particularly the most populous, India and China, have made enormous strides toward poverty reduction, the impact on communities has not been uniform. The wealth imbalance has expanded as a result of globalization. Private enterprise, information technology, organization outsourcing, job insecurity, and the expanding wealth difference impact individual lives.

Lack of political will and approaches that overlook communication's relevance as a social activity capable of bringing about change and development impedes utilizing communication technology to assist excluded people.

Radio broadcasting, for example, is the most feasible electronic medium for communicating and reaching a large audience. Even though there are two billion Radio receivers and 20,000 Radio stations globally, Radio has not been used effectively in underdeveloped nations to address poverty, hunger, and disease.

"In India, Community Radio is a well-cultivated myth," according to Shubhranshu Choudhary, founder of CGNetSwara, a Chhattisgarh-based organization dedicated to encouraging citizen journalism. "Because the majority of contemporary Radio stations are owned and operated by educational institutions or non-governmental groups, communities have minimal influence." India now has 245 business Radio stations spread throughout 50 cities and towns, out of 1600. While some may argue that Radio is an aging technology that should not be resurrected, it is rapidly disappearing in rural and distant areas. Today, Community Radio's most significant problem in India is effectively establishing, administering, and maintaining the studio and station while offering relevant, helpful, and needed programming.

Individuals avoid fulfilling and full-time public activities out of a sense of the Underprivileged. Socially isolated individuals have little control over their life and possessions; they are frequently ridiculed and have open negative attitudes of mind. Their opportunities for social responsibilities may be limited, and they may develop an air of fearlessness and isolation. Many people lack access to critical social assets such as jobs and education due to these social ideas and behaviours. Underprivileged less severe consequences are comparable regardless of its sources and processes, regardless of whether it is rooted in cultural inclinations (for example, toward race, sexuality, or ethnicity) or social situations (for example, employability, closure of workplaces, absence of affordable housing, etc.).

Underprivileged is at the basis of the avoidance of fulfilling and public activities on an individual, relational, and social level. Underprivileged individuals have relatively little influence over their lives and available resources; they may progress toward being criticized and are regularly on the receiving end of openly unfavourable states of mind.

Their prospects for social responsibility may be limited, and they may acquire an inability to overcome anxiety and lack of confidence, as well as feelings of loneliness. Individuals' social attitudes and behaviours may imply that they have typically limited access to prized social assets such as education, housing, money, health care, recreational activities, and labour.

In terms of social avoidance, the effects of Underprivileged are identical regardless of the causes and processes of Underprivileged, regardless of whether they are embedded in societal attitudes (for example, toward race, sexuality, ethnicity, or other characteristics) or social situations (for example, employability, closure of workplaces, absence of affordable housing, etc.).

The following are the consequences of exclusion:

- A school dropout at an early age
- Separation from one's home and family
- Inability to obtain regular jobs, with fewer options
- Leaving their hometown in search of a more secure career, a means of subsistence, and acceptance
- Abuse of substances
- Attempts at suicide

Underprivileged/deprived groups on the periphery of society have undoubtedly experienced deprivation in all sectors of life, but especially in education. Thus, mass media represents an opportunity for these disadvantaged folks to receive both information and a voice.

India's mass media, on the other hand, is lively and more corporate-oriented. They are more focused on the political, commercial, and alluring aspects. As a result, the disadvantaged are left to their own devices, have limited access to numerous media outlets, and suffer in silence.

On the other hand, policymakers, such as government agencies or the bureaucracy, lack the mechanisms essential to understand their problems. As a result of this communication breakdown between planners and intended beneficiaries, policies formulated in air-conditioned Delhi or state capitals usually fail to deliver on the ground. As a result, many individuals stay underprivileged and fall between the cracks despite their best efforts.

This thesis investigates the paradigm in the context of various Underprivileged communities in Maharashtra, emphasizing Community Radio as an effective communication instrument for sustaining an organic dialogue with those on the periphery of society. Additionally, it aims to study more effective ways to leverage a low-cost, engaging communication platform such as Community Radio to catalyze these communities' growth and empowerment and guide them toward a more prosperous and dignified standard of living.

3.3 Objectives of Study

- To understand the demographic profile of the respondents staying in different villages of Maharashtra state who are Underprivileged and do not have access to mainstream facilities such as education, employment, and other development-related aspects in the villages.
- To understand the spread of Community Radio service locally and how it has been managed and used for the good of the society nearby.
- To understand the type of information which has been broadcasted using community service.

- To understand which programs the listeners want to participate in.
- To understand whether the Community Radio helps spread awareness about the employment opportunities in respective organizations.
- To understand the time zones and the media they access to gather information or remain relevant with the know-how of the society.

3.4 Research Questions

- Whether there is any difference in the perception of village development status among the respondents?
- Whether there is a difference in the perception of the availability of employment opportunities awareness through Community Radio?
- Whether there is any correlation between education and listening to Community Radio?

3.5 Research Design Background

The mixed-method research design was applied in this study to understand the Community Radio service in the upliftment of underprivileged living in different villages of Maharashtra. This study also looked at how these respondents listen to the Radio from different aspects such as time, programs, and other participatory programs.

This chapter discusses the research design, research context, sampling, research instrument, research procedure, data processing and analysis, and the pilot test.

Research Design

This study employed the mixed-method design, which combines qualitative and quantitative approaches to collect and analyze data. In recent years, integrating qualitative and quantitative methods becomes common in research because the mixed-method design can provide detailed and comprehensive data to achieve the research objectives and answer the research questions. There are four mixed method research designs: 1) triangulation, 2) embedded, 3) explanatory, and 4) exploratory.

This study has employed the explanatory model, which contains first quantitative data collection followed by qualitative data collection. This method was used to obtain a clearer picture from the quantitative data and then use the qualitative data to understand better and explain the study in question.

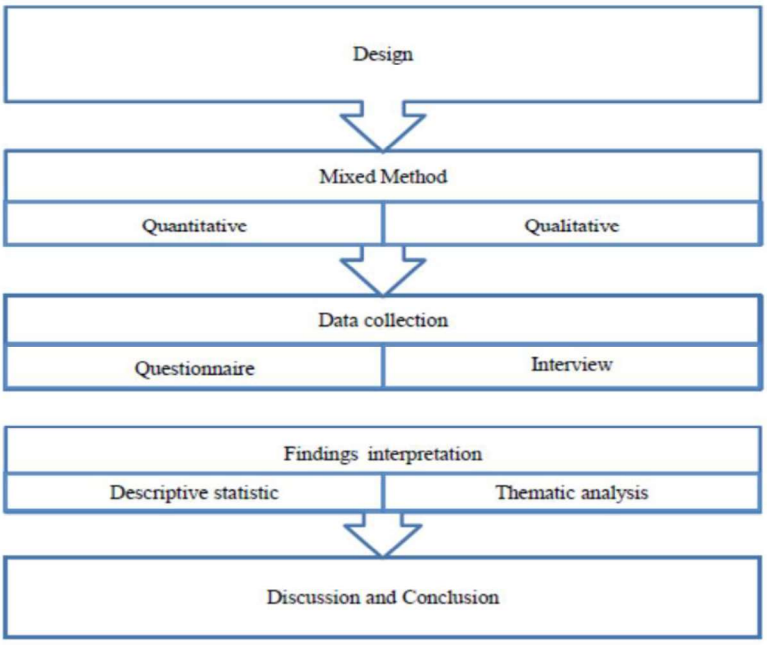
The explanatory design (also called sequential design) is a two-stage mixed-method design. This design first began with the collection and analysis of quantitative data, is followed by the collection and analysis of qualitative data. In the explanatory design, the researcher recognizes quantitative findings that need further explanation.

To be able to explore in-depth the quantitative data, the researcher then gathered qualitative data from participants who could assist explain these results. In the current study, the main focus is on the quantitative aspects. The explanatory design is recognized as the easiest and straightforward of the mixed-method designs. They further explained the benefits of the explanatory research design as follows:

- The two-stage structure makes it easy to execute because the researcher applies the two methods in a separate stage and gathers only one type of data at a time.
- The final report can be explained in two stages, making it easy for the reader to get a clear picture from the findings.

Therefore, using both methods can provide detailed and comprehensive data and interpretation of data. The current study is based on the participants' perceptions, and some perception studies used a mixed-method design. For instance, Guillot (2003) used the mixed-method design to measure teacher and student perceptions of online instructional methodology in higher education.

In particular, the details of the research design for the current study is illustrated in the figure mentioned below:



The above figure shows the research design of this study. The mixed-method was used by administrating a questionnaire and semi-structured interview as research instruments to collect quantitative and qualitative data. The data from the questionnaire were analyzed using descriptive statistics, and the interview findings were coded and analyzed to support the findings of the questionnaire.

3.6 Sampling Design

Phase-I:

Sampling for Phase I was performed using a two-stage sampling strategy. In the first stage, a criterion-based purposive sampling approach was used to identify Community Radio personnel from the 8 rural areas. The criteria strategy is commonly used in qualitative research as a means to select a characteristic or group of characteristics known to vary within a population. This strategy helps collect a more representative or comparative view of a population of interest, thus supporting transferability, or the ability to apply findings to the population at large.

Our sampling strategy yielded a total sample of 8 Community Radio stations working over Maharashtra and 100 target communities from the inclusion zone of every Community Radio. The sample size for the audience survey was 800 chosen from the communities located within the inclusion region of the selected Community Radio.

Data Collection

Interviews of Community Radio personnel were conducted to generate data. Interview questions were asked to gather data related to various aspects of Community Radio and stakeholders. Specifically, each interviewee was asked to describe upon following aspects:

1. Development
2. Cultural
3. Governance
4. Programming
5. Staff Qualification
6. Control and Management of Station
7. Finances
8. Evaluation
9. Listenership
10. Other Issues
11. NGO

Probing prompts were used to collect more in-depth information for responses that seem ambiguous or confusing.

Interviews were chosen to collect qualitative data because the format allowed for significant probing vis-à-vis a two-way communication that provided in-depth descriptions of topics being discussed. Additionally, the size of the Community Radio personnel was relatively small, and qualitative interviews can provide significantly more

data around a particular topic than surveys alone. The structure of the interviews attempted to maintain focus during the brief scheduled interviews.

These interviews took place personally. Each interview concluded before thirty minutes had passed with a majority completed in the 22-25-minute range. All interviews were recorded using written notes.

Phase II:

Questionnaire Development and Pre-testing

The questionnaire with two parts has been designed for community members, one focused on demographics and another focused on various aspects related to Community Radio and community members.

The researcher used the questionnaire to collect data about community member's various perceptions about Community Radio using a different set of questions such as social awareness, Radio listening habits, most tuned programs, the importance of CR, community member's participation, and development of village likewise.

Pre-testing of the questionnaire was performed by pilot testing. Modifications were made to the questionnaires based on feedback from pilot participants. All pre-tested surveys were conducted in person.

3.7 Sampling Method

Sampling for the main data collection of Phase II used a cluster sampling strategy. The sampling frame was obtained from the district collectorate of the respective places.

While doing cluster sampling researcher has taken the following measures:

- Elements of a population are randomly selected to be a part of groups.
- Members from randomly selected clusters are a part of this sample.
- Researchers maintain homogeneity between clusters.
- Researchers divide the clusters naturally.
- The key objective is to minimize the cost involved and enhance competence.

The eight clusters were made by the researcher which is as follows:

1. Ahmednagar
2. Baramati
3. Washim
4. Sangli
5. Mhaswad

6. Amravati
7. Nashik
8. Babhaleshwar

Sample Size

$$n_0 = \frac{Z^2\sigma^2}{e^2}$$

Where,

Z=1.96 (95% confidence interval for Z score)

e= 0.4

sigma= 0.5 (Population std. deviation)

Hence the sample size is 601.

The researcher was able to receive more responses in practice and hence the sample size reaches 800, which has been used in this research.

3.8 Schedule of activities

Sr.No	Activities	Duration
1	Course Work	6Months
2	Research Methodology /Synopsis	6 Months
3	Data Collection/ Survey	2.5 Years
4	Analysis of the Data	6 Month
5	Submission of thesis	October 2021

3.9 Research Limitations

As a researcher, I would like to put this thesis in proper perspective by listing some of the hurdles I encountered during the data gathering process.

Although the CR stations Managers, staff members, volunteers, and other professionals were supportive and gladly participated in the entire research procedure, yet some extraneous challenges did come in the way:

a) The Covid 19 pandemic imposed strict but unavoidable restrictions on meeting people and traveling around the state. Since my research was based to a large extent on qualitative methods like long-winded personal interviews, structured focus groups, and ethnographic techniques, the pandemic-induced protocols were restrictive.

b) The Underprivileged people have low internet access and are not tech-savvy, which makes personal contact crucial. but a series of lockdowns and travel bans made the scope of personal contacts inconvenient and unsafe (especially since Maharashtra is among the worst affected states in India).

c) Furthermore, I was particularly handicapped by the absence of up-to-date and publicly accessible official data on important parameters like population, income, audience research, etc.

d) Since the exploration was for scholarly purposes and most of the expenditure including traveling, food, and lodging was covered by the researcher so in some way or another financing the exercise was burdensome.

e) Underprivileged groups are scattered across vast regions and mostly fight a tight battle for survival, they are not easily available for long discussions. They are also hesitant/shy to open up easily in front of strangers from different backgrounds, So, it was a challenging task to conduct thorough research among these groups of people.

f) Another significant impediment was the paucity of time. As this study had to be conducted within a specified time, it was somewhat hard for the researcher to deal with the study work and other related responsibilities.

g) Another issue has been the non-accessibility of any previous research work toward this path which could have been taken as a wellspring of information for proceeding in the exploration cycle.

h) The CR Station owners/Managers were not able to provide first-hand data on audience profiles. Preferences etc. Proper documentation or paperwork was not available with the Radio stations. Some

Radio CR stations had to, unfortunately, close down because they lacked funds and could not withstand the stress imposed by the pandemic situation.

i) However, in a way, this could be seen as an advantage as they have made the researcher's job more challenging and interesting.

CHAPTER 4: ANALYSIS AND INTERPRETATION OF DATA

Analysis and Interpretation of Data

"Data analysis is the process of bringing order, structure, and meaning to the mass of collected data. It is a messy, ambiguous, time consuming, creative, and fascinating process. It does not proceed in a linear fashion; it is not neat. Data analysis is a search for answers about relationships among categories of data."

Marshall and Rossman, 1990:111

Hitchcock and Hughes take this one step further: "…the ways in which the researcher moves from a description of what is the case to an explanation of why what is the case is the case."

Hitchcock and Hughes 1995:295

The research work isn't accomplished only by the collection of data analysis and interpretation of data is likewise a significant advance step of research work, “Tabulation is simply the recording of the number of the types of responses in the appropriate categories.” After the data is prepared it must be studied for testing the consequence of the hypothesis outlined. The analysis is a procedure that investigates research in one structure or the other, from the beginning in the collection of the problem, in the assurance of techniques, and in interpreting and reaching determinations from data collected. Analysis of data implies concentrating the planned material to find innate actualities. The data is contemplated structure however many viewpoints as could be expected under the circumstances to explore a couple of realities. Analysis requires an alarm, adaptable, and receptive outlook. It is advantageous to set up an arrangement of analysis before the factual collection of data.

Koul (1984) in his book Methodology of Educational Research transcribed that “analysis of data means studying the organized material to discover inherent facts. The data was studied from as many angles as possible to explore the new facts. Analysis requires an alert, flexible, and open mind. It is worthwhile to prepare a plan of analysis before the actual collection of data.”

Good, Barr, and Scates (1941) suggested four supportive methods to get in progress on analyzing the collected data:

1) To think in terms of significant tables that the data permit.

2) To examine carefully the statement of the problem and earlier analysis and to study the original records of the data.

3) To get away from the data to think about the problem in layman's terms, or to discuss that problem with others.

4) To attack the data by making various statistical calculations. Interpretation is the final phase of the analysis process.

Interpretation is the concluding stage of the analysis procedure. According to Carter, V. Good, E. Ecates, the procedure of interpretation is one of expressing what the outcomes appear, what they mean, what their significance is, and what the reply to the original problem is. Interpretation is therefore by no means a mechanical method. It requires a basic assessment of the consequences of one's analysis in light of all the restrictions of data gathering. It is the most significant stage in the total process of research. The study and interpretation of data both together signify the application of inductive and deductive logic to the research procedure. The data are first categorized by division into subgroups and are then evaluated and synthesized in such a way that the hypothesis might be confirmed or rejected. The conclusive outcome might be a new principle or speculation. Interpretation of the qualitative data is progressively reliant on the researcher's research abilities, intelligence, creativity, research background, and biases.

4.1 Essential of Interpretation

It is through interpretation that the researcher can surely know the abstract principle that works underneath his conclusions. Interpretation prompts the formation of explanatory ideas that can assist as a guide for future research studies. Research can better acknowledge just through interpretation what are his results and can make others comprehend the real significance of his exploration findings. The interpretation of the outcomes of an exploratory research study frequently results in a hypothesis for experimental research.

4.2 Techniques used for the analysis of data

After building an essential background of the study, stipulating the objectives, studying the correlated literature, and depicting the technique and methodology of the study in the former parts the following stage is to take up analysis and interpretation of data in the light of the goals and hypotheses of the study. As expressed in Chapter-I, the primary reason for the present research exertion is "Opportunities for upliftment of underprivileged groups in Maharashtra through Community Radio". Thusly, with regards to the prerequisite of the expressed goals, the present part is dedicated to the analysis, interpretation, and discussion of results.

4.3 Classification

Most research contemplates bring about a huge volume of raw data which must be diminished into a homogenous group, on the off chance that we are to get meaningful relationships. This fact requires the arrangement of data which happens to be the way toward organizing data in groups or classes based on regular characteristics. Data having collective characteristics are set in one class and in this way the complete data get partitioned into various groups or classes.

4.4 Tabulation

At the point when a mass of information has been collected, it gets vital for the researcher to orchestrate the equivalent in compact and logical order. This technique is alluded to as tabulation. In this manner, tabulation is the way toward condensing raw data and showing the equivalent in smaller structures for further analysis. In a more extensive sense, tabulation is an arranged procedure of data in columns and rows.

4.5 Need of Tabulation

Tabulation is fundamental because in the accompanying reasons:

j) It saves space and decreases explanatory and descriptive explanations to a base.

ii) It offices the summation of things and the recognition of errors and omissions.

iii) It gives a premise to different statistical calculations.

4.6 Radio Nagar - Ahmednagar (Station 1)

Figure 11: Map of Ahmednagar

Basic Information:

Launch Date: 13-1-2011

Broadcast Timing: 6.00 AM - 9.00 PM

Broadcast Hours: 15 hours

Languages of Broadcast: Marathi and Hindi

Data about listenership (2010-till date) - Listenership 1.5 lakhs

Total number of villages covered by Radio Nagar:8 – 10

Genesis: Snehalaya, the NGO working for women and children in misery, felt the need for a sound medium to an extent at a bigger number of people. Snehalaya set up a Community Radio station named Radio Nagar with the tagline of Awaj Tumcha to craft more awareness about the issues the organization supports. The station likewise serves as a platform for the community, giving a voice to the voiceless.

Thematic Focus: Women, children, health, and culture

Signature Programme: Morning Program: 'Nagari Misal'-7 AM to 11 AM-This show is a combination of entertainment, sports, drama, and local issues. The highlighting area of this show is public participation. People share their thoughts as well as experiences.' Nagari Misal' is divided into 4 hours.

Mid-Morning Program: 'Hajaro Khwahishain Aisi'-11 AM to 1 PM-Women-oriented program for creating awareness among women in various things like health, food, technology, current affair, law, etc.

Afternoon Program: 'Snehvarta'-1 PM to 2 PM-Special Program for NGOs about their project.

Afternoon Program: 'Thodasa Roomani Ho Jaye' from 2 PM to 4 PM-This show is specially Designed for Entertainment.

Evening Show: 'Nagar Diary' From 4 PM to 5 PM: Special Show for interviews. Interviews are conducted with social workers, local artists, and Doctors.

Questionnaire for Respondents

1 General Information:

1.1 Highest Level of education you have received?

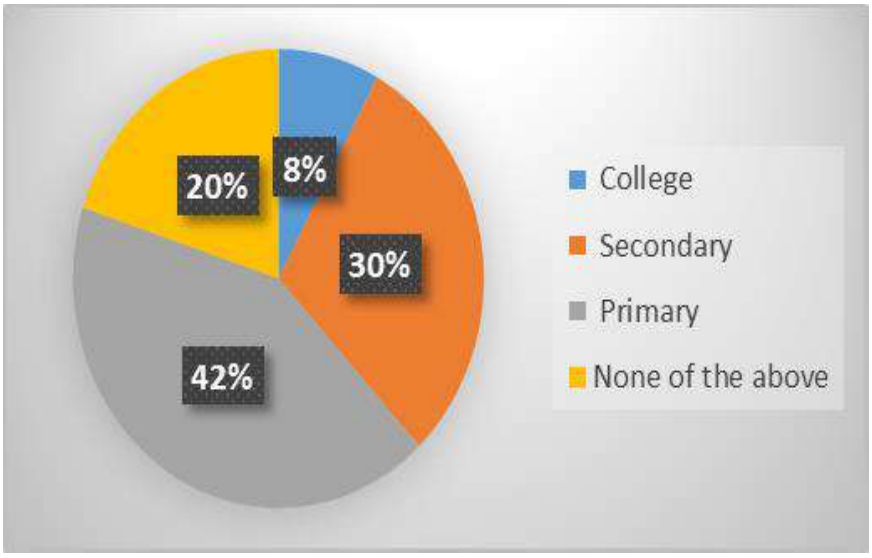


Figure 12: Ahmednagar: Level of Education

The findings of question 1.1 above show that the Highest Level of education is primary education (42%), followed by Secondary (30%), Very few people have attended college (8%) and lastly without any education qualification is (20%).

1.2 What gender are you?

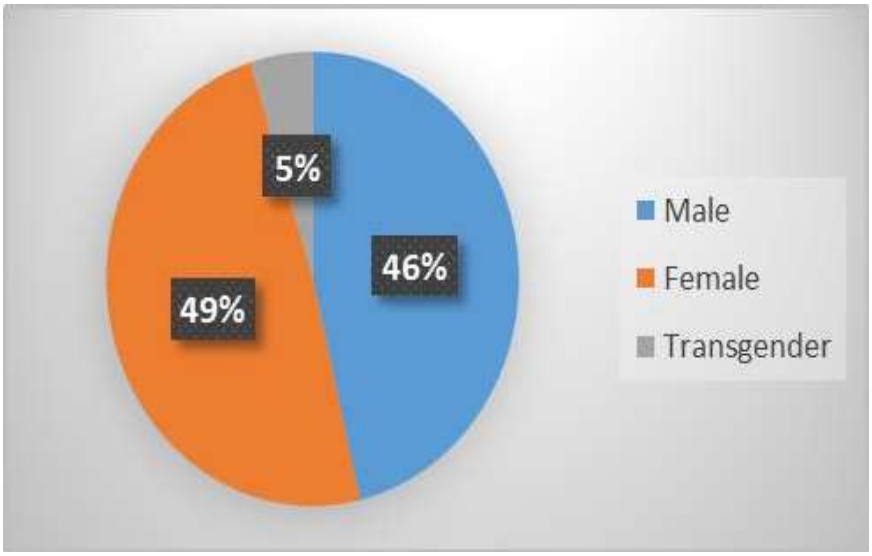


Figure 13:Ahmednagar: Gender

As per the survey, there are (49%) females, followed by (46%) males and (5%) transgender.

1.3 What's your profession?

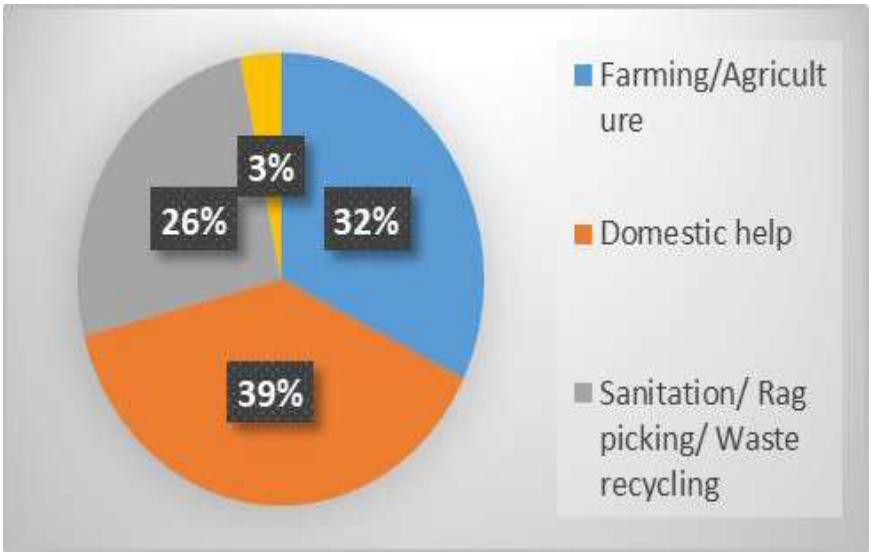


Figure 14: Ahmednagar: Profession

The Respondent for further asked to specify which profession they were into, here we see that (39%) are domestic helpers, (26%) people work for sanitation/Rag picking/waste recycling, (32%) are into farming and agriculture, and (3%) are in few other professions like begging, etc.

2. Social awareness of the scheme:

2.1 Do you know of any of the following schemes?

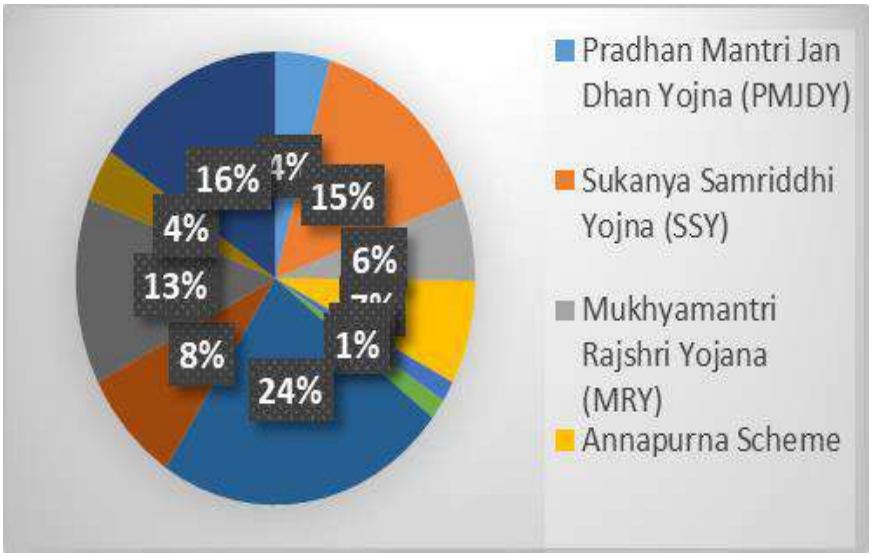


Figure 15:Ahmednagar: Schemes

Further to our finding, a few questions were asked about the scheme and as per finding, it was seen that (24%) know about Beti Bachao Beti Padhao, (16%) knows about Right to education, (15%) about Sukanya Samriddhi Yojna (SSY), and another scheme to be followed as per the figure was known by very less number of people in the community.

3. Radio

3.1 Do you listen to the Radio?

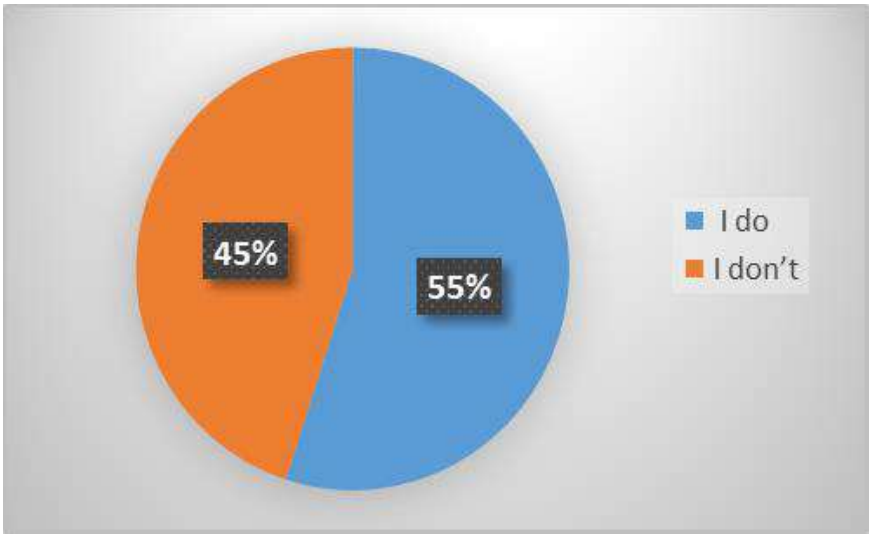


Figure 16: Ahmednagar: Listen to the Radio

Out of a total of 100, most respondents (55%) said they listen to the Radio, and (45%) said they don't listen to the Radio.

3.2 If you don't listen to it, what are the reasons?

The reason behind, not listing the Radio was that they are not interested and are busy with their daily schedule.

3.3 Which medium do you use to listen to the Radio?

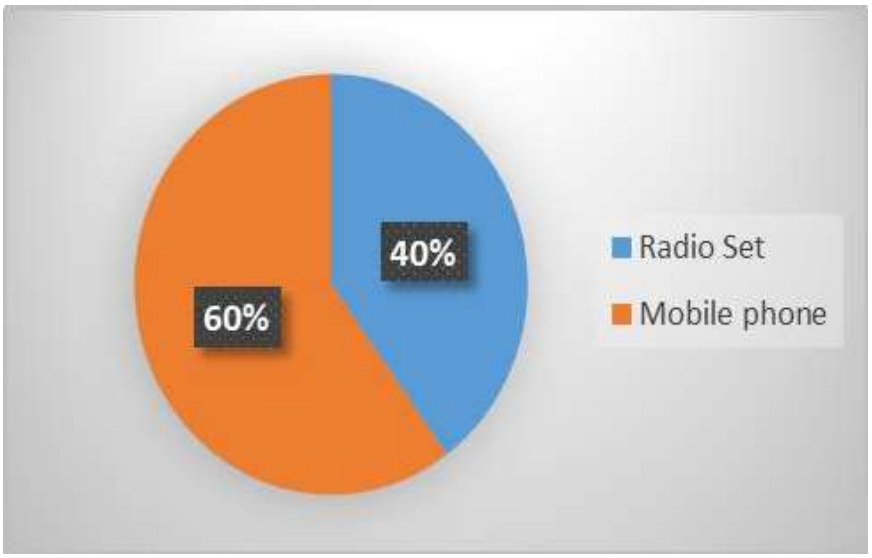


Figure 17: Ahmednagar: Medium used to listen to the Radio

As per the finding, we see that (60%) of the listener use mobile phones as a medium to listen to the Radio followed by Radio set i.e. (40%).

3.4 Where do you listen to the Radio?

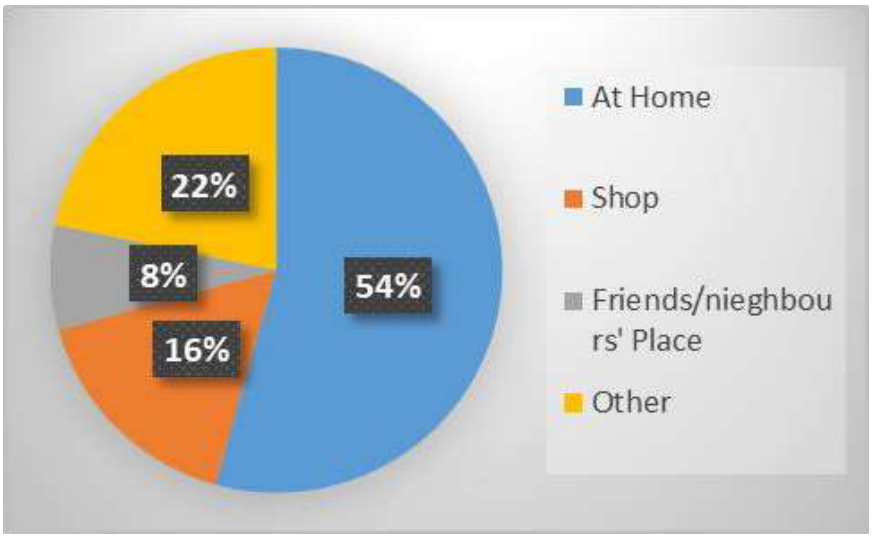


Figure 18: Ahmednagar: Place to listen to the Radio

The Respondent further asked, where do they listen to the Radio, as their response it was seen that mostly they listen to the Radio at their home (54%), followed by the shop (16%), friends or neighbor place (8%) and (22%) other places like fields, etc.

3.5 Which type of programs do you listen to on the Radio?

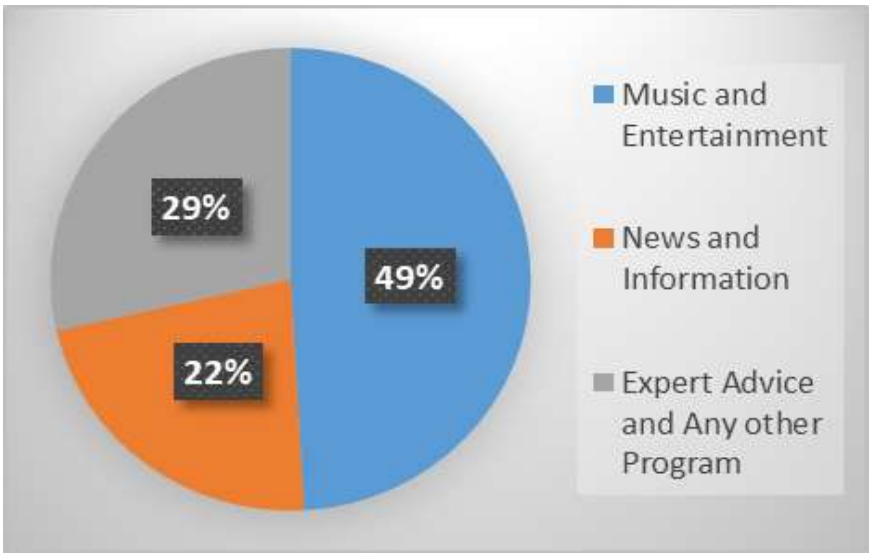


Figure 19: Ahmednagar: Program

Most of the listeners (49%) listen to the Radio for music and entertainment, followed by news and information (22%) and last not least (29%) for expert advice and another program.

3.6 When do you listen to the Radio?

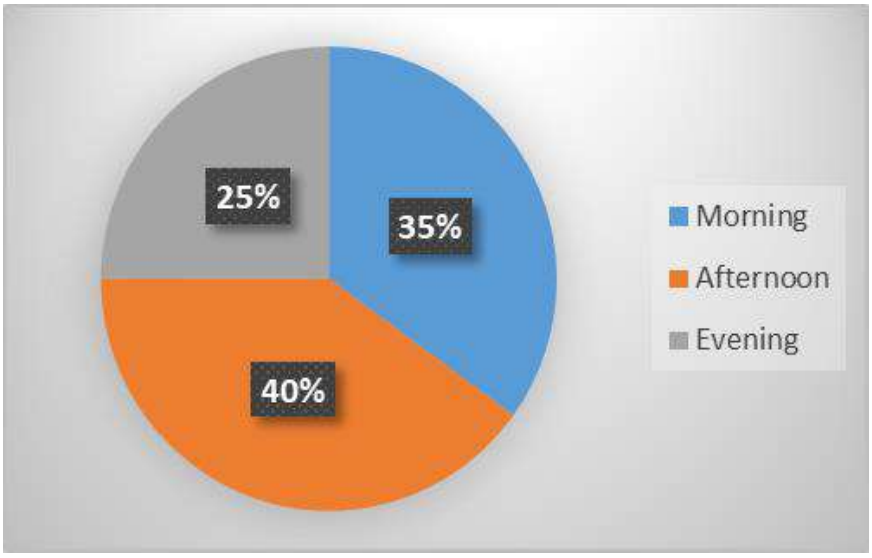


Figure 20: Ahmednagar: Time to listen to the Radio

The above figure shows that the majority, (40%) listen to the Radio in the afternoon, while (35%) listen to the Radio in the morning, and the remaining listen to the Radio in the evening.

3.7 In general, how much time do you spend listening to the Radio?

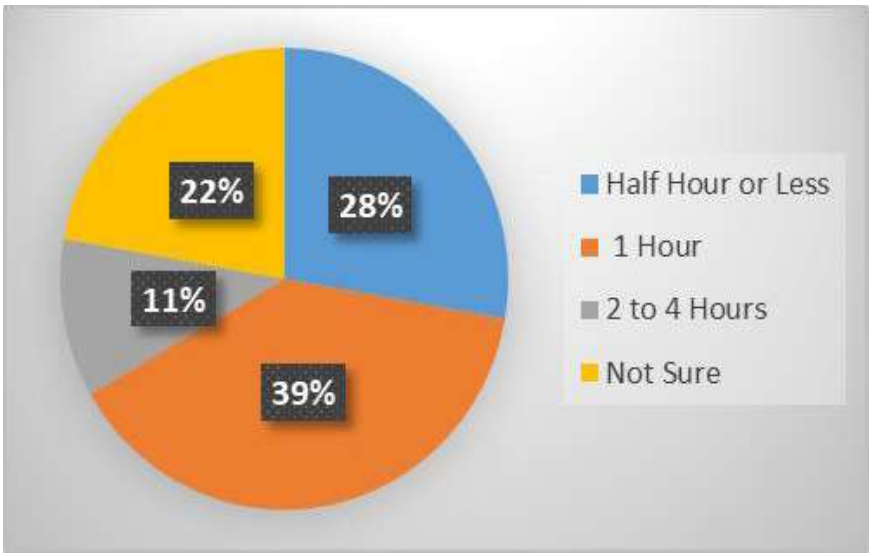


Figure 21: Ahmednagar: Time in Hours

The respondents were further asked to specify how often they spend their timing listening to the Radio, their responses are shown in Figure 21 are (39%) said they listened to them for one hour a day, while (28%) said they listened to them for Half-Hour or Less a day, (11%) said they listened to them for 2 to 4 hours and the remaining (22%) said that they are not sure about the timings.

3.8 How do you get information about happenings in your community?

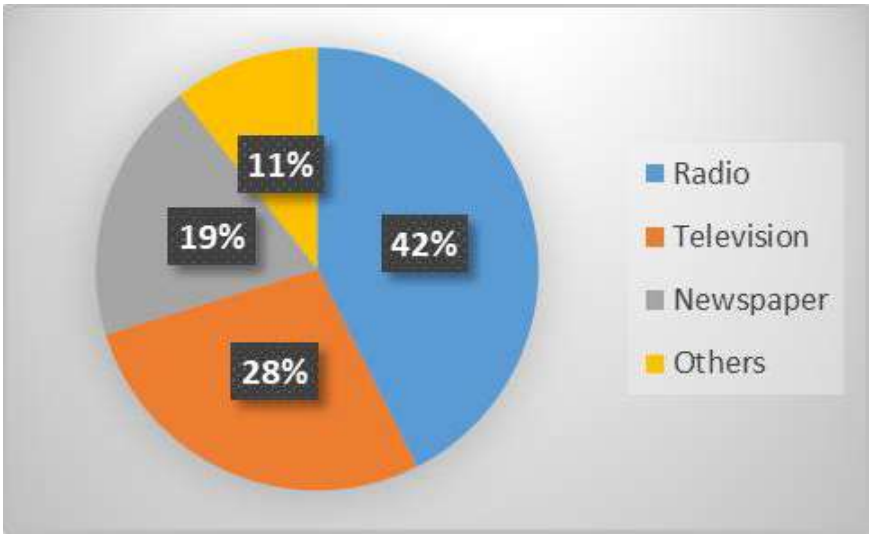


Figure 22: Ahmednagar: Source of information about happenings

When asked about how they get information about happenings in their community (42%) said that they get information through Radio, (28%) said they receive information from television about the happenings, (19%) said from newspaper and the remaining (11%) said they receive information from word of mouth or gossiping.

4. Community Radio

4.1 Do you listen to Community Radio (CR)?

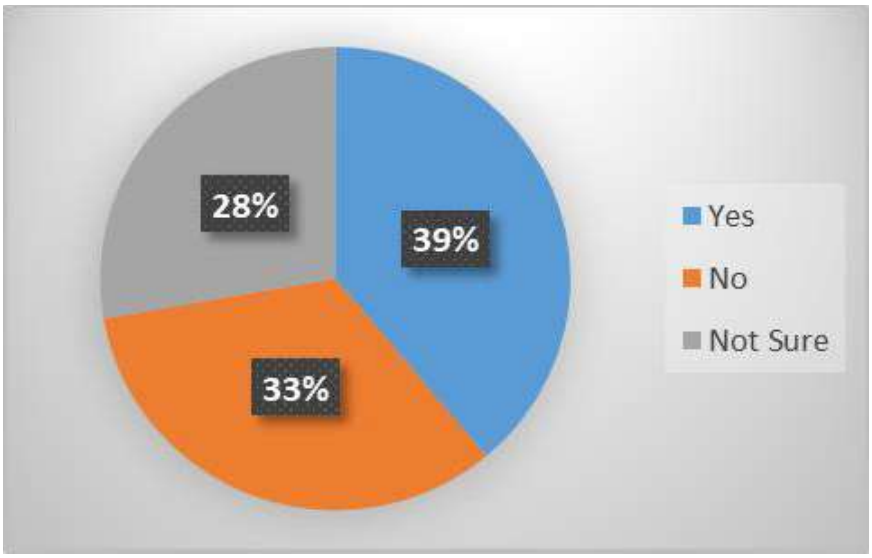


Figure 23: Ahmednagar: listen to Community Radio

(39%) listens to the Community Radio, while (33%) are not the listeners of the station in their community and the remaining (28%) are not sure what Community Radio is.

4.2 Do you have a Community Radio station in your area?

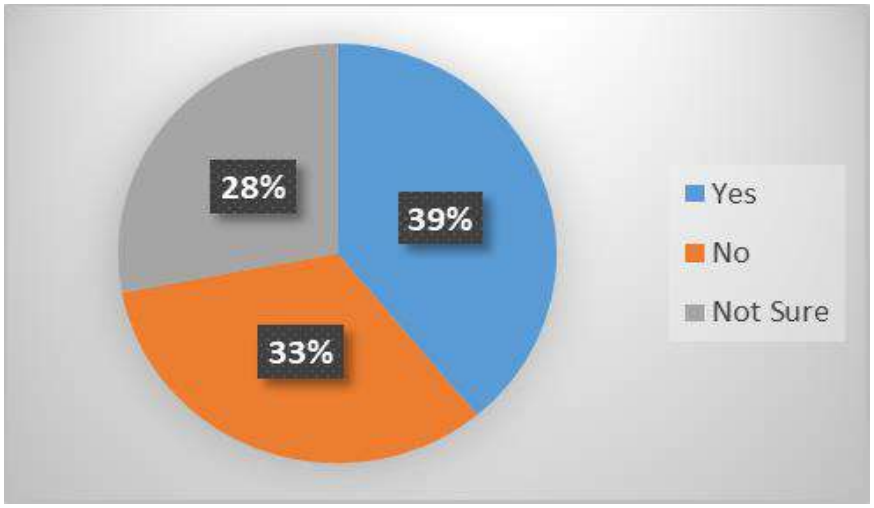


Figure 24: Ahmednagar: Radio station in your Area

The respondents were further asked to specify their awareness about a Community Radio station in their area, (39%) said they are aware of it, while (33%) did not know about the Community Radio station in their area and the remaining (28%) were not sure.

4.3 Have you visited the station?

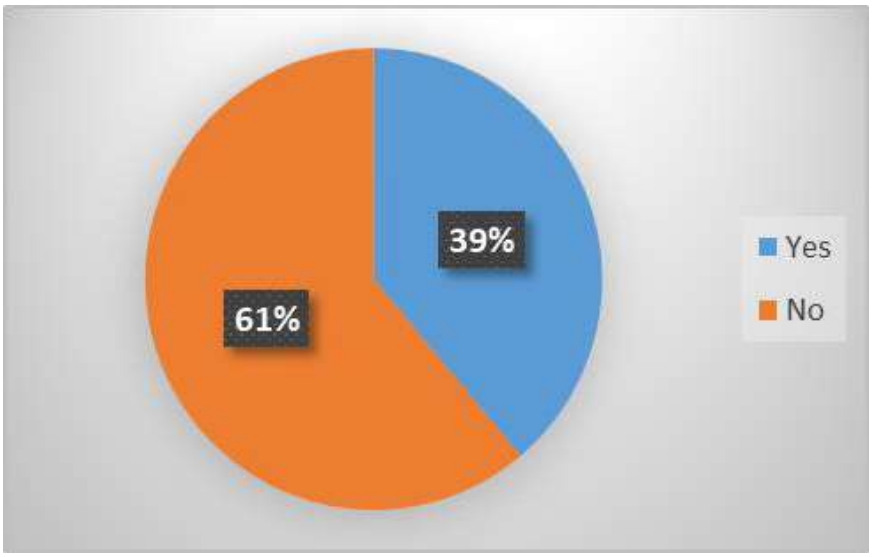


Figure 25: Ahmednagar: Visited the Station

Out of a total of 100, (39%) of listeners have visited the Radio station and the remaining (61%) haven't visited the station.

5: Listener perspective

5.1 Who owned "Community Radio (CR)"?

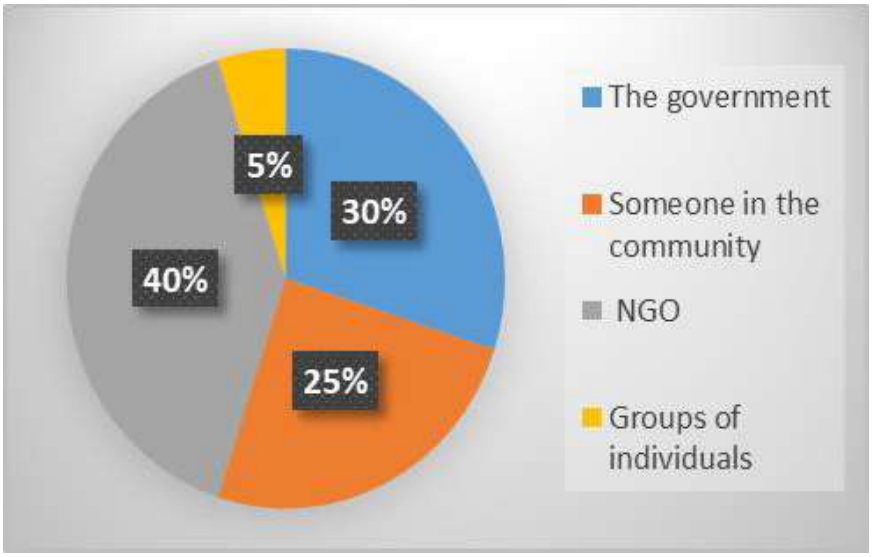


Figure 26: Ahmednagar: Owner of Community Radio

The above figure shows that the majority, (40%) listeners know that Community Radio is owned by the NGO, while (30%) think that it is owned by the government, (25%) listeners think that they are owned by someone in the community and remaining (5%) think it's owned by the individuals.

5.2 Do you think Community Radio is important to the community?

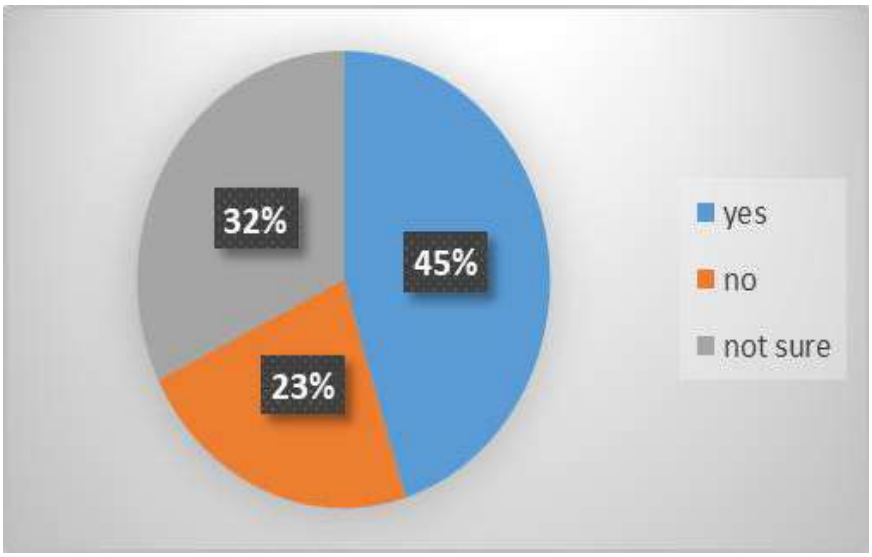


Figure 27: Ahmednagar: How much Community Radio is important

When asked the respondent how important Community Radio in their community is, (45%) said it is important as they get benefit out of it, (23%) listeners think there is no importance of Community Radio in their area and the remaining (32%) were not sure.

5.3 Has the CR here lived up to your expectations?

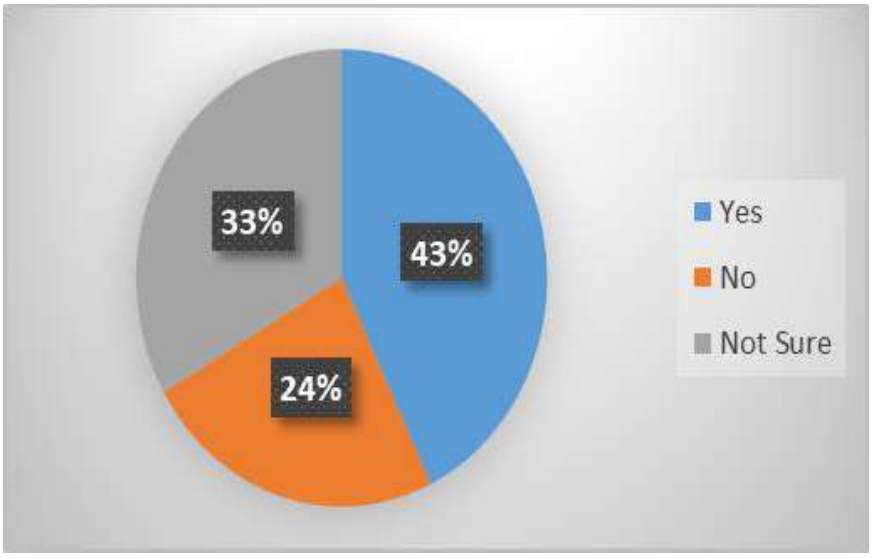


Figure 28: Ahmednagar: CR lived up to your expectation

According to the listeners (43%) said that Community Radio has lived up to their expectations by providing them benefits when required, while (24%) says no that their expectations were not fulfilled and the remaining (33%) are not aware.

6. Program

6.1 What are the programs aired on Community Radio?

Ans: Most of the listeners were aware of 'Nagari Misal' and 'Hajaro Khwahishain Aisi'.

6.2 On which areas would you like the Community Radio to emphasize?

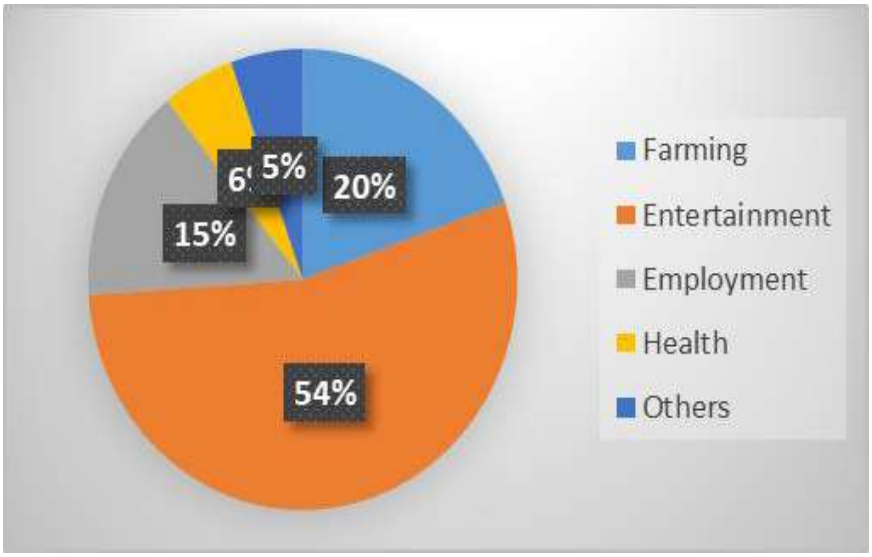


Figure 29: Ahmednagar: Community Radio to emphasize

(54%) listeners said that they would like the Radio station to emphasize entertainment, (20%) wanted on farming, (15%) said that they should focus on employment, (6%) spoke about health, and (5%) said they should talk about schemes which government provides us.

6.3 Name some of the Community Radio programs you like most

Ans: 'Nagari Misal' was liked by most of the listeners.

6.4 What exactly do you like about these programs?

Ans: Entertainment

6.5 Do Community Radio Channels seek feedback from you about their programs?

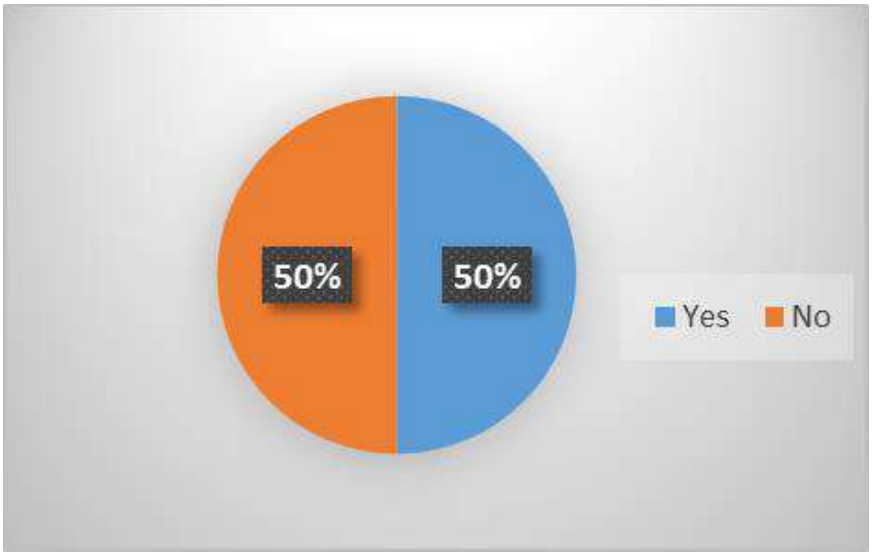


Figure 30: Ahmednagar: Feedback about the program

(50%) listeners said that the station seeks their feedback and complaints and the remaining (50%) said that feedback is not taken.

7. Participation

7.1 Would you like to participate in Community Radio programs?

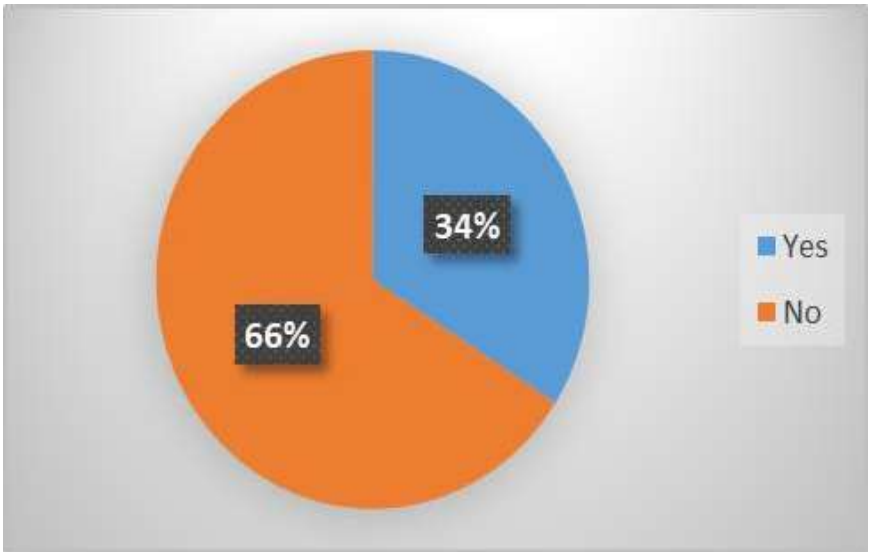


Figure 31: Ahmednagar: Like to Participate in Community Radio program

Out of a total of 100, (66%) said that they would not like to participate in Community Radio programs because they were not very expressive while (34%) were ready to participate in Community Radio programs.

7.2 Which type of programs would you like to participate in?

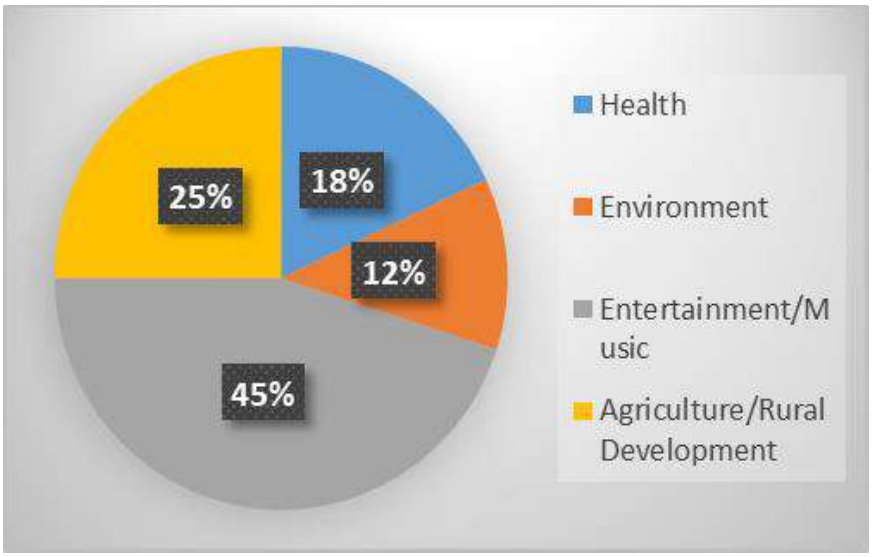


Figure 32: Ahmednagar: Programs like to participate

(45%) listeners said they would participate in the entertainment and Music, (18%) wanted to participate in the health sector, (25%) wanted to be part of agricultural programs, and the remaining (12%) for the environment.

7.3 Did you get any employment opportunities awareness through Community Radio?

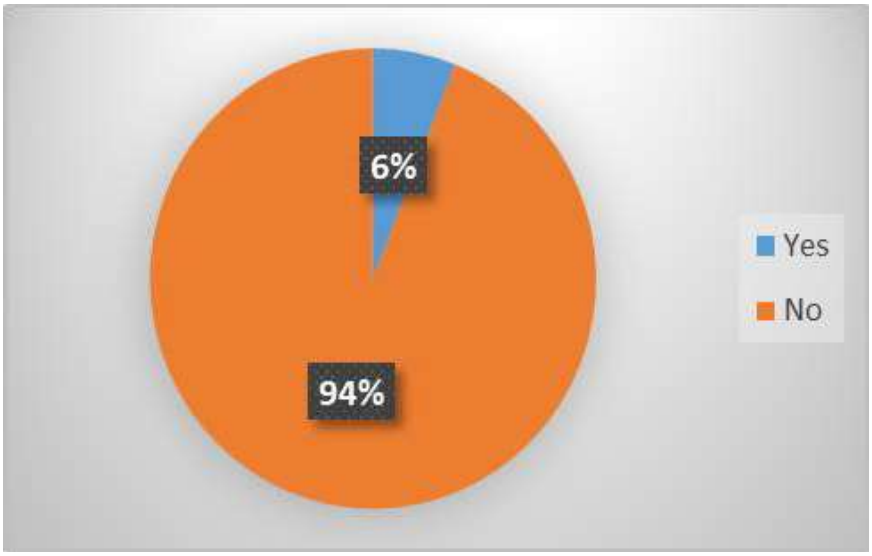


Figure 33: Ahmednagar: Employment opportunity awareness

The findings in Figure 33 above show that only (6%) of people got employment opportunities awareness through Community Radio and the remaining (94%) haven't got any employment opportunities awareness through Community Radio.

8. Development

8.1 What is your opinion about your village's development status?

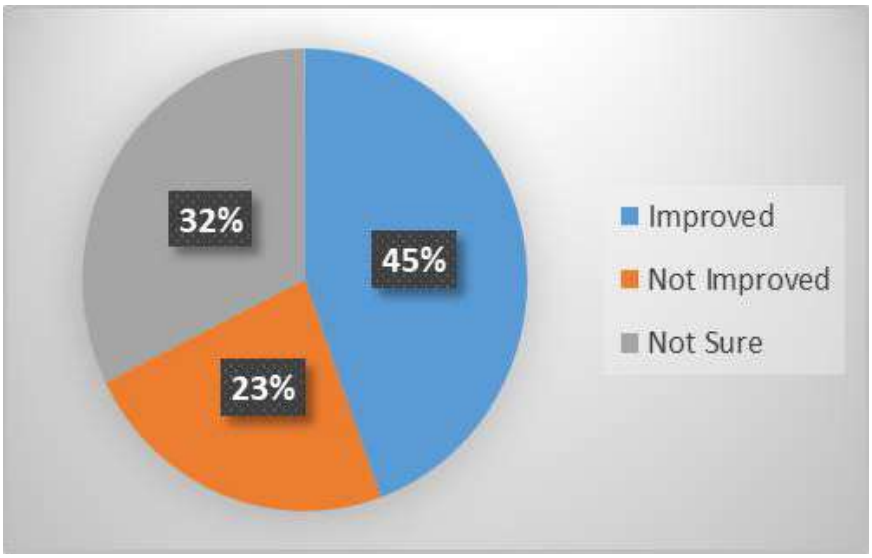


Figure 34: Ahmednagar: Village Improvement Status

Most of the listeners (45%) said that there is a development that is happening in their village, while (23%) think that there is no development and the remaining (32%) are not sure.

Interview questions for CR Personnel

During the interviews, CR personnel was asked a few questions about development, cultural aspect, Governance, programming, Staff qualification, Control and management of the station, Finances, Evaluation, listenership, and other issues and their responses are as followed:

Development

1. What's the objective/purpose (mission) of your station?

Ans: Our objective/purpose of this station is to look after our community. Radio Nagar relates to our NGO 'Snehalaya' which was established in the year 1989. The NGO was started by Girish Kulkarni to help the sex workers and their children. There are 18 branches of 'Snehalaya' working under various activities like giving education, taking care of underprivileged people and their children, women suffering from domestic violence, etc. 'Snehalaya' as NGO has worked in different aspects, to make people aware of the happenings they started

with the concept of Community Radio in their area. The name of the Community Radio is Radio Nagar which was established in the year 2010 with the tagline "VnchitanSahavas". The main purpose of this station is to serve the community and help the masses to be successful in their lives.

1.1 How do you project the role of CR in community development?

Ans: As a community development, we have interactive sessions with the community where we make community people talk on the Radio and discuss their problems. As media, we present their cases to the community and build bridges between the station and the community. We also discuss projects and schemes and the benefits provided by them.

1.2 How does your Radio identify problems in the community?

Ans: We have a team that goes around the community, there are a total of 18 communities. The community people are well connected if anything happens, they inform us. We also follow a calendar where we schedule some guest interviews and make sure that their issues and problems are solved and broadcasted.

1.3 How does it bring the community to a consensus about action to tackle the problems?

Ans: As a media platform, we don't tackle any problems. We understand their problem or issue and then try to bring their problem in front of the community and if required we further help by giving assistant and send their situation to our NGO.

1.4 Which conflict(s) has your CR ever helped to solve?

Ans: There are many conflicts, as CR Personnel we take the issue and broadcast it at our Radio station to make the community aware of the situation. We don't solve the problems or conflicts we only air those grievances and then authorities tackle those situations. For Example, there was a place that was planned to build an education center but there was a 'desi Daru adda' (alcohol bar) and the locals were threatened and misbehaved by those people. As media persons, we were informed, and to help them we spoke to our NGO to tackle such an issue.

1.5 Which campaign(s) (e.g. employment, nutrition, family planning, vaccination, etc.) has your station ever spearheaded?

Ans: There are many campaigns that our station has worked for the community:

- Malala Campaign, this campaign was based on the empowerment of girl children. It was a major campaign conducted for 1 year with the help of UNICEF. Every Thursday from 4 pm to 5 pm medical professionals

came to our station to discuss the medical situation and they also use it to educate community people about the same.

- There was another campaign that spoke about women's empowerment, in the expert use to talk about how education is important in day-to-day life and also about the laws regarding women.

Cultural

2. In which language do you broadcast?

Ans: Marathi and Hindi

2.1 How does the station promote local culture?

Ans: As CR personnel we decide and schedule a program for the whole week. Which is divided into art and culture programs, where we connect our city with an expert from different backgrounds like sculptors, artists, singers, dancer, drama or films, etc. In that list, we have added sessions of medical professionals, trainers, experts from NGOs, etc. There is some special interview session especially for women who have done remarkable jobs in the community.

2.2 How does the CR accumulate and integrate indigenous knowledge?

Ans: In Maharashtra, every 12 miles the language changes, the custom changes. Some try to focus on the local lingo. On the Radio, if we don't sound local the community won't listen to the Radio. We respect their language individuality, so we talk in their language. We solve their problems individually and promote indigenous knowledge of art and culture of their own.

Governance

3. Do you question local government dealings?

Ans: Every day, there is a prime-time show "Nagari Missal where 7 to 11 we gather all the issues basically on the government dealings and pursuit of the municipality, questioning the government, the MLAs, etc.

3.1 On which issue(s) have you held the local government accountable?

Ans: Everything

Programming

4. How do you determine what to air?

Ans: People love to listen to songs. So there is a list of songs scheduled and aired based on the timing. For the first hour, bhakti songs are played in Marathi and Hindi. Then from 7 a.m. to 8 a.m., we play local Marathi songs. From 8 a.m. to 10 a.m. we air retro songs. If there is any song not matching with the situation or timing that song is excluded from the playlist. Other than that there are ads and interviews, which are noisy. So the listeners are mostly not interested. That is why we make the duration of any link, not more than 1.5 min, so to grab the attention of the listeners the Radio jockey has to know how to entertain them using (4 litmus rule emotion), humor, utilities, social connect (some info which will give you upper hand from a peer group). The ads window is only for 15 to 20 sec, as there are limitations given by the government.

4.1 What is the role of community members in program production?

Ans: Our CR station does not have the luxury of liberty of maintaining the programmers. Everyone does everything. This is a school where you learn every aspect of the Radio. It is a multisource organization.

4.2 How much are community members involved in the making of Radio programs?

Ans: Whoever is appointed in our station, has to do everything. There is no such hierarchy in the work we do.

4.3 How do you gather news stories?

Ans: We don't give news; CR station is not allowed to give any news by the rule of the government. We sometimes give cricket updates after it is officially announced by another medium. It is illegal to give live news, so we give some local news the next day after the news is officially announced.

4.4 Where (field or studio) do you make most of your programs?

Ans: We make most of our programs in studio and fewer programs in the field.

Staff qualification

5. What kind of training do you have?

Ans: We hire a young student who is willing to join but the drawback is we cannot afford an expected salary asked by the employee. Engineers are always welcome as they are analytical. When we interview them, we judge people based on their understanding and knowledge regarding the city. Once hired we train them about the writing style, delivering, and voicing for the Radio. There is an orientation program for the fresher where they learn about technical aspects and programming, marketing, sales, etc. We also give internships to media students. As an extra-curriculum, we have started 4 months of training on the Radio for school kids.

5.1 In which area, if any, do you and your staff require training?

Ans: Especially marketing. Other than that, we have good training for all areas of specialization in the Radio.

Control and management of the station

6. How was the Radio established?

Ans: Mr. Devashish Shedge with his colleague from Akashwani Radio (Delhi) had established Radio Nagar in 2010. Completing all the processes the Radio officially started on 13 Jan 2011.

6.1 Who can you say the station is answerable to?

Ans: We are always answerable to the community, to the listeners, and the Community Radio station. The NGOs being our financial supporters have a mechanism where they audit us on our programs, on our campaign every month.

6.2 Who appoints or chooses the manager or administrator of the station?

Ans: Director of the station (Mr. Devashish Shedge,) the founder of our NGO 'Snehalaya' (Ms. Kapila Sundar), and the Assistant Director (Ms. Preety Pandey).

6.3 How independent of government, political party, or religious institution is your station?

Ans: Totally. We don't need to talk to any of the government, political parties, or religious institutions because none of them pays us for our Community Radio. We are only dependent on our NGOs.

Finances

7. How do you generate funds to run the station?

Ans: The funds are mainly generated by advertisements, but unfortunately there are very fewer advertisements given to us. Initially when we started our condition was quite good but as days passed we have more employees than funds. We try to cut down our budget but in the future, it is very difficult to run the station without funds.

7.1 How sustainable are the activities of your station?

Ans: To date, we are making it sustainable, but can't guarantee the future. Some people give donations to our NGO and sometimes they also give us money to run their campaign.

Evaluation

8. How do you monitor or evaluate the performance of the station?

Ans: We have a monitoring rule KRP (Key Response Areas) for everybody. This evaluation is 4 times a year. Based on that their increment is given. There is also a concept of aired evaluation, where every Radio jockey is evaluated daily.

8.1 How often do you monitor or evaluate the performance of the station?

Ans: For Radio jockeys 3 to 4 days a week, for technicians 4days a month.

8.2 What are the results?

Ans: The results are good. The monitoring is good. The performance of the employees is the best. We take pride in the workers here. Everyone gathers so much information to continue the program smoothly.

Listenership

9. What is your listenership?

Ans: The listenership is also quite good. If there is any problem regarding any show the listeners complain, so there we know that listeners are aware of our programs. There are 60-65% of listeners approximately.

9.1 How far does your station go (in square kilometers)?

Ans: 35sq km

Other issues

10. How accessible is the station to the community members?

Ans: The station is accessible to all. Without an appointment or restrictions, anyone can come at any time to share their thoughts or perform a program or give an interview.

10.1 What's this community's SWOT?

Ans: Strength: The station's program is known to all community members and they are aware of all rights and responsibilities.

Weakness: some people are not very expressive and are not willing to talk on the Radio.

Opportunity: If community people come frequently and talk it will be a good opportunity for them to express and voice their problems.

Threats: community people think that Radio is an elite form, so they are scared of expressing themselves.

10.2 What's CR's long-term strategy or plan?

Ans: The plan for CR is interactive communication. We need the communication frequency on fieldwork must be done more often. Another motive is to clear the threats of listeners about Community Radio. As CR personnel we genuinely feel about the community, here we don't work for the money we work for passion. We are trying to get permission for starting news programs also for the future. The government should help us to make the CR station sustainable. We need to become more and more productive.

10.3 Name one program which made a notable contribution to the community?

Ans: 'Sneha Varta'

10.4 How would you like CR in Maharashtra to be reformed?

Ans: Reformation must be done by ourselves. The government is not helping us much to reform. There is no competition on Community Radio. I am honored to say Maharashtra is a great place for CR stations. As there is no financial backing, we need to get financial support from the government and there should be proper planning to run a CR station smoothly.

NGO

During the survey, a few questions were also prepared for NGOs to know their understanding of the community**.**

1. Identify your sphere/s of activity from the following social causes:

Ans: As NGO we focus on Girls' education. Child welfare, Underprivileged caste, Ragpickers and sanitation workers, and destitute Women.

2. Based on your experience with the community you serve, please answer the following:

2.1 How aware are your community members of their rights and privileges?

Ans: Somewhat

2.2 How do you provide information to them?

Ans: Word of mouth, Media Coverage, and Group Events.

2.3 Do you think the communities you serve have effective channels to make their voices/ problems/suggestions heard?

Ans: Yes

2.4 How would you rate the impact of the government welfare schemes on your target group/s?

Ans: Could be improved

2.5 Do you think any of the following actions can improve the structure/delivery/utilization of the welfare schemes/legal remedies available to your Underprivileged groups?

Ans: Get more/direct input from the targeted beneficiaries and more open communication in the society in general

2.6 Are you aware of Community Radio as an effective communication channel for your NGO?

Ans: Yes

4.7 Sharada Radio- Baramati (Station 2)

Figure 35: Map of Sharada Radio Station

Basic Information:

Launch Date: 18-01-2011

Broadcast Timing: 07:00 AM - 07:00 PM

Broadcast Hours: 12 Hours

Languages of Broadcast: Marathi

Data about listenership (2010-till date) – Approx. 2 lakh

Total number of villages covered by Sharada Radio Station: 68

Genesis: Sharada Krishi Vahini was built up under ATMA financing by Krishi Vigyan Kendra (KVK), at KVK Campus, in Malegaon, Maharashtra. The target community comprises farmers and rural youth. The point of the CRS is to convey the most current data in the field of agriculture to the farming community according to their requirements and issues. It was additionally chosen to give a stage to the farmers, farm women to share their experiences, skill and art, problems, and needs with other farmers and communities. CRS has cooperation from

farmers, self-help groups, students, nearby craftsmen, agribusiness business visionaries, educators, and specialists in its projects. They share their experiences in agribusiness, dairy cattle raising, poultry, and so on.

Thematic Focus: The thematic emphasis is to use Radio programs to preserve community culture and update people about dairy farming, organic farming, the latest technology, and government schemes. The Community Radio station also produces awareness about issues related to literacy, water, and health.

Signature Programme: Arogydhan, Krushi Sandesh, Baliraja Tuzyachsathi, Yashogatha, Tantra Shetiche, Kilbil, Indradhanushya, Manthan, Ranraginicha Ladha, Mala Adhikari Vyaychay.

Questionnaire for Respondents

1. General Information:

1.1 Highest Level of education you have received?

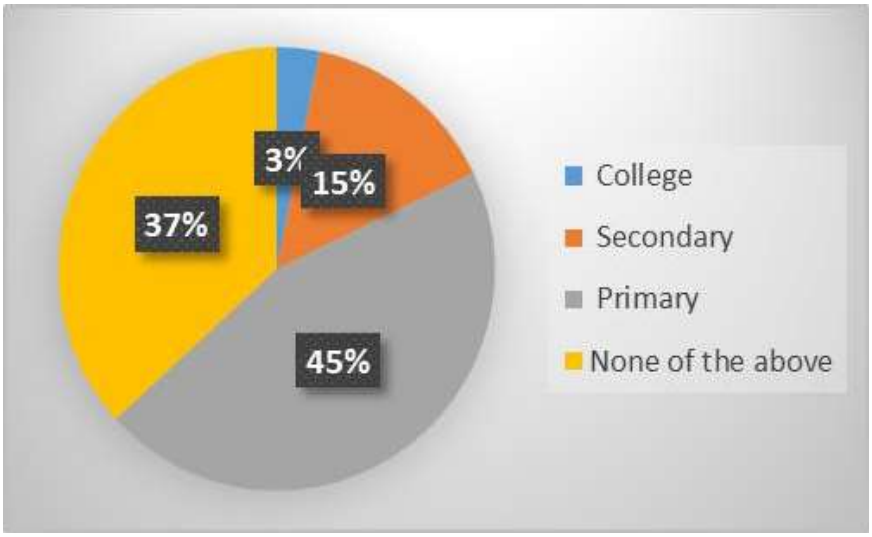


Figure 36: Baramati: Education

The findings in Figure 36 above show that the Highest Level of education of the majority of listeners is primary education (45%), followed by Secondary (15%), Very less number of listeners have attended college (3%) and lastly listener without any education qualification is (37%).

1.2 What gender are you?

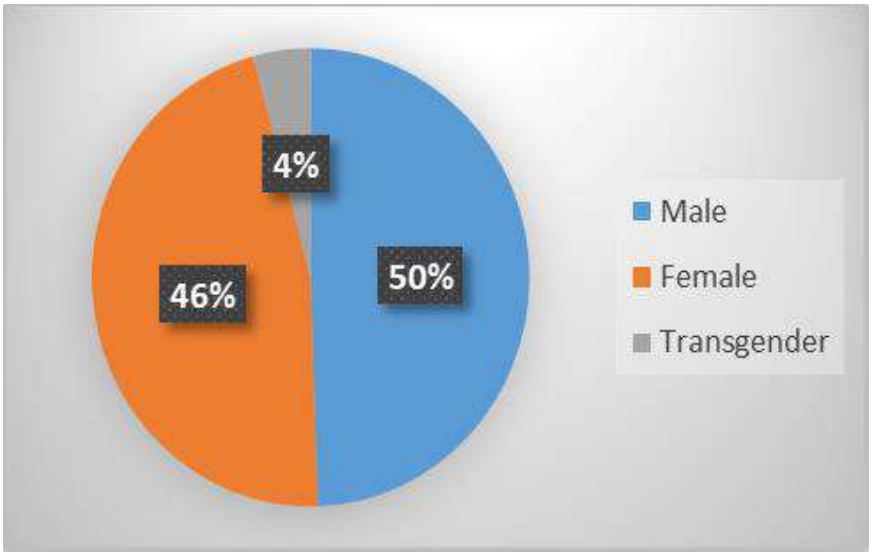


Figure 37: Baramati: Gender

As per the survey, there are (46%) females, followed by (50%) males and (4%) transgender.

1.3 What's your profession?

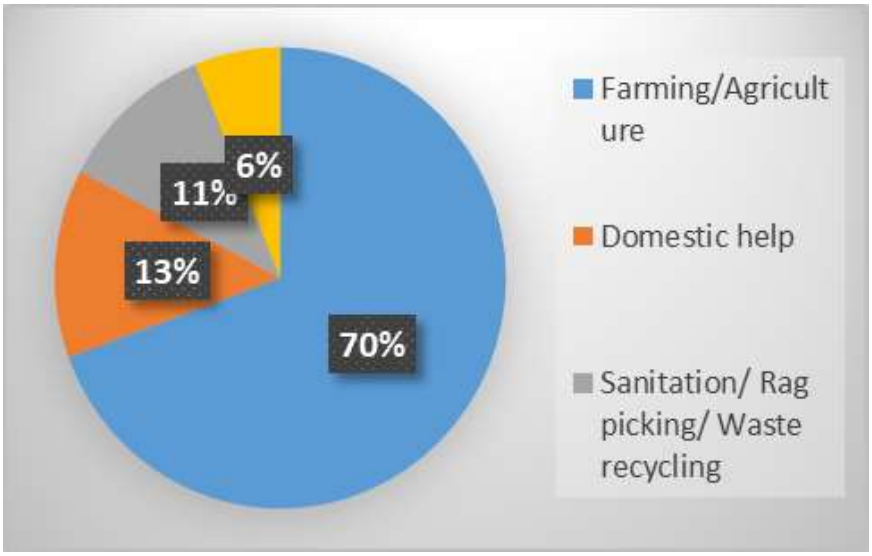


Figure 38: Baramati: Profession

The Respondent for further asked to specify which profession they were into, here we see that (13%) are domestic helpers, (11%) people work for sanitation/Rag picking/waste recycling, (70%) are into farming and agriculture, and (6%) are in few other professions like begging, etc.

2. Social awareness of the scheme:

2.1 Do you know of any of the following schemes?

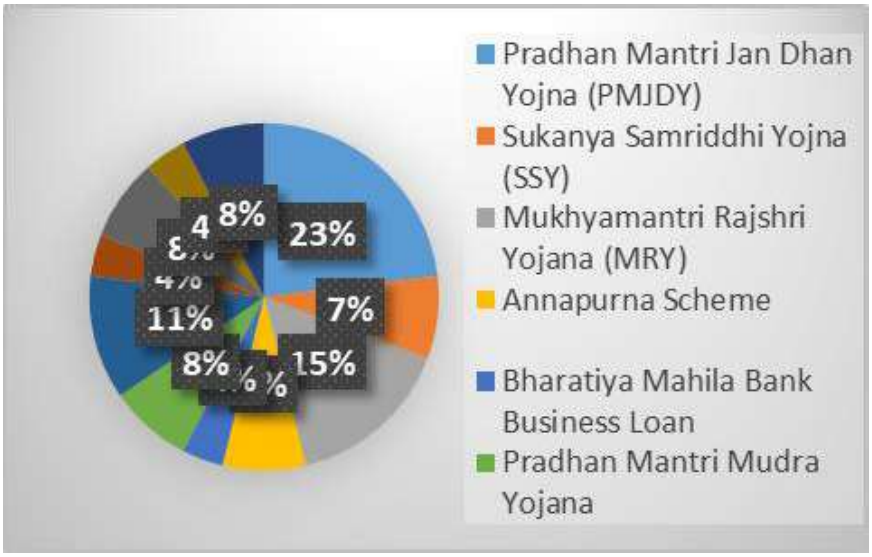


Figure 39: Baramati: Schemes

Further to our finding, a few questions were asked to the listeners about social awareness, and as per finding, it was seen that (23%) of listeners know about Pradhan Mantri Jan Dhan Yojna, (15%) knows about Mukhyamantri Rajshri Yojana, (11%) about Beti Bachao Beti Padhao, and another scheme to be followed as per the figure was known by very less number of listeners.

3 Radio

3.1 Do you listen to the Radio?

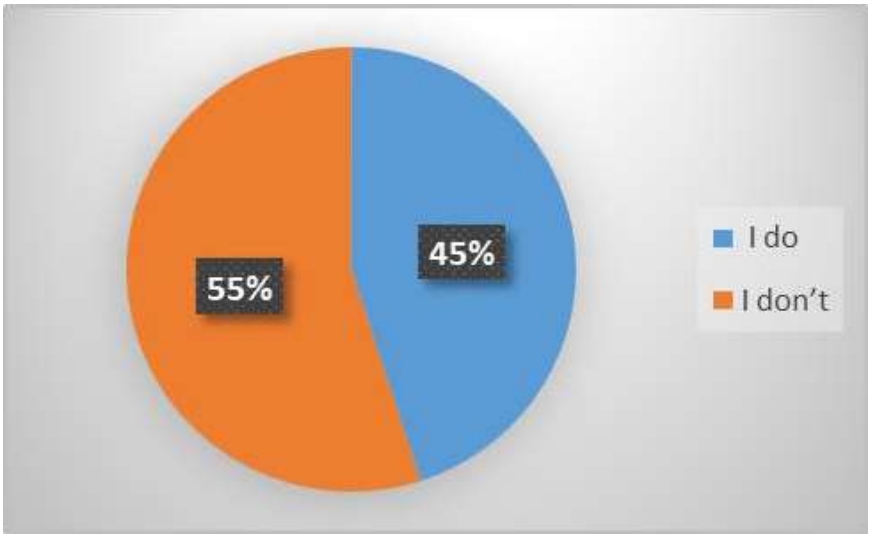


Figure 40: Baramati: listen to the Radio

Out of a total of 100, most respondents (45%) said they listen to the Radio, and (55%) said they don't listen to the Radio.

3.2 If you don’t listen to it, what are the reasons?

The reason behind, not listing the Radio was that they are busy with their daily routine.

3.3 Which medium do you use to listen to the Radio?

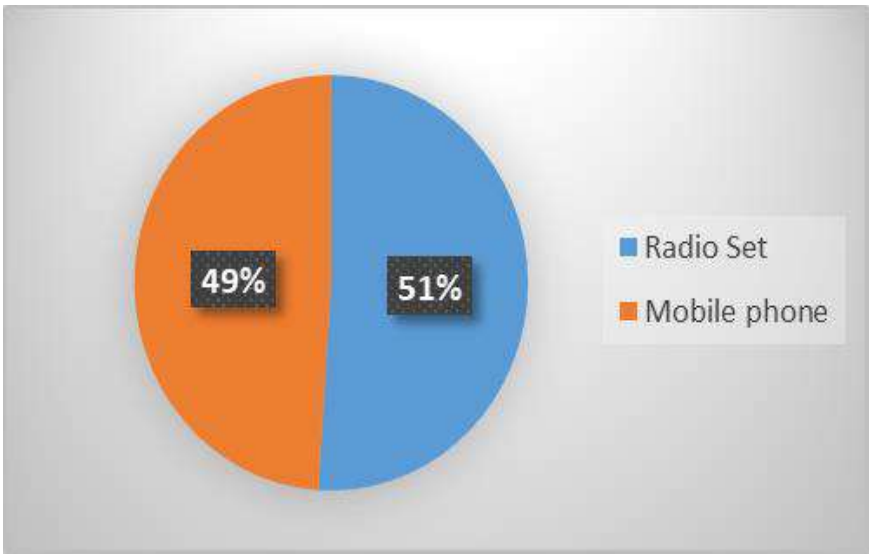


Figure 41: Baramati: Medium used to listen to the Radio

As per the finding, we see that (51%) of the listener use a Radio set as a medium to listen to the Radio followed by a mobile phone i.e. (49%).

3.4 Where do you listen to the Radio?

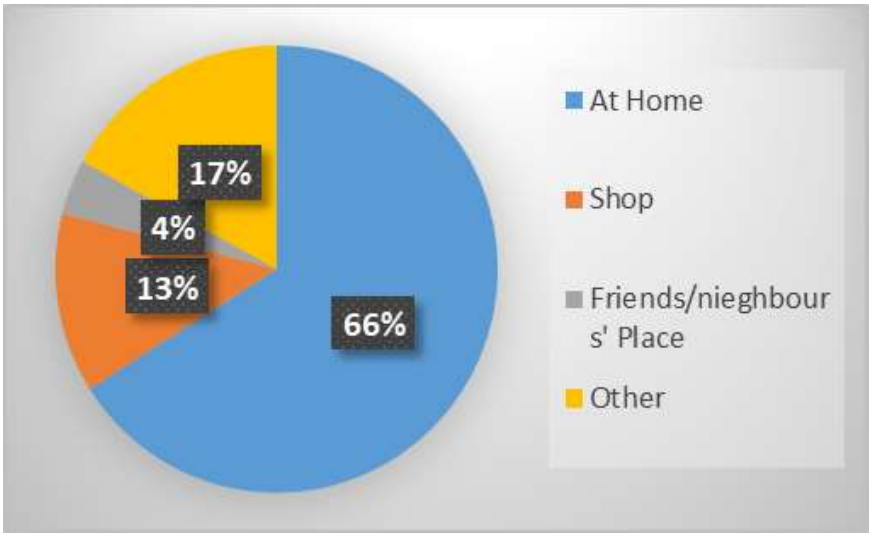


Figure 42: Baramati: Place to listen to the Radio

The Respondent further asked, where do they listen to the Radio, as their response it was seen that mostly they listen to the Radio at their home (66%), followed by the shop (13%), friends or neighbor place (4%) and (17%) other places like fields, etc.

3.5 Which type of programs do you listen to on the Radio?

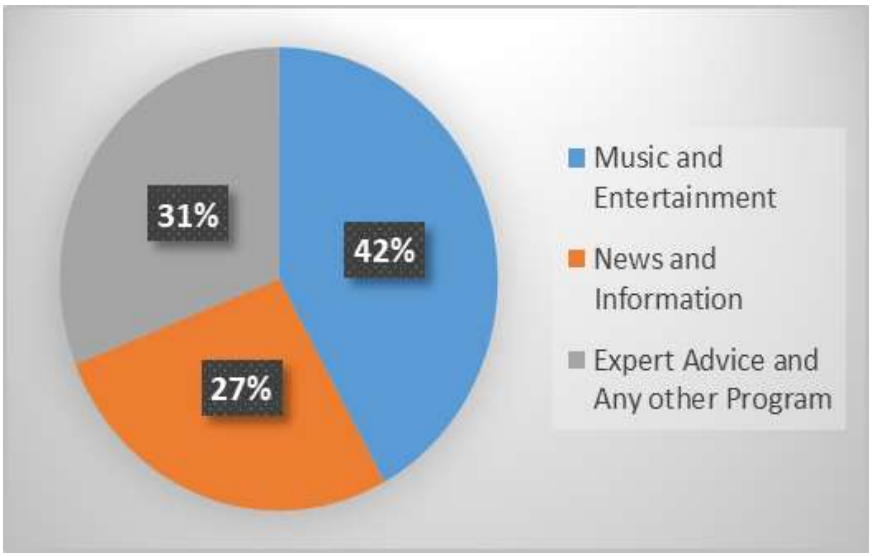


Figure 43: Baramati: Program

The majority of the listeners (42%) listen to the Radio for music and entertainment, followed by expert advice and another program (31%) and last not the least (27%) for news and information.

3.6 When do you listen to the Radio?

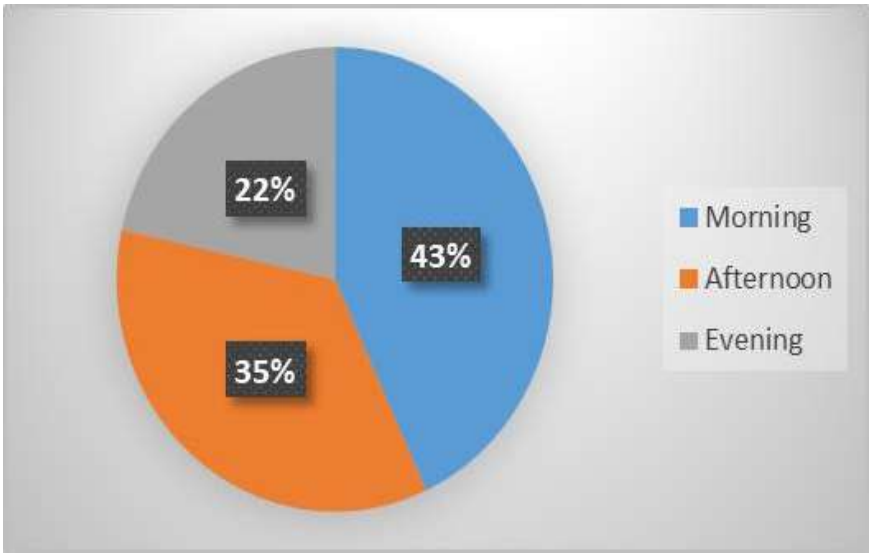


Figure 44: Baramati: Time to listen to the Radio

The above figure shows that the majority, (43%) listen to the Radio in the morning, while (35%) listen to the Radio in the afternoon, and the remaining listen to the Radio in the evening.

3.7 In general, how much time do you spend listening to the Radio?

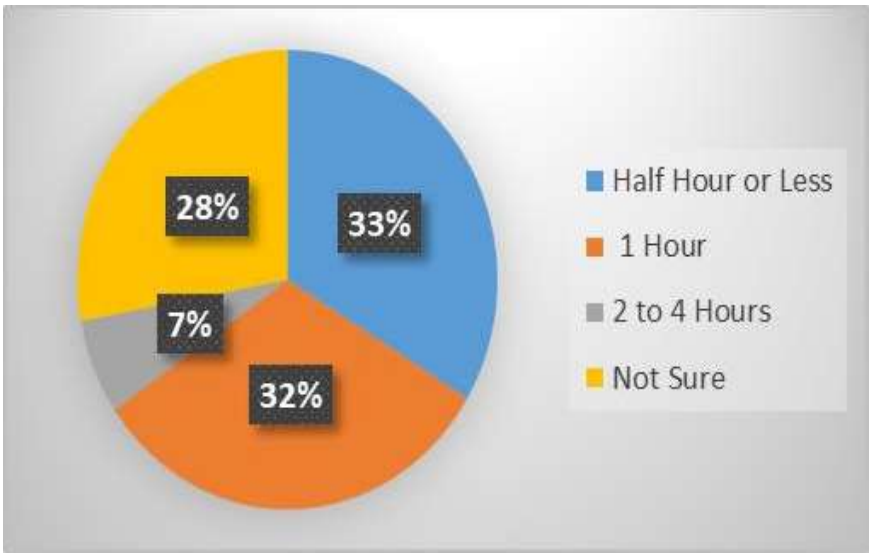


Figure 45: Baramati: Time in hours

The respondents were further asked to specify how often they spend their timing listening to the Radio, their responses are shown in Figure 45 are (32%) said they listened to them for one hour a day, while (33%) said they listened to them for Half-Hour or Less a day, (7%) said they listened to them for 2 to 4 hours and the remaining (28%) said that they are not sure about the timings.

3.8 How do you get information about happenings in your community?

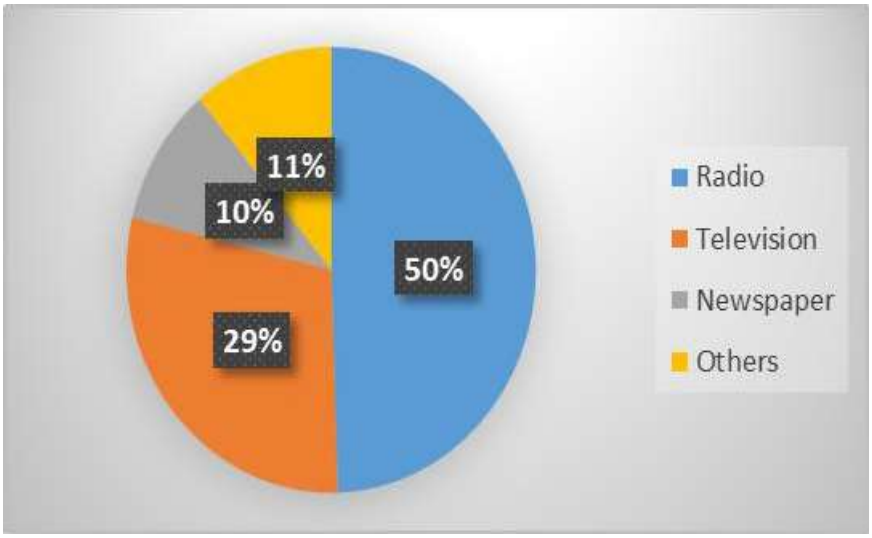


Figure 46: Baramati: Source of information about happenings

When asked about how they get information about happenings in their community (50%) said that they get information through Radio, (29%) said they receive information about their community from television, (10%) said from newspaper and the remaining (11%) said they receive information from word of mouth or gossiping.

4. **Community Radio**

4.1 Do you listen to Community Radio (CR)?

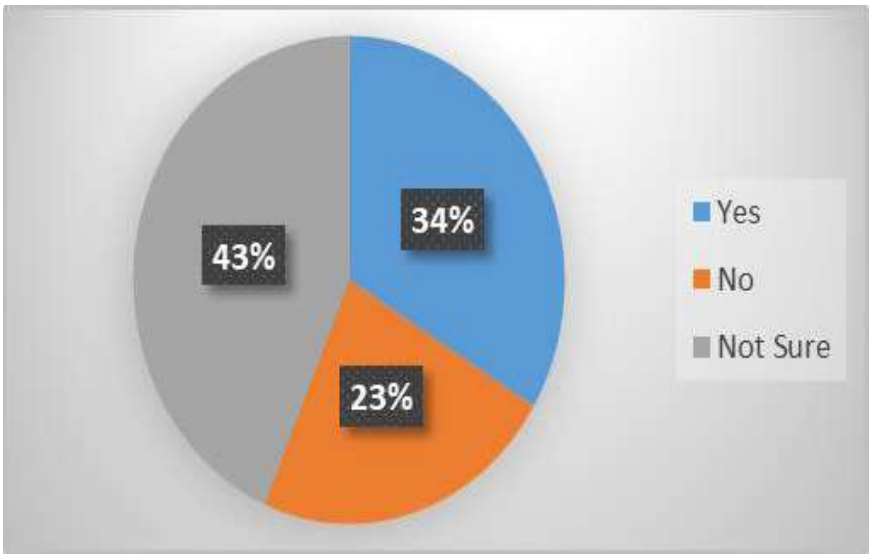


Figure 47: Baramati: Listen to Community Radio

(34%) listens to the Community Radio, while (23%) are not the listeners of the station in their community and the remaining (43%) are not sure what Community Radio is.

4.2 Do you have a Community Radio station in your area?

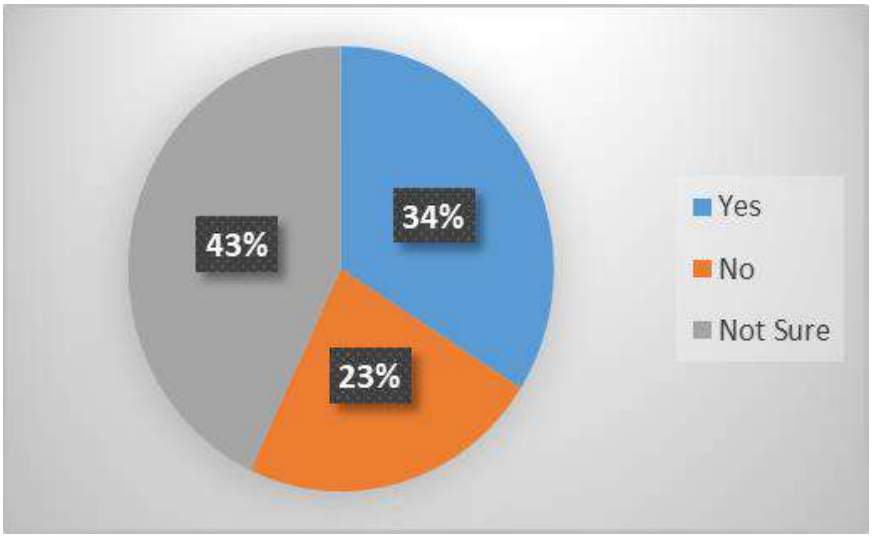


Figure 48: Baramati: Radio station in your Area

The respondents were further asked to specify their awareness about a Community Radio station in their area, (34%) said they are aware of it, while (23%) did not know about the Community Radio station in their area and the remaining (43%) were not sure.

4.3 Have you visited the station?

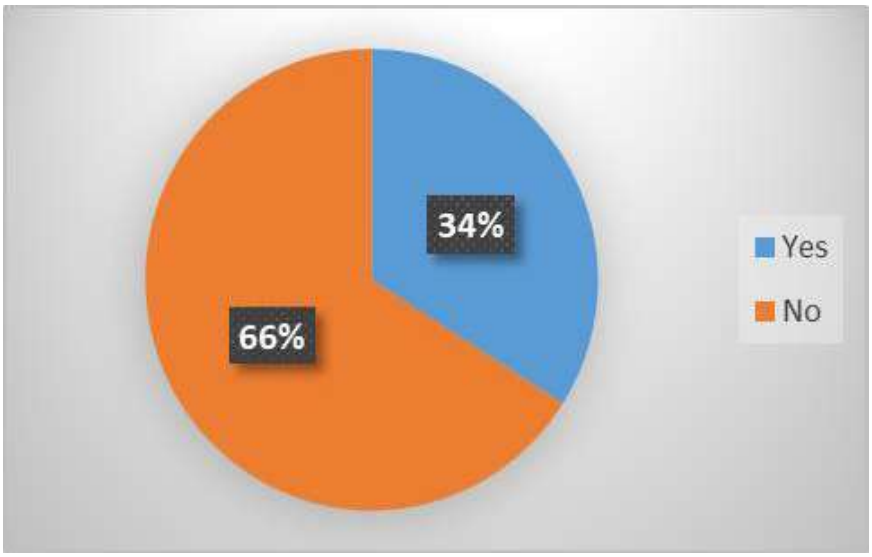


Figure 49: Baramati: Visited the Station

Out of a total of 100, (34%) of listeners have visited the Radio station and the remaining (66%) haven't visited the station.

5: Listener perspective

5.1 Who owned "Community Radio (CR)"?

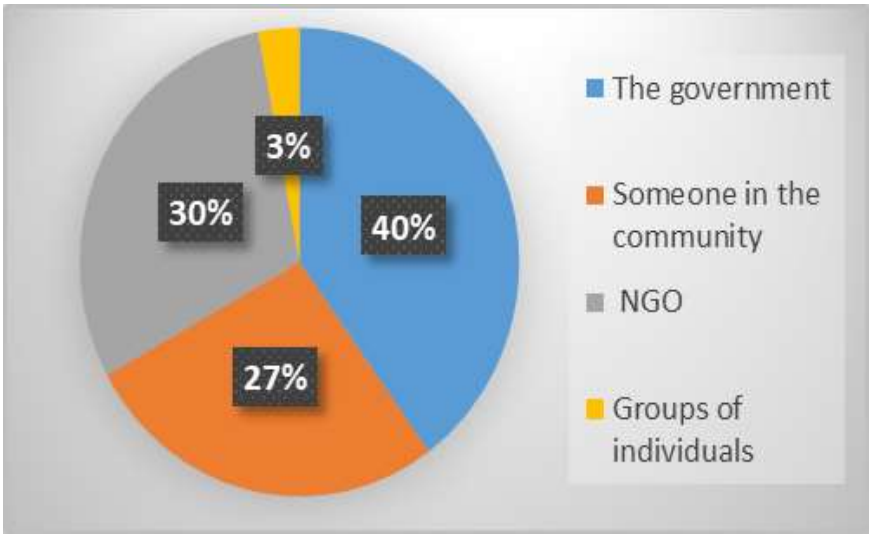


Figure 50: Baramati: Owner of Community Radio

The above figure shows that the majority, (30%) listeners know that Community Radio is owned by the NGO, while (40%) think that it is owned by the government, (27%) listeners think that they are owned by someone in the community and remaining (3%) think it's owned by the individuals.

5.2 Do you think Community Radio is important to the community?

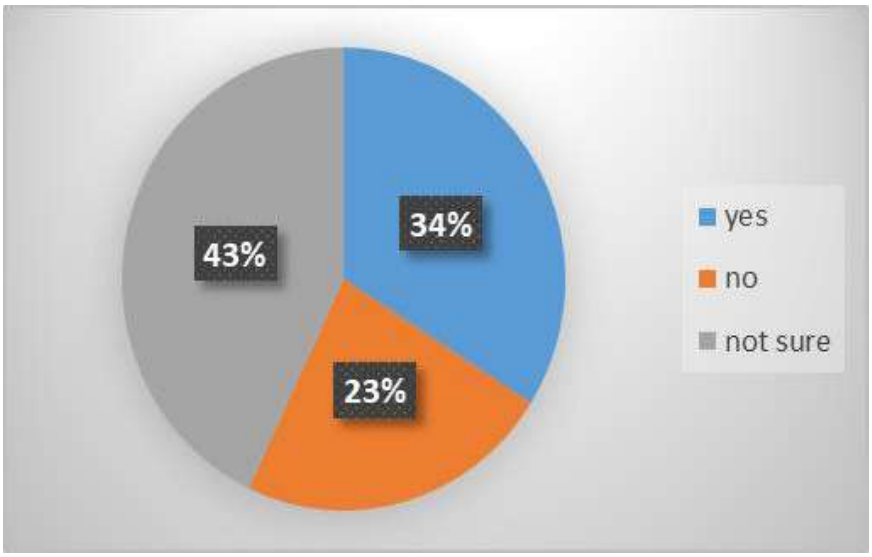


Figure 51: Baramati: Importance of Radio station

When asked the respondent how important is Community Radio in their community, (34%) said it is important as they get benefit out of it, (23%) listeners think there is no importance of Community Radio in their area and the remaining (43%) were not sure.

5.3 Has the CR here lived up to your expectations?

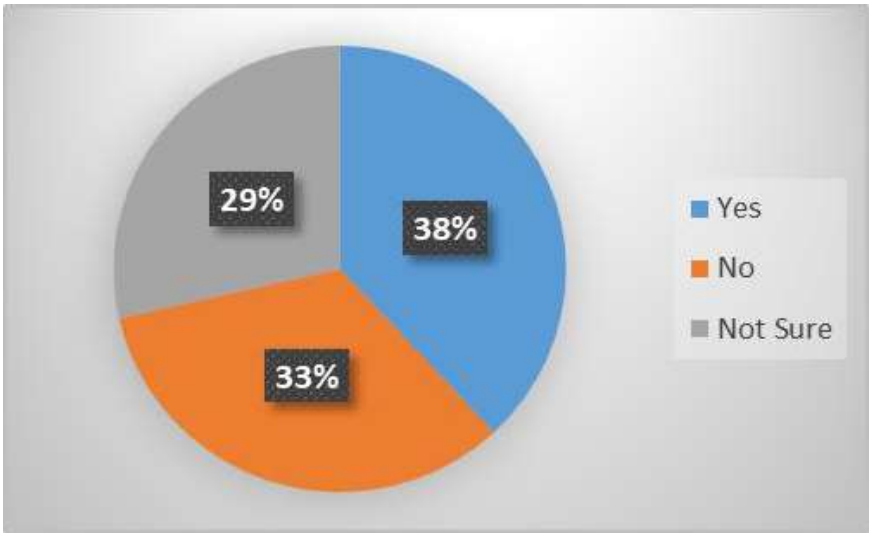


Figure 52: Baramati: CR live up to your expectation

According to the listeners (38%) said that Community Radio has lived up to their expectations by providing them benefits when required, while (33%) say no that their expectations were not fulfilled and the remaining (29%) are not aware.

6. Program

6.1 What are the programs aired on Community Radio?

Ans: The majority of the listeners were aware of Krushi Sandesh and Yashogatha

6.2 On which areas would you like the Community Radio to emphasize?

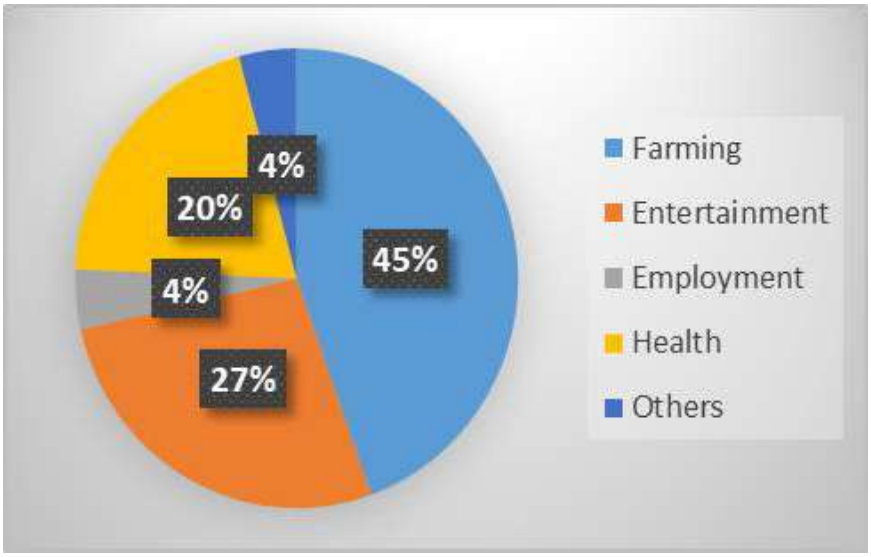


Figure 53: Baramati: Community Radio to emphasize

(27%) listeners said that they would like the Radio station to emphasize entertainment, (45%) wanted on farming, (4%) said that they should focus on employment, (20%) spoke about health, and (4%) said they should talk about schemes which government provides us.

6.3 Name some of the Community Radio programs you like most

Ans: Yashogatha was liked by most of the listeners followed by Krushi Sandesh.

6.4 What exactly do you like about these programs?

Ans: Entertainment and sometimes farming-related success stories.

6.5 Do Community Radio Channels seek feedback from you about their programs?

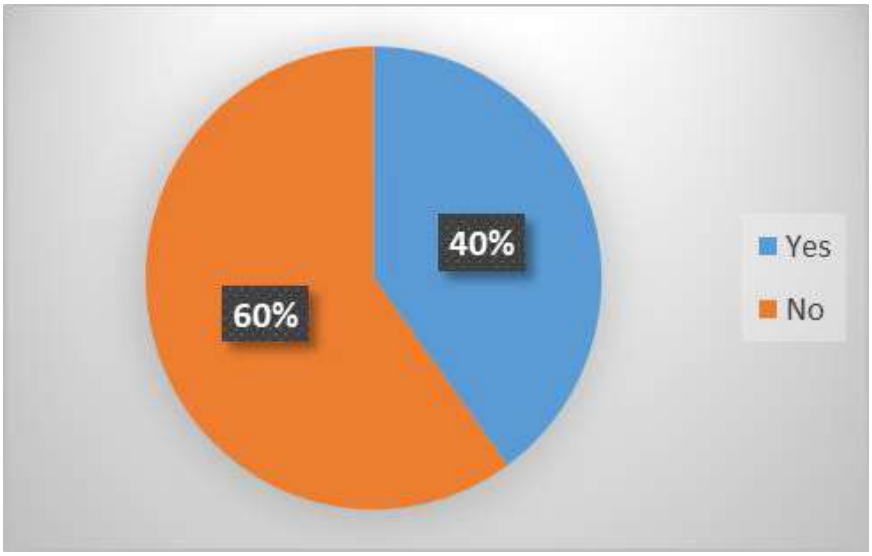


Figure 54: Baramati: Feedback

(40%) listeners said that the station seeks their feedback and complaints and the remaining (60%) said that feedback is not taken.

7. Participation

7.1 Would you like to participate in Community Radio programs?

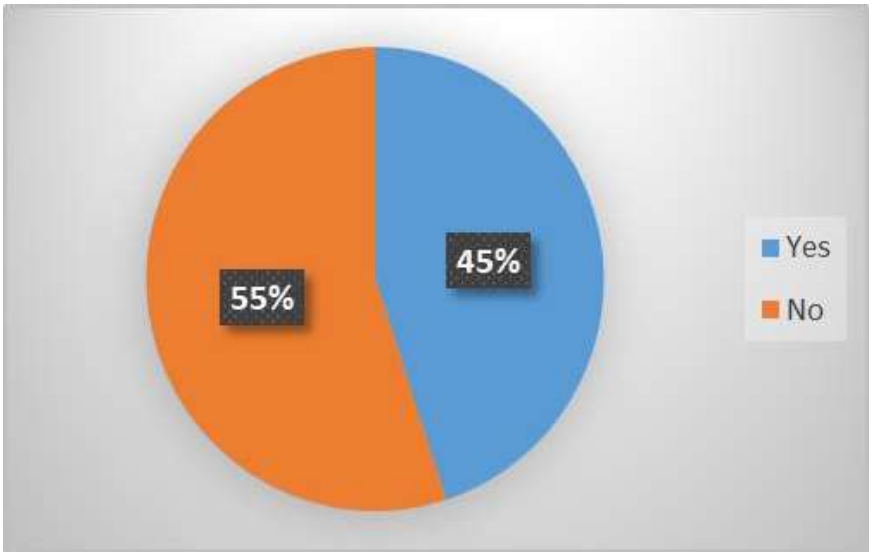


Figure 55: Baramati: Like to Participate

Out of a total of 100, (55%) said that they would not like to participate in a Community Radio program because they were not very expressive while (45%) were ready to participate in a Community Radio program.

7.2 Which type of programs would you like to participate in?

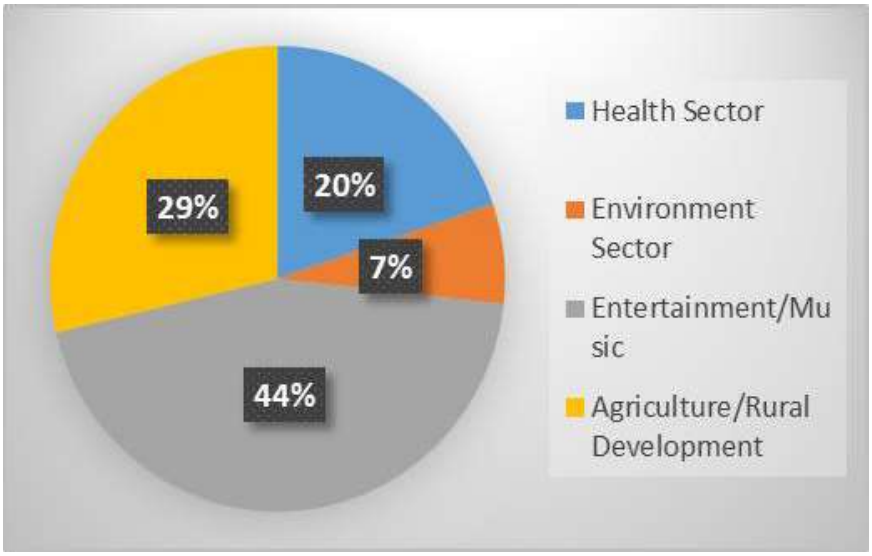


Figure 56: Baramati: Program like to Participate

(44%) listeners said they would participate in the entertainment and Music, (20%) wanted to participate in the health sector, (29%) wanted to be part of agricultural programs, and the remaining (7%) for the environment.

7.3 Did you get any employment opportunities awareness through Community Radio?

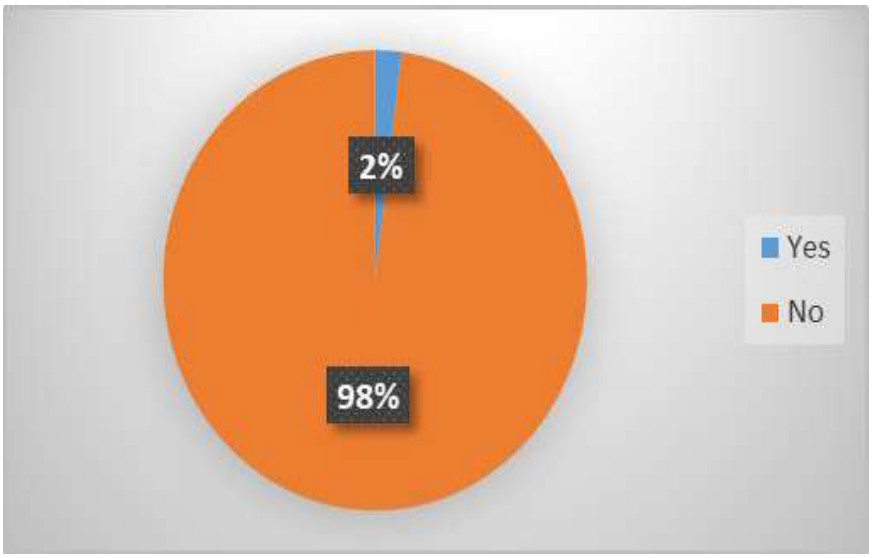


Figure 57:Baramati: Employment opportunity awareness

The findings in Figure 57 above show that only (2%) of people got employment opportunities awareness through Community Radio and the remaining (98%) haven't got any employment opportunities awareness through Community Radio.

8. Development

8.1 What is your opinion about your village's development status?

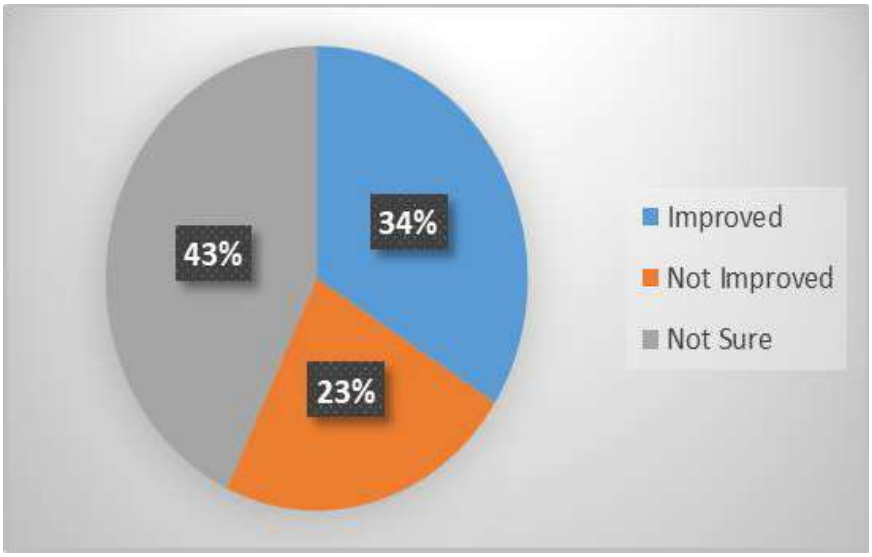


Figure 58: Baramati: Village Improvement Status

The majority of the listeners (34%) said that there is a development that is happening in their village, while (23%) think that there is no development and the remaining (43%) are not sure.

Interview questions for CR Personnel

During the interviews, CR personnel was asked a few questions about development, cultural aspect, Governance, programming, Staff qualification, Control and management of the station, Finances, Evaluation, listenership, and other issues and their responses are as followed:

Development

1. What's the objective/purpose (mission) of your station?

Ans: The main purpose of this Radio station is to get knowledge about the local community towards agriculture, health, etc. We discuss all topics, techniques, or government approval schemes related to agriculture with our people and we also make sure that all things are accessible to them. As Community Radio personnel we try to bring people to our station so that they can tell their success stories and if there is any problem in the community we try to help them.

1.1 How do you project the role of CR in community development?

Ans: As a community development, we have communicating sessions related to agriculture. We also have discussions related to health and medical knowledge and social-based situations. E.g. we did a program on health 'seherog', where we had brought expert doctors, scientists to the people and made them aware of health while going on the field.

1.2 How does your Radio identify problems in the community?

Ans: We have a group that goes around the village. Our Radio station has created a platform in every village. As personnel, we visit our listeners and try out to find their problems. Once the problem is known we find out solutions and also broadcast it by making it a program.

1.3 How does it bring the community to a consensus about action to tackle the problems?

Ans: If there is any problem, we connect our listeners with our Krishi Vigyan Kendra organization and arrange them with the required solution.

1.4 Which conflict(s) has your CR ever helped to solve?

Ans: As CR we tried solving a few conflicts and as CR Personnel we take the issue and broadcast it at our Radio station.

1.5 Which campaign(s) (e.g. employment, nutrition, family planning, vaccination, etc.) has your station ever spearheaded?

Ans: As CR Station we have campaigned for different government-approved projects like Swachh Bharat Abhiyan, on Nutrition for children and pregnant women, etc.

<u>Cultural</u>

2 In which language do you broadcast?

Ans: Marathi

2.1 How does the station promote local culture?

Ans: To promote the local culture here, our station has cast some very important programs like 'Yashogatha' in which we broadcast the success story of the locals.

2.2 How does the CR accumulate and integrate indigenous knowledge?

Ans: We talk in their language so that we get connected to our listeners and provide them with knowledge.

Governance

3. Do you question local government dealings?

Ans: Yes. We question the government about local dealing regularly. Well, we also demand solutions from the government. If the government has any project, then they approach our Community Radio station.

3.1 On which issue(s) have you held the local government accountable?

Ans: Everything

Programming

4. How do you determine what to air?

Ans: Before casting any program, we have to make a list of the program after taking care of some rules of the government. Our Community Radio station mainly comes inside the Krishi Vigyan Kendra, so we have to pay maximum attention to the agricultural programs. Apart from this, we create programs according to the demand of listeners.

4.1 What is the role of community members in program production?

Ans: Our community members have a hand in all the work, from creating programs to solving technical issues.

4.2 How much are community members involved in the making of Radio programs?

Ans: Our community members help to create our Radio programs' entirety. Our community member's contribution extends from creating feedbacks from local people to creating programs and delivering a podcast.

4.3 How do you gather news stories?

Ans: We don't gather news stories but we encourage Local people to come to our Radio station and share their stories. If someone from the community fails to turn up, we send our members to them to take their interview.

4.4 Where (field or studio) do you make most of your programs?

Ans: Both places.

Staff qualification

5. What kind of training do you have?

Ans: For the first two three months we provide training to recruits on technical training to field training and program creating knowledge. Once excel we then give them advance training on anchoring and how to go live.

5.1 In which area, if any, do you and your staff require training?

Ans: As per new technology, we need to upgrade ourselves in the technical area so that our Radio station works with a lot of progress.

Control and management of the station

6. How was the Radio established?

Ans: Our Radio station was established on 18 January 2011.

6.1 Who can you say the station is answerable to?

Ans: We are always answerable to the community, to the listeners, and the Community Radio station, and our organization.

6.2 Who appoints or chooses the manager or administrator of the station?

Ans: The management department, trustee, and head of the department of Krishi Vigyan Kendra appoint employees.

6.3 How independent of government, political party, or religious institution is your station?

Ans: Except for announcing the government schemes, our Radio station is not dependent on any government body, political party, and religious organization.

Finances

7. How do you generate funds to run the station?

Ans: Our Radio station falls in a non-profitable area, here we normally do not have a profit. To generate a fund, our station gets ads from the government and some funds from the Krushi Vigyan Kendra Organization.

7.1 How sustainable are the activities of your station?

Ans: Talking about sustainability, our Radio station is quite sustainable. There has been a lot of development in our Radio station with the ads given by the government and funds given by Agricultural Development Trustees.

Because of this, we are also able to help our community. As long as the funds of the social organizations come, the Community Radio station will continue to operate in a high way.

Evaluation

8. How do you monitor or evaluate the performance of the station?

Ans: Our Radio station runs a 12-hour show, which we evaluate every day after the program is over, and every week we also check the work of our members and so we can improve their next show.

8.1 How often do you monitor or evaluate the performance of the station?

Ans: At the month-end, we prepare a monthly report by which our evaluation continues.

8.2 What are the results?

Ans: The results are very good.

Listenership

9. What is your listenership?

Ans: more than 85% average

9.1 How far does your station go (in square kilometers)?

Ans: 25 to 30km

Other issues

10. How accessible is the station to the community members?

Ans: Our communication is very good in the community within 25 to 30 kilometers. We have created a website for people to listen to the Radio in the area where our Radio frequency does not reach (www.Radiosharda.in).

10.1 What's this community's SWOT?

Ans: Strength: Talking about strength, our communication with the community of our area is very strong, due to which our listeners are gradually increasing. People come and share their success stories with us.
Weakness: some people are not very expressive.
Opportunity: Our Krishi Vigyan Kendra has given many opportunities to our community. Whatever the problem may be for the people here, Krishi Vigyan Kendra is always ready for their solution.

Threat: community people think that Radio is an elite form so they are scared of expressing themselves. There is a natural threat also into our community i.e. Water problem. Apart from this, our community has no problem with anything.

10.2 What's CR's long-term strategy or plan?

Ans: The plan for our Radio station is to increase our listenership.

10.3 Name one program which made a notable contribution to the community?

Ans: 'ShetkariVyapari Manch'. Through this platform we have taken out, we bring all the companies and farmers in one place, we combine them and their problems are also solved from there.

10.4 What would you like CR in Maharashtra to be reformed?

Ans: To reform the CR station, the demand of the members of each Community Radio station is the same, that we should not be confined in our area.CR stations should reach every district of Maharashtra as much as possible. Our funds should also increase due to which our Radio stations are still a little behind.

NGO

During the survey, a few questions were also prepared for NGOs to know their understanding of the community**.**

1. Identify your sphere/s of activity from the following social causes:

Ans: As NGO we focus on farmers, BPL Families and provide environmental awareness to the community.

2. Based on your experience with the community you serve, please answer the following:

2.1 How aware are your community members of their rights and privileges?

Ans: Somewhat

2.2 How do you provide information to them?

Ans: Personal contacts

2.3 Do you think the communities you serve have effective channels to make their voices/ problems/suggestions heard?

Ans: Yes

2.4 How would you rate the impact of the government welfare schemes on your target group/s?

Ans: Not having any effect

2.5 Do you think any of the following actions can improve the structure/delivery/utilization of the welfare schemes/legal remedies available to your Underprivileged groups?

Ans: More open communication in the society in general

2.6 Are you aware of Community Radio as an effective communication channel for your NGO?

Ans: Not sure

4.8 Swaranant CRS-Washim (Station 3)

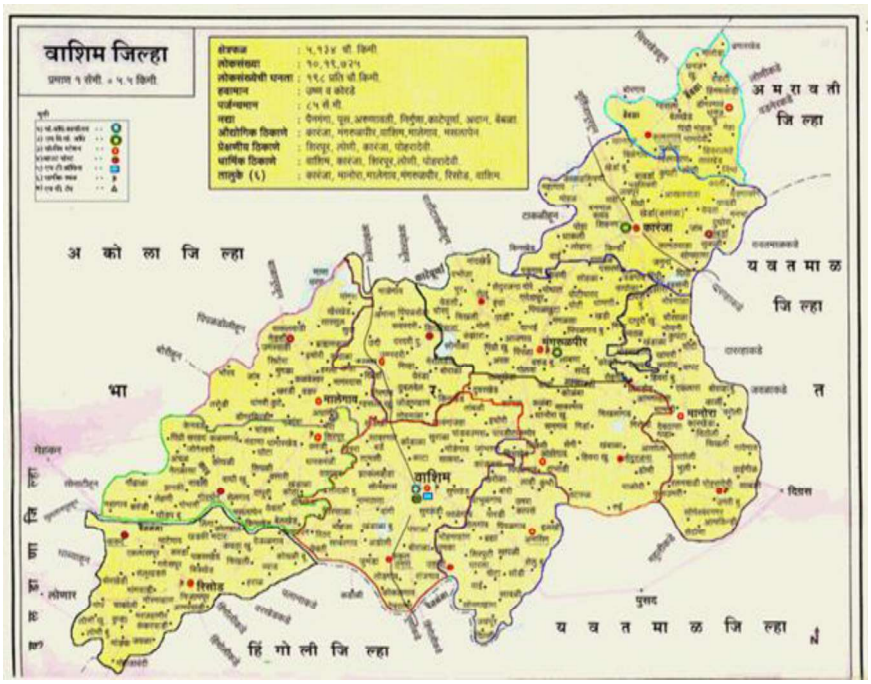


Figure 59:Map of Washim

Basic Information:

Launch Date: 17-10-2010

Broadcast Timing: 8hr

Broadcast Hours: 07.00 am to 11.00 am & 04.00 pm to 08.00 pm

Languages of Broadcast: Marathi

Data about listenership (2010-till date) – 25% of listeners listen to Radio from the total population of 3 to 3.5 lakh people.

Total number of villages covered by Sharada Radio Station: 210 (Total Village) and 110 (Reach area)

Genesis: Swaranant CRS was recognized under ATMA funding by Suvide Foundation's Krishi Vigyan Kendra (KVK), at KVK Campus Washim. The local community comprises farmers, farm women, and rural youth. The works for CRS are upliftment, empowerment in the financial, health, and education sectors.

Thematic Focus: The thematic focus of the programs is to preserve the community ethos and update people about KVK technology, dairy farming, organic farming, and government-related schemes. Additional themes focus on water, literacy, and health awareness.

Signature Programme: Shashan Darbar, Shet Shivar, College Katta, Krishi Sandesh, Pashudhan, Hello Doctor, Bal Manch, YuvaVishva, Yashogatha, and Sahitya Darbar

Questionnaire for Respondents

1. General Information:

1.1 Highest Level of education you have received?

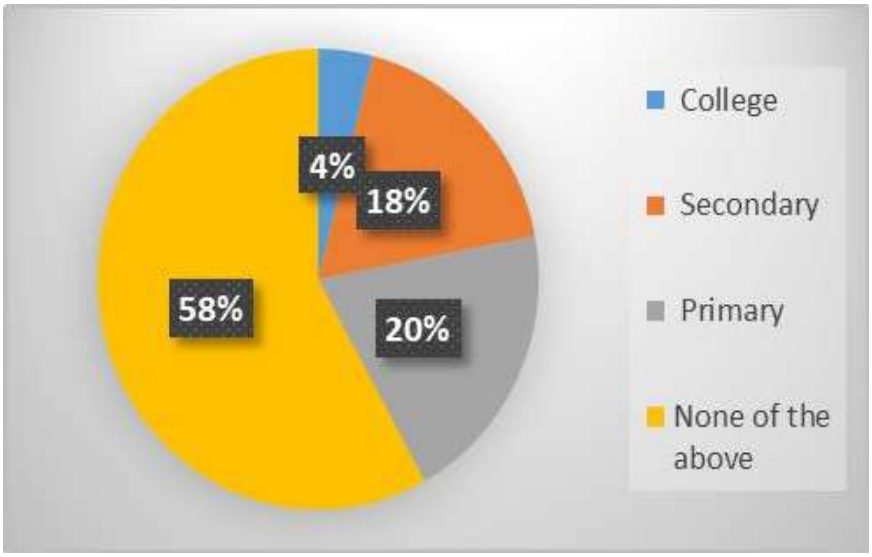


Figure 60: Washim: Education

The findings in Figure 60 above show that the Highest Level of education of the majority of listeners is primary education (20%), followed by Secondary (18%), Very less number of listeners have attended college (4%) and lastly listener without any education qualification is (58%).

1.2 What gender are you?

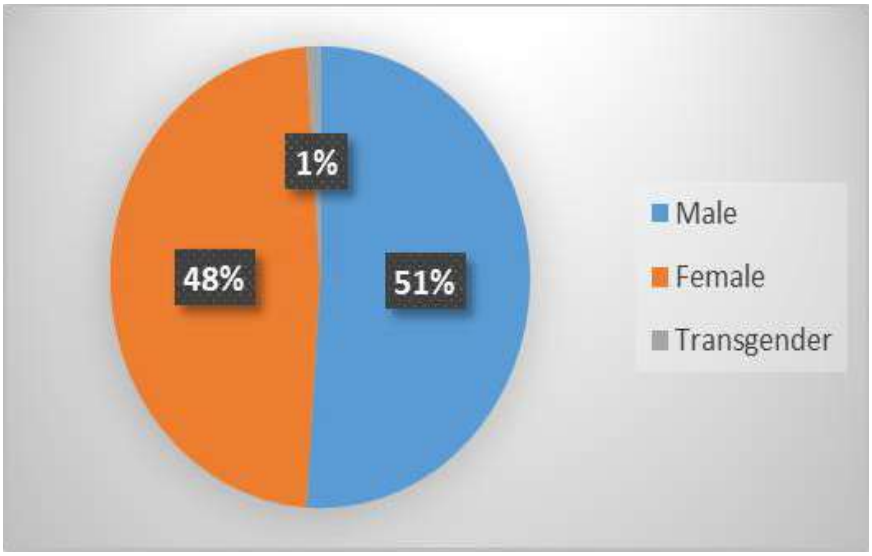


Figure 61:Washim: gender

As per the survey, there are (48%) females, followed by (51%) males and (1%) transgender.

1.3 What's your profession?

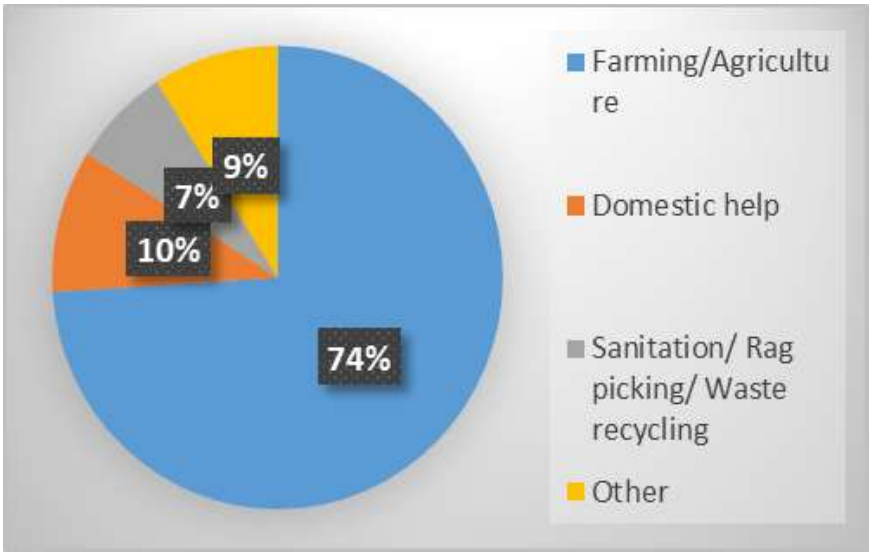


Figure 62: Washim: Profession

The Respondent for further asked to specify which profession they were into, here we see that (10%) are domestic helpers, (7%) people work for sanitation/Rag picking/waste recycling, (74%) are into farming and agriculture, and (9%) are in few other professions like begging, etc.

2. Social awareness of the scheme:

2.1Do you know of any of the following schemes?

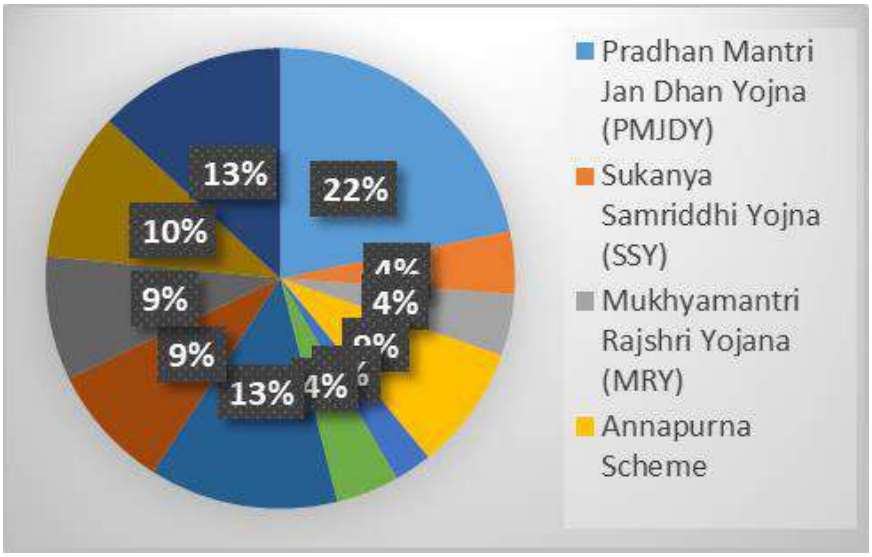


Figure 63: Washim: Schemes

Further to our finding, a few questions were asked to the listeners about social awareness, and as per finding, it was seen that (22%) of listeners know about Pradhan Mantri Jan Dhan Yojna, (13%) about Beti Bachao Beti Padhao, and another scheme to be followed as per the figure was known by very less number of listeners.

3 Radio

3.1 Do you listen to the Radio?

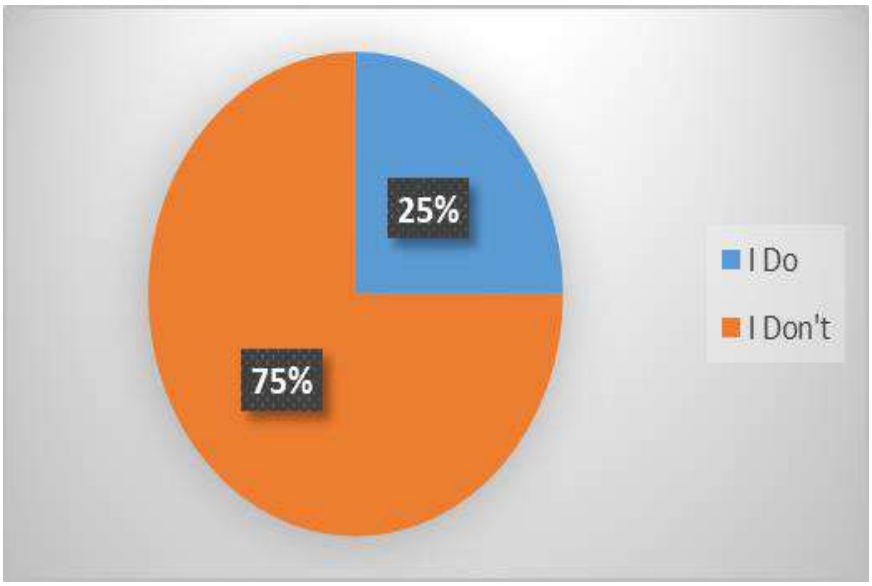


Figure 64: Washim: Listen to the Radio

Out of a total of 100, most respondents (25%) said they listen to the Radio, and (75%) said they don't listen to the Radio.

3.2 If you don’t listen to it, what are the reasons?

The reason behind, not listening to the Radio was that there are frequent power cuts and they are busy with their routine work.

3.3 Which medium do you use to listen to the Radio?

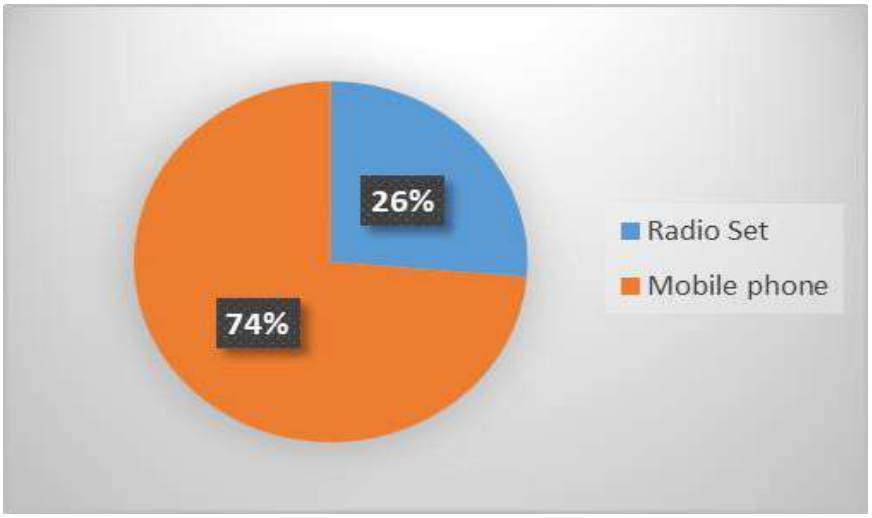


Figure 65: Washim: Medium to listen to the Radio

As per the finding, we see that (26%) of the listener use Radio set as a medium to listen to the Radio followed by mobile phone i.e. (74%).

3.4 Where do you listen to the Radio?

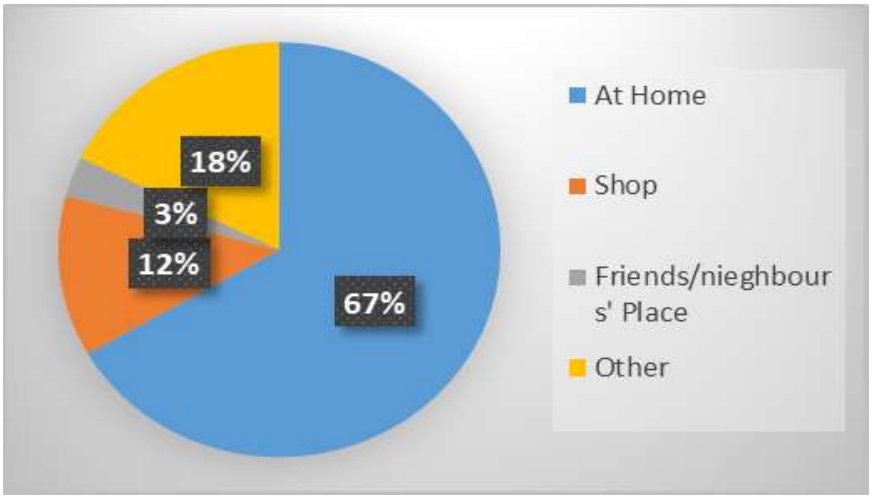


Figure 66: Washim: Place to listen to the Radio

The Respondent further asked, where do they listen to the Radio, as their response it was seen that mostly they listen to the Radio at their home (67%), followed by the shop (12%), friends or neighbor place (3%) and (18%) other places like fields, etc.

3.5 Which type of programs do you listen to on the Radio?

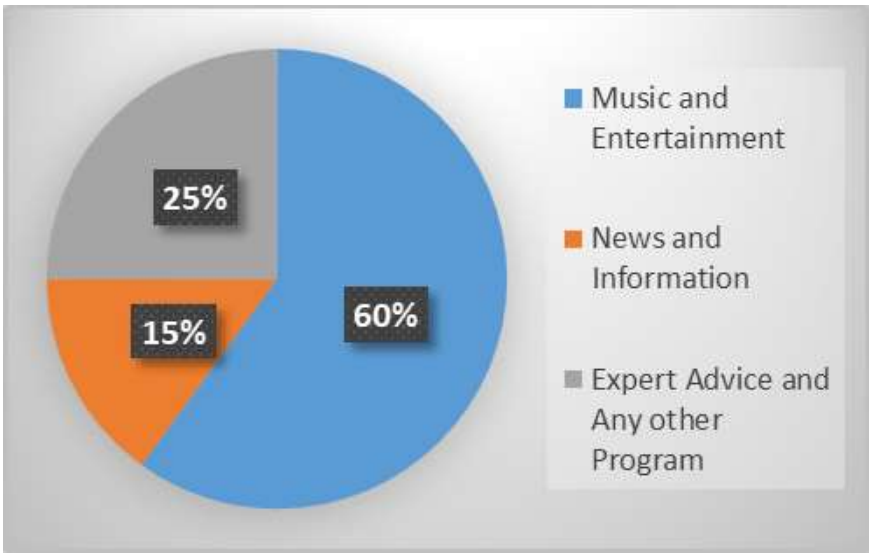


Figure 67: Washim: Programs like to listen

The majority of the listeners (60%) listen to the Radio for music and entertainment, followed by expert advice and another program (25%) and last not the least (15%) for news and information.

3.6 When do you listen to the Radio?

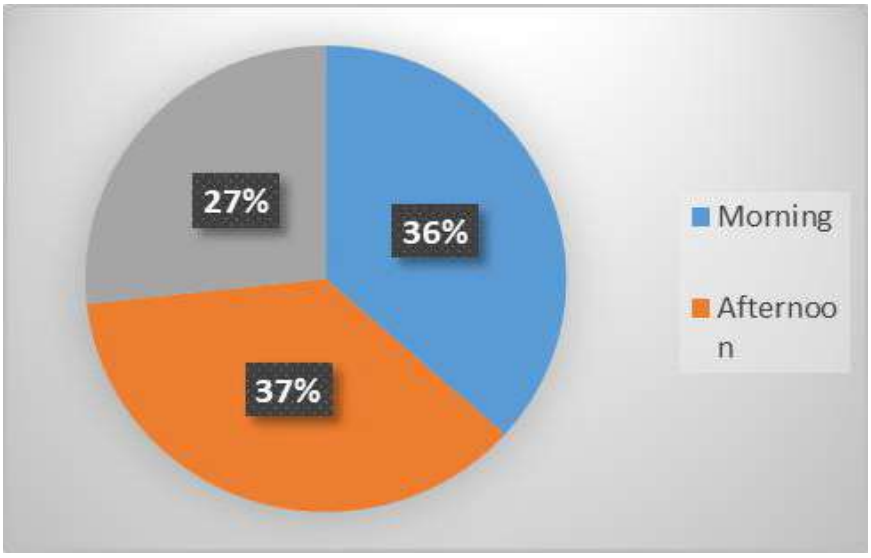


Figure 68: Washim: Time to listen to the Radio

The above figure shows that the majority, (36%) listen to the Radio in the morning, while (37%) listen to the Radio in the afternoon, and the remaining listen to the Radio in the evening.

3.7 In general, how much time do you spend listening to the Radio?

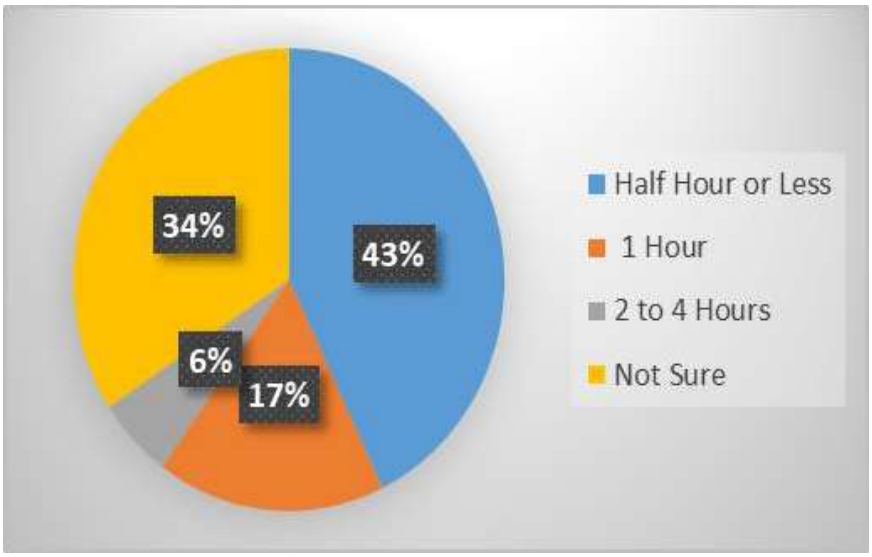


Figure 69: Washim: Time in hours

The respondents were further asked to specify how often they spend their timing listening to the Radio, their responses are shown in Figure 69 are (17%) said they listened to them for one hour a day, while (43%) said they listened to them for Half-Hour or Less a day, (6%) said they listened to them for 2 to 4 hours and the remaining (34%) said that they are not sure about the timings.

3.8 How do you get information about happenings in your community?

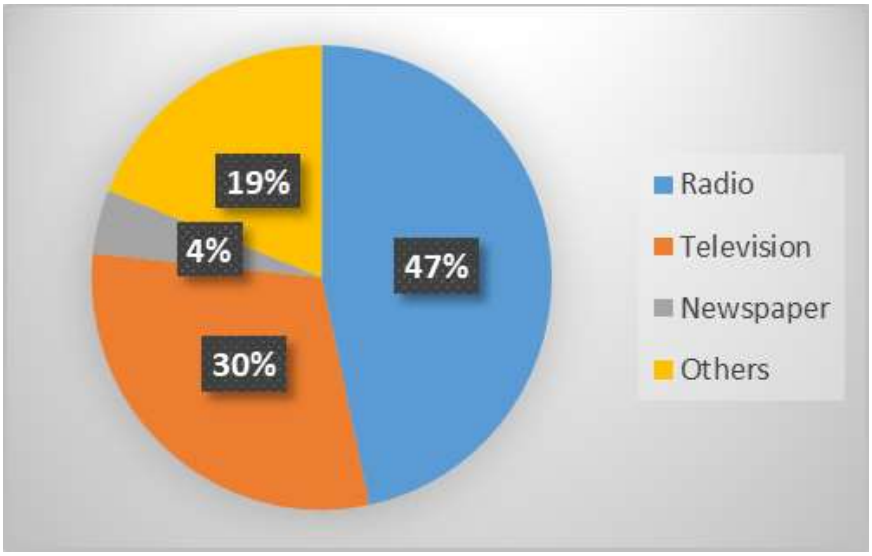


Figure 70: Washim: Source of information about happening

When asked about how they get information about happenings in their community (47%) said that they get information through Radio, (30%) said they receive information about their community from television, (4%) said from newspaper and the remaining (19%) said they receive information from word of mouth or gossiping.

4. **Community Radio**

4.1. Do you listen to Community Radio (CR)?

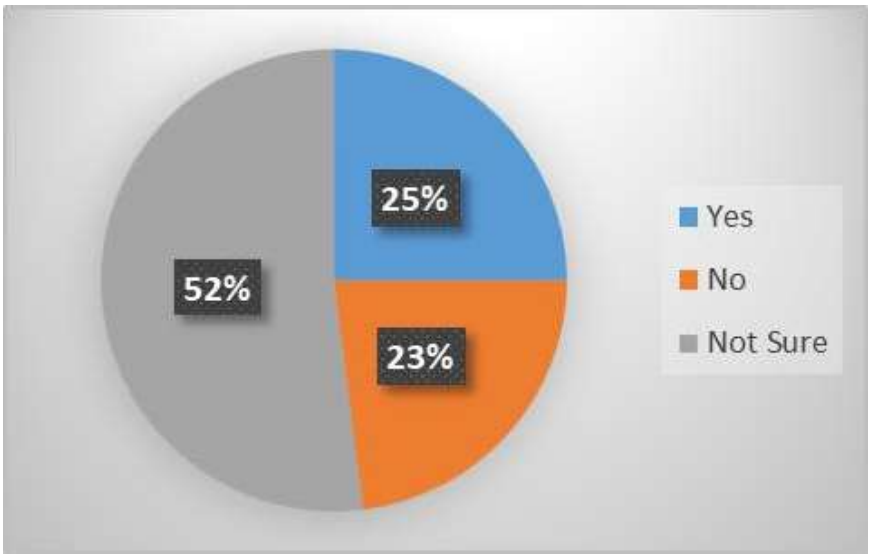


Figure 71: Washim: Listen to Community Radio

(25%) listens to the Community Radio, while (23%) are not the listeners of the station in their community and the remaining (52%) are not sure what Community Radio is.

4.2 Do you have a Community Radio station in your area?

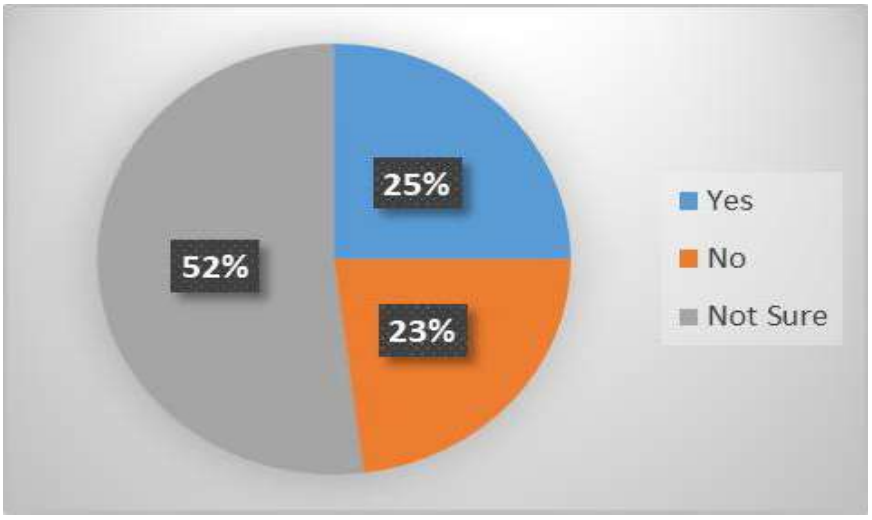


Figure 72: Washim: Radio station in your area

The respondents were further asked to specify their awareness about a Community Radio station in their area, (25%) said they are aware of it, while (23%) did not know about the Community Radio station in their area and the remaining (52%) were not sure.

4.3 Have you visited the station?

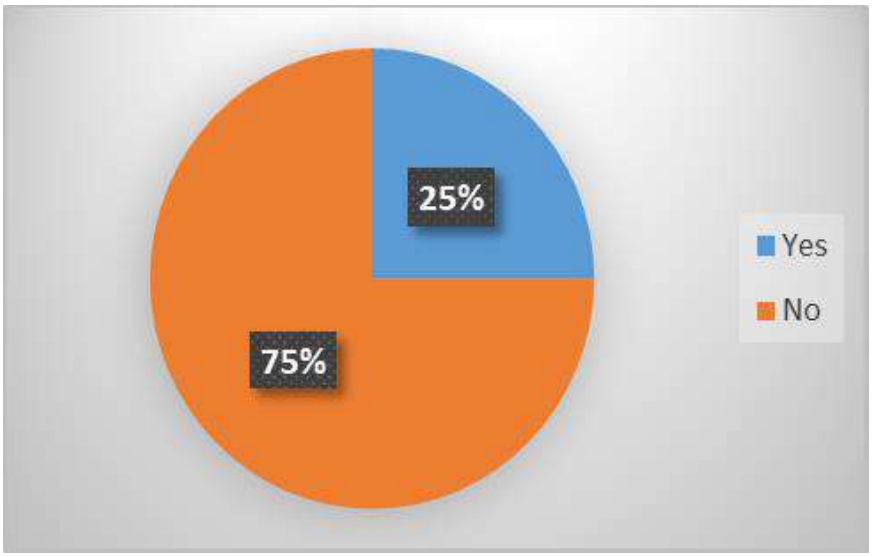


Figure 73: Washim: Visited the station

Out of a total of 100, (25%) of listeners have visited the Radio station and the remaining (75%) haven't visited the station.

5: Listener perspective

5.1 Who owned "Community Radio (CR)"?

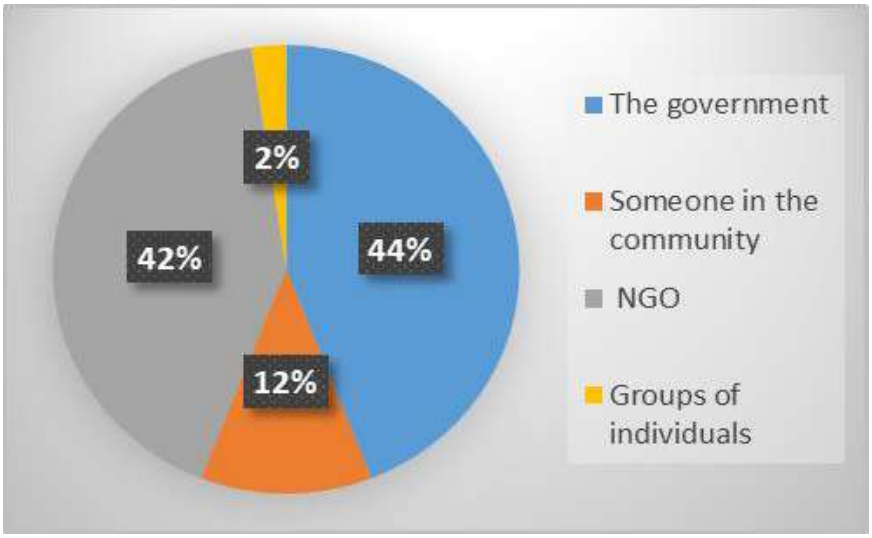


Figure 74: Washim: Owner of Community Radio

The above figure shows that the majority, (42%) listeners know that Community Radio is owned by the NGO, while (44%) think that it is owned by the government, (12%) listeners think that they are owned by someone in the community and remaining (2%) think it's owned by the individuals.

5.2 Do you think Community Radio is important to the community?

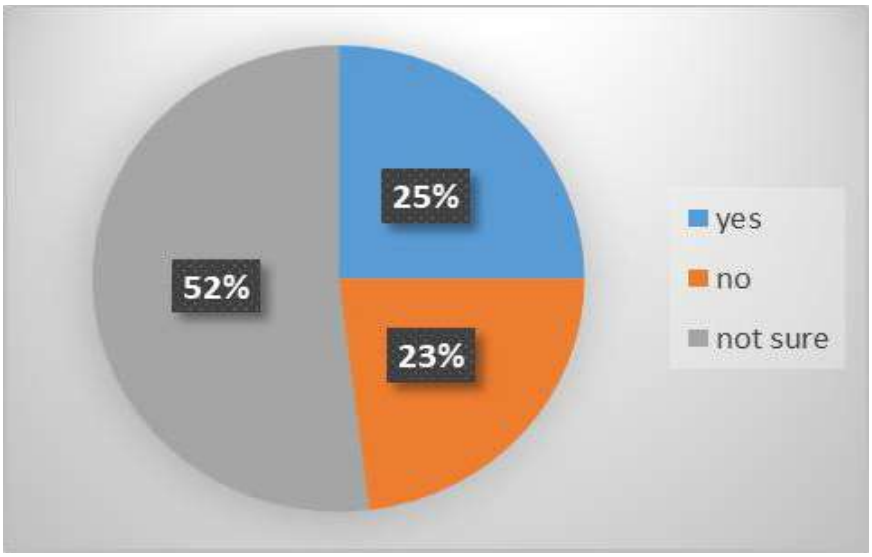


Figure 75: Washim: Importance of Community Radio

When asked the respondent how important is Community Radio in their community, (25%) said it is important as they get benefit out of it, (23%) listeners think there is no importance of Community Radio in their area and the remaining (52%) were not sure.

5.3 Has the CR here lived up to your expectations?

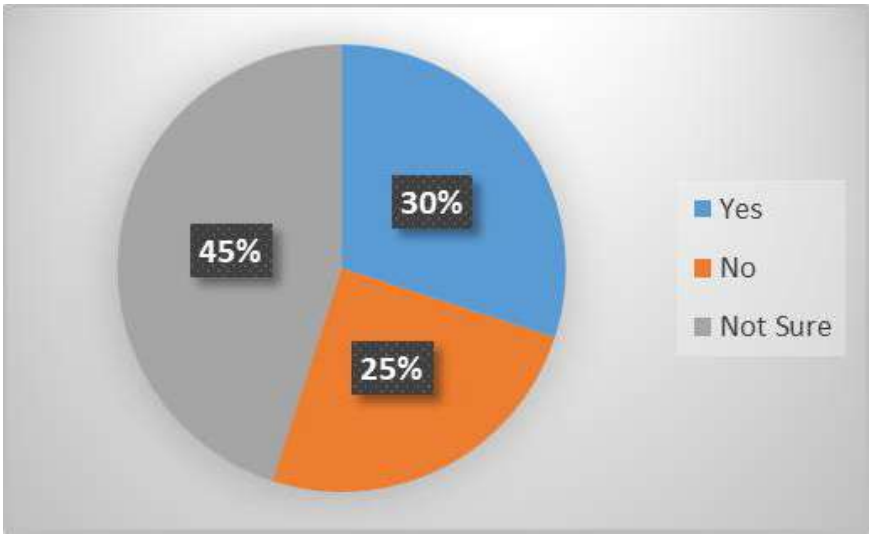


Figure 76: Washim: CR lived up to your expectations

According to the listeners (30%) said that Community Radio has lived up to their expectations by providing them benefits when required, while (25%) say no that their expectations were not fulfilled and the remaining (45%) are not aware.

6. Program

6.1 What are the programs aired on Community Radio?

Ans: The majority of the listeners were aware of programs related to Music (Local cultural songs) and Shet Shivar

6.2 On which areas would you like the Community Radio to emphasize?

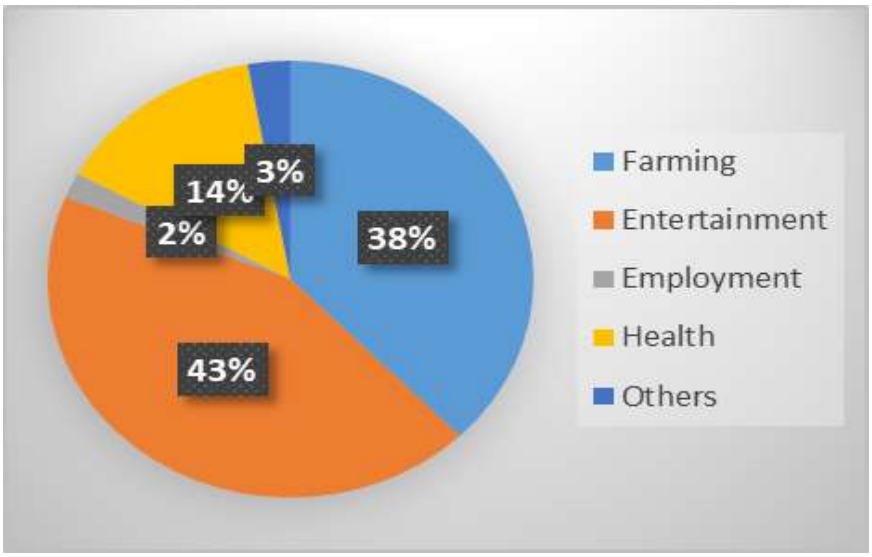


Figure 77: Washim: Community Radio to emphasize

(43%) listeners said that they would like the Radio station to emphasize entertainment, (38%) wanted on farming, (2%) said that they should focus on employment, (14%) spoke about health, and (3%) said they should talk about schemes which government provides us.

6.3 Name some of the Community Radio programs you like most

Ans: Shet Shivar and Surnava

6.4 What exactly do you like about these programs?

Ans: Farming-related stories and local music.

6.5 Do Community Radio Channels seek feedback from you about their programs?

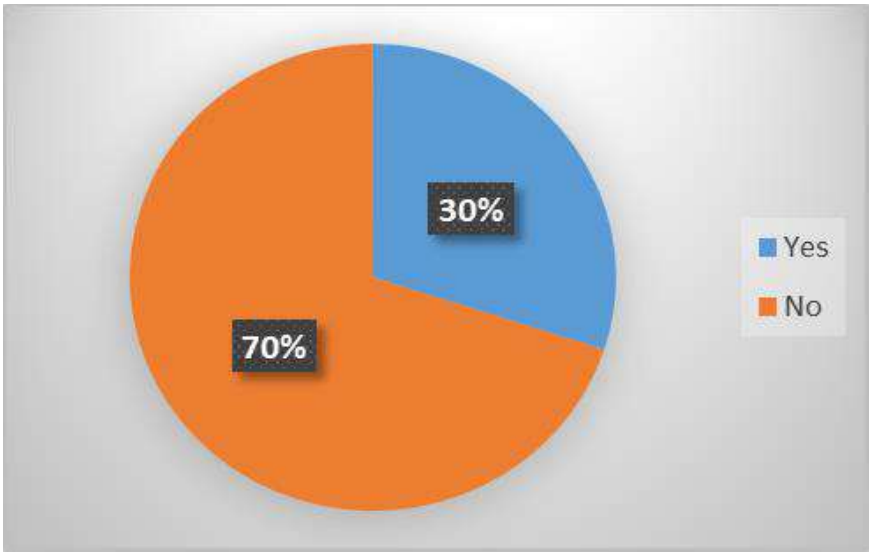


Figure 78: Washim: Feedback

(30%) listeners said that the station seeks their feedback and complaints and the remaining (70%) said that feedback is not taken.

7. Participation

7.1 Would you like to participate in Community Radio programs?

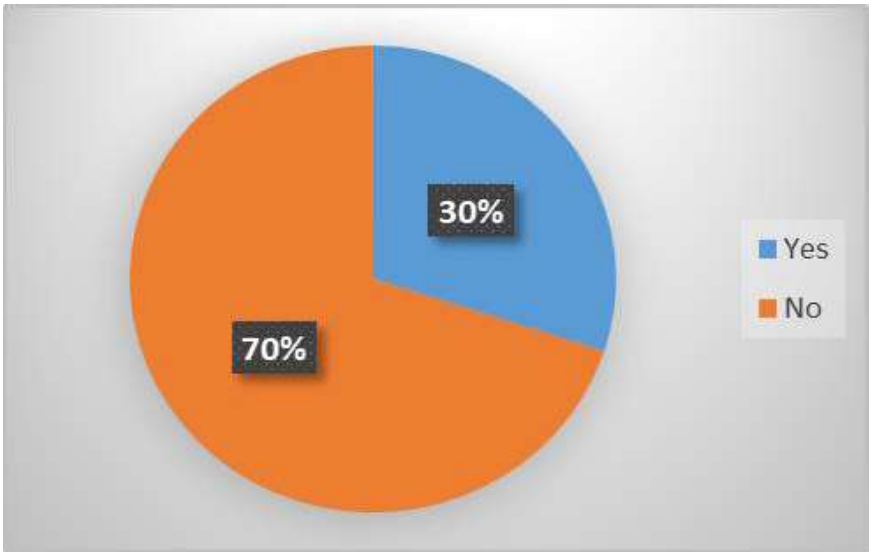


Figure 79: Washim: Like to Participate

Out of a total of 100, (70%) said that they would not like to participate in Community Radio programs because they were not very expressive while (30%) were ready to participate in Community Radio programs.

7.2 Which type of programs would you like to participate in?

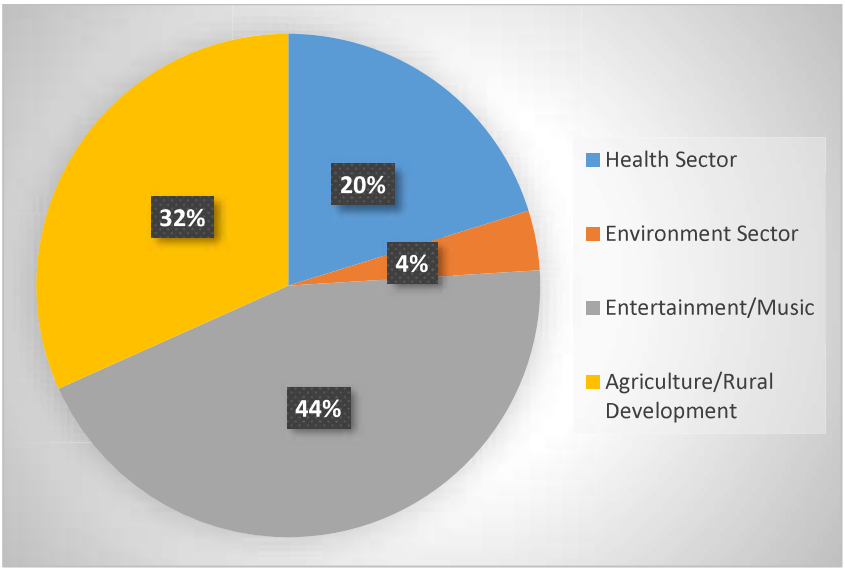


Figure 80: Washim: Program like to participate

(44%) listeners said they would participate in the entertainment and Music, (20%) wanted to participate in the health sector, (32%) wanted to be part of agricultural programs, and the remaining (4%) for the environment.

7.3 Did you get any employment opportunities awareness through Community Radio?

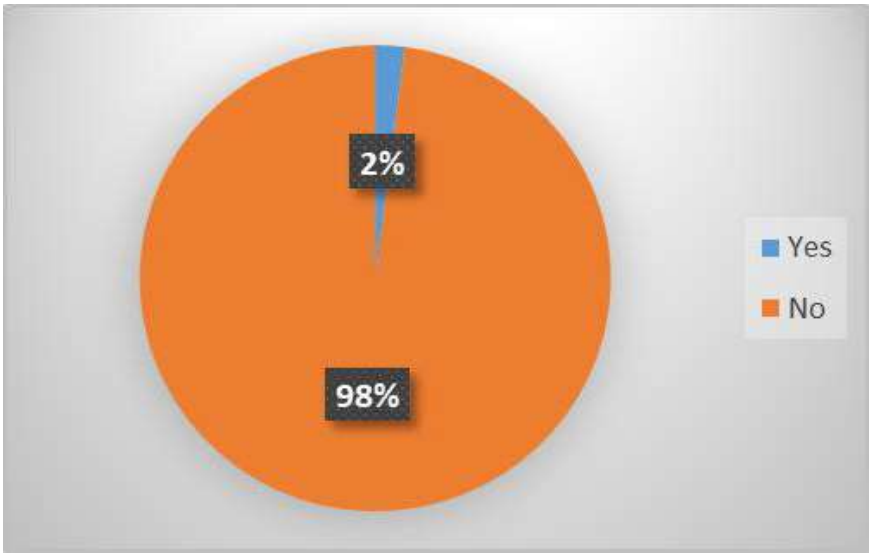


Figure 81: Washim: Employment opportunity awareness

The findings in Figure 81 above show that only (2%) of people got employment opportunities awareness through Community Radio and the remaining (98%) haven't got any employment opportunities awareness through Community Radio.

8. Development

8.1 What is your opinion about your village's development status?

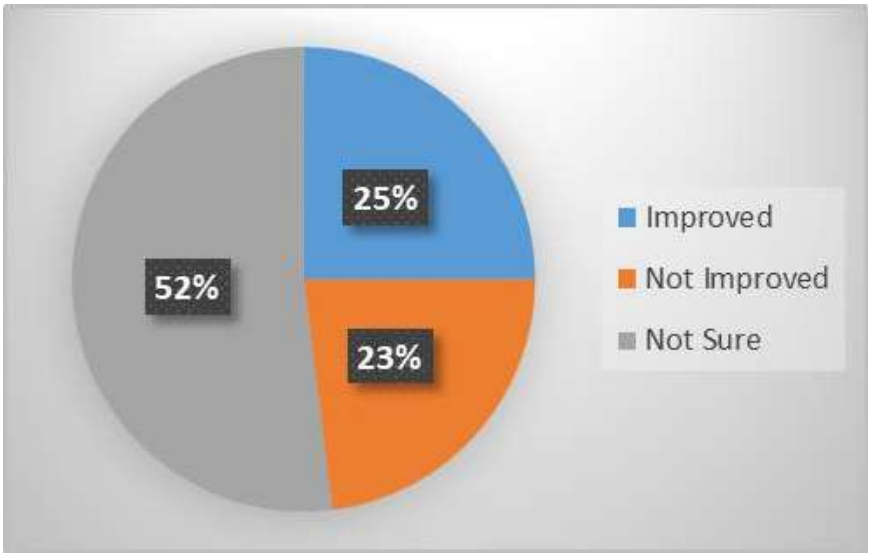


Figure 82: Washim: Village development Status

The majority of the listeners (25%) said that there is a development that is happening in their village, while (23%) think that there is no development and the remaining (52%) are not sure.

Interview questions for CR Personnel

During the interviews, CR personnel was asked a few questions about development, cultural aspect, Governance, programming, Staff qualification, Control and management of the station, Finances, Evaluation, listenership, and other issues and their responses are as followed:

Development

1. What's the objective/purpose (mission) of your station?

Ans: The main purpose of our Radio station is to provide better opportunities and also give them knowledge about the upcoming situation. As a Radio station, we give them a platform to perform and also provide access to those people who are unable to reach the station.

1.1 How do you project the role of CR in community development?

Ans: As a community development, our role as Community Radio stations is to bring up local talents. There is no restriction here, anyone can come and perform here at any time. Our main motive is that the locals here participate as much as possible and as CR Station we also ask them about their problems and try to give solutions.

1.2 How does your Radio identify problems in the community?

Ans: Our team takes information about their problems by reaching out to the locals, we also get information about how to make a program from them so that they get solutions to their problems from our Radio station. In the current era of technology, the usage of mobile phones has increased due to this, so we have created a messaging system here, through which we get information from local people about their problems

1.3 How does it bring the community to a consensus about action to tackle the problems?

Ans: We create programs to address problems in the community. Other than that, we try to provide maximum knowledge.

1.4 Which conflict(s) has your CR ever helped to solve?

Ans: There are several conflicts, as CR Personnel we take the issue and try to solve it so that solution can be provided to them.

1.5 Which campaign(s) (e.g. employment, nutrition, family planning, vaccination, etc.) has your station ever spearheaded?

Ans: We do campaigns every year, especially on government schemes. With this, we participated in many other campaigns like the “swachata campaign”, on nutrition, on vaccination, etc. and the results are good.

Cultural

2 In which language do you broadcast?

Ans: Marathi

2.1 How does the station promote local culture?

Ans: Cultural programs here are very different, such as 'wadawarshii' where women make wedding song lyrics created by themselves. Sometimes we call people and they perform their music. We have a huge hand in creating all these cultural programs. Some of our cultural programs like 'surnava', 'swarnava' entertain our locals every day.

2.2 How does the CR accumulate and integrate indigenous knowledge?

Ans: No Response

Governance

3. Do you question local government dealings?

Ans: No

3.1 On which issue(s) have you held the local government accountable?

Ans: Our main quality is that we never blame anyone for any situation. Our Community Radio station teaches us how to develop our community and how to help locals. We aim to increase the growth of the community in a good way and during that if any politician or government bodies or those who are good for the community can be involved.

Programming

4. How do you determine what to air?

Ans: We have a committee with people from various professionals. We prepare our programs according to what the community needs. Our scheduling is prepared 24 hours before the program air, with which our program continues. Sometimes some locals request comes, so we change the programs accordingly.

4.1 What is the role of community members in program production?

Ans: Here everyone does everything.

4.2 How much are community members involved in the making of Radio programs?

Ans: Every community member contributes to every aspect of their work in making programs.

4.3 How do you gather news stories?

Ans: We continue our research in local areas to gather news from our Community Radio, for example, if there is an ideal teacher who uniquely teaches children, we search for them and take interviews with them.

4.4 Where (field or studio) do you make most of your programs?

Ans: The fieldwork is a bit less but overall our Community Radio station has worked in both areas.

Staff qualification

5. What kind of training do you have?

Ans: Our first objective is that we appoint people here who can speak in the local language ie. Marathi. Our second focus remains on technical knowledge such that our staff here has to be technically strong. Our staff should

also know about social work. We also train them in all these things in our station. Technical training is also given to the workers here, such as editing, running all the equipment of Radio or broadcasting music, etc. Here, no one gets a job based on qualification, our Radio stations give this job to people only by looking at their talent and working ability.

5.1 In which area, if any, do you and your staff require training?

Ans: If we talk about the improvement of the staff here, then there is a need for improvement more in our technical department. As a lot of new types of equipment are in use for a Radio station, our staff needs knowledge about them.

Control and management of the station

6. How was the Radio established?

Ans: Our Radio station's regular broadcast was established on 17 October 2010. Our test broadcast started on 10 January 2011. We first tried the 10-month trial and then we started the regular telecast.

6.1 Who can you say the station is answerable to?

Ans: Our Community Radio station is the only one accountable to local people.

6.2 Who appoints or chooses the manager or administrator of the station?

Ans: Head of the organization.

6.3 How independent of government, political party, or religious institution is your station?

Ans: Our CR stations do not depend on the political party or religious institution. We only depend upon our NGO organization.

Finances

7. How do you generate funds to run the station?

Ans: The central government's DAVP ads are given to us to broadcast, from which we collect funds for our station. We also get funding's from other agricultural agencies. Other funds come from the NGOs within our organization.

7.1 How sustainable are the activities of your station?

Ans: Yes. When we talk about running the organization, our station is still sustainable due to the government ads, NGO funds, etc. But we should get more government ads, the NOG should get more funds for us too so that it can be sustainable in the future as well.

Evaluation

8. How do you monitor or evaluate the performance of the station?

Ans: We take messages and calls from local people as feedback for evaluation.

8.1 How often do you monitor or evaluate the performance of the station?

Ans: Our evaluation takes place in the month.

8.2 What are the results?

Ans: The result is satisfactory.

Listenership

9. What is your listenership?

Ans: The total population in the area of 25 to 30 kilometers here is between 3 and 3.15 lakh. From there 25% of listeners listen to the Radio.

9.1 How far does your station go (in square kilometers)?

Ans: 25 to 30 km

Other issues

10. How accessible is the station to the community members?

Ans: Satisfactory

10.1 What's this community's SWOT?

Ans: Strength: Our biggest strength is our connection with the locality. Our communication with the local people in our area is very stable.

Weakness: The biggest weakness is the power supply. There is a huge possibility of a power cut in our area. Due to this problem, there is a lot of hindrance in broadcasting the program.

Opportunity: Here people come and share their talent and queries with us without any fear

Threat: Sustainability is the biggest threat to our community CR station.

10.2 What's CR's long-term strategy or plan?

Ans: Looking at the long-term we demand funding from the government to run the CR station. Our future goal is to make our station more sustainable.

10.3 Name one program which made a notable contribution to the community?

Ans: Program related to farming (On Agricultural Science).

10.4 What would you like CR in Maharashtra to be reformed?

Ans: To keep our CR station forward, we are repeatedly requesting the state government that we should also get ads from them. CR station wants the state government to support them as much as the media. All the CR Radio stations inside Maharashtra, which work in the field of agriculture, health, and education, should be promoted in more areas. Like the central government, we should also get support from the state government so that the CR stations can be reformed.

NGO

1. Identify your sphere/s of activity from the following social causes:

Ans: As NGO we mostly focus on Framers.

2. Based on your experience with the community you serve, please answer the following:

2.1 How aware are your community members of their rights and privileges?

Ans: Somewhat

2.2 How do you provide information to them?

Ans: Group Events

2.3 Do you think the communities you serve have effective channels to make their voices/ problems/suggestions heard?

Ans: No

2.4 How would you rate the impact of the government welfare schemes on your target group/s?

Ans: Could be improved

2.5 Do you think any of the following actions can improve the structure/delivery/utilization of the welfare schemes/legal remedies available to your Underprivileged group/s?

Ans: More open communication in the society in general

2.6Are you aware of Community Radio as an effective communication channel for your NGO

Ans: Yes.

4.9 Green FM- Sangli (Station 4): "Suno Green…. Raho Evergreen"

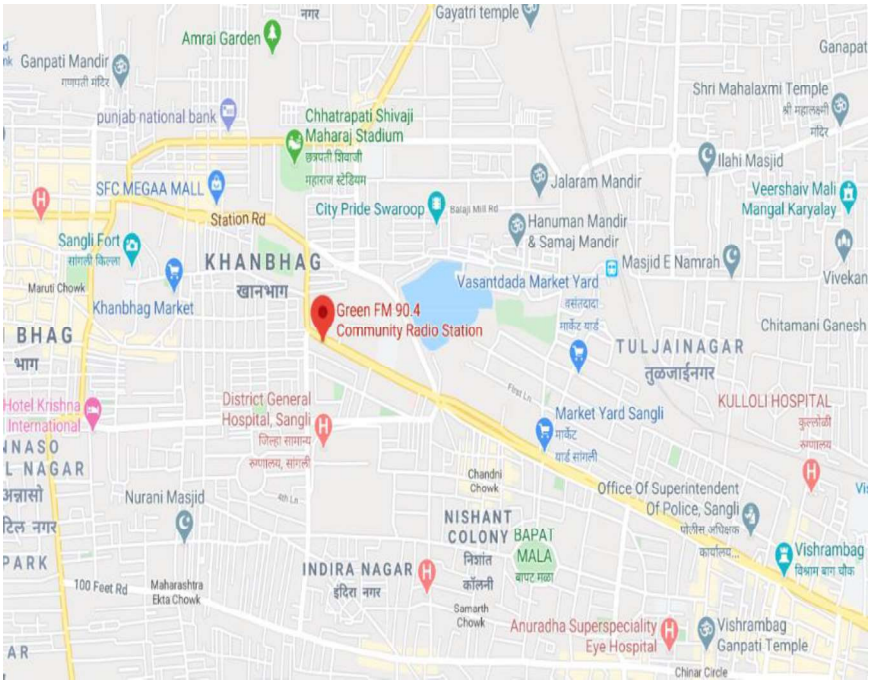


Figure 83: Map of Green FM Radio Station

Basic Information:

Launch Date: 22 -07-2008

Broadcast Timing: 05.30 am – 12.00 at midnight

Broadcast Hours: 19 hrs.

Languages of Broadcast: Marathi – 60%, Hindi – 40%

Data about listenership (2010-till date): farmers (35%) and youth (65%)

The total number of villages covered by Sharada Radio Station:10 sq. km (16 villages other than corporation area)

Genesis: Sangli is situated in South Maharashtra and is honored with multi-faceted social improvement, proficient and expert individuals, artistic creative people & most importantly music lovers. Only Akashwani was the Radio medium in this area. Sangli positively required a stage to spread the local artists' works & promote those artists.

Hence raising the idea of setting up a local Radio community station, with help of Sasneha Mandal, Sangli got its first Community Radio station to reach out masses.

Thematic Focus: Farmer and Youth

Signature Programme: Doctor's Room, Rang MazaWegla, Harith Kranti

Questionnaire for Respondents

1. General Information:

1.1 Highest Level of education you have received?

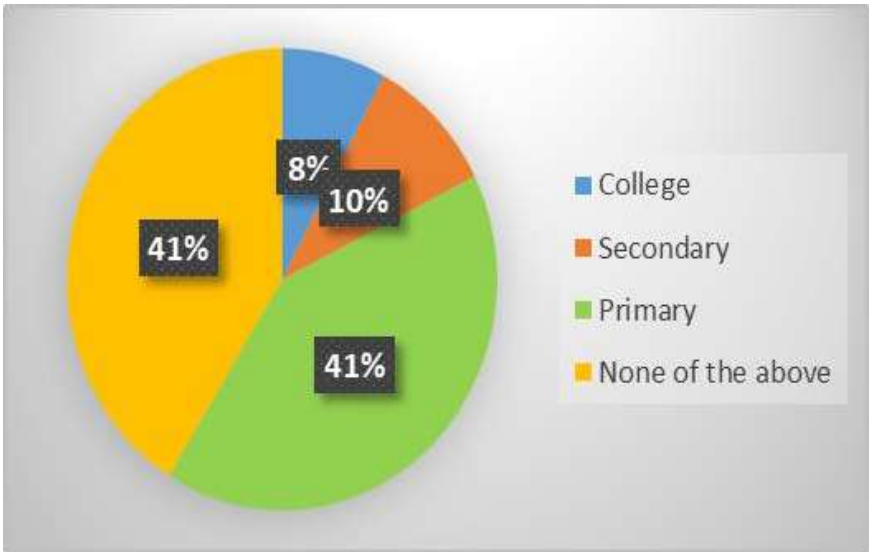


Figure 84: Sangli: Education

The findings in Figure 84 above show that the Highest Level of education of the majority of listeners is primary education (41%), followed by Secondary (10%), Very less number of listeners have attended college (8%) and lastly listener without any education qualification is (41%).

1.2 What gender are you?

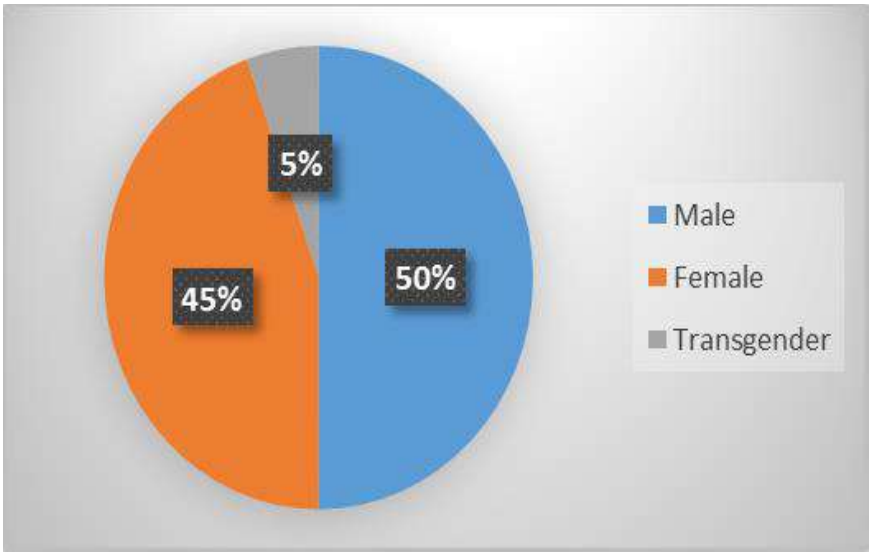


Figure 85: Sangli: Gender

As per the survey, there are (45%) females, followed by (50%) males and (5%) transgender.

1.3 What's your profession?

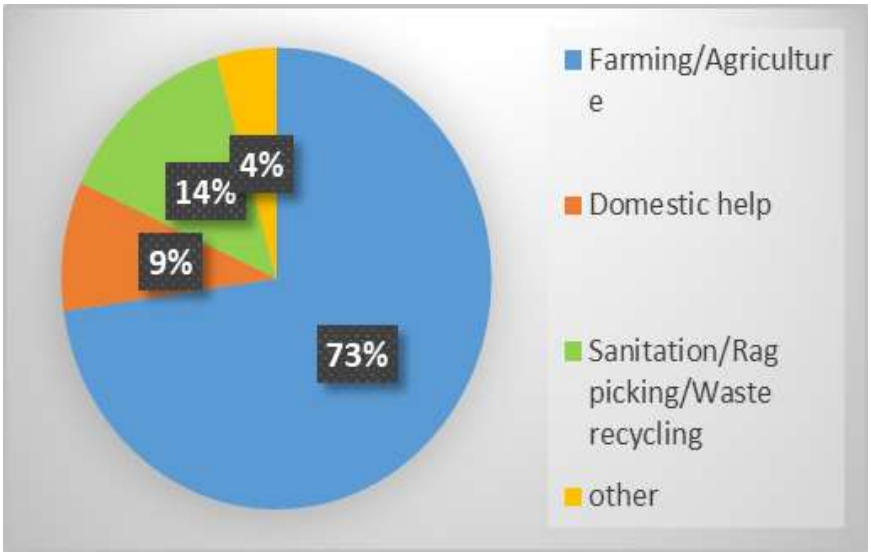


Figure 86: Sangli: Profession

The Respondent for further asked to specify which profession they were into, here we see that (9%) are domestic helpers, (14%) people work for sanitation/Rag picking/waste recycling, (73%) are into farming and agriculture, and (4%) are in few other professions like begging, etc.

2. Social awareness of the scheme:

2.1Do you know of any of the following schemes?

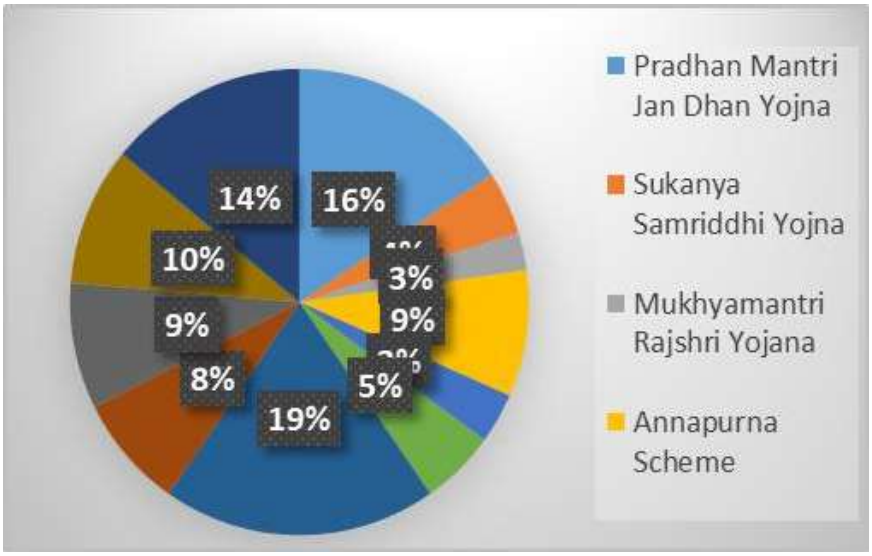


Figure 87: Sangli: Schemes

Further to our finding, a few questions were asked to the listeners about social awareness, and as per finding, it was seen that (16%) of listeners know about Pradhan Mantri Jan Dhan Yojna, (19%) about Beti Bachao Beti Padhao, and another scheme to be followed as per the figure was known by very less number of listeners.

3 Radio

3.1 Do you listen to the Radio?

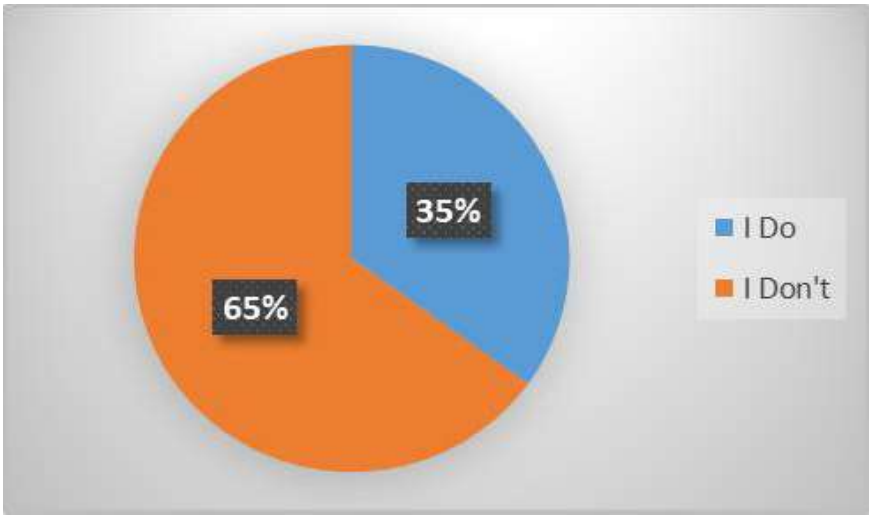


Figure 88: Sangli: Listen to the Radio

Out of a total of 100, most respondents (35%) said they listen to the Radio, and (65%) said they don't listen to the Radio.

3.2 If you don’t listen to it, what are the reasons?

The reason behind, not listening to the Radio is that they are very busy with their day-to-day schedules and most people are not interested to listen to the Radio

3.3 Which medium do you use to listen to the Radio?

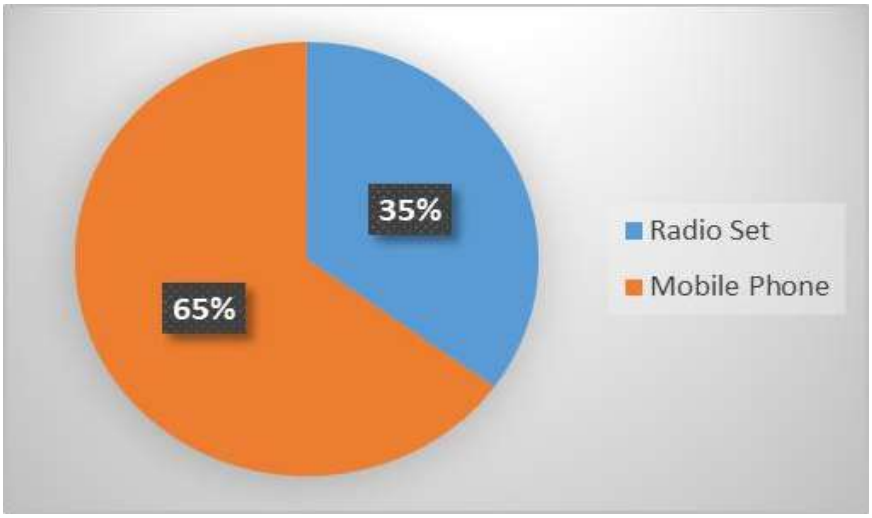


Figure 89: Sangli: Medium used to listen to the Radio

As per the finding, we see that (35%) of the listener use Radio set as a medium to listen to the Radio followed by mobile phone i.e. (65%).

3.4 Where do you listen to the Radio?

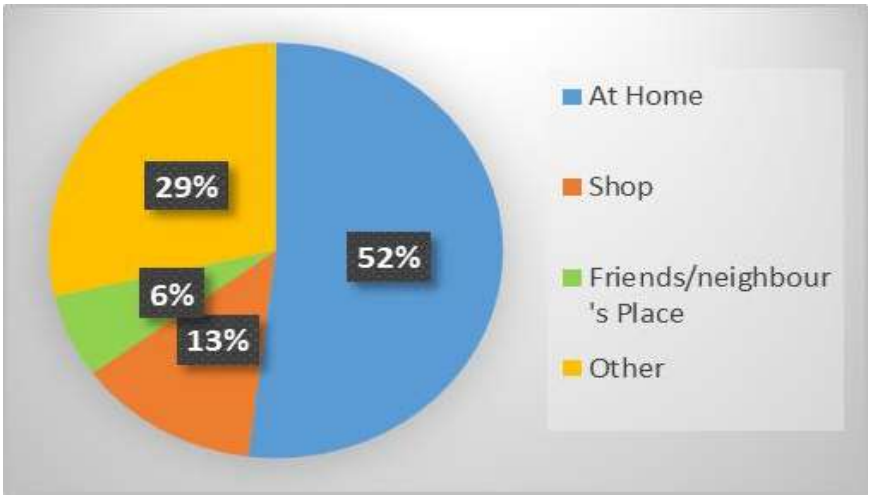


Figure 90: Sangli: Place to listen to the Radio

The Respondent further asked, where do they listen to the Radio, as their response it was seen that mostly they listen to the Radio at their home (52%), followed by the shop (13%), friends or neighbor place (6%) and (29%) other places like fields, etc.

3.5 Which type of programs do you listen to on the Radio?

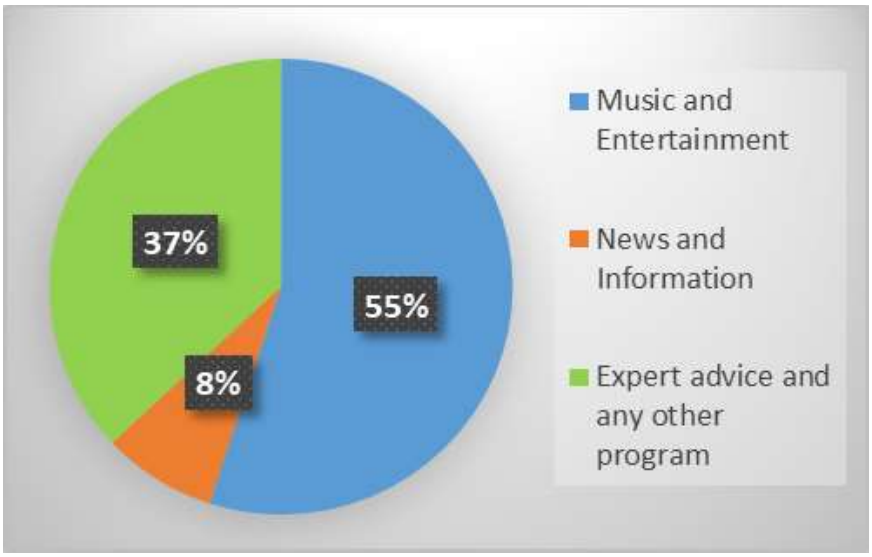


Figure 91: Sangli: Program

The majority of the listeners (55%) listen to the Radio for music and entertainment, followed by expert advice and another program (37%) and last not the least (8%) for news and information.

3.6 When do you listen to the Radio?

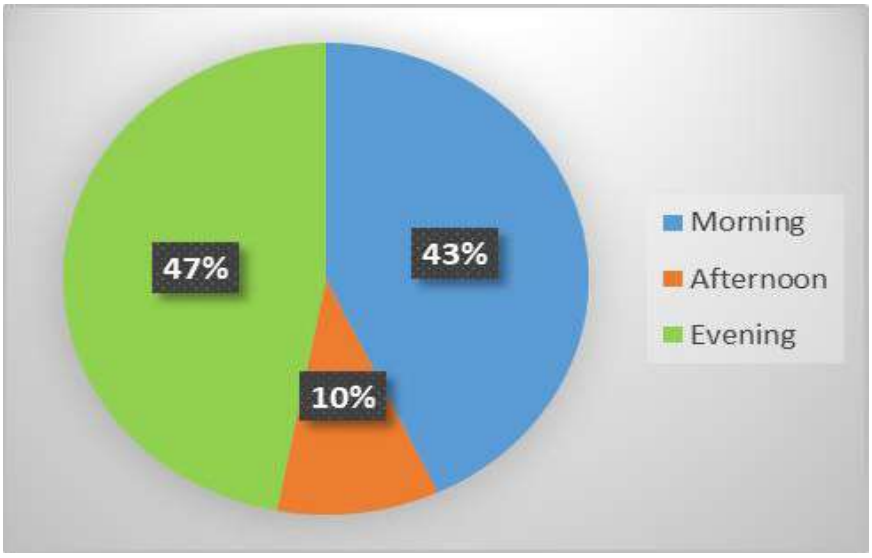


Figure 92: Sangli: Time to listen to the Radio

The above figure shows that the majority, (43%) listen to the Radio in the morning, while (10%) listen to the Radio in the afternoon, and the remaining listen to the Radio in the evening.

3.7 In general, how much time do you spend listening to the Radio?

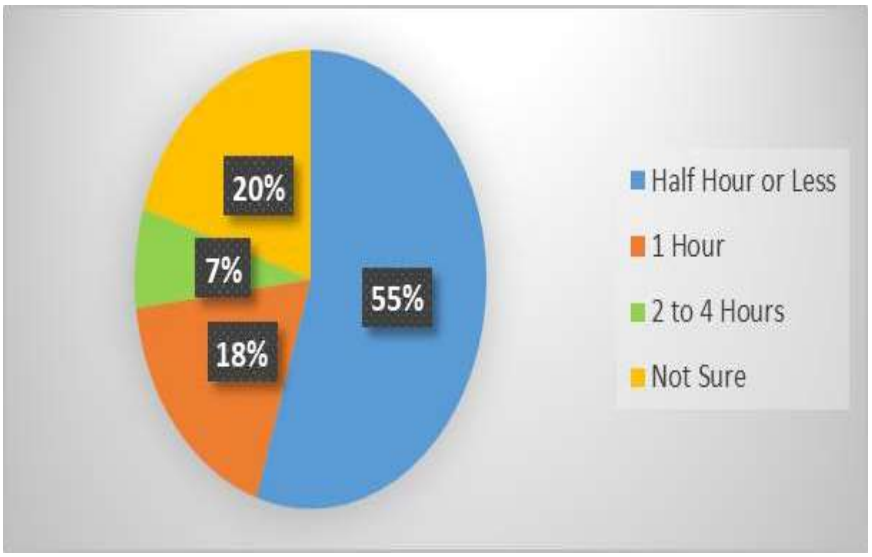


Figure 93: Sangli: Time in Hours

The respondents were further asked to specify how often they spend their timing listening to the Radio, their responses are shown in Figure 93 are (18%) said they listened to them for one hour a day, while (55%) said they listened to them for Half-Hour or Less a day, (7%) said they listened to them for 2 to 4 hours and the remaining (20%) said that they are not sure about the timings.

3.8 How do you get information about happenings in your community?

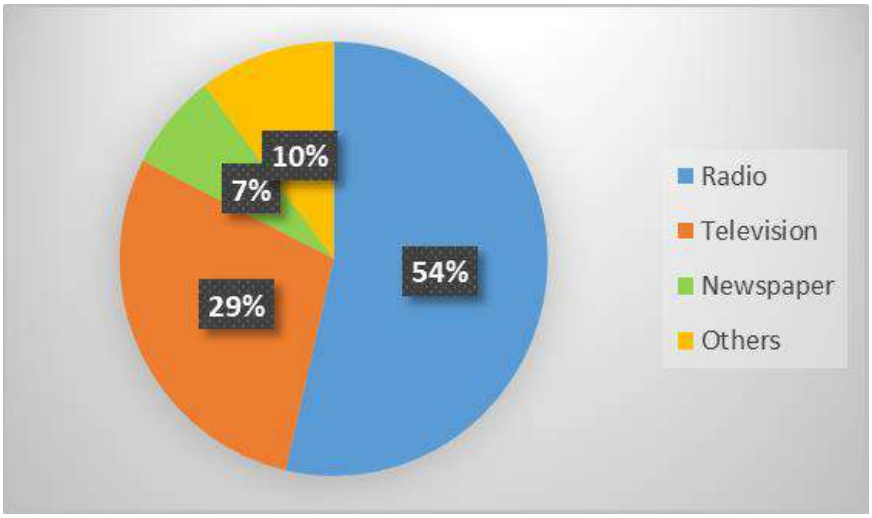


Figure 94: Sangli: Source of information about happening

When asked about how they get information about happenings in their community (54%) said that they get information through Radio, (29%) said they receive information about their community from television, (7%) said from newspaper and the remaining (10%) said they receive information from word of mouth or gossiping.

4. **Community Radio**

4.1. Do you listen to Community Radio (CR)?

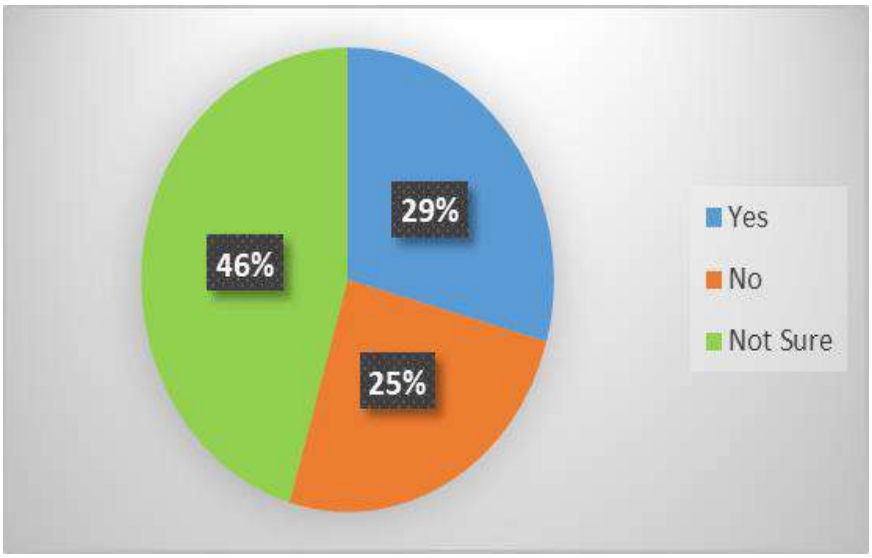


Figure 95: Sangli: Listen to Community Radio

(29%) listens to the Community Radio, while (25%) are not the listeners of the station in their community and the remaining (46%) are not sure what Community Radio is.

4.2 Do you have a Community Radio station in your area?

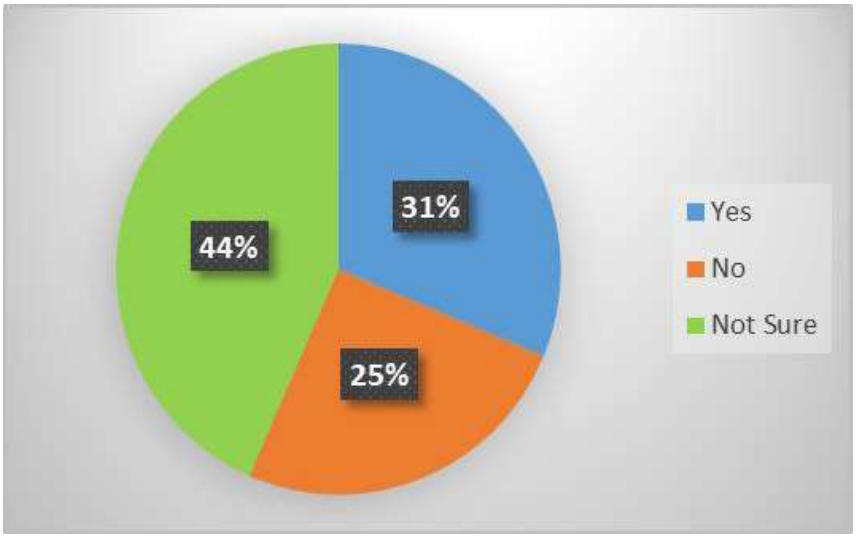


Figure 96: Sangli: Radio station in your area

The respondents were further asked to specify their awareness about a Community Radio station in their area, (31%) said they are aware of it, while (25%) did not know about the Community Radio station in their area and the remaining (44%) were not sure.

4.3 Have you visited the station?

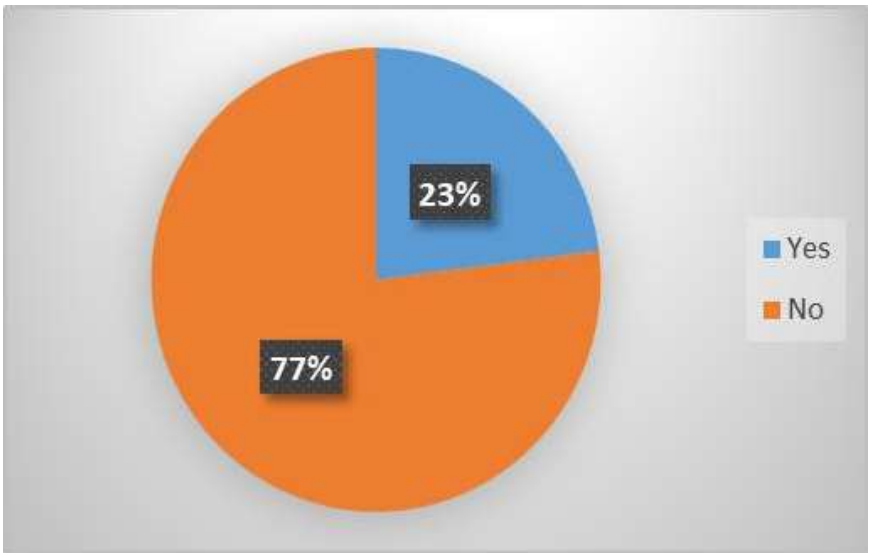


Figure 97: Sangli: Visited the station

Out of a total of 100, (23%) of listeners have visited the Radio station and the remaining (77%) haven't visited the station.

5: Listener perspective

5.1 Who owned "Community Radio (CR)"?

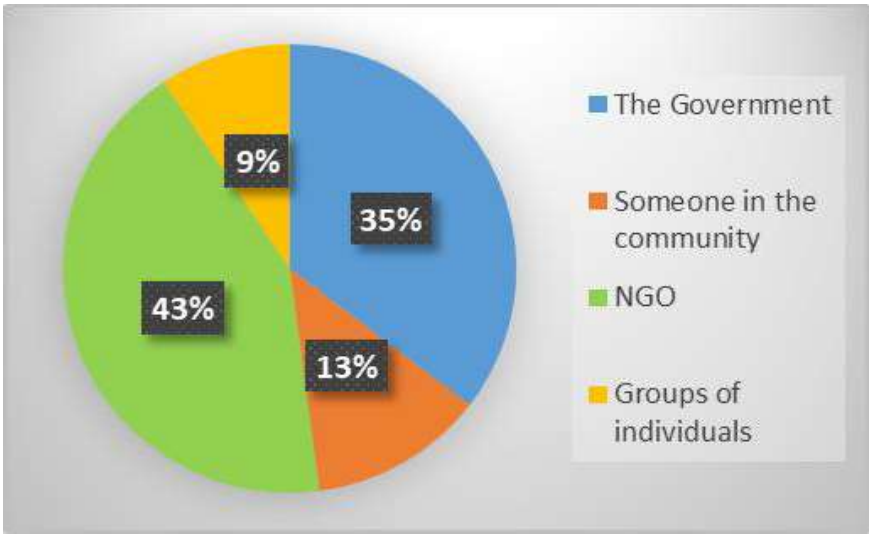


Figure 98: Sangli: Owner of Community Radio

The above figure shows that the majority, (43%) listeners know that Community Radio is owned by the NGO, while (35%) think that it is owned by the government, (13%) listeners think that they are owned by someone in the community and remaining (9%) think it's owned by the individuals.

5.2 Do you think Community Radio is important to the community?

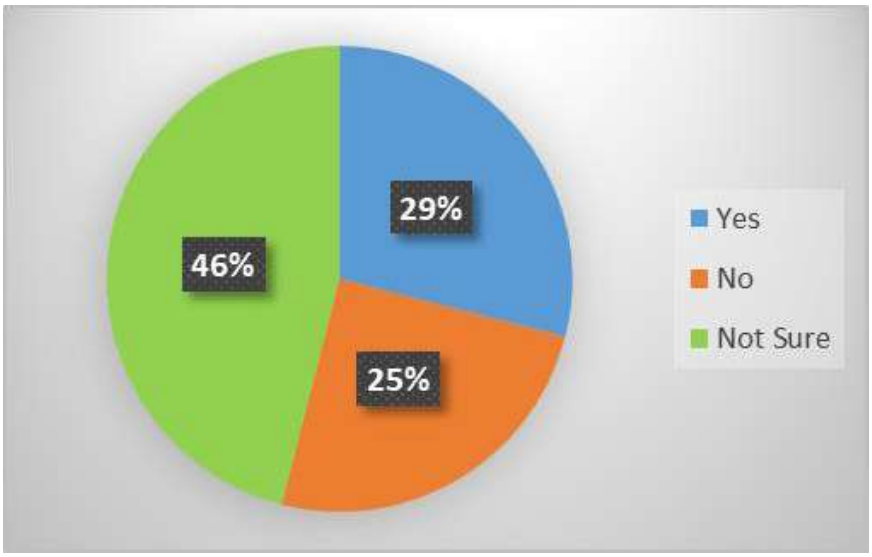


Figure 99: Sangli: Importance of Radio community

When asked the respondent how important is Community Radio in their community, (29%) said it is important as they get benefit out of it, (25%) listeners think there is no importance of Community Radio in their area and the remaining (46%) were not sure.

5.3 Has the CR here lived up to your expectations?

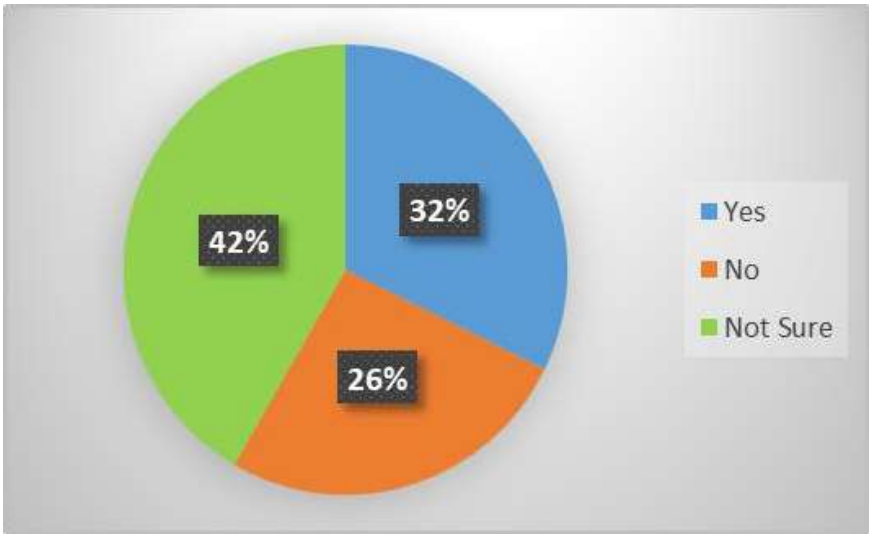


Figure 100: Sangli: CR lived up to your expectation

According to the listeners (32%) said that Community Radio has lived up to their expectations by providing them benefits when required, while (26%) says no that their expectations were not fulfilled, and the remaining (42%) are not aware.

6. Program

6.1 What are the programs aired on Community Radio?

Ans: Local music.

6.2 On which areas would you like the Community Radio to emphasize?

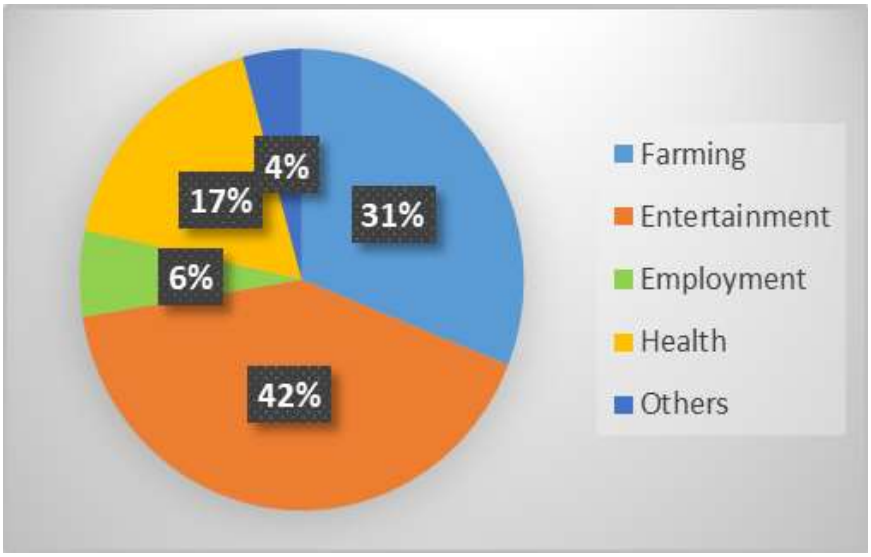


Figure 101: Sangli: Community Radio to emphasize

(42%) listeners said that they would like the Radio station to emphasize entertainment, (31%) wanted on farming, (6%) said that they should focus on employment, (17%) spoke about health, and (4%) said they should talk about schemes which government provides us.

6.3 Name some of the Community Radio programs you like most

Ans: Rang MazaWegla, Harith Kranti, etc.

6.4 What exactly do you like about these programs?

Ans: Entertainment.

6.5 Do Community Radio Channels seek feedback from you about their programs?

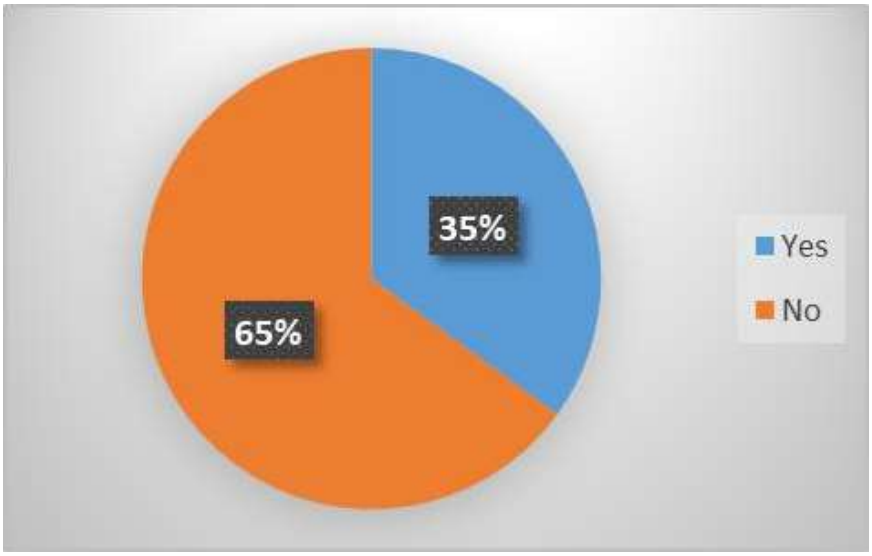


Figure 102: Sangli: feedback

(35%) listeners said that the station seeks their feedback and complaints and the remaining (65%) said that feedback is not taken.

7. Participation

7.1 Would you like to participate in Community Radio programs?

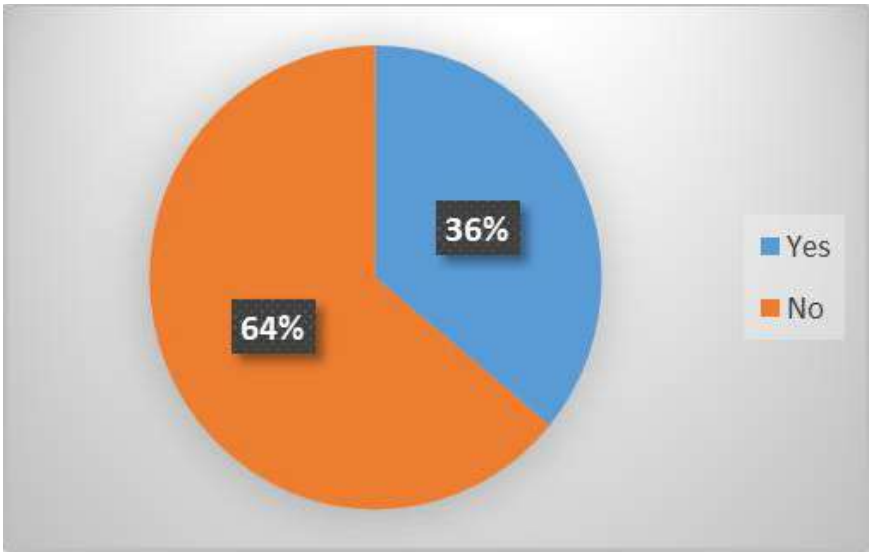


Figure 103: Sangli: Like to participate

Out of a total of 100, (64%) said that they would not like to participate in Community Radio programs because they were not very expressive while (36%) were ready to participate in Community Radio programs.

7.2 Which type of programs would you like to participate in?

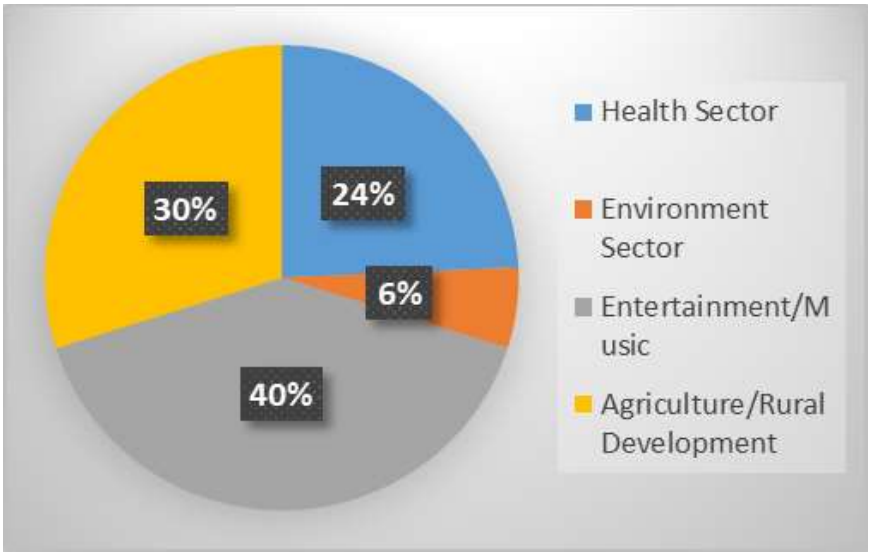


Figure 104: Sangli: program like to participate

(40%) listeners said they would participate in the entertainment and Music, (24%) wanted to participate in the health sector, (30%) wanted to be part of agricultural programs, and the remaining (6%) for the environment.

7.3 Did you get any employment opportunities awareness through Community Radio?

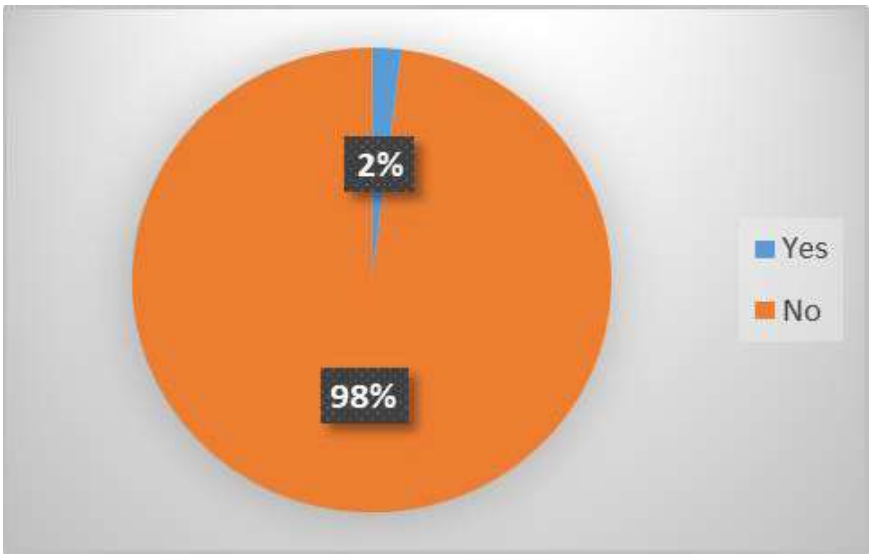


Figure 105: Sangli: Employment opportunity awareness

The findings in Figure 105 above show that only (2%) of people got employment opportunities awareness through Community Radio and the remaining (98%) haven't got any employment opportunities awareness through Community Radio.

8. Development

8.1 What is your opinion about your village's development status?

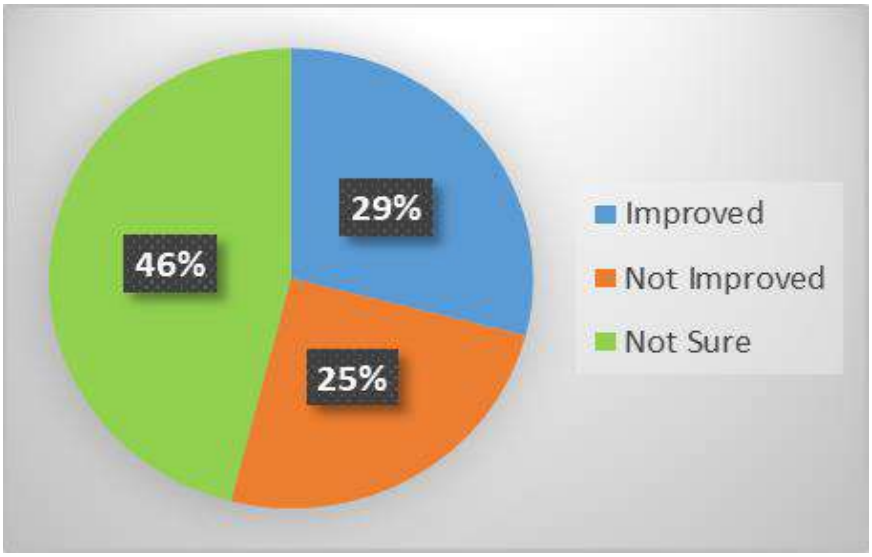


Figure 106: Sangli: Village development status

The majority of the listeners (29%) said that there is a development that is happening in their village, while (25%) think that there is no development and the remaining (46%) are not sure.

Interview questions for CR Personnel

During the interviews, CR personnel was asked a few questions about development, cultural aspect, Governance, programming, Staff qualification, Control and management of the station, Finances, Evaluation, listenership, and other issues and their responses are as followed:

Development

1. What's the objective/purpose (mission) of your station?

Ans: Our main objective is to help the farmers, provide advice to the farmers, broadcast the farmer's success stories, provide them with weather information and also tell them what to do according to that season. We also discuss government schemes. Apart from the farmer, we do provide information related to women's safety, Youth education, etc.

1.1 How do you project the role of CR in community development?

Ans: We have done various projects, for example, we did a project on plastic usage in which we spoke to the director of the Municipal Corporation about the issue and along with some social workers and the people of the

corporation, and we took a plan to make cloth bags to reduce the usage of plastic. To make this project a success, an organization named “Budget Cut” helped us a lot and funds came from NGOs as well. Thus in the last 8 years, we have done many projects which brought changes and development in our area.

1.2 How does your Radio identify problems in the community?

Ans: As media persons, our job is to collect information and address their problems so that we can transfer it to NGOs or social workers to find out solutions.

1.3 How does it bring the community to a consensus about action to tackle the problems?

Ans: The main motive of our Radio station is that we help connect our media through NGOs. We simply take the problems of the community to NGOs so that they can help them immediately. We don’t visit places ourselves but we coordinate with them and give them platforms.

1.4 Which conflict(s) has your CR ever helped to solve?

Ans: Our job is to build up communication, we connect to different NGOs and also work together with them to help the community.

1.5 Which campaign(s) (e.g. employment, nutrition, family planning, vaccination, etc.) has your station ever spearheaded?

Ans: Our station has done many campaigns related to government schemes. For example, the nutrition campaign, etc.

Cultural

2 In which language do you broadcast?

Ans: Marathi

2.1 How does the station promote local culture?

Ans: Local people visit the studio to share their talents and we also promote local culture by presenting bhajan (powada) every day.

2.2 How does the CR accumulate and integrate indigenous knowledge?

Ans: We solve their problems and promote indigenous knowledge of new technology to new medicines whatever is requires in day-to-day activity.

Governance

3. Do you question local government dealings?

Ans: No

3.1 On which issue(s) have you held the local government accountable?

Ans: We never deal with government dealings; our job is to take local problems to social workers. Our Radio stations mainly focus on the farmers and we interview the agriculture officer here for the development of the farmers. We do nothing more than that.

Programming

4. How do you determine what to air?

Ans: We make programs according to the need of our community.

4.1 What is the role of community members in program production?

Ans: The involvement of the community member is good, but we face problems due to the lack of time of community members.

4.2 How much are community members involved in the making of Radio programs?

Ans: In our Radio station, people are unable to give full time, but if they give 2 hrs. daily then we can run properly.

4.3 How do you gather news stories?

Ans: In our station, political or spiritual news is not given, but we do provide informative news, as a journalist, I get news through contacts in the community.

4.4 Where (field or studio) do you make most of your programs?

Ans: Our programs are mostly made on the field.

Staff qualification

5. What kind of training do you have?

Ans: The training facility is divided into 4 sections. For 15 days we train people. We do not see the qualifications. The first session of our training is language training, in which we train them to speak in the proper local language.

Second, we teach them how to take interviews. With this, thirdly we provide them the technical knowledge and last not the least the most important part of the training is how to collect new information.

5.1 In which area, if any, do you and your staff require training?

Ans: We have a total of five paid staff, the staff needs training in the technical aspect as well as the new technologies required for station development.

Control and management of the station

6. How was the Radio established?

Ans:22nd August 2008

6.1 Who can you say the station is answerable to?

Ans: The station is answerable to the listeners.

6.2 Who appoints or chooses the manager or administrator of the station?

Ans: The head of an NGO named "Sosania Kala Krida Mandal" appoints the administrator and manager of our Radio station. Our Advisory Board always keeps an eye on this appointment.

6.3 How independent of government, political party, or religious institution is your station?

Ans:100% independent

Finances

7. How do you generate funds to run the station?

Ans: As we are DAVP registered we get advertisements from the government. Sometimes when we don't get ads and funds can't be generated at that time our NGO's administrator helps us by donating money. We also get ads from some business areas here.

7.1 How sustainable are the activities of your station?

Ans: It would not be right to say that the activities of our station are sustainable because the technical improvement is very low here. To increase the activity score of the station, good technical instruments are needed, good training is needed, etc. The station needs to be upgraded.

Evaluation

8. How do you monitor or evaluate the performance of the station?

Ans: We take feedback from our participants who visit our Radio station.

8.1 How often do you monitor or evaluate the performance of the station?

Ans: Once in a year

8.2 What are the results?

Ans: 40%

Listenership

9. What is your listenership?

Ans: farmers (35%) and youth (65%)

9.1 How far does your station go (in square kilometers)?

Ans: 10 sq. km (16 villages other than corporation area)

Other issues

10. How accessible is the station to the community members?

Ans: We have created an organization called 'Audio Shrota Sangh' in which our listeners give feedback about the station. Our access is very well in 16 villages and our listenership is very good.

10.1 What's this community's SWOT?

Ans: Strength: Our biggest strength is that our Radio station is situated inside the city. Secondly**,** in our area, there are many government officers, because of this we get a lot of ads.
Weakness: Due to the Radio station being in the city, there is a lot of competition here. Here we have to compete with 10 other commercial Radios. Our Radio station is a little behind in the technical field also.
Opportunity: If the expansion of our Radio station is more, then we can also give opportunities to people.
Threat: The biggest threat of the Radio station is that our network area is very limited. The frequency tower area should increase slightly. Another threat is that we don't know how long our CR station works with the help of such fewer funds.

10.2 What's CR's long-term strategy or plan?

Ans: We want to form a group with graduates of the Agricultural Institute here, with whom we can work to bring more development in the agriculture field. Secondly, the government should permit web portal development so that networking can increase and we can connect to different parts.

10.3 Name one program which made a notable contribution to the community?

Ans: 'Mazha '. Through this platform, we connect to the farmers of our area and discuss agricultural issues.

10.4 What would you like CR in Maharashtra to be reformed?

Ans: To reform the CR station, the demand of the members of each Community Radio station is the same, that we should not be confined in our area.CR stations should reach every district of Maharashtra as much as possible. We also demand that every language of our country can be used for listening to the program. Our funds should also increase due to which our Radio stations are still a little behind.

NGO

1. Identify your sphere/s of activity from the following social causes:

Ans: As NGO we mostly focus on Framers.

2. Based on your experience with the community you serve, please answer the following:

2.1 How aware are your community members of their rights and privileges?

Ans: Somewhat

2.2 How do you provide information to them?

Ans: Group Events, Word of mouth

2.3 Do you think the communities you serve have effective channels to make their voices/ problems/suggestions heard?

Ans: Yes

2.4 How would you rate the impact of the government welfare schemes on your target group/s?

Ans: Could be improved

2.5 Do you think any of the following actions can improve the structure/delivery/utilization of the welfare schemes/legal remedies available to your Underprivileged group/s?

Ans: More open communication in the society in general and getting more inputs from NGOs/activists on the ground

2.6Are you aware of Community Radio as an effective communication channel for your NGO?

Ans: Yes.

4.10 Manndeshi Tarang Vahini, Mhaswad (Station 5)

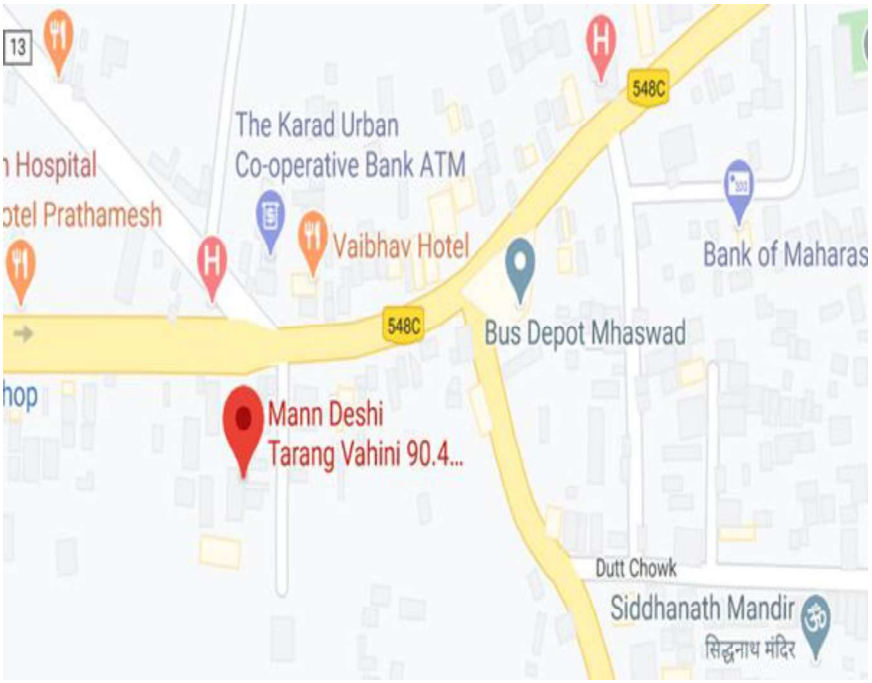


Figure 107: Map of Manndeshi Tarang Vahini, Mhaswad

Basic Information:

Launch Date: 17-11-2008

Broadcast Timing: 7.00 AM - 10.00 AM, 12.30 PM - 2.30 PM and 6.00 PM - 9.00 PM

Broadcast Hours: 8hrs

Languages of Broadcast: Hindi and Marathi

Data about listenership (2010-till date):57%

Total number of villages covered by Sharada Radio Station:90 out of 108 villages

Genesis: Manndeshi Tarang gives chance to the local indigenous groups by empowering women and giving importance to Manndeshi culture and folk art through their Community Radio channel.

Thematic Focus: Their emphasis is on conserving the Manndeshi culture and providing awareness about water, knowledge, farming, health, and government schemes.

Signature Programme: Malavarche Shivar (for farmers), GammatJammat (for children), Sakhi Sajani (for women), Tarunai (for young), Radio Doctor, and Pransh Amache Uttar Tumache

Questionnaire for Respondents

1. General Information:

1.1 Highest Level of education you have received?

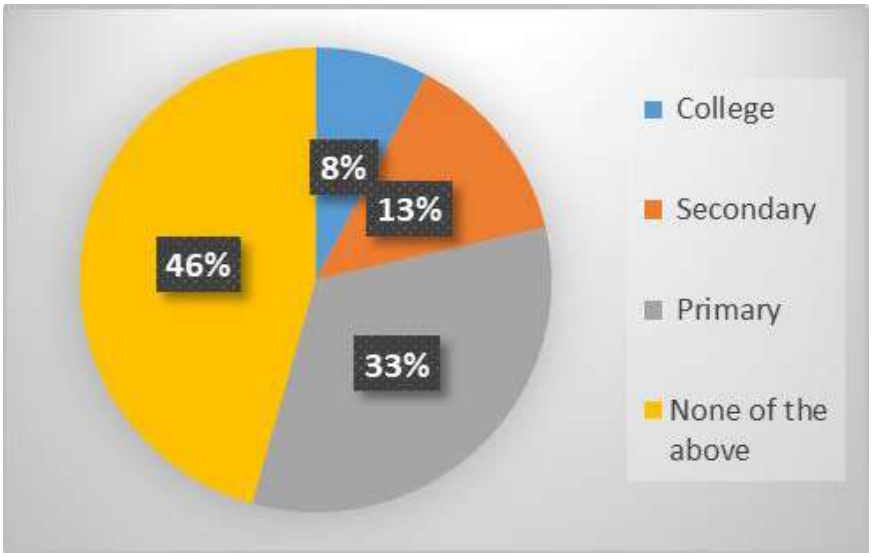


Figure 108: Mhaswad: Education

The findings in Figure 108 above show that the Highest Level of education of the majority of listeners is primary education (33%), followed by Secondary (13%), Very less number of listeners have attended college (8%) and lastly listener without any education qualification is (46%).

1.2 What gender are you?

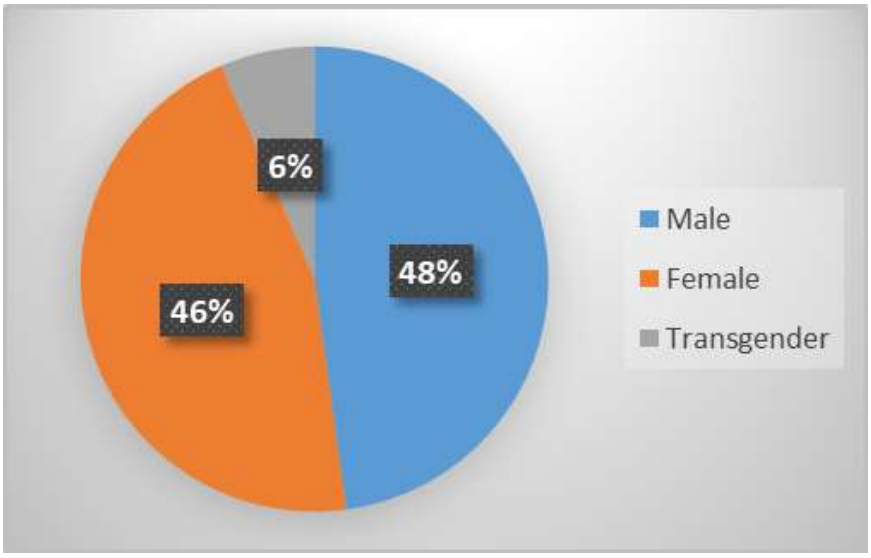


Figure 109: Mhaswad: Gender

As per the survey, there are (46%) females, followed by (48%) males and (6%) transgender.

1.2 What's your profession?

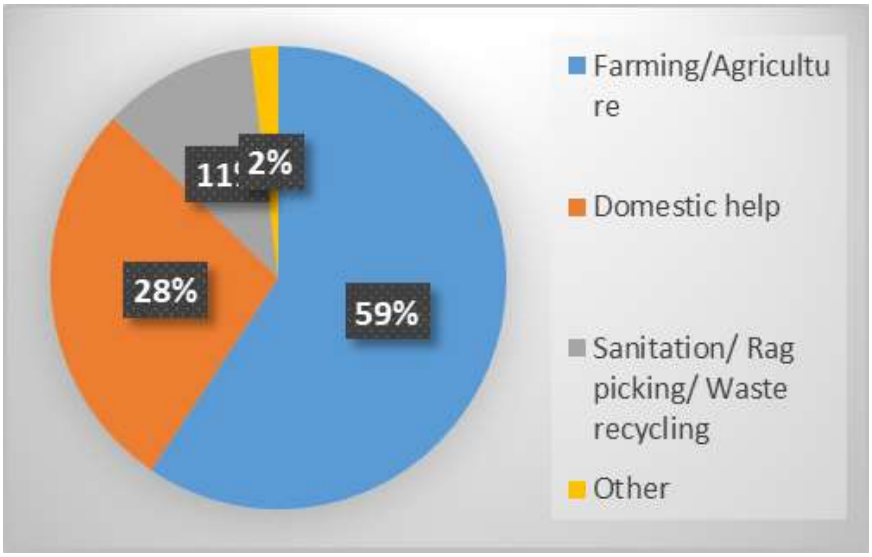


Figure 110: Mhaswad: Profession

The Respondent for further asked to specify which profession they were into, here we see that (28%) are domestic helpers, (11%) people work for sanitation/Rag picking/waste recycling, (59%) are into farming and agriculture, and (2%) are in few other professions like begging, etc.

2. Social awareness of the scheme:

2.1Do you know of any of the following schemes?

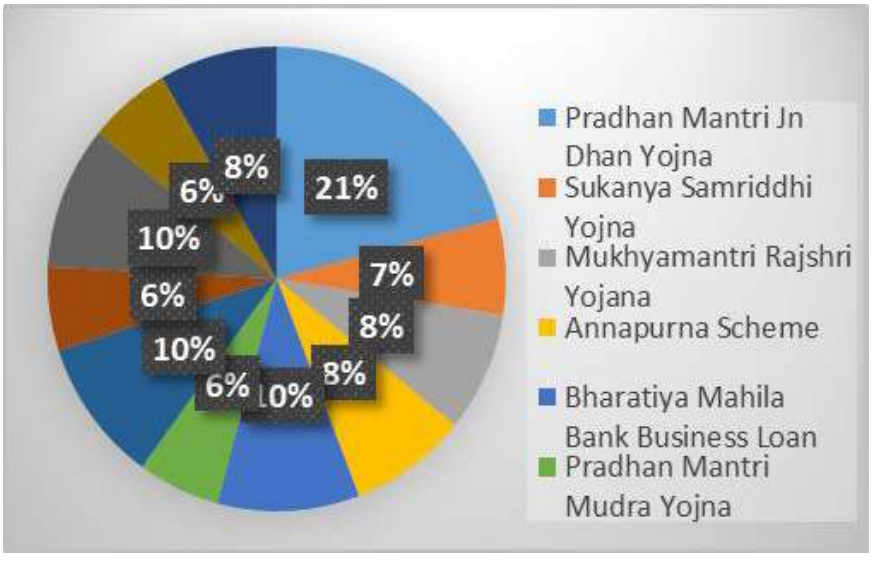


Figure 111: Mhaswad: Schemes

Further to our finding, a few questions were asked to the listeners about social awareness, and as per finding, it was seen that (21%) of listeners know about Pradhan Mantri Jan Dhan Yojna, (8%) knows about Mukhyamantri Rajshri Yojana, (10%) about Beti Bachao Beti Padhao, and another scheme to be followed as per the figure was known by very less number of listeners.

3 Radio

3.1 Do you listen to the Radio?

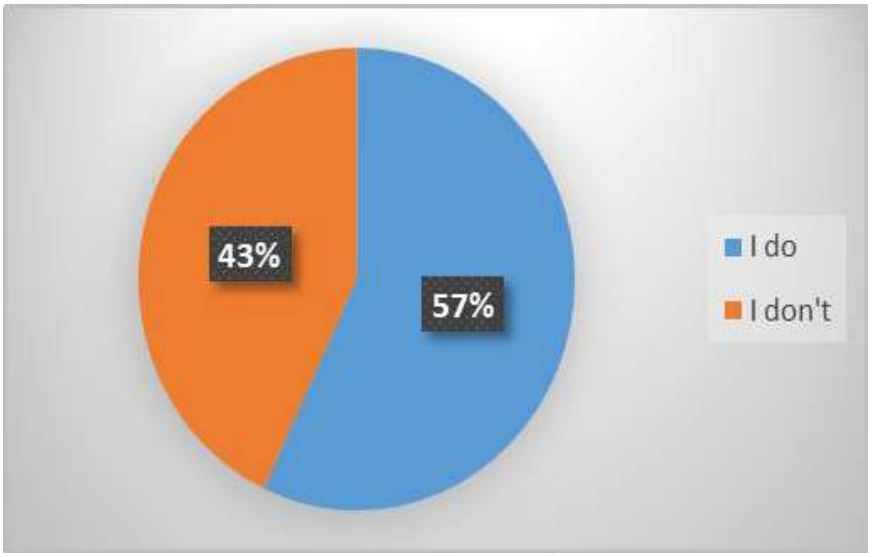


Figure 112: Mhaswad: Listen to the Radio

Out of a total of 100, most respondents (57%) said they listen to the Radio, and (43%) said they don't listen to the Radio.

3.2 If you don’t listen to it, what are the reasons?

The reason behind, not interested and busy with the regular work.

3.3 Which medium do you use to listen to the Radio?

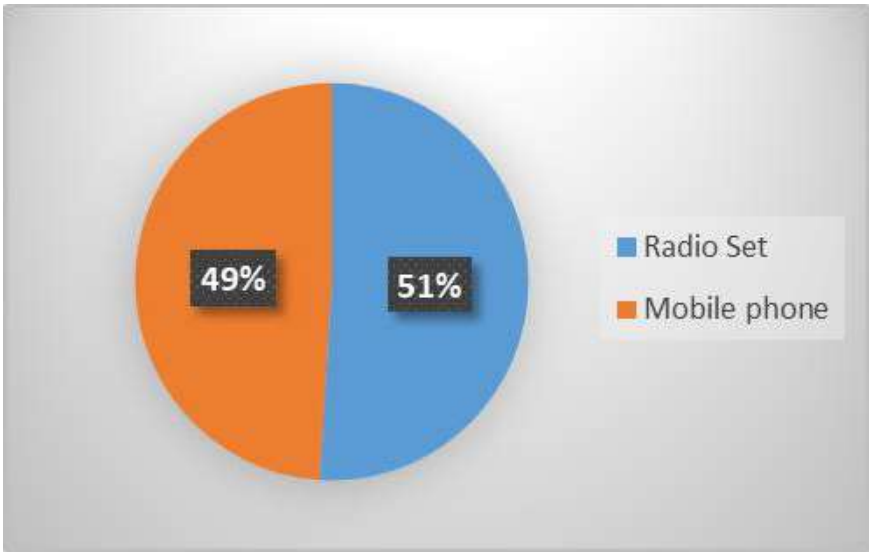


Figure 113: Mhaswad: Medium to listen to the Radio

As per the finding, we see that (51%) of the listener use a Radio set as a medium to listen to the Radio followed by a mobile phone i.e. (49%).

3.4 Where do you listen to the Radio?

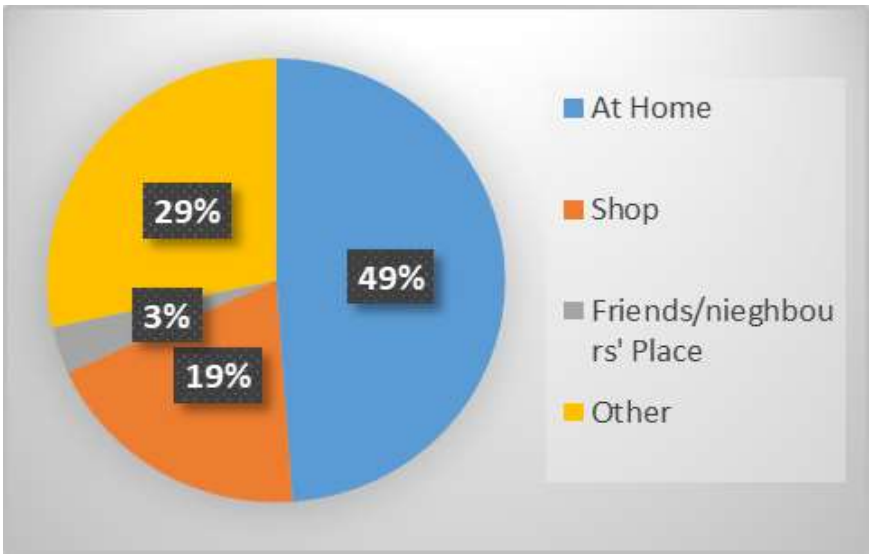


Figure 114: Mhaswad: Place to listen to the Radio

The Respondent further asked, where do they listen to the Radio, as their response it was seen that mostly they listen to the Radio at their home (49%), followed by the shop (19%), friends or neighbor place (3%) and (29%) other places like fields, etc.

3.5 Which type of programs do you listen to on the Radio?

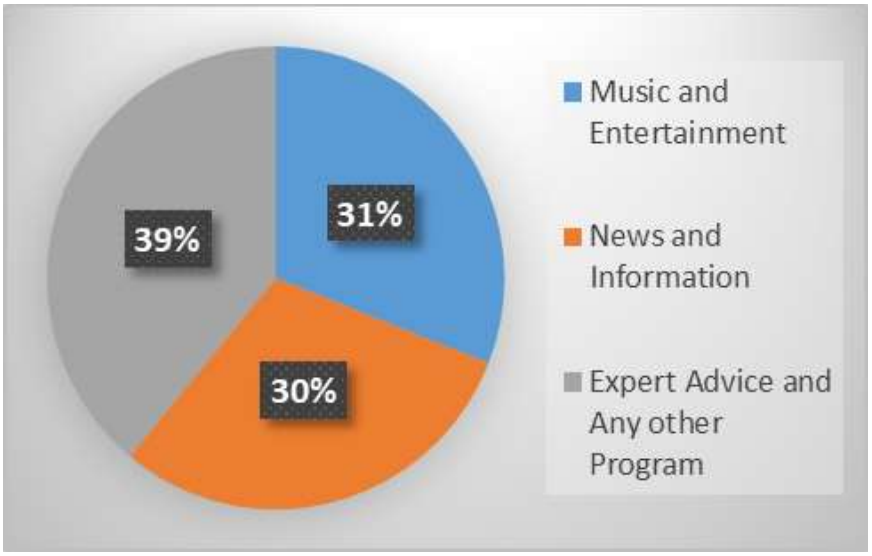


Figure 115: Mhaswad: Program

The majority of the listeners (31%) listen to the Radio for music and entertainment, followed by expert advice and another program (39%) and last not the least (30%) for news and information.

3.6 When do you listen to the Radio?

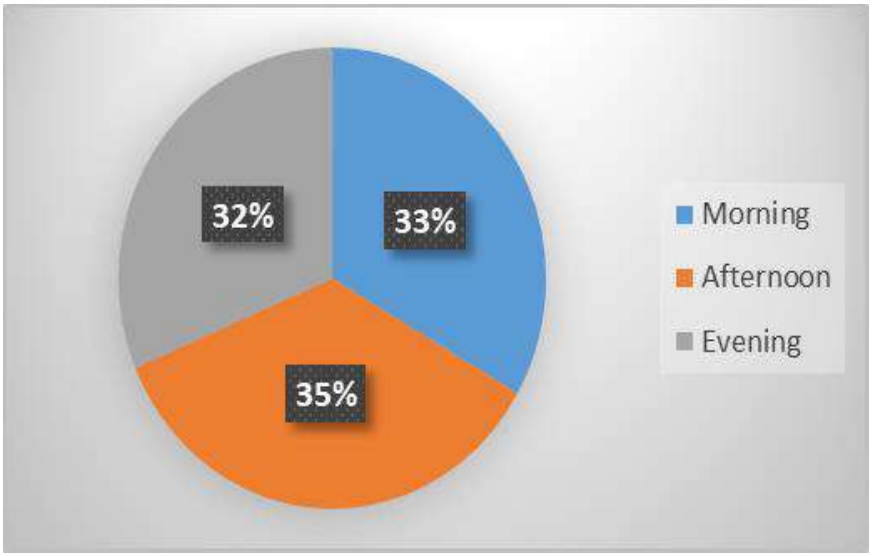


Figure 116: Mhaswad: Time to listen to the Radio

The above figure shows that the majority, (33%) listen to the Radio in the morning, while (35%) listen to the Radio in the afternoon, and the remaining listen to the Radio in the evening.

3.7 In general, how much time do you spend listening to the Radio?

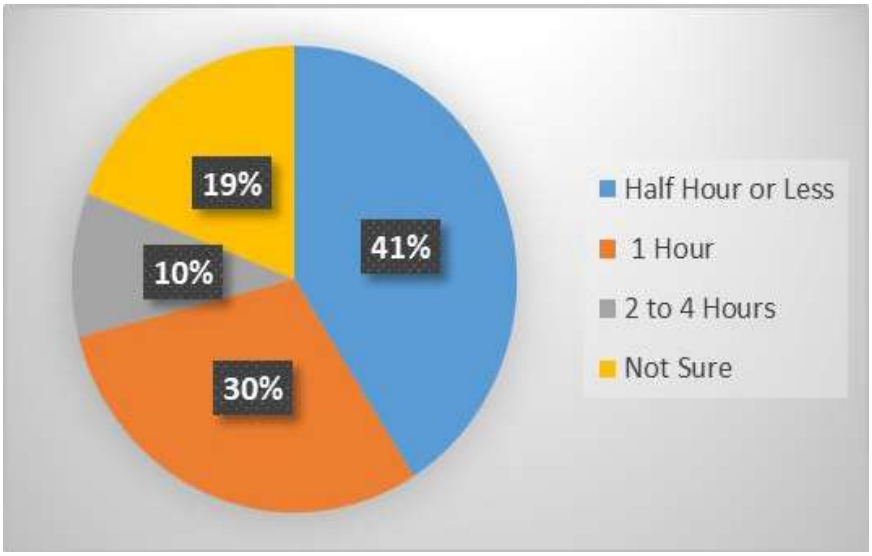


Figure 117: Mhaswad: Time in Hours

The respondents were further asked to specify how often they spend their timing listening to the Radio, their responses are shown in Figure 117 are (30%) said they listened to them for one hour a day, while (41%) said they listened to them for Half-Hour or Less a day, (10%) said they listened to them for 2 to 4 hours and the remaining (19%) said that they are not sure about the timings.

3.8 How do you get information about happenings in your community?

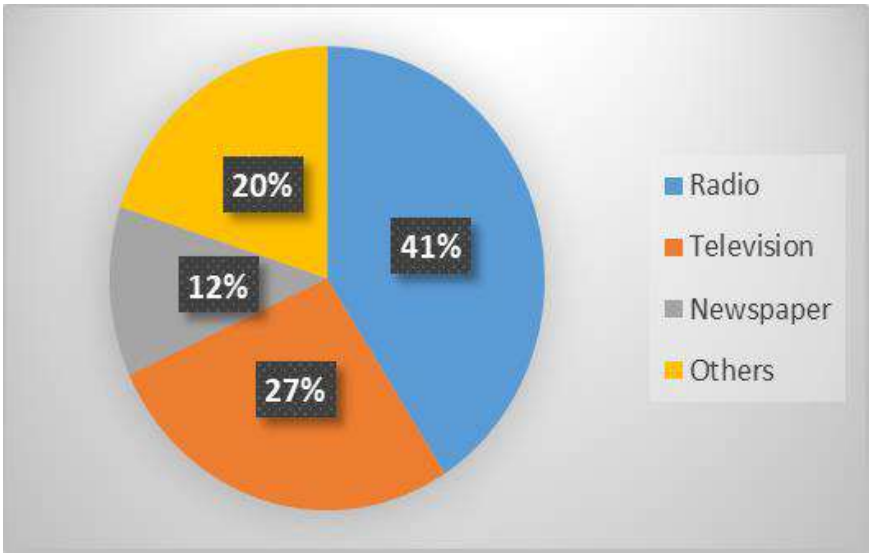


Figure 118: Mhaswad: Source of information about happening

When asked about how they get information about happenings in their community (41%) said that they get information through Radio, (27%) said they receive information about their community from television, (12%) said from newspaper and the remaining (20%) said they receive information from word of mouth or gossiping.

4. **Community Radio**

4.1. Do you listen to Community Radio (CR)?

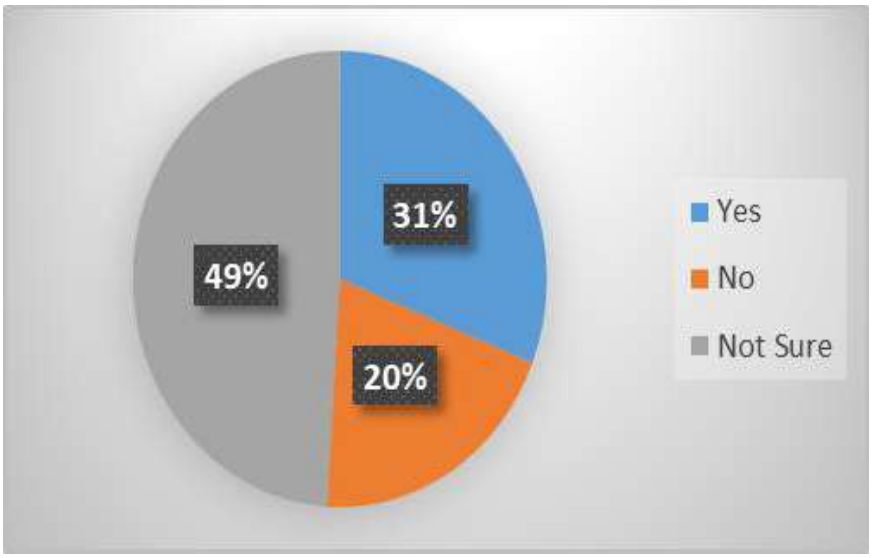


Figure 119: Mhaswad: Listen to CR

(31%) listens to the Community Radio, while (20%) are not the listeners of the station in their community and the remaining (49%) are not sure what Community Radio is.

4.2 Do you have a Community Radio station in your area?

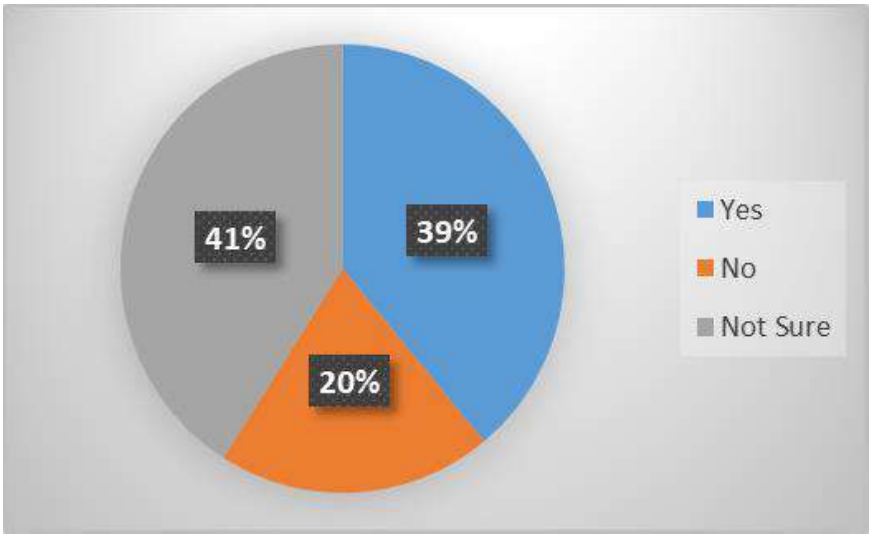


Figure 120: Mhaswad: Radio station in your area

The respondents were further asked to specify their awareness about a Community Radio station in their area, (39%) said they are aware of it, while (20%) did not know about the Community Radio station in their area and the remaining (41%) were not sure.

4.3 Have you visited the station?

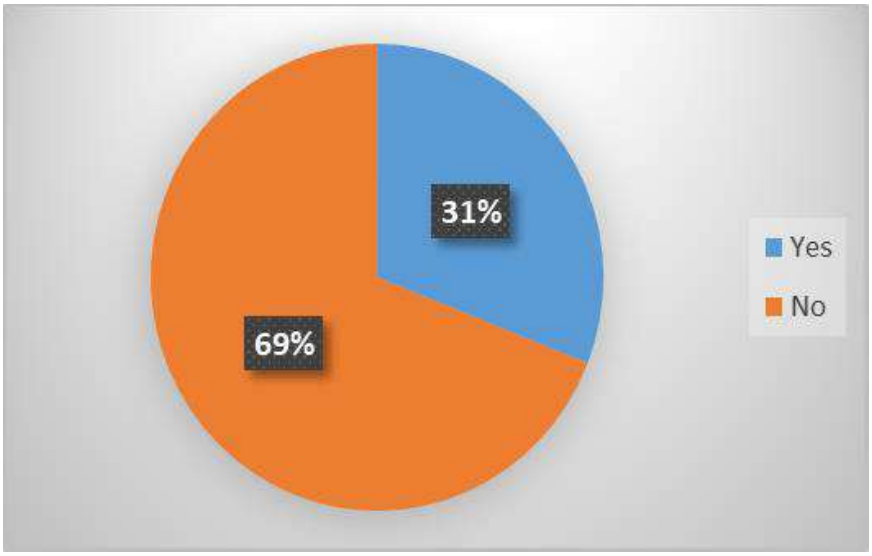


Figure 121: Mhaswad: Visited the station

Out of a total of 100, (31%) of listeners have visited the Radio station and the remaining (69%) haven't visited the station.

5: Listener perspective

5.1 Who owned "Community Radio (CR)"?

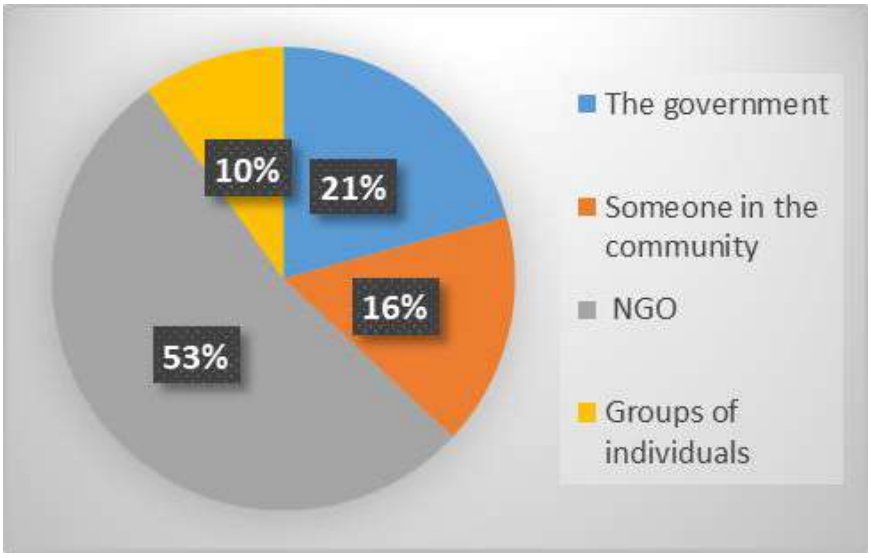


Figure 122: Mhaswad: Owner of Community Radio

The above figure shows that the majority, (53%) listeners know that Community Radio is owned by the NGO, while (21%) think that it is owned by the government, (16%) listeners think that they are owned by someone in the community and remaining (10%) think it's owned by the individuals.

5.2 Do you think Community Radio is important to the community?

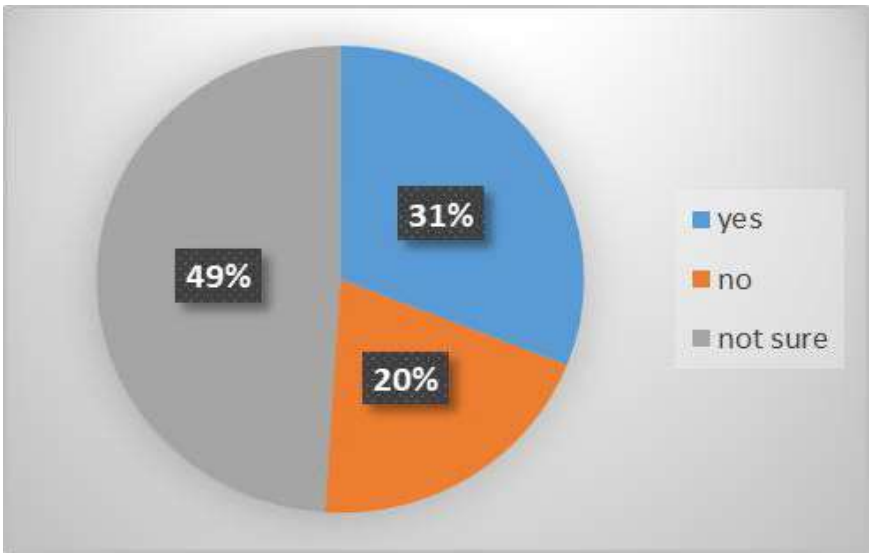


Figure 123: Mhaswad: Importance of Community Radio

When asked the respondent how important is Community Radio in their community, (31%) said it is important as they get benefit out of it, (20%) listeners think there is no importance of Community Radio in their area and the remaining (49%) were not sure.

5.3 Has the CR here lived up to your expectations?

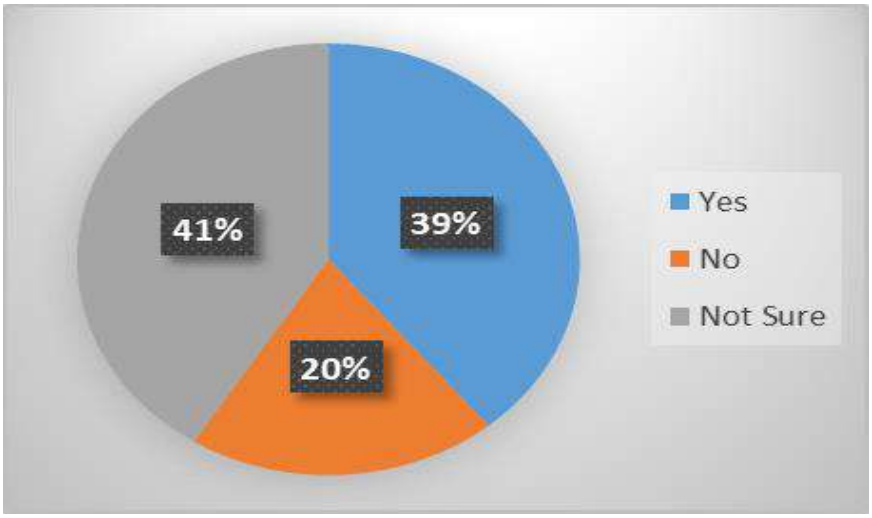


Figure 124: Mhaswad: CR lived up to your expectations

According to the listeners (39%) said that Community Radio has lived up to their expectations by providing them benefits when required, while (20%) says no that their expectations were not fulfilled and the remaining (41%) are not aware.

6. Program

6.1 What are the programs aired on Community Radio?

Ans: The majority of the listeners were aware of "Malavarche Shivar" and "SakhiSajani".

6.2 On which areas would you like the Community Radio to emphasize?

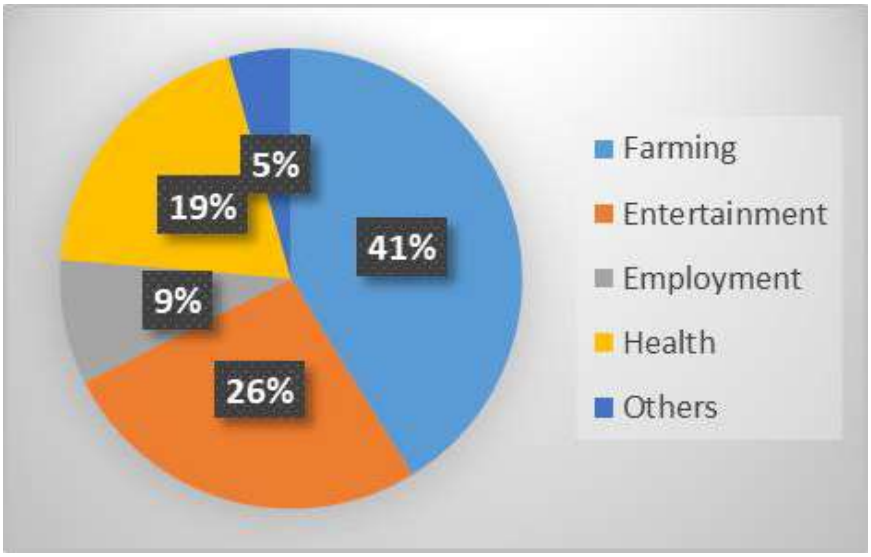


Figure 125: Mhaswad: Community Radio to emphasize

(26%) listeners said that they would like the Radio station to emphasize entertainment, (41%) wanted on farming, (9%) said that they should focus on employment, (19%) spoke about health, and (5%) said they should talk about schemes which government provides us.

6.3 Name some of the Community Radio programs you like most

Ans: "Malavarche Shivar" and "PranshAmache UttarTumache" was liked by most of the listeners

6.4 What exactly do you like about these programs?

Ans: farming and entrepreneur-related success stories.

6.5 Do Community Radio Channels seek feedback from you about their programs?

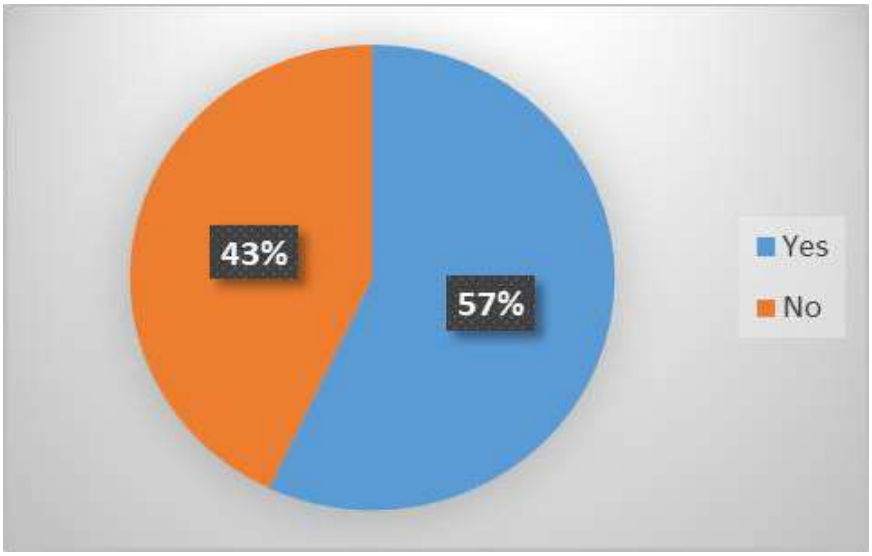


Figure 126: Mhaswad: Feedback

(57%) listeners said that the station seeks their feedback and complaints and the remaining (43%) said that feedback is not taken.

7. Participation

7.1 Would you like to participate in Community Radio programs?

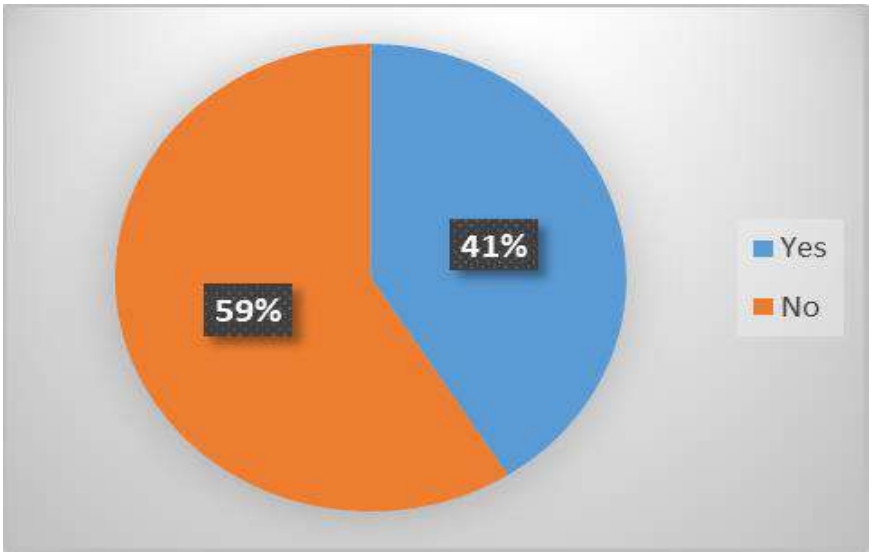


Figure 127: Mhaswad: Like to participate

Out of a total of 100, (59%) said that they would not like to participate in Community Radio programs because they were not very expressive while (41%) were ready to participate in Community Radio programs.

7.2 Which type of programs would you like to participate in?

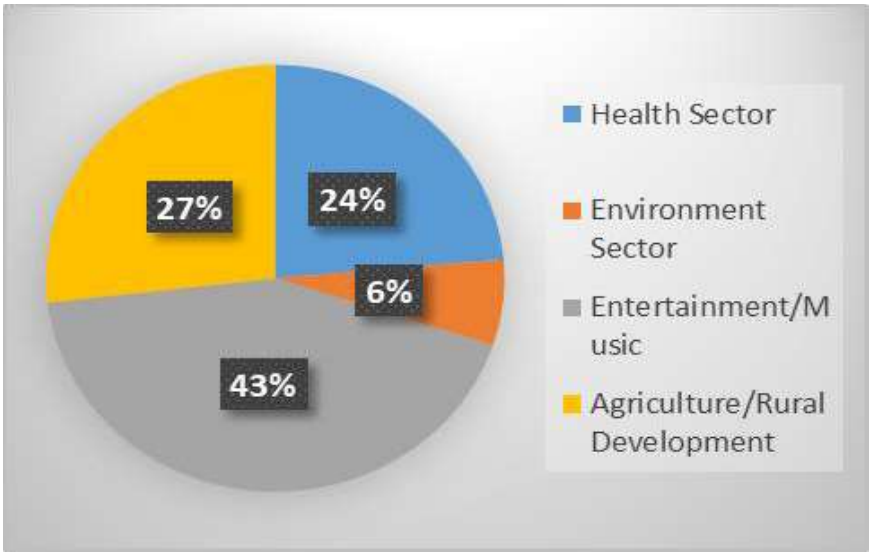


Figure 128: Mhaswad: Program like to participate

(43%) listeners said they would participate in the entertainment and Music, (27%) wanted to participate in the health sector, (24%) wanted to be part of agricultural programs, and the remaining (6%) for the environment.

7.3 Did you get any employment opportunities awareness through Community Radio?

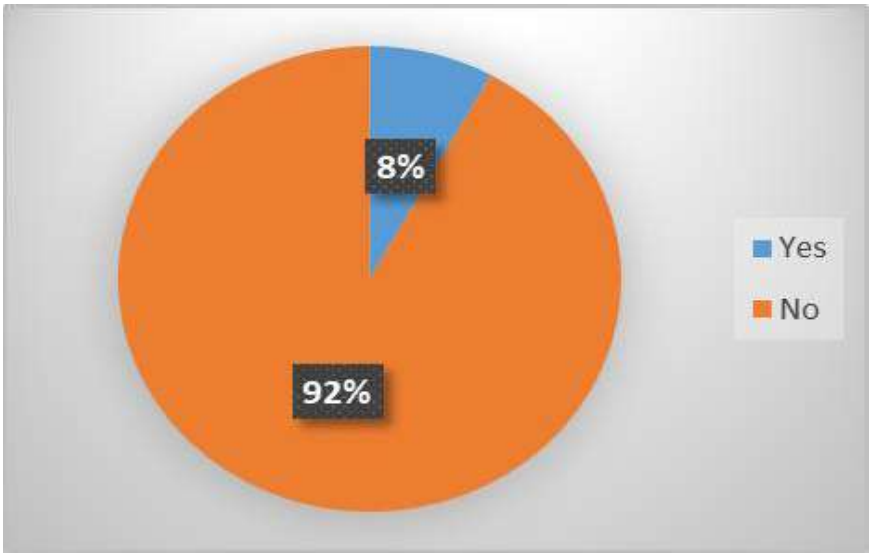


Figure 129: Mhaswad: Employment opportunities awareness

The findings in Figure 129 above show that only (8%) of people got employment opportunities awareness through Community Radio and the remaining (92%) haven't got any employment opportunities awareness through Community Radio.

8. Development

8.1 What is your opinion about your village's development status?

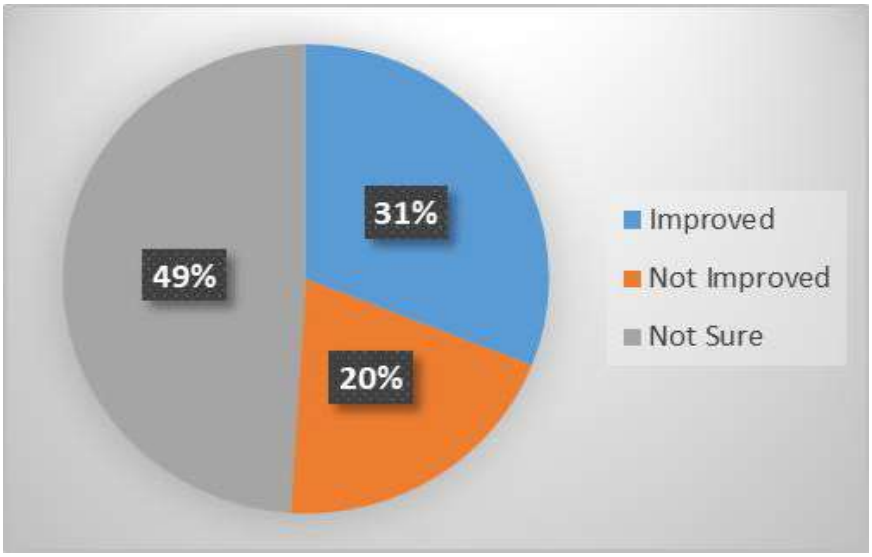


Figure 130: Mhaswad: Village development status

The majority of the listeners (31%) said that there is a development that is happening in their village, while (20%) think that there is no development and the remaining (49%) are not sure.

Interview questions for CR Personnel

During the interviews, CR personnel was asked a few questions about development, cultural aspect, Governance, programming, Staff qualification, Control and management of the station, Finances, Evaluation, listenership, and other issues and their responses are as followed:

Development

1. What's the objective/purpose (mission) of your station?

Ans: The objective of our CR station is to work with women. Nowadays women are known for empowerment and equality. So our CR station always follows these new trends and tries to help women in this area. Community Radio is a new media that help the characterization of rural areas here. We aim to give information and help people in our community.

1.2 How does your Radio identify problems in the community?

Ans: Our Radio station is always aware of identifying problems of the community. For Ex: In 2011 there was a drought in a particular area in our community. So for help, we directly contacted the municipal officer, and with them, we tried to restore water in that area. Again, in 2015-2016 we had visited 38 villages under Mann tahsheel

and provided knowledge about water restoration to the community. Most people are not aware of the health issues so as media channels we identify those problems and try to give solutions.

1.3 How does it bring the community to a consensus about action to tackle the problems?

Ans: We have great communication with our community. So if they have any problem regarding any situation the community people contact us and as media personnel, we try to solve their problems as soon as possible.

1.4 Which conflict(s) has your CR ever helped to solve?

Ans: We solve many conflicts every year. For example, we taught the farmers about how to make a profit from their crops, by selling 50% of their crops on their own and 50% to the wholesale market. We provided free bicycles to students who live far and cannot commute by walking etc.

1.5 Which campaign(s) (e.g. employment, nutrition, family planning, vaccination, etc.) has your station ever spearheaded?

Ans:

- In September 2018, we did a campaign on "Poshan Maha" for one month under Central Government.
- We promoted "Mudra Bank" where we informed our community people about the investment, loans scheme, etc. under State Government.
- Student education-based Ads are also run by the Radio station.

Cultural

2 In which language do you broadcast?

Ans: Hindi and Marathi

2.1 How does the station promote local culture?

Ans: Our main target is to preserve our culture, so to promote our culture we bring people to our Radio station and ask them to showcase their talents.

2.2 How does the CR accumulate and integrate indigenous knowledge?

Ans: We solve their problems individually and promote indigenous knowledge of art and culture of their own. For example, some big companies all over Maharashtra come to our station and give knowledge about economic growth to our community by their expert talk. We have also done a project with the "Satyamev Jayate" team and had an opportunity to interview some village people and cast their success stories.

Governance

3. Do you question local government dealings?

Ans: Yes we do, we always communicate with the government for solving the problems of locals. For Example, for rack pickers in our community, we had to demand gloves, masks, and sanitizer from the government for their health safety.

3.1 On which issue(s) have you held the local government accountable?

Ans: Government never looks into the matter of the small villages. So we have to look into that matter and talk to the gram panchayat of the village for local help. For example, some of our villagers demanded to build manholes but the government didn't pay attention to that so we helped them by building a manhole.

Programming

4. How do you determine what to air?

Ans: We make programs according to the situation of the day. We air programs regarding control of pollution, restoration of water, waste management, etc. We also provide important contact numbers of doctors, professors, police stations, banks, post offices, etc.

4.1 What is the role of community members in program production?

Ans: We make programs with their presence. If we don't have the community members then there is nothing to air.

4.2 How much are community members involved in the making of Radio programs?

Ans: In 10 years about 10 % to 15 % of people are involved in making programs. Our main target is to increase the listenership so we evaluate their thought about our programs and decide what to air.

4.3 How do you gather news stories?

Ans: We air the state news every day. We tell them about new technologies, weather news, and some government-related news, etc.

4.4 Where (field or studio) do you make most of your programs?

Ans: 60 % on the field and 40% on the studio.

Staff qualification

5. What kind of training do you have?

Ans: There is an orientation program for the fresher. We require at least a graduate student for this job who has fluency in the Marathi language and should be good in general knowledge.

5.1 In which area, if any, do you and your staff require training?

Ans: We need better training in scripting the program, communication.

Control and management of the station

6. How was the Radio established?

Ans: 17th November 2008

6.1 Who can you say the station is answerable to?

Ans: Listeners

6.2 Who appoints or chooses the manager or administrator of the station?

Ans: Management team of Manndeshi Tarang Foundation appoints the manager and administrator of this CR Station.

6.3 How independent of government, political party, or religious institution is your station?

Ans: We are independent of political and religious institutes. Other than that we get ads from the central government which is the only thing we are dependent on.

Finances

7. How do you generate funds to run the station?

Ans: For the last 10 years we have generated funds from Manndeshi Tarang Foundation. This foundation has helped us develop our CR Station. Without asking for anything they provided us funds, equipment for the studio, etc. Manndeshi Tarang never asks for an explanation of our programs they trust our work and pays us a lot. We never faced and financial issues in this station. We have a bank account for this station.

7.1 How sustainable are the activities of your station?

Ans: Our CR Station is sustainable. It will be sustainable until we have the support of the Mandeshi Foundation.

Evaluation

8. How do you monitor or evaluate the performance of the station?

Ans: To date, we have done 4 surveys of our performance.

8.1 How often do you monitor or evaluate the performance of the station?

Ans: Once in a year we monitor.

8.2 What are the results?

Ans: The result is good.

Listenership

9. What is your listenership?

Ans: 57 %

9.1 How far does your station go (in square kilometers)?

Ans: 20km (90 out of 108 villages) and we have an app for Mandeshi Radio where the lower area people can hear the Radio.

Other issues

10. How accessible is the station to the community members?

Ans: 100%

10.1 What's this community's SWOT?

Ans:

- **Strength:** The knowledge of our community is increasing a lot.
- **Weakness:** We have to lift people to share their talent. They are not very expressive. People don't want to talk in front of the mic so it is difficult to bring out their talent.
- **Opportunity:** If community people come frequently and talk it will be a good opportunity for them to express and voice their problems.
- **Threat:** Communication of government and gram panchayat with the community is very slow.

10.2 What's CR's long-term strategy or plan?

Ans: Working with the community, connecting with people, and communicating with them.

10.3 Name one program which made a notable contribution to the community?

Ans: "Malavarche Shivar" is a program for farmers as there are 80 % of them in our community.

10.4 What would you like CR in Maharashtra to be reformed?

Ans. Listenership should be increase; people should listen to Community Radio.

NGO

During the survey, a few questions were also prepared for NGOs to know their understanding of the community**.**

1. Identify your sphere/s of activity from the following social causes:

Ans: As NGO we focus on BPL Families and provide awareness about water, literacy, and organic farming, health, and government schemes.

2. Based on your experience with the community you serve, please answer the following:

2.1 How aware are your community members of their rights and privileges?

Ans: very

2.2 How do you provide information to them?

Ans: Media Coverage, Group event, and word of mouth

2.3 Do you think the communities you serve have effective channels to make their voices/ problems/suggestions heard?

Ans: Yes

2.4 How would you rate the impact of the government welfare schemes on your target group/s?

Ans: could be improved

2.5 Do you think any of the following actions can improve the structure/delivery/utilization of the welfare schemes/legal remedies available to your Underprivileged groups?

Ans: getting more/direct input from the targeted beneficiaries.

2.6 Are you aware of Community Radio as an effective communication channel for your NGO?

Ans: yes

4.11 Sadhana Community Radio-Amravati (Station 6)

Figure 131: Map of Sadhana Community Radio

Basic Information:

Launch Date: 19-6-2012

Broadcast Timing: 7.00 AM - 10.00 AM & 5.00 PM - 8.00 PM

Broadcast Hours: 6 hours

Languages of Broadcast: Marathi, Varhadi, and Hindi

Data about listenership (2010-till date) – 2.5 to 3 lakhs

The total number of villages covered by Sharada Radio Station: Near about 160 villages.

Genesis: The Vidarbha area is dishonorable for the happenings of farmers' suicide. Amravati and Yavatmalare the significant locales of the district. Sadhana Radio plans to address the main cause of the issue by broadcasting programs focused on farming productivity improvement, awareness, empowerment, and agrarian business enterprise advancement.

Thematic Focus: Agriculture, women empowerment, entrepreneurship, health, rural development, child development, education, culture, etc.

Signature Programme: Mi Shetkari Bolto, Shetkarayachi Yashogaatha, Bij Ankure Ankure, Krushitantra Vikasmantra, Chintan, Krishi Ghadamodi (current issues in agriculture), Samruddhichi Ekatra Watchal, Krushi Samruddhi Krushi Vikas, Gramvishva, Gram panchayat, Tichya ManacyaAwakashat, Hallgulla, Ayurarogya, Yuvajagar, etc.

Questionnaire for Respondents

1. General Information:

1.1 Highest Level of education you have received?

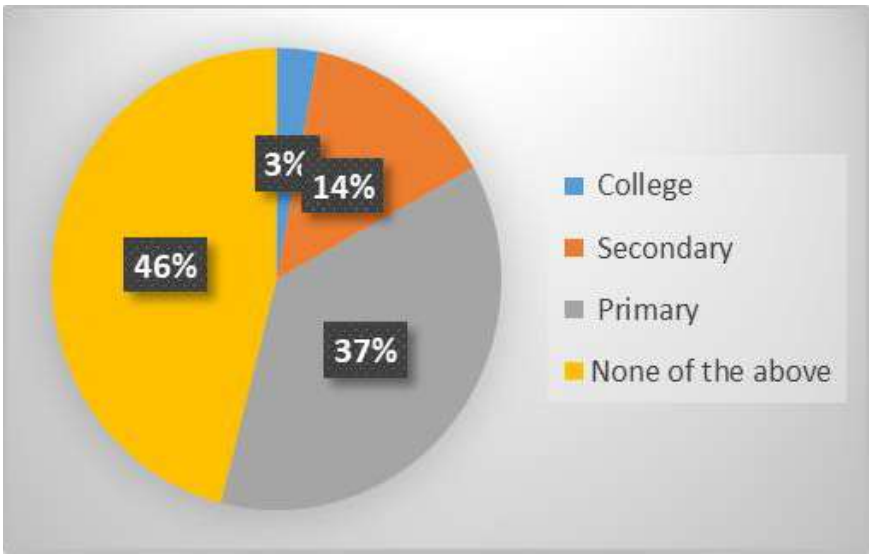


Figure 132: Amravati: Education

The findings in Figure 132 above show that the Highest Level of education of the majority of listeners is primary education (37%), followed by Secondary (14%), Very less number of listeners have attended college (3%) and lastly listener without any education qualification is (46%).

1.2 What gender are you?

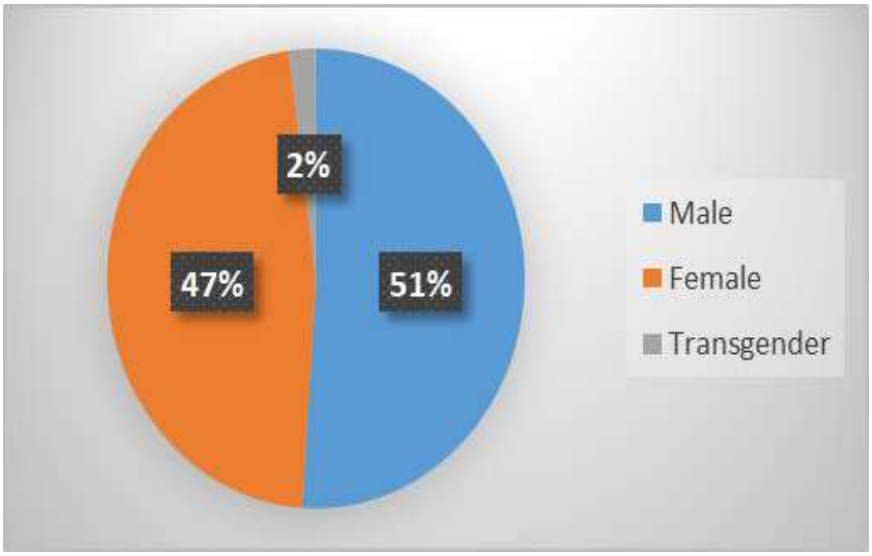


Figure 133: Amravati: Gender

As per the survey, there are (47%) females, followed by (51%) males and (2%) transgender.

1.3 What's your profession?

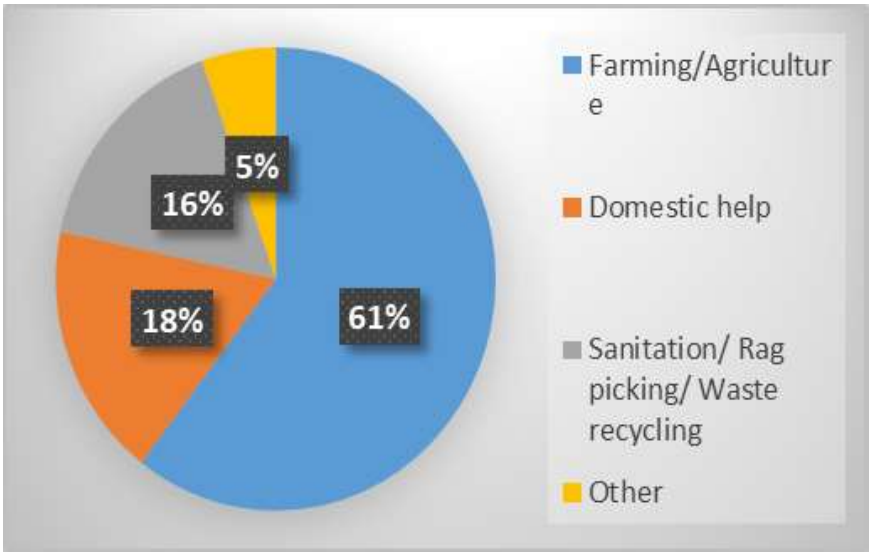


Figure 134: Amravati: Profession

The Respondent for further asked to specify which profession they were into, here we see that (16%) are domestic helpers, (18%) people work for sanitation/Rag picking/waste recycling, (61%) are into farming and agriculture, and (5%) are in few other professions like begging, etc.

2. Social awareness of the scheme:

2.1Do you know of any of the following schemes?

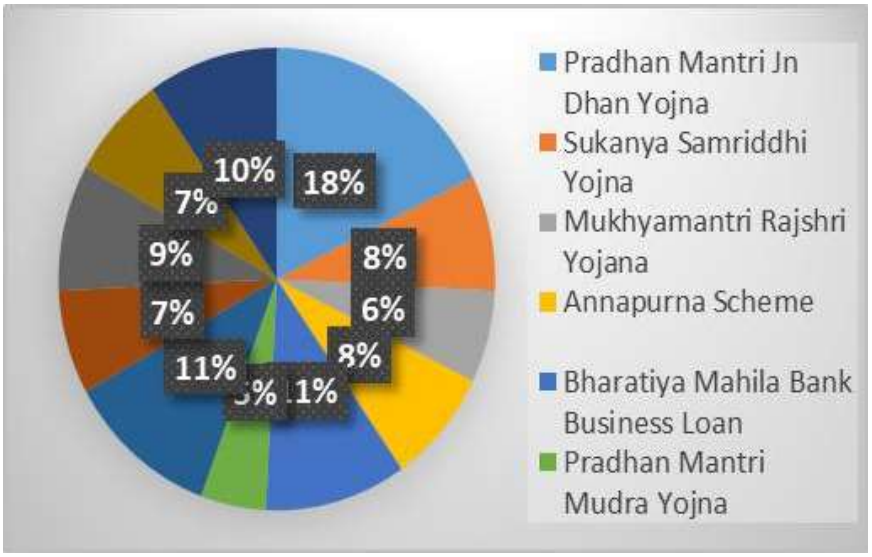


Figure 135: Amravati: Schemes

Further to our finding, a few questions were asked to the listeners about social awareness, and as per finding, it was seen that (18%) of listeners know about Pradhan Mantri Jan Dhan Yojna, (6%) knows about Mukhyamantri Rajshri Yojana, (11%) about Beti Bachao Beti Padhao, and another scheme to be followed as per the figure was known by very less number of listeners.

3 Radio

3.1 Do you listen to the Radio?

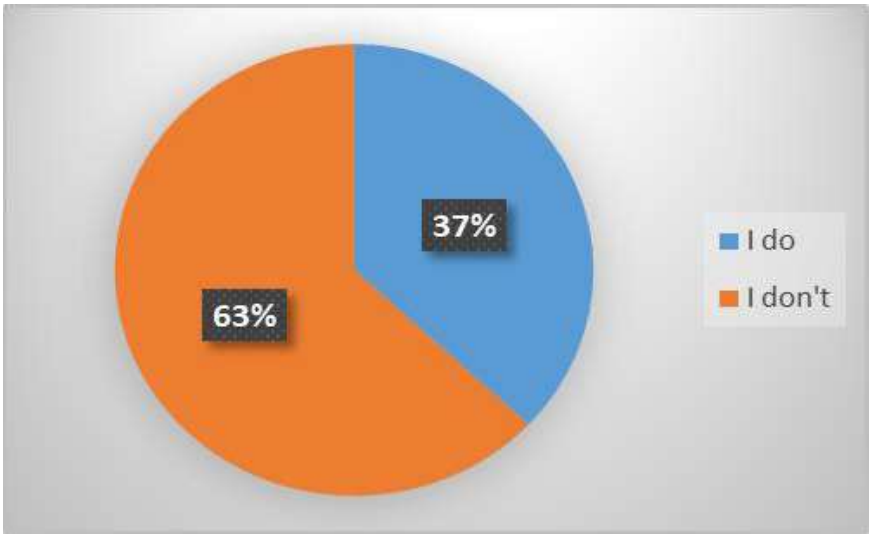


Figure 136: Amravati: Listen to the Radio

Out of a total of 100, most respondents (37%) said they listen to the Radio, and (63%) said they don't listen to the Radio.

3.2 If you don’t listen to it, what are the reasons?

Ans: The reason behind, is they are busy with their daily schedule.

3.3 Which medium do you use to listen to the Radio?

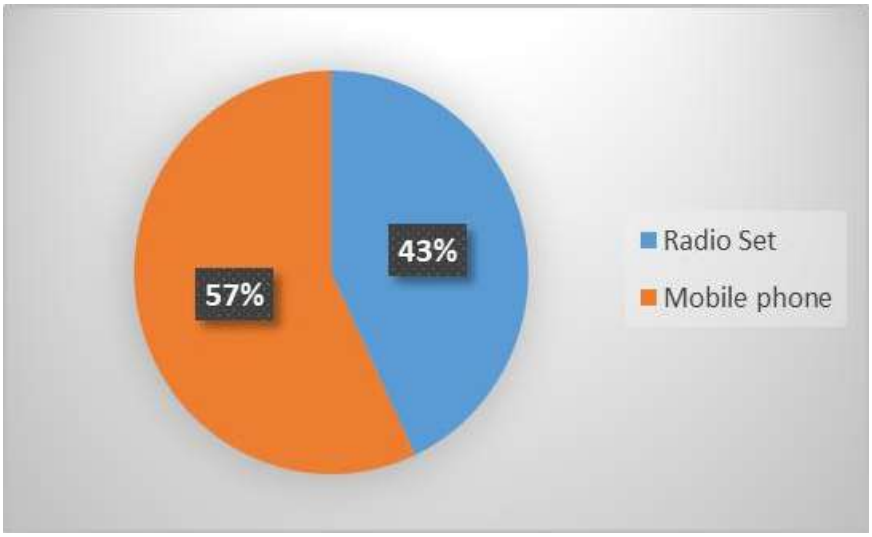


Figure 137:Amravati: Medium to listen to the Radio

As per the finding, we see that (43%) of the listener use Radio set as a medium to listen to the Radio followed by mobile phone i.e. (57%).

3.4 Where do you listen to the Radio?

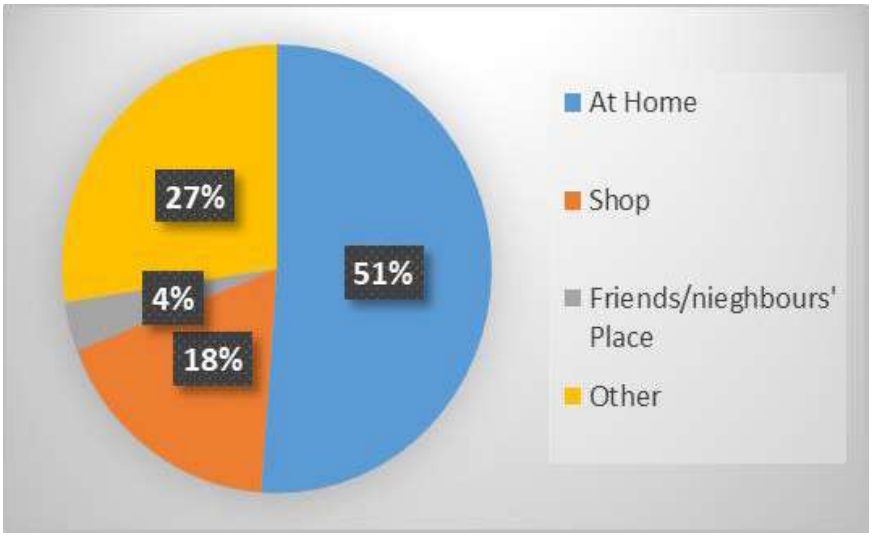


Figure 138: Amravati: a place to listen to the Radio

The Respondent further asked, where do they listen to the Radio, as their response it was seen that mostly they listen to the Radio at their home (51%), followed by the shop (18%), friends or neighbor place (4%) and (27%) other places like fields, etc.

3.5 Which type of programs do you listen to on the Radio?

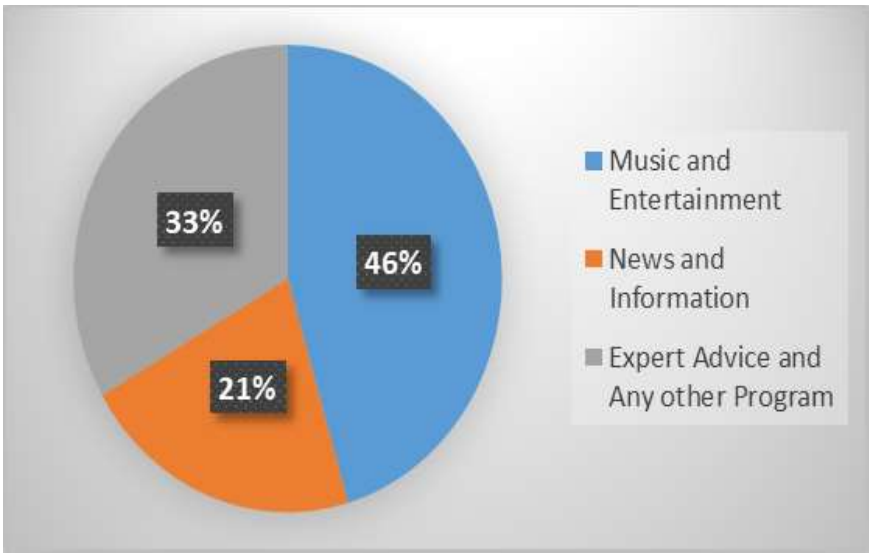


Figure 139: Amravati: Program

The majority of the listeners (46%) listen to the Radio for music and entertainment, followed by expert advice and another program (33%) and last not the least (21%) for news and information.

3.6 When do you listen to the Radio?

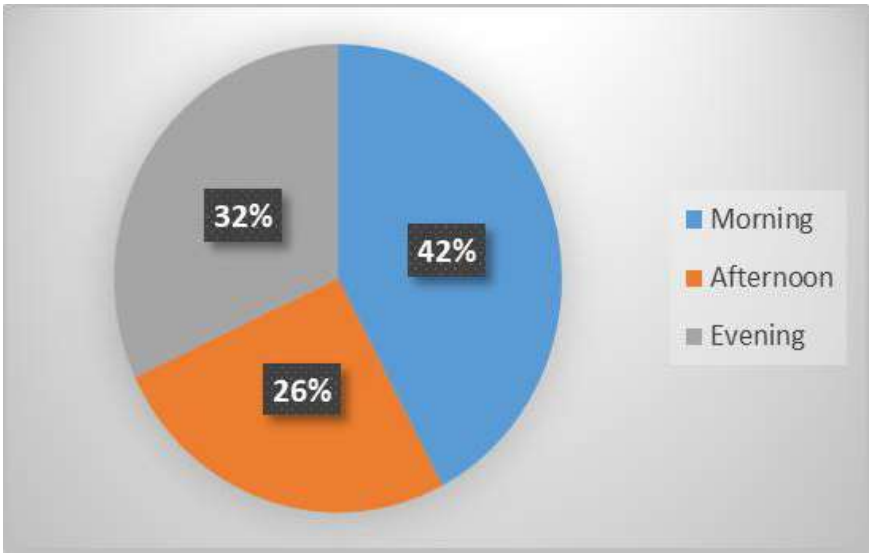


Figure 140: Amravati: Time to listen

The above figure shows that the majority, (42%) listen to the Radio in the morning, while (26%) listen to the Radio in the afternoon, and the remaining listen to the Radio in the evening.

3.7 In general, how much time do you spend listening to the Radio?

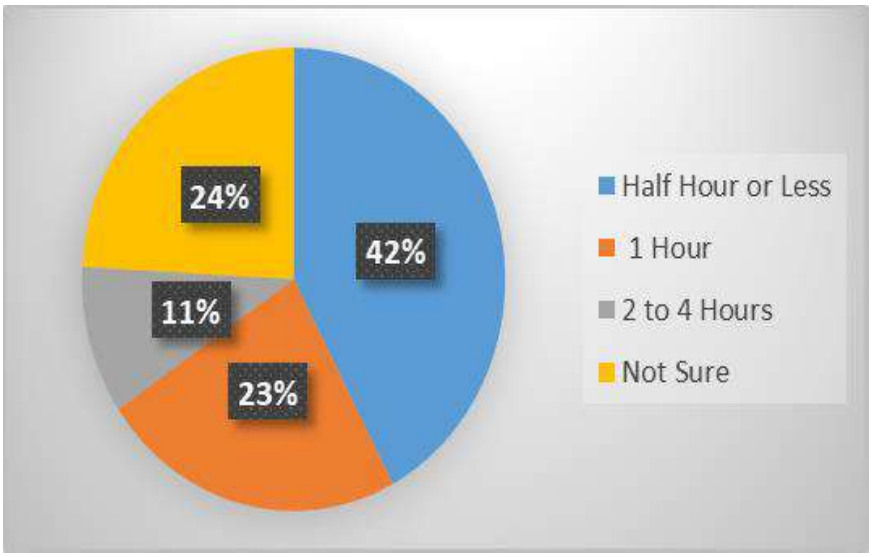


Figure 141: Amravati: Time in hours

The respondents were further asked to specify how often they spend their timing listening to the Radio, their responses are shown in Figure 141 are (23%) said they listened to them for one hour a day, while (42%) said they listened to them for Half-Hour or Less a day, (11%) said they listened to them for 2 to 4 hours and the remaining (24%) said that they are not sure about the timings.

3.8 How do you get information about happenings in your community?

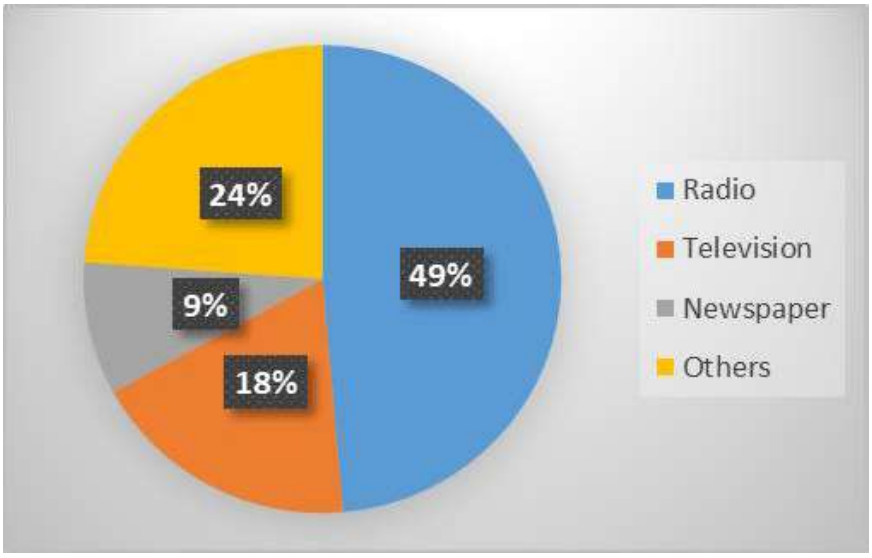


Figure 142: Amravati: Source of information about happening*s*

When asked about how they get information about happenings in their community (49%) said that they get information through Radio, (18%) said they receive information about their community from television, (9%) said from newspaper and the remaining (24%) said they receive information from word of mouth or gossiping.

4. **Community Radio**

4.1. Do you listen to Community Radio (CR)?

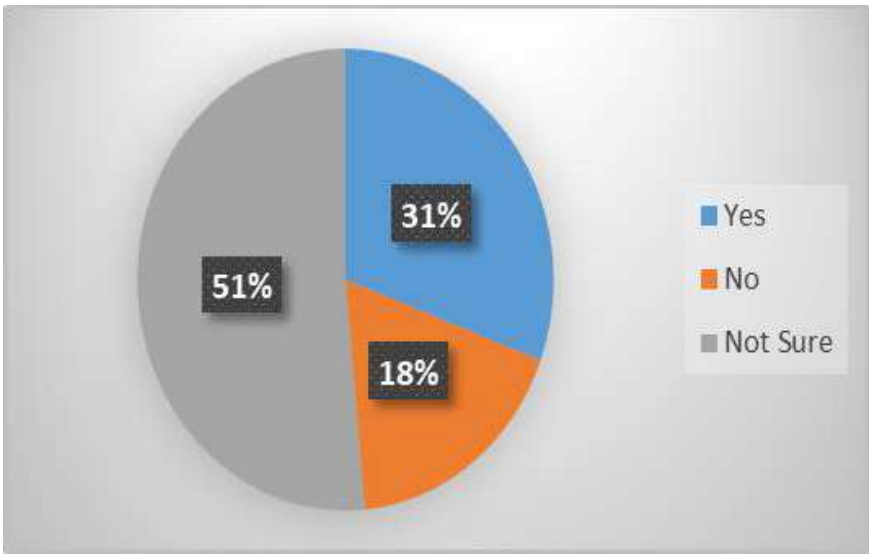


Figure 143: Amravati: Listen to Community Radio

(31%) listens to the Community Radio, while (18%) are not the listeners of the station in their community and the remaining (51%) are not sure what Community Radio is.

4.2 Do you have a Community Radio station in your area?

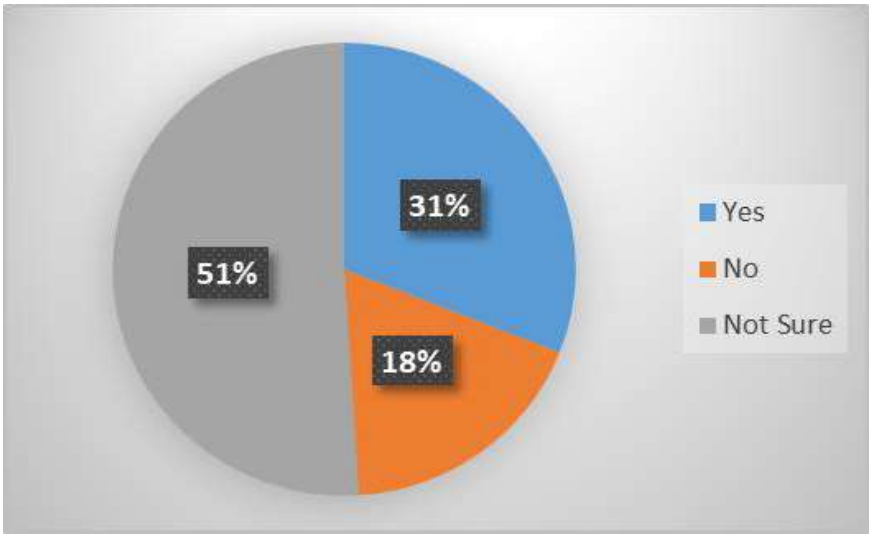


Figure 144: Amravati: Radio station in your area

The respondents were further asked to specify their awareness about a Community Radio station in their area, (31%) said they are aware of it, while (18%) did not know about the Community Radio station in their area and the remaining (51%) were not sure.

4.3 Have you visited the station?

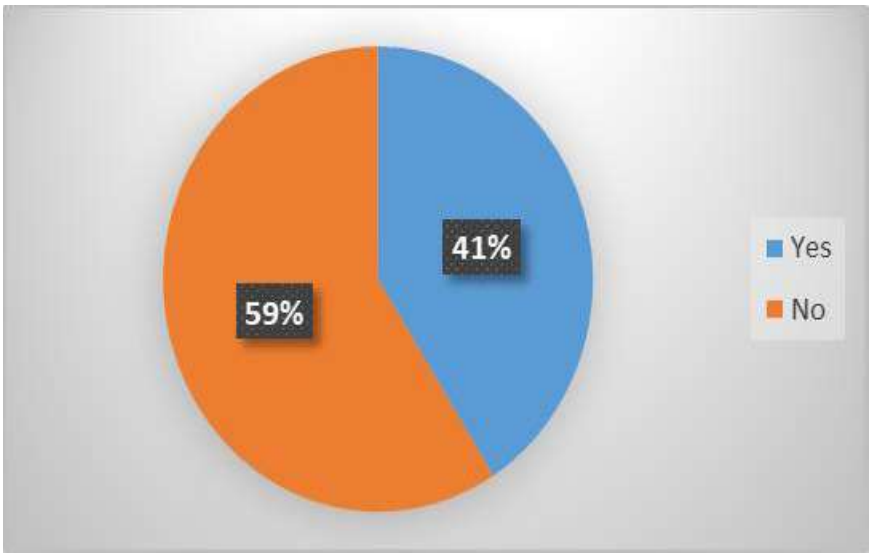


Figure 145: Amravati: Visited the station

Out of a total of 100, (41%) of listeners have visited the Radio station and the remaining (59%) haven't visited the station.

5: Listener perspective

5.1 Who owned "Community Radio (CR)"?

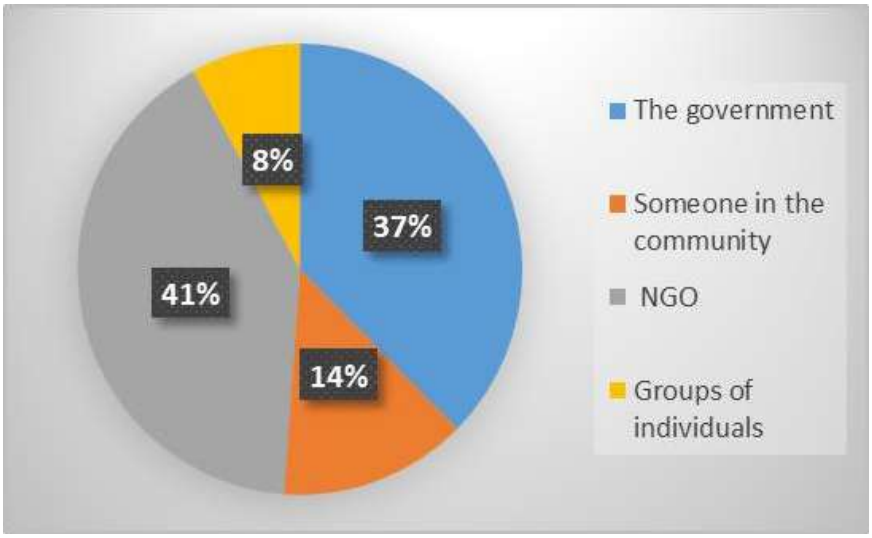


Figure 146: Amravati: Owner of Community Radio

The above figure shows that the majority, (41%) listeners know that Community Radio is owned by the NGO, while (37%) think that it is owned by the government, (14%) listeners think that they are owned by someone in the community and remaining (8%) think it's owned by the individuals.

5.2 Do you think Community Radio is important to the community?

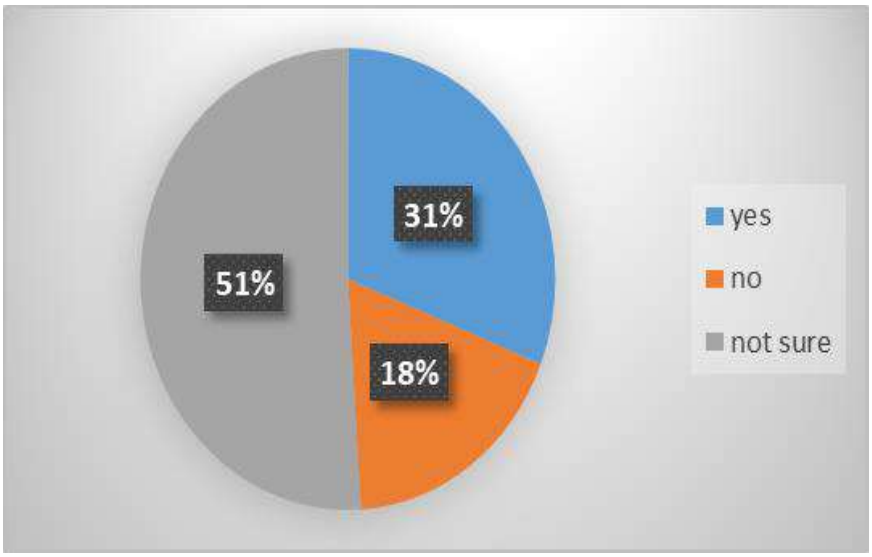


Figure 147: Amravati: Importance of Community Radio

When asked the respondent how important is Community Radio in their community, (31%) said it is important as they get benefit out of it, (18%) listeners think there is no importance of Community Radio in their area and the remaining (51%) were not sure.

5.3 Has the CR here lived up to your expectations?

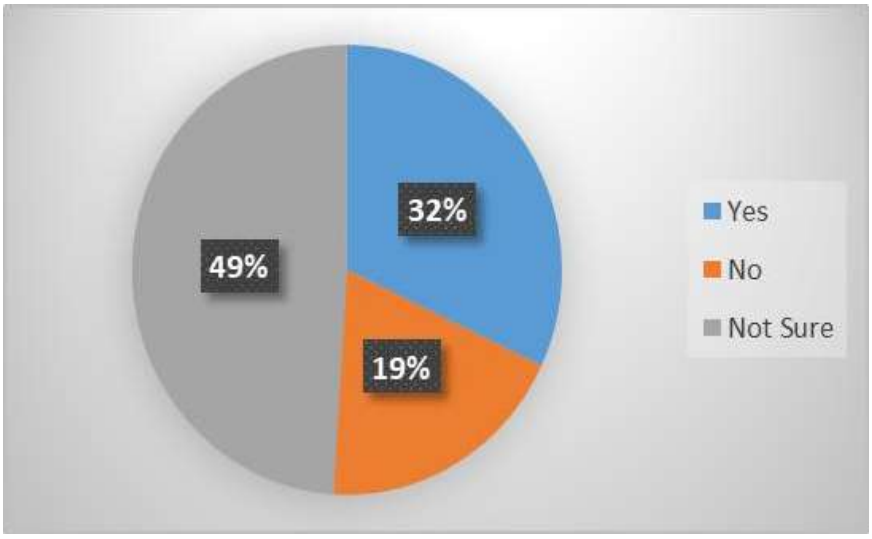


Figure 148: Amravati: CR lived up to your expectation

According to the listeners (32%) said that Community Radio has lived up to their expectations by providing them benefits when required, while (19%) says no that their expectations were not fulfilled, and the remaining (49%) are not aware.

6. Program

6.1 What are the programs aired on Community Radio?

Ans: The majority of the listeners were aware of "Mi Shetkari Bolto, Sad pratisad, and Gram Panchayat and many more"

6.2 On which areas would you like the Community Radio to emphasize?

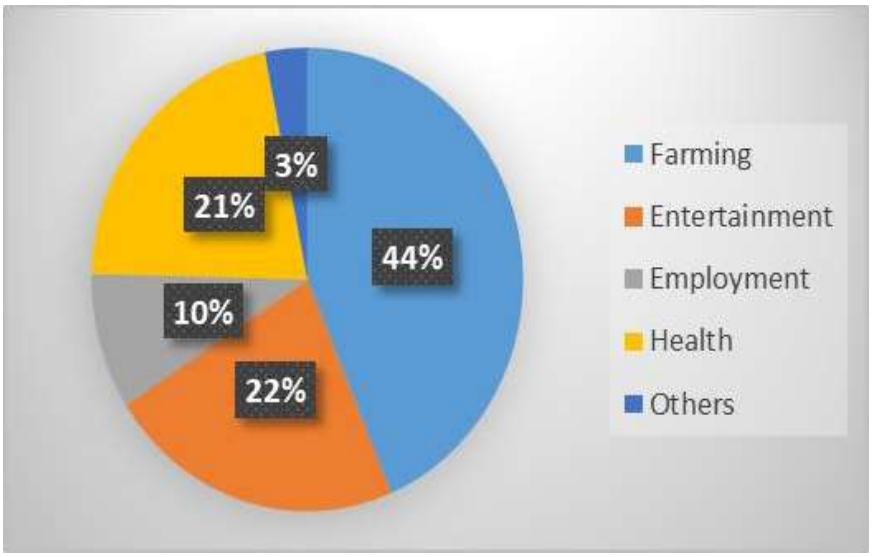


Figure 149: Amravati: Community Radio to emphasize

(22%) listeners said that they would like the Radio station to emphasize entertainment, (44%) wanted on farming, (21%) said that they should focus on employment, (10%) spoke about health, and (3%) said they should talk about schemes which government provides us.

6.3 Name some of the Community Radio programs you like most

Ans: "Mi Shetkari Bolto" was liked by most of the listeners

6.4 What exactly do you like about these programs?

Ans: Farming-related success stories.

6.5 Do Community Radio Channels seek feedback from you about their programs?

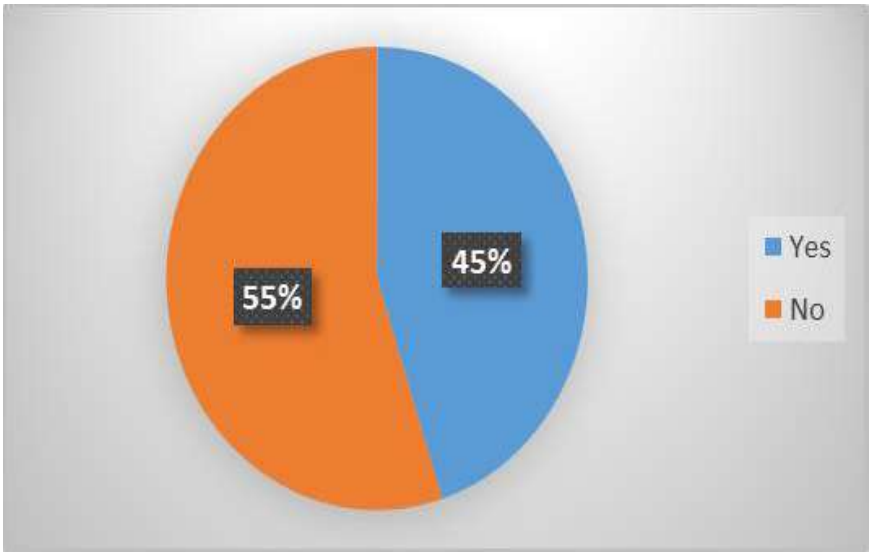


Figure 150: Amravati: Feedback

(45%) listeners said that the station seeks their feedback and complaints and the remaining (55%) said that feedback is not taken.

7. Participation

7.1 Would you like to participate in Community Radio programs?

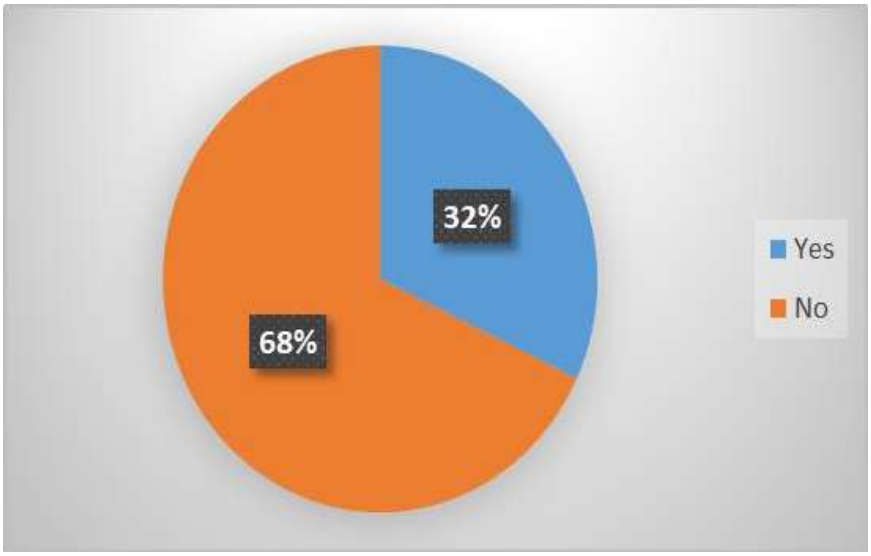


Figure 151: Amravati: Like to participate

Out of a total of 100, (68%) said that they would not like to participate in Community Radio programs because they were not very expressive while (32%) were ready to participate in Community Radio programs.

7.2 Which type of programs would you like to participate in?

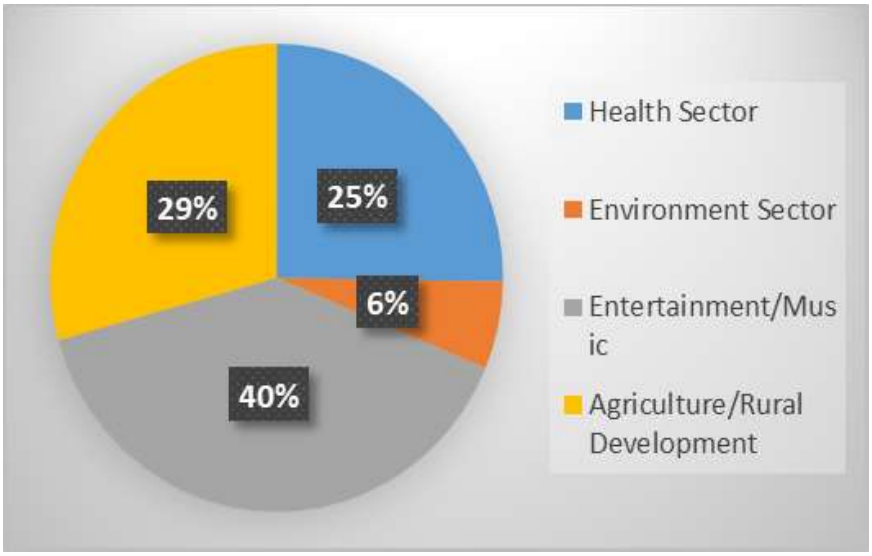


Figure 152: Amravati: Program like to participate

(40%) listeners said they would participate in the entertainment and Music, (25%) wanted to participate in the health sector, (29%) wanted to be part of agricultural programs, and the remaining (6%) for the environment.

7.3 Did you get any employment opportunities awareness through Community Radio?

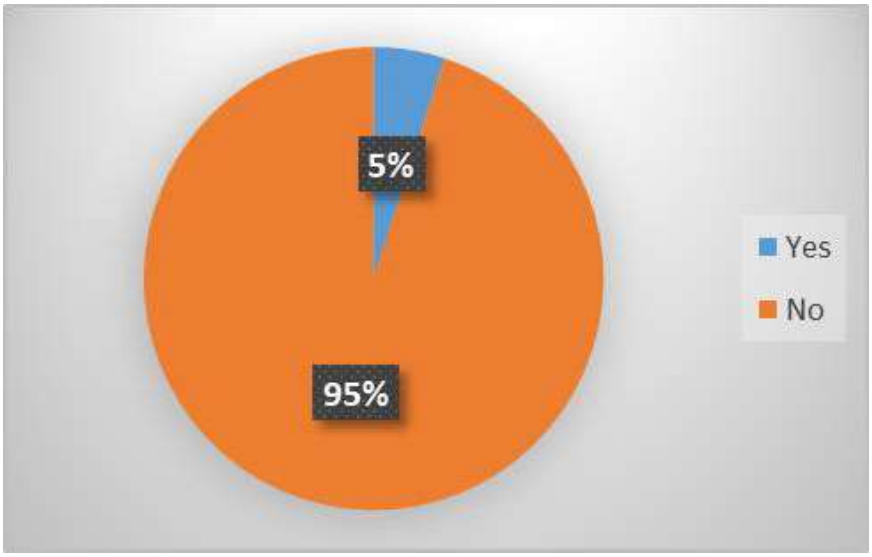


Figure 153: Amravati: Employment opportunities awareness

The findings in Figure 153 above show that only (5%) of people got employment opportunities awareness through Community Radio and the remaining (95%) haven't got any employment opportunities awareness through Community Radio.

8. Development

8.1 What is your opinion about your village's development status?

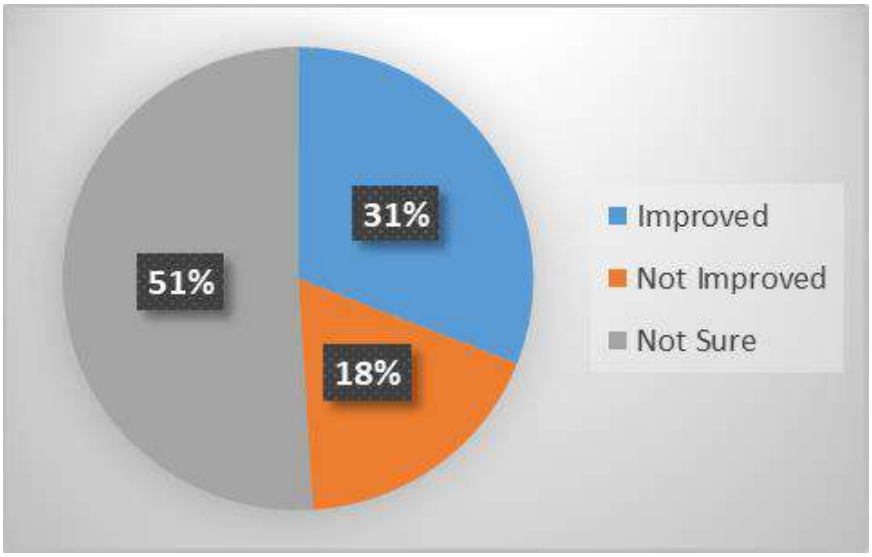


Figure 154: Amravati: Village development status

The majority of the listeners (31%) said that there is a development that is happening in their village, while (18%) think that there is no development and the remaining (51%) are not sure.

Interview questions for CR Personnel

During the interviews, CR personnel was asked a few questions regarding their station about development, cultural aspect, Governance, programming, Staff qualification, Control and management of the station, Finances, Evaluation, listenership, and other issues and their responses are as followed:

Development

1. What's the objective/purpose (mission) of your station?

Ans: Our objective/purpose of this station is to look after the upliftment of the farmer. As the Vidarbha area are famous for farmer's suicide cases, we as Radio broadcaster try to give important information and knowledge regarding agriculture. KVK has been working hard for 22 years to solve this problem. The purpose of this station is to serve the community and help the masses to be successful in their lives.

1.1 How do you project the role of CR in community development?

Ans: As a community development, we have interactive sessions with the community, find out their problem, and try to solve them by providing information and knowledge about different topics related to their problem. We

do field surveys, where we ask our community about their needs, take notes about which type of programs they want to listen to. E.g.: In a survey, some youth said that they are unable to know about job recruitments, so we noted that and started a program regarding the issue, and every day we update them on new recruitment processes.

1.2 How does your Radio identify problems in the community?

Ans: As a Radio station, we have an SMS and Calling system so that our community people can get connected with us whenever they face any issue. Other than that we go on field surveys to identify their problem. As media, we present their cases to the community and build bridges between the station and the community.

1.3 How does it bring the community to a consensus about action to tackle the problems?

Ans: We understand their problem or issue and then try to bring their problem in front of our KVK.The expert from KVK shares their solution with us and further, we broadcast those sessions with our community people.

1.4 Which conflict(s) has your CR ever helped to solve?

Ans: There are many conflicts, as CR Personnel we take the issue and broadcast it at our Radio station to make the community aware of the situation. For example, farmers were facing an issue with their agricultural land, so scientists from KVK gave a solution to resolve their issue.

1.5 Which campaign(s) (e.g. employment, nutrition, family planning, vaccination, etc.) has your station ever spearheaded?

Ans: "Poshan Maha Campaign".

Cultural

2 In which language do you broadcast?

Ans: Marathi, Varhadi, and Hindi

2.1 How does the station promote local culture?

Ans: To promote local culture we have a specific program named "Sahabhagatun Sanskrutidarshan". Caste-based songs are very famous in our community. We broadcast wedding songs, spiritual songs, etc.

2.2 How does the CR accumulate and integrate indigenous knowledge?

Ans: We focus on the local lingo. On the Radio, if we don't sound local the community won't listen to the Radio thus we respect their language individuality, so we talk in their language and also provide them with the knowledge of our Indian cultures.

Governance

3. Do you question local government dealings?

Ans: As a Radio station we follow some specific rules regulated by GOPA (Grant of Permission Agreement). We don't question our local government.

3.1 On which issue(s) have you held the local government accountable?

Ans: No. We don't hold the government accountable.

Programming

4. How do you determine what to air?

Ans: Our most programs are related to farmers, agriculture, animal husbandry, women and children development, education, and health. Other than that to make the program interesting there are some entertainment programs added to our schedule.

4.1 What is the role of community members in program production?

Ans: We don't air any program of our own choice. People from the community participate in different programs and that's what is broadcasted to our people.

4.2 How much are community members involved in the making of Radio programs?

Ans: Every program is made with our community people. Without them, there is nothing to air.

4.3 How do you gather news stories?

Ans: There are 2 or 3 sources of information like a newspaper (we don't air specific news as by rule of GOPA) but we take updates on agriculture development and share it with our community people.

4.4 Where (field or studio) do you make most of your programs?

Ans: field (60%) and studio (40%)

Staff qualification

5. What kind of training do you have?

Ans: We hire young candidates and train them accordingly as per our Radio station requirements.

5.1 In which area, if any, do you and your staff require training?

Ans: We need training in new technologies and technical support.

Control and management of the station

6. How was the Radio established?

Ans: 19th June 2012.

6.1 Who can you say the station is answerable to?

Ans: KVK

6.2 Who appoints or chooses the manager or administrator of the station?

Ans: The managing director (Ex MLA) of Shram Sadhana Amravati Trust and the KVK director appoint administrators and managers.

6.3 How independent of government, political party, or religious institution is your station?

Ans: 100%

Finances

7. How do you generate funds to run the station?

Ans: Mainly funds are generated by advertisement and sponsorship. According to GOPA, we can't take funds from a non-government or private company. So we try to find government sponsorships to run the station. we have got large support from RCF (Rashtriya Chemicals & Fertilizers Ltd). We have made a program under NSDC (National Skill Development Corporation) sponsorship where our CR station came first for the project named "Toilet Project". CAIM gave us funds for a sponsorship project regarding agricultural development. DAVP also gives us funds. We also get Local advertisements for agro-products which are aired on our Radio.

7.1 How sustainable are the activities of your station?

Ans: To date, we are making it sustainable, but can't guarantee the future.

Evaluation

8. How do you monitor or evaluate the performance of the station?

Ans: We evaluate one day every week by taking feedbacks from our community people. We also have a third party who helps us to evaluate our performance.

8.1 How often do you monitor or evaluate the performance of the station?

Ans: Every 3 months

8.2 What are the results?

Ans: The results are very impressive. People eventually share their views about programs.

Listenership

9. What is your listenership?

Ans: 2.5 to 3 lakhs

9.1 How far does your station go (in square kilometers)?

Ans: 30-35 km

Other issues

10. How accessible is the station to the community members?

Ans: 100%

10.1 What's this community's SWOT?

Ans: Strength: we work for the farmer's development. To date, our agricultural development has been a great strength for us.
Weakness: Some women have requested us to air some programs in the afternoon. So we are trying to create 2 to 3 hr. programs for women in the afternoon.
Opportunity: We have made a very good image in front of our community. Information given in our programs had made many women and youth work in the new field.
Threat: There is no threat to our community.

10.2 What's CR's long-term strategy or plan?
Ans: The plan for our Radio station is to develop our community with the help of KVK and help more farmers in day-to-day activity.

10.3 Name one program which made a notable contribution to the community?

Ans: "Shetkarichi Yashogatha".

10.4 What would you like CR in Maharashtra to be reformed?

Ans: Radio stations must work for the community only. Many CR station (Don't want to disclose names) works only for NGO's. Thus if such flaws are removed and community people are heard for their problems, things would be better shortly.

NGO

During the survey, a few questions were also prepared for NGOs to know their understanding of the community**.**

1. Identify your sphere/s of activity from the following social causes:

Ans: As NGO we focus on farmers and BPL Families.

2. Based on your experience with the community you serve, please answer the following:

2.1 How aware are your community members of their rights and privileges?

Ans: Somewhat

2.2 How do you provide information to them?

Ans: Media Coverage, Personal Contacts, and Group Events

2.3 Do you think the communities you serve have effective channels to make their voices/ problems/suggestions heard?

Ans: Yes

2.4 How would you rate the impact of the government welfare schemes on your target group/s?

Ans: Could be improved

2.5 Do you think any of the following actions can improve the structure/delivery/utilization of the welfare schemes/legal remedies available to your Underprivileged groups?

Ans: Getting More/Direct input from the targeted Beneficiaries.

2.6 Are you aware of Community Radio as an effective communication channel for your NGO?

Ans: Yes

4.12 Radio Vishwas- Nashik (Station 7)

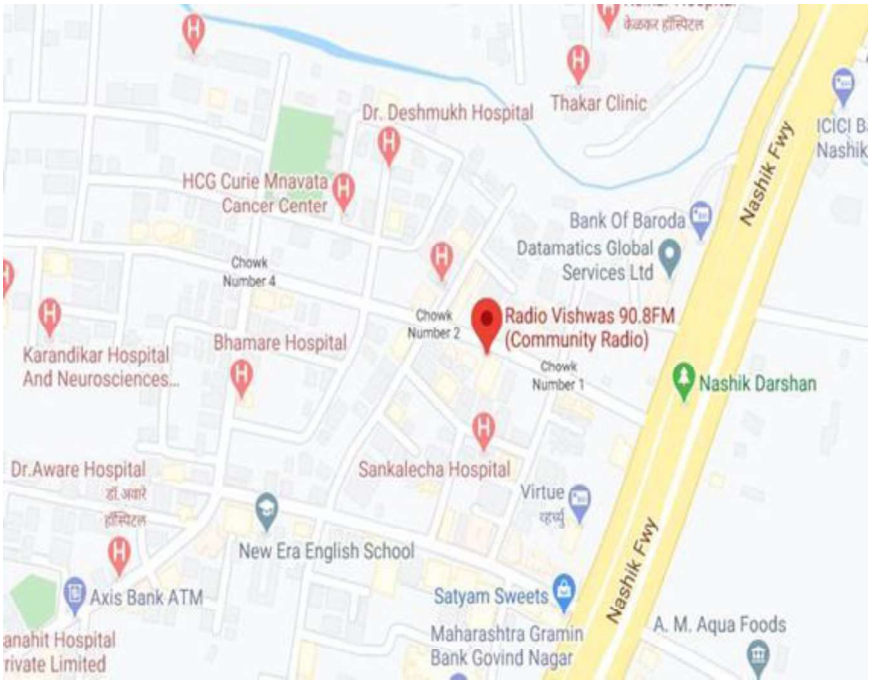


Figure 155: Map of Radio Vishwas

Basic Information:

Launch Date: 10-5-2011

Broadcast Timing: 24 hours

Broadcast Hours: 24 hours

Languages of Broadcast: Marathi and Hindi

Data about listenership (2010-till date) – 2 lakhs to 2.5 lakhs (approximately)

The total number of villages covered by Sharada Radio Station: 17 villages.

Genesis: Radio Vishwas was built up to edify masses through religious, social, educational, and enlightening programs. Different purposes of the station were to run public awareness programs, advice individuals about the government's financial and social programs.

Thematic Focus: The thematic emphasis is on culture, women, and science.

Signature Programme: SwantSukhaya (health is wealth), Vishwas Sports Club, and VaidnyanikKutuhal, JanivSamajiktech, etc.

Questionnaire for Respondents

1. General Information:

1.1 Highest Level of education you have received?

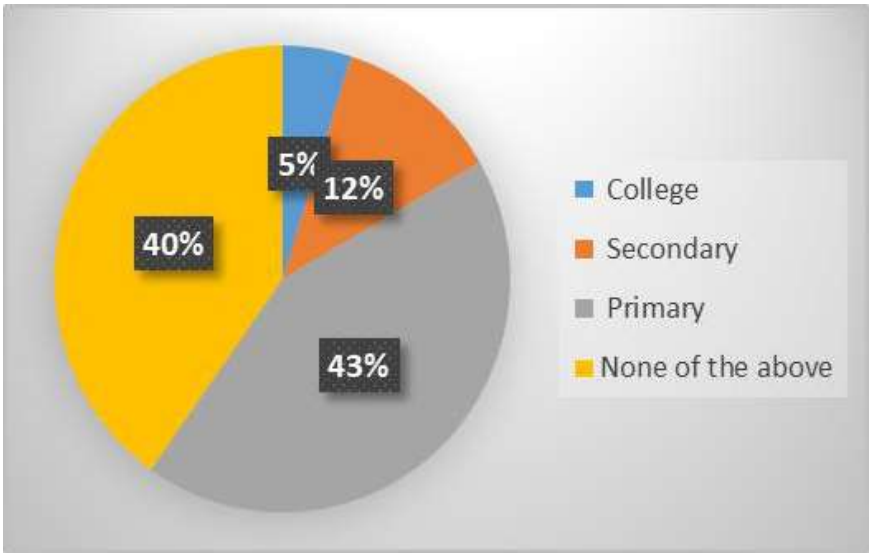


Figure 156: Nashik: Education

The findings in Figure 156 above show that the Highest Level of education of the majority of listeners is primary education (43%), followed by Secondary (12%), Very less number of listeners have attended college (5%) and lastly listener without any education qualification is (40%).

1.2 What gender are you?

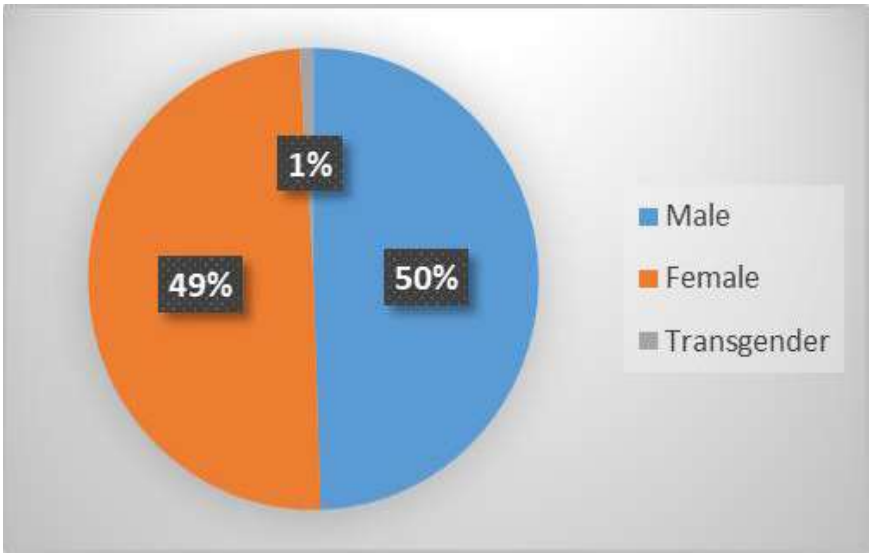


Figure 157: Nashik: Gender

As per the survey, there are (50%) females, followed by (49%) males and (1%) transgender.

1.3 What's your profession?

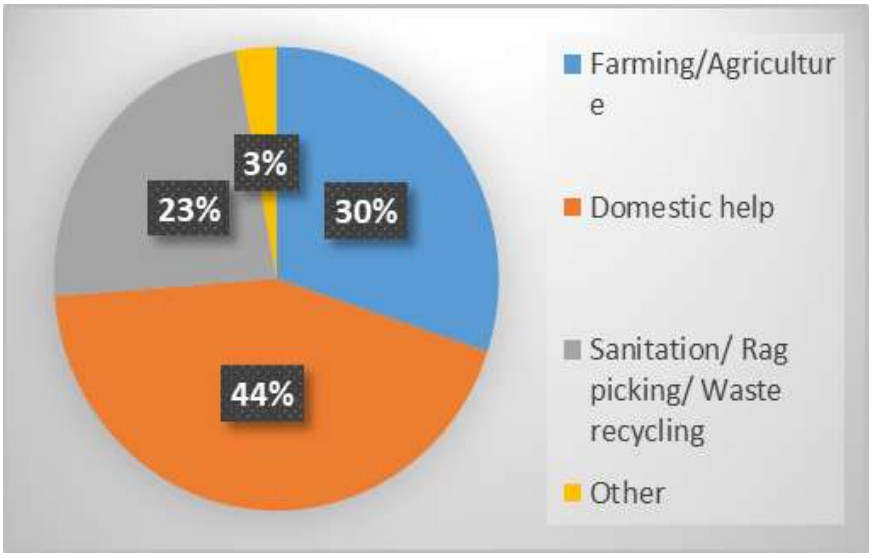


Figure 158: Nashik: Profession

The Respondent for further asked to specify which profession they were into, here we see that (44%) are domestic helpers, (23%) people work for sanitation/Rag picking/waste recycling, (30%) are into farming and agriculture, and (3%) are in few other professions like begging, etc.

2. Social awareness of the scheme:

2.1Do you know of any of the following schemes?

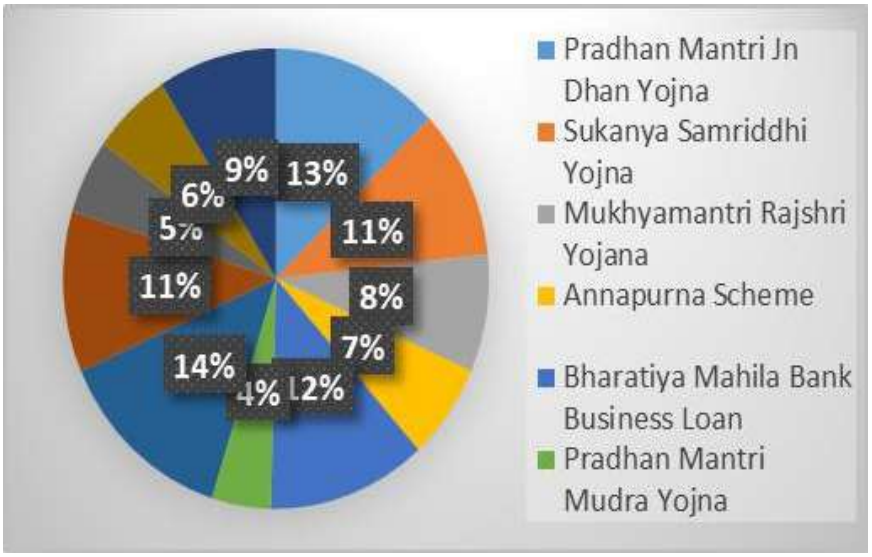


Figure 159: Nashik: Schemes

Further to our finding, a few questions were asked to the listeners about social awareness, and as per finding, it was seen that (13%) of listeners know about Pradhan Mantri Jan Dhan Yojna, (8%) knows about Mukhyamantri Rajshri Yojana, (14%) about Beti Bachao Beti Padhao, and another scheme to be followed as per the figure was known by very less number of listeners.

3 Radio

3.1 Do you listen to the Radio?

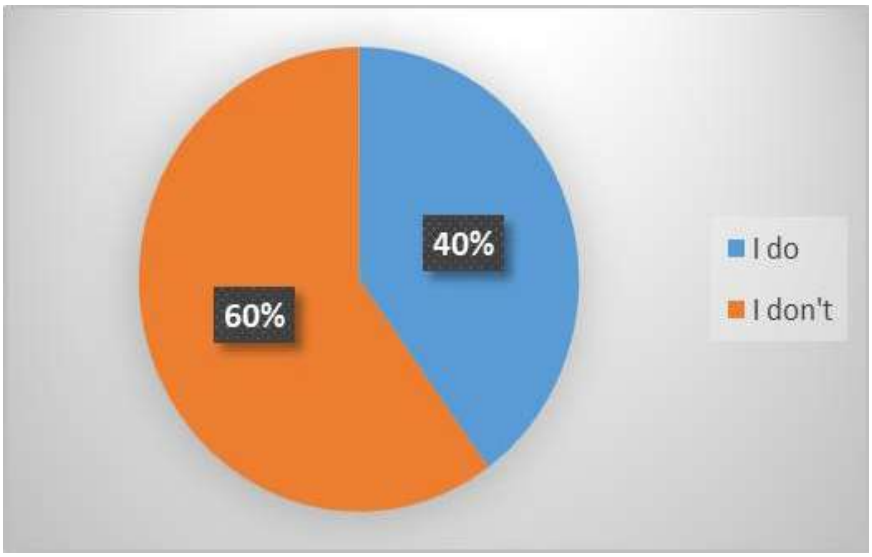


Figure 160: Nashik: Listen to the Radio

Out of a total of 100, most respondents (40%) said they listen to the Radio, and (60%) said they don't listen to the Radio.

3.2 If you don’t listen to it, what are the reasons?

The reason behind, they are not interested in listening to the Radio.

3.3 Which medium do you use to listen to the Radio?

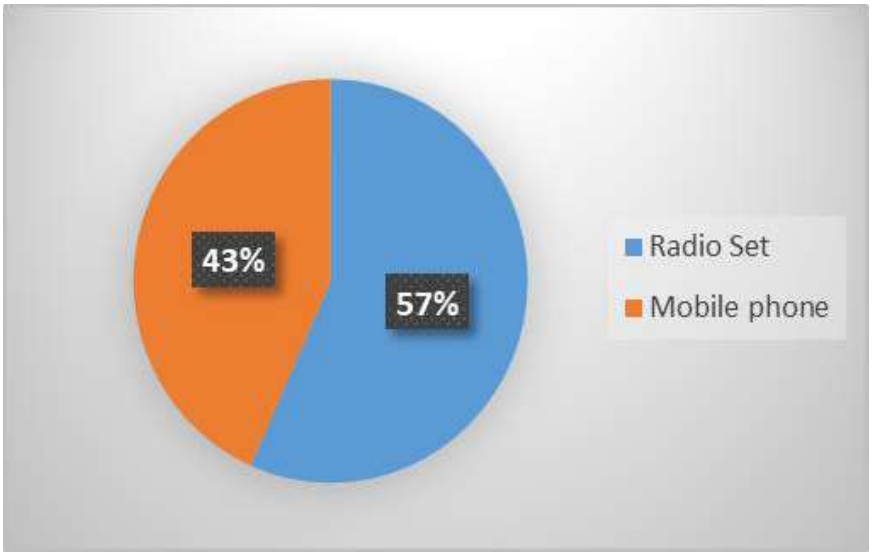


Figure 161: Nashik: Medium used to listen to the Radio

As per the finding, we see that (57%) of the listener use Radio set as a medium to listen to the Radio followed by mobile phone i.e. (43%).

3.4 Where do you listen to the Radio?

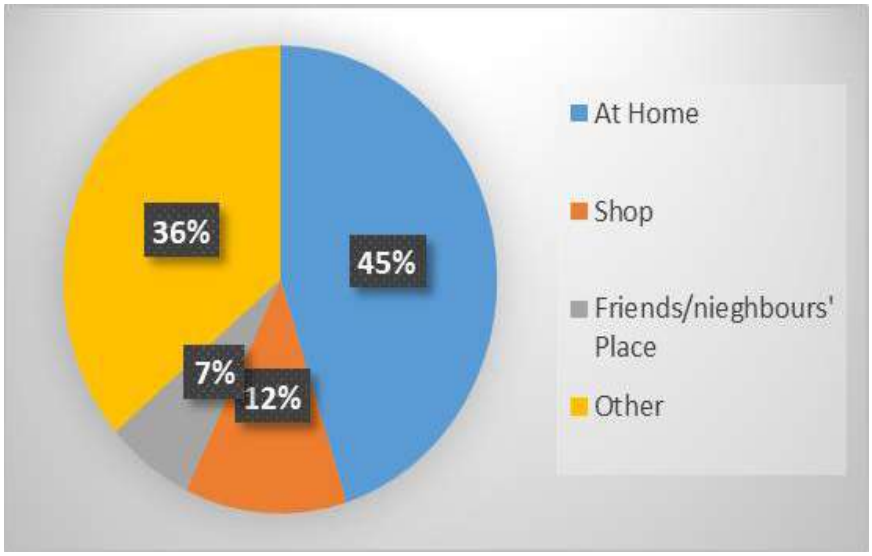


Figure 162: Nashik: Place to listen to the Radio

The Respondent further asked, where do they listen to the Radio, as their response it was seen that mostly they listen to the Radio at their home (45%), followed by the shop (12%), friends or neighbor place (7%) and (36%) other places like fields, etc.

3.5 Which type of programs do you listen to on the Radio?

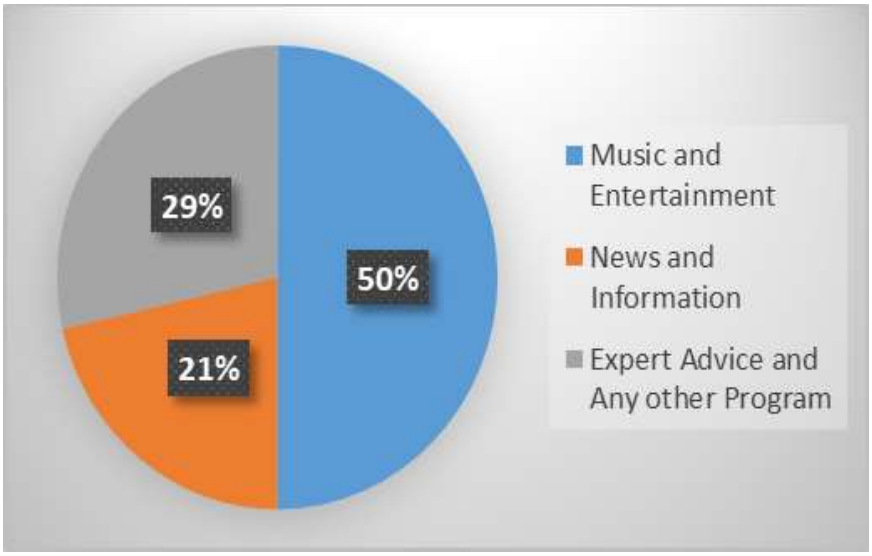


Figure 163: Nashik: Programs

The majority of the listeners (50%) listen to the Radio for music and entertainment, followed by expert advice and another program (29%) and last not the least (21%) for news and information.

3.6 When do you listen to the Radio?

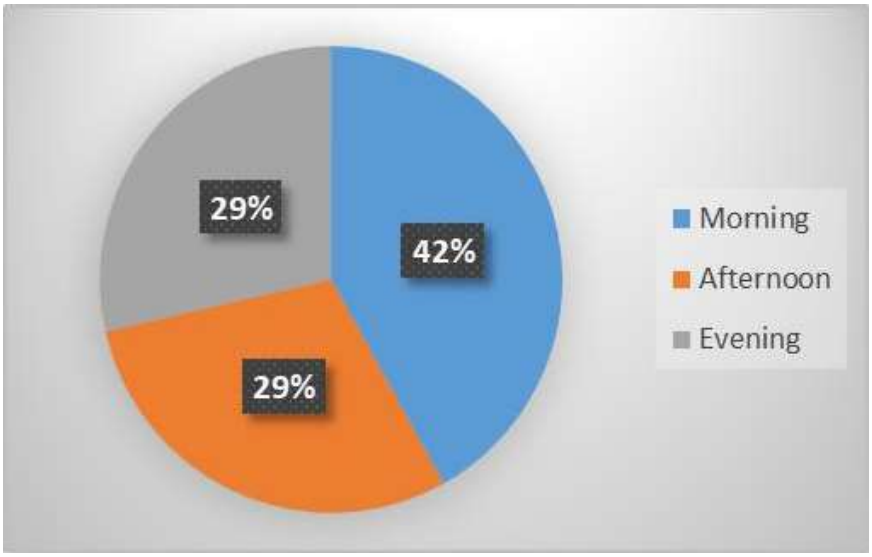


Figure 164: Nashik: Time to listen to the Radio

The above figure shows that the majority, (42%) listen to the Radio in the morning, while (29%) listen to the Radio in the afternoon, and the remaining listen to the Radio in the evening.

3.7 In general, how much time do you spend listening to the Radio?

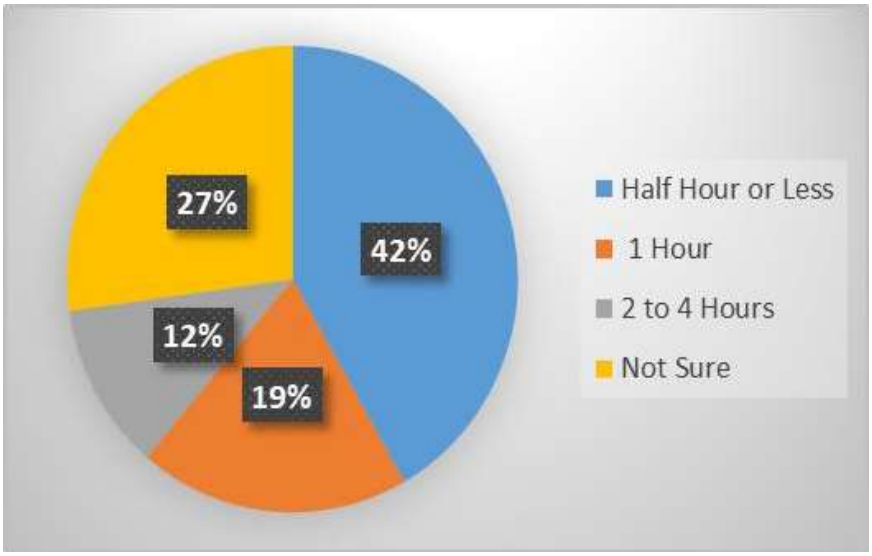


Figure 165: Nashik: Time in Hours

The respondents were further asked to specify how often they spend their timing listening to the Radio, their responses are shown in Figure 165 are (19%) said they listened to them for one hour a day, while (42%) said they listened to them for Half-Hour or Less a day, (12%) said they listened to them for 2 to 4 hours and the remaining (27%) said that they are not sure about the timings.

3.8 How do you get information about happenings in your community?

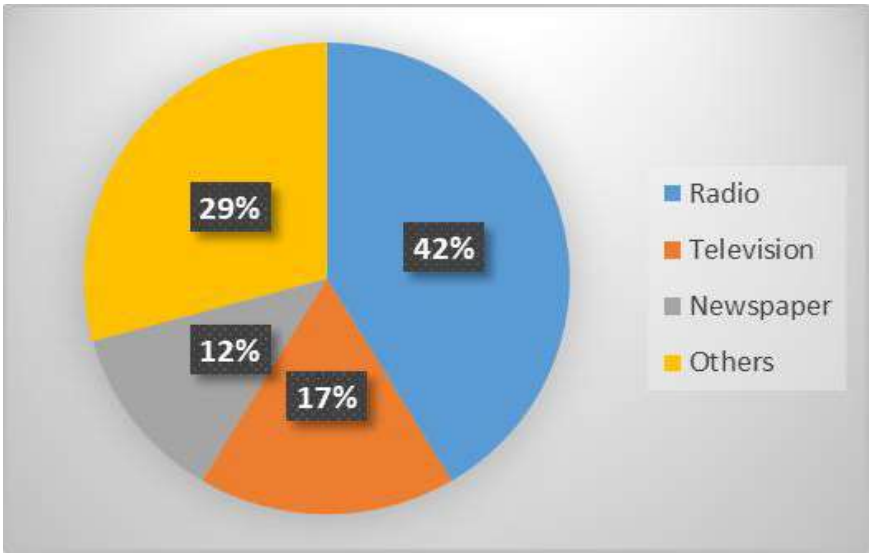


Figure 166: Nashik: Source of information about happenings

When asked about how they get information about happenings in their community (42%) said that they get information through Radio, (17%) said they receive information about their community from television, (12%) said from newspaper and the remaining (29%) said they receive information from word of mouth or gossiping.

4. **Community Radio**

4.1. Do you listen to Community Radio (CR)?

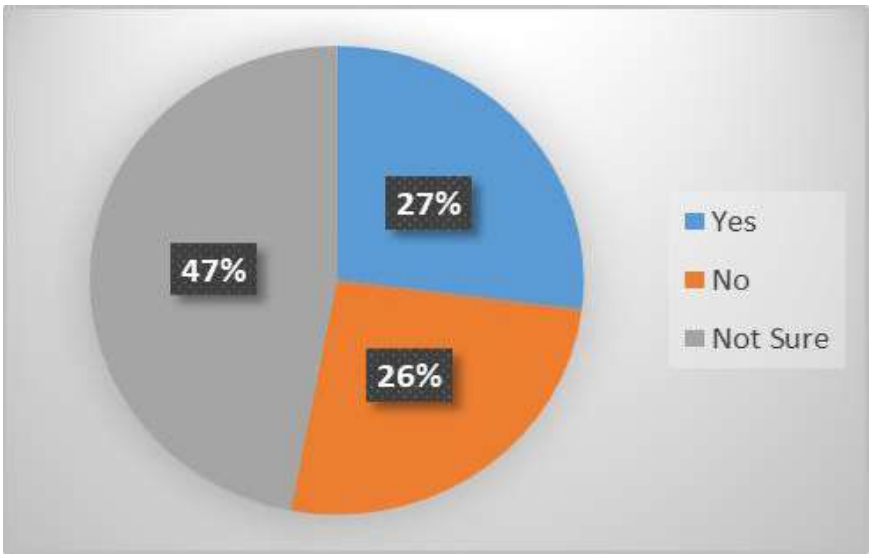


Figure 167: Nashik: Listen to CR

(27%) listens to the Community Radio, while (26%) are not the listeners of the station in their community and the remaining (47%) are not sure what Community Radio is.

4.2 Do you have a Community Radio station in your area?

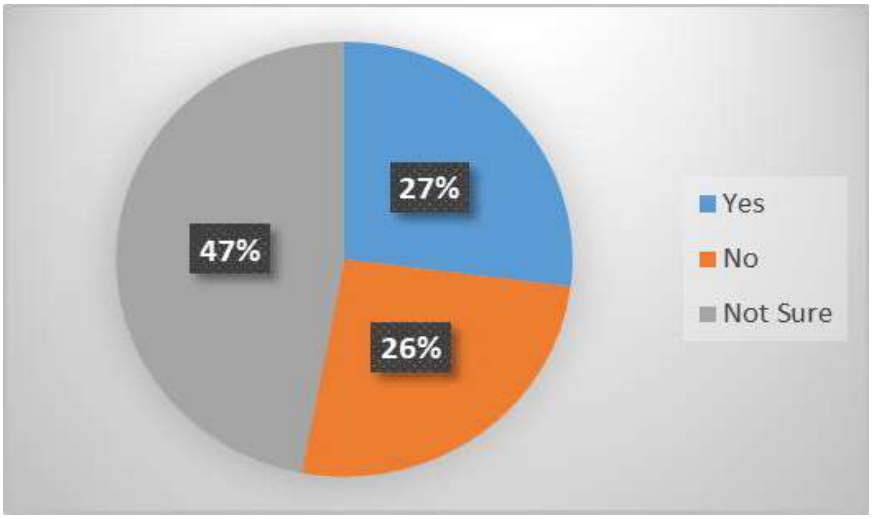


Figure 168: Nashik: Radio station in your area

The respondents were further asked to specify their awareness about a Community Radio station in their area, (27%) said they are aware of it, while (26%) did not know about the Community Radio station in their area and the remaining (47%) were not sure.

4.3 Have you visited the station?

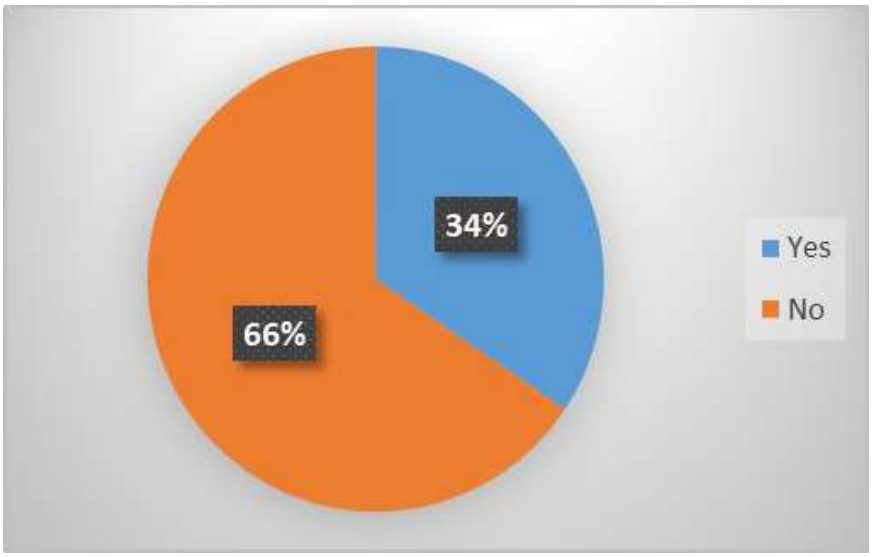


Figure 169: Nashik: Visited the station

Out of a total of 100, (34%) of listeners have visited the Radio station and the remaining (66%) haven't visited the station.

5: Listener perspective

5.1 Who owned "Community Radio (CR)"?

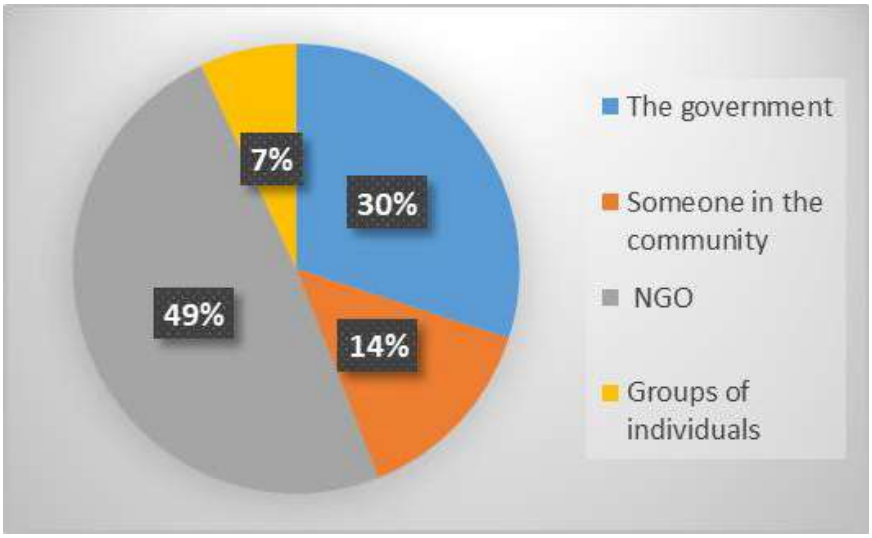


Figure 170: Nashik: Owner of Community Radio

The above figure shows that the majority, (49%) listeners know that Community Radio is owned by the NGO, while (30%) think that it is owned by the government, (14%) listeners think that they are owned by someone in the community and remaining (7%) think it's owned by the individuals.

5.2 Do you think Community Radio is important to the community?

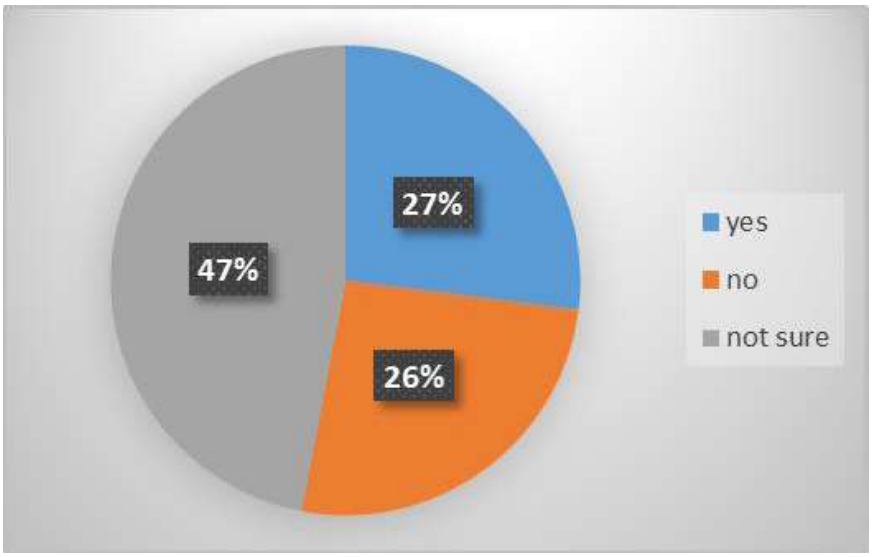


Figure 171: Nashik: Importance of Community Radio

When asked the respondent how important Community Radio in their community is, (27%) said it is important as they get benefit out of it, (26%) listeners think there is no importance of Community Radio in their area and the remaining (47%) were not sure.

5.3 Has the CR here lived up to your expectations?

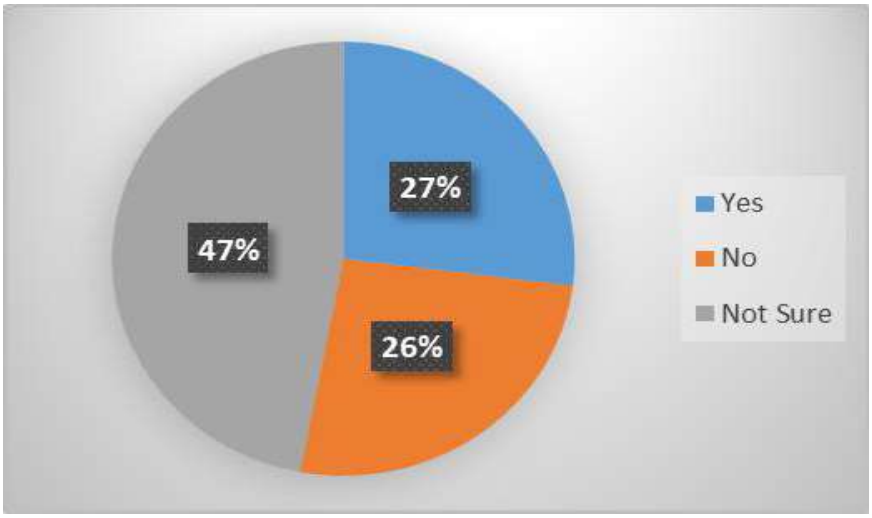


Figure 172: Nashik: CR lived up to your expectation

According to the listeners (27%) said that Community Radio has lived up to their expectations by providing them benefits when required, while (26%) says no that their expectations were not fulfilled, and the remaining (47%) are not aware.

6. Program

6.1 What are the programs aired on Community Radio?

Ans: Most of the listeners were aware of "Ajji cha gosthi", "Majhi Kavita", "Swantah Sukhaay"

6.2 On which areas would you like the Community Radio to emphasize?

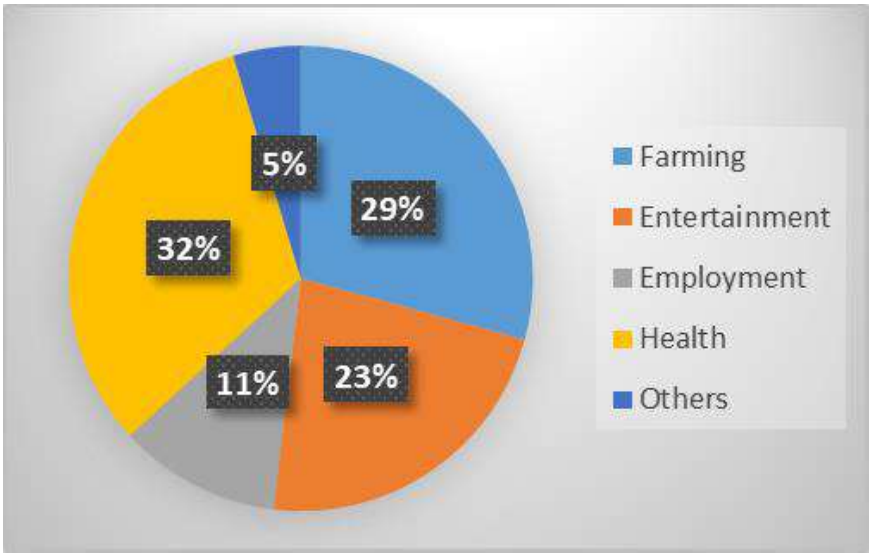


Figure 173: Nashik: Community Radio to emphasize

(23%) listeners said that they would like the Radio station to emphasize entertainment, (29%) wanted on farming, (11%) said that they should focus on employment, (32%) spoke about health, and (5%) said they should talk about schemes which government provides us.

6.3 Name some of the Community Radio programs you like most

Ans: "Swantah Sukhaay" was liked by most of the listeners

6.4 What exactly do you like about these programs?

Ans: Awareness about health

6.5 Do Community Radio Channels seek feedback from you about their programs?

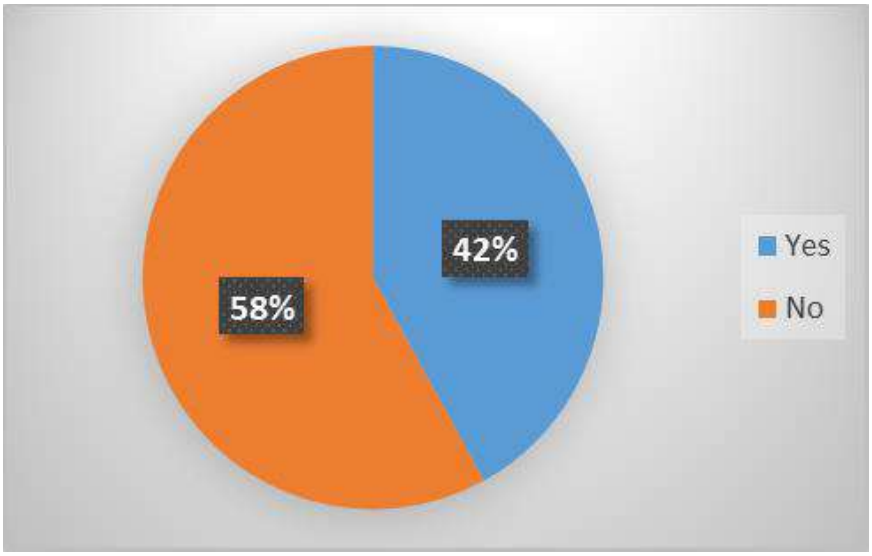


Figure 174: Nashik: Feedback

(42%) listeners said that the station seeks their feedback and complaints and the remaining (58%) said that feedback is not taken.

7. Participation

7.1 Would you like to participate in Community Radio programs?

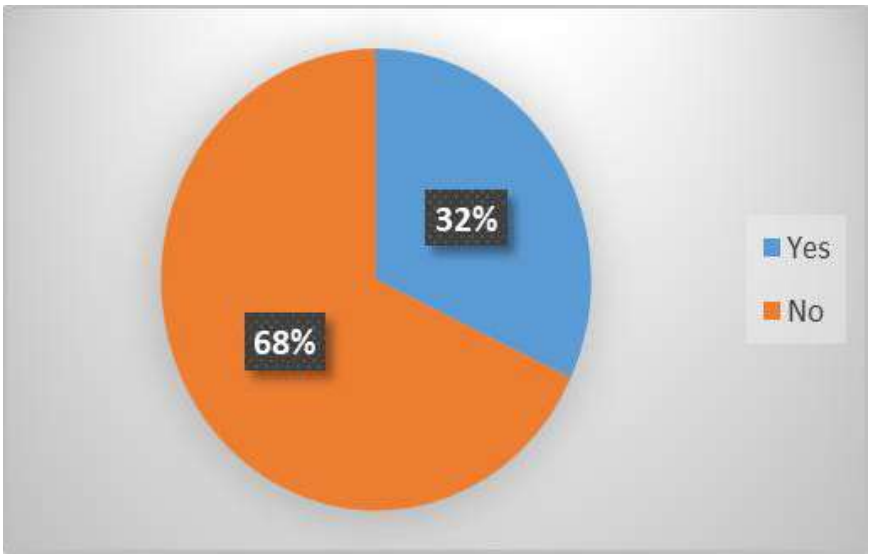


Figure 175: Nashik: Like to participate

Out of a total of 100, (68%) said that they would not like to participate in Community Radio programs because they were not very expressive while (32%) were ready to participate in Community Radio programs.

7.2 Which type of programs would you like to participate in?

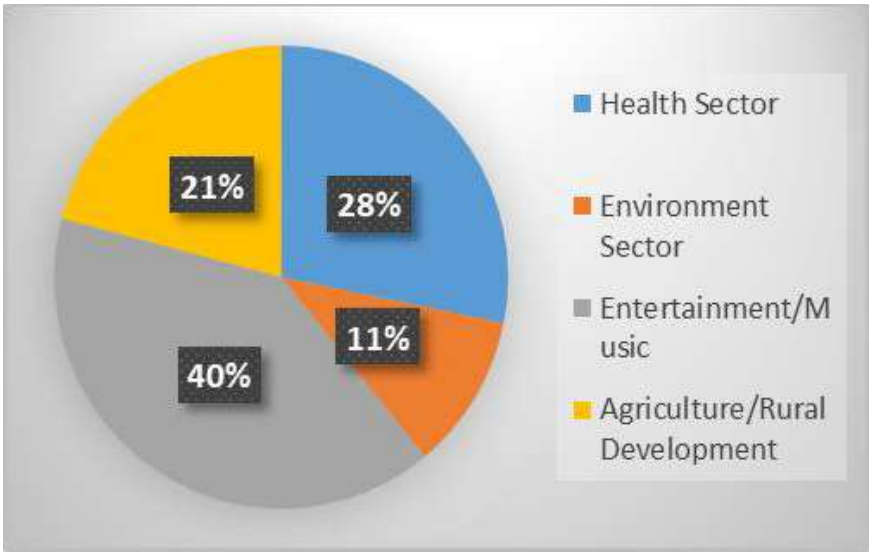


Figure 176: Nashik: Program like to participate

(40%) listeners said they would participate in the entertainment and Music, (28%) wanted to participate in the health sector, (21%) wanted to be part of agricultural programs, and the remaining (11%) for the environment.

7.3 Did you get any employment opportunities awareness through Community Radio?

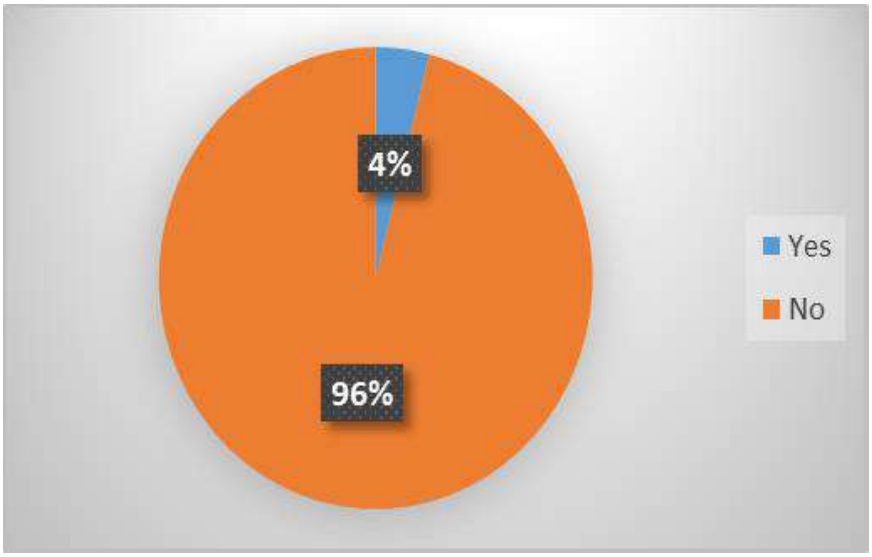


Figure 177: Nashik: Employment opportunities awareness

The findings in Figure 177 above show that only (4%) of people got employment opportunities awareness through Community Radio and the remaining (96%) haven't got any employment opportunities awareness through Community Radio.

8. Development

8.1 What is your opinion about your village's development status?

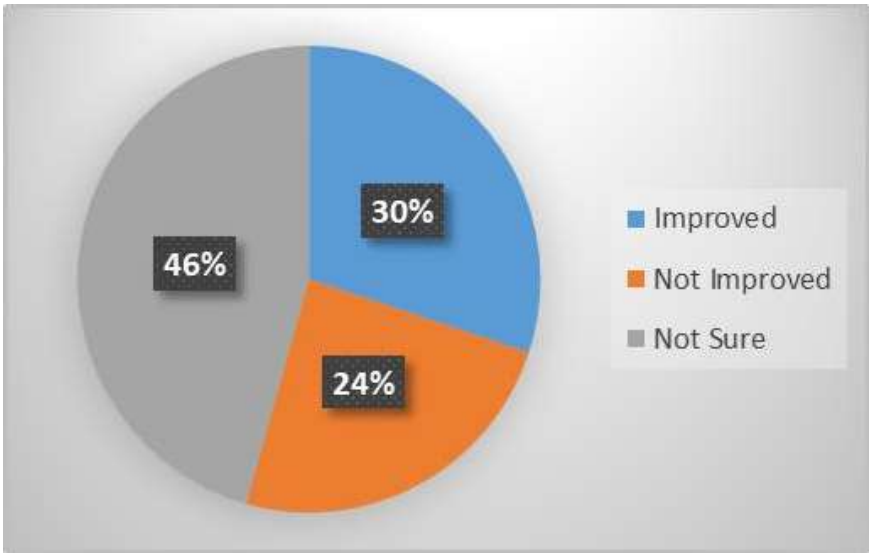


Figure 178: Nashik: Village development status

The majority of the listeners (30%) said that there is a development that is happening in their village, while (24%) think that there is no development and the remaining (46%) are not sure.

Interview questions for CR Personnel

During the interviews, CR personnel was asked a few questions about development, cultural aspect, Governance, programming, Staff qualification, Control and management of the station, Finances, Evaluation, listenership, and other issues and their responses are as followed:

Development

1. What's the objective/purpose (mission) of your station?

Ans: Our main purpose is to develop our community. Correction and guidance are the parts of social development and we believe in that. Another purpose is to take care of neglected people in society and their development.

1.1 How do you project the role of CR in community development?

Ans: Media has the power to make a vast change in our society. For community development, we have created many programs to provide information and knowledge about agriculture, health, education, and other social development.

1.2 How does your Radio identify problems in the community?

Ans: We visit our community and ask them about their problems and sometimes we bring them to our studio to share their thoughts.

1.3 How does it bring the community to a consensus about action to tackle the problems?

Ans: We understand their problem or issue and then try to resolve their problem through our CR station.

1.4 Which conflict(s) has your CR ever helped to solve?

Ans: There are conflicts, as CR Personnel we understand their problem and broadcast at our Radio station to make the community aware of the situation.

1.5 Which campaign(s) (e.g. employment, nutrition, family planning, vaccination, etc.) has your station ever spearheaded?

Ans: "Arthik Saksharta Abhiyan". Other than this project we have done many campaigns regarding health, education, and other social development. We have also done various workshops for women, children, and youths.

Cultural

2 In which language do you broadcast?

Ans: Marathi and sometimes Hindi

2.1 How does the station promote local culture?

Ans: "Ajji cha gosthi" is one of our programs, where old women from our community recite stories for kids. We also promote local culture through many talents.

2.2 How does the CR accumulate and integrate indigenous knowledge?

Ans: No response

Governance

3. Do you question local government dealings?

Ans: No.

3.1 On which issue(s) have you held the local government accountable?

Ans: We never hold governments accountable for any issues.

Programming

4. How do you determine what to air?

Ans: We always schedule the programs according to people's choices. The women of our community don't have time to listen to the Radio in the morning as they have to work, so we schedule all women-related programs in the afternoon (E.g.: 'Ladies Katta',' Arogya').

4.1 What is the role of community members in program production?

Ans: 80-90%. The community members are the only person who does most of the work for CR station.

4.2 How much are community members involved in the making of Radio programs?

Ans: 27 members of the community work under the Radio station. In the year 2019, there were almost 1000 women who participated in our programs. These women have participated in many fields like culture, dramas, etc.

4.3 How do you gather news stories?

Ans: Most of our programs are based on our community. After collecting all social issues from the community, we air the programs by giving solutions to their issues. E.g.: Preventing bad habits, education, and women's health.

4.4 Where (field or studio) do you make most of your programs?

Ans: 70% on the studio and 30% on the field.

Staff qualification

5. What kind of training do you have?

Ans: We organized a workshop for RJ before starting their jobs so that their skills are polished for better results.

5.1 In which area, if any, do you and your staff require training?

Ans: Technical area.

Control and management of the station

6. How was the Radio established?

Ans: Our Community Radio was established in 2012. Our Director Vishwa Jaydev Thakur researched other Community Radio stations and established this station in Nashik. Our motive is to help the uneducated people to get the information in their languages about social development.

6.1 Who can you say the station is answerable to?

Ans: Community.

6.2 Who appoints or chooses the manager or administrator of the station?

Ans: The directorial board.

6.3 How independent of government, political party, or religious institution is your station?

Ans: We are not allowed to collaborate with any political parties or any religious groups.

Finances

7. How do you generate funds to run the station?

Ans: Our Community Radio is in no profit no loss position. So to generate funds, we connect with some NGOs, government-sponsored programs, and advertisements. There is no chance for profit in our CR station as generating funds is a bit difficult for us.

7.1 How sustainable are the activities of your station?

Ans: Till we have our community we will be sustainable. This is an open platform for our community people. So our sustainability depends upon our listenership.

Evaluation

8. How do you monitor or evaluate the performance of the station?

Ans: On listeners have a lot of impact on our CR station? Their views about our programs are the evaluation of our performance. We evaluate every department's progress and we also generate reports from every employee.

8.1 How often do you monitor or evaluate the performance of the station?

Ans: Every week we have to evaluate our performance by scheduling meetings with staff, the administrator's department, and the management department. Our head of the department evaluates our performance every month.

8.2 What are the results?

Ans: 90%.

Listenership

9. What is your listenership?

Ans: 50% of listeners are senior citizens, 40% of listeners are youths, and 10% of listeners are students of classes 8 to 10.

9.1 How far does your station go (in square kilometers)?

Ans: 15 km

Other issues

10. How accessible is the station to the community members?

Ans: Easily accessible to all our community. For Example, we have approached 6000 women in our community and almost 2000 women visited our CR station in the last three years.

10.1 What's this community's SWOT?

Ans: Strength: People need a platform to show their talents in front of the community and we are the medium for that. This is our strength that our communication with our society is very strong.
Weakness: The main weakness of our Radio station is that it has a limited range so the people beyond 15km distance cannot listen to our Radio.
Opportunity: As the Radio station is close to our community, anybody can come and share their stories.
Threat: There is no threat to our community.

10.2 What's CR's long-term strategy or plan?
Ans: We want to spread the concept of our Radio to every house in our community. We are working on developing the knowledge of uneducated people in our community.

10.3 Name one program which made a notable contribution to the community?

Ans: "Swachatadut"

10.4 What would you like CR in Maharashtra to be reformed?

Ans: Firstly, limited range to broadcast, so our information does not reach those people beyond the 15 km range. So, if we get to extend our limited areas our listenership might rise. Secondly regarding funds.

NGO

During the survey, a few questions were also prepared for NGOs to know their understanding of the community**.**

1. Identify your sphere/s of activity from the following social causes:

Ans: As NGO we focus on Destitute Women, farmers, and BPL families.

2. Based on your experience with the community you serve, please answer the following:

2.1 How aware are your community members of their rights and privileges?

Ans: Very

2.2 How do you provide information to them?

Ans: Personal Contacts, Group Events, Word of mouth and Media Coverage

2.3 Do you think the communities you serve have effective channels to make their voices/ problems/suggestions heard?

Ans: Yes

2.4 How would you rate the impact of the government welfare schemes on your target group/s?

Ans: Could be improved

2.5 Do you think any of the following actions can improve the structure/delivery/utilization of the welfare schemes/legal remedies available to your Underprivileged groups?

Ans: More open communication in the society in general

2.6 Are you aware of Community Radio as an effective communication channel for your NGO?

Ans: Yes

4.13 KVK Pravara CR - Babhaleshwar (Station 8)

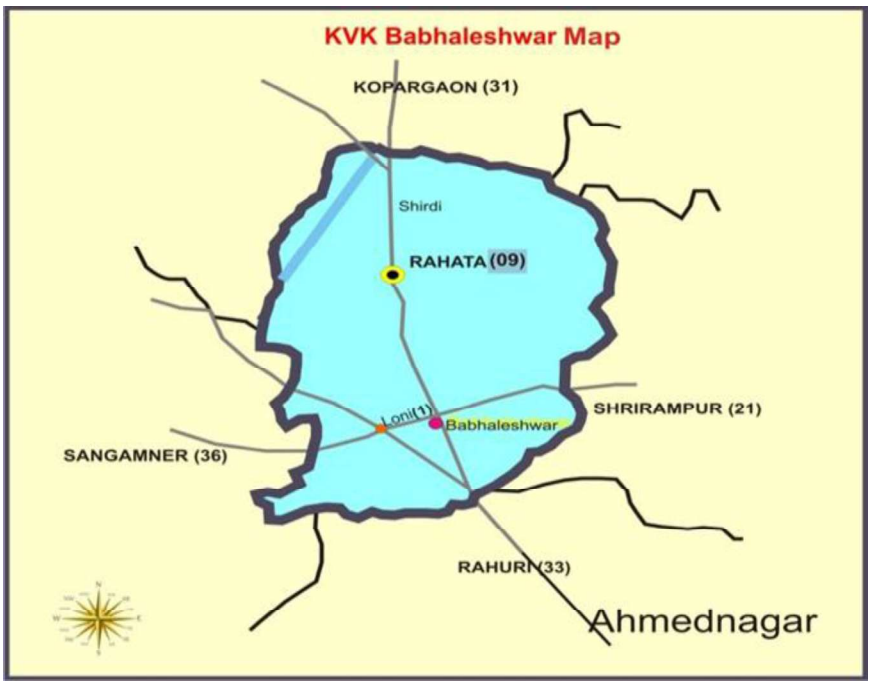


Figure 179: Map of KVK

Basic Information:

Launch Date: 01-10-2009

Broadcast Timing: 8 hours

Broadcast Hours: 11.00 AM - 3.00 PM 4.00 PM - 8.00 PM

Languages of Broadcast: Marathi

Data about listenership (2010-till date): 10 to 15%

Genesis: KVK Pravara CR was set up in 2008 however the Krishi Vigyan Kendra (KVK) has been working in Ahmednagar since 1993.KVK (PIRENS) is a little establishment, yet it considers the whole neighborhood populace.

Thematic Focus: Projects identified with horticulture and rural development, that are for the most part request-driven and issue situated are created. Even though the significant spotlight of the organization is on agribusiness, yet different topics like health, education, rural development, and local culture, too, are secured.

Signature Programme: College Katta (for students), Paravarchya Gappa (for farmers), District Tourism Spots (for all), Nirogi Nari (for women). The daily live phone-in program Gappa Tumchya Aamchya is very popular

Questionnaire for Respondents

1. General Information:

1.1 Highest Level of education you have received?

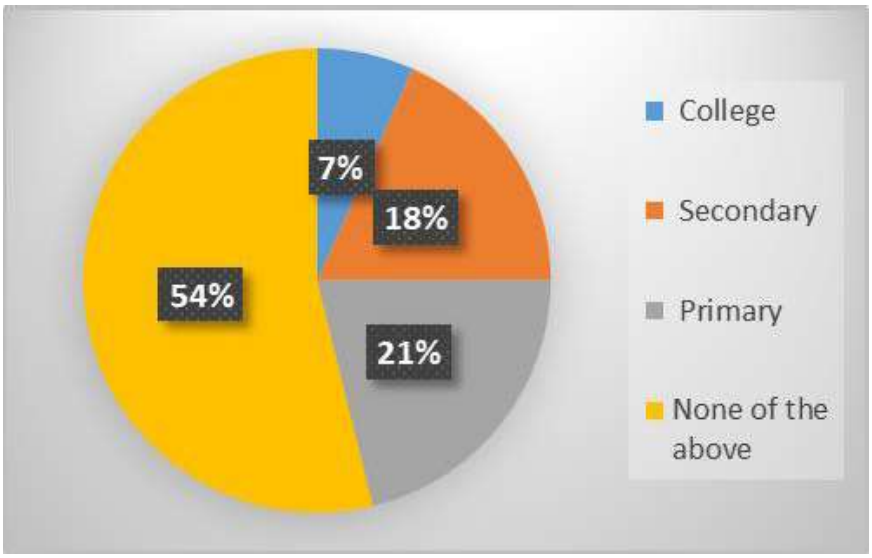


Figure 180: Babhaleshwar: Education

The findings in Figure 180 above show that the Highest Level of education of the majority of listeners is primary education (21%), followed by Secondary (18%), Very less number of listeners have attended college (7%) and lastly listener without any education qualification is (54%).

1.2 What gender are you?

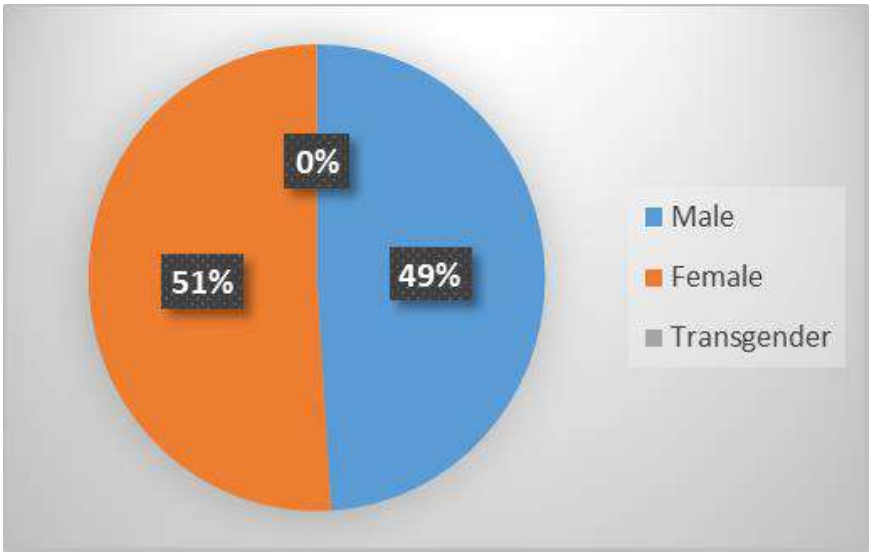


Figure 181: Babhaleshwar: Gender

As per the survey, there are (49%) females, followed by (51%) males and (0%) transgender.

1.3 What's your profession?

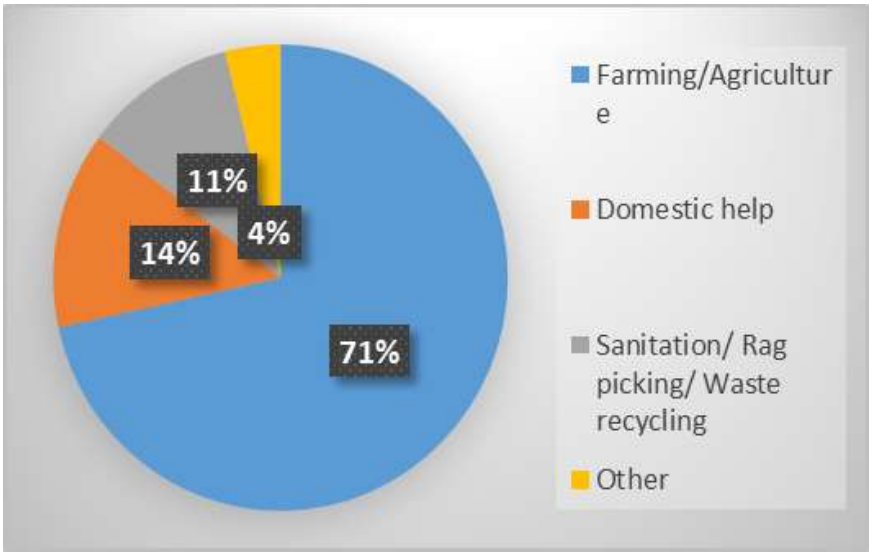


Figure 182: Babhaleshwar: Profession

The Respondent for further asked to specify which profession they were into, here we see that (14%) are domestic helpers, (11%) people work for sanitation/Rag picking/waste recycling, (71%) are into farming and agriculture, and (4%) are in few other professions like begging, etc.

2. Social awareness of the scheme:

2.1Do you know of any of the following schemes?

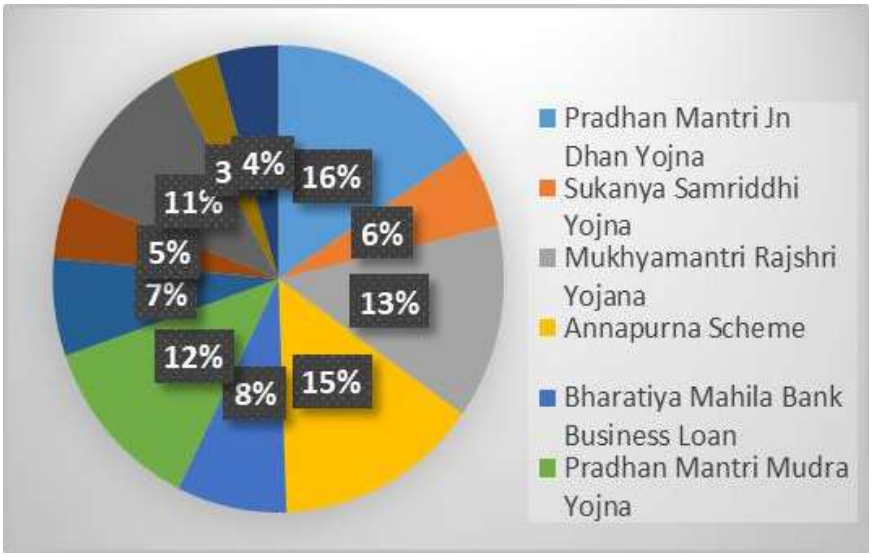


Figure 183: Babhaleshwar: Schemes

Further to our finding, a few questions were asked to the listeners about social awareness, and as per finding, it was seen that (16%) of listeners know about Pradhan Mantri Jan Dhan Yojna, (13%) knows about Mukhyamantri Rajshri Yojana, (7%) about Beti Bachao Beti Padhao, and another scheme to be followed as per the figure was known by very less number of listeners.

3 Radio

3.1 Do you listen to the Radio?

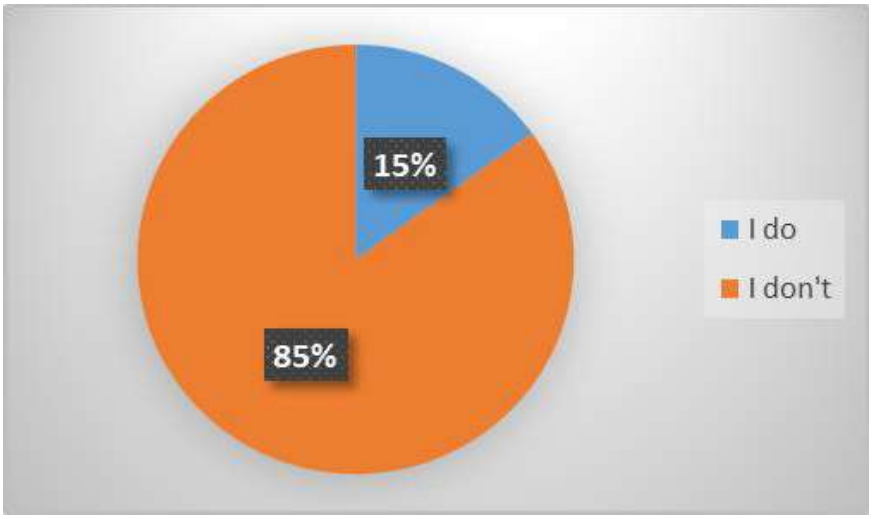


Figure 184: Babhaleshwar: Listen to the Radio

Out of a total of 100, most respondents (15%) said they listen to the Radio, and (85%) said they don't listen to the Radio.

3.2 If you don’t listen to it, what are the reasons?

Ans: Not interested.

3.3 Which medium do you use to listen to the Radio?

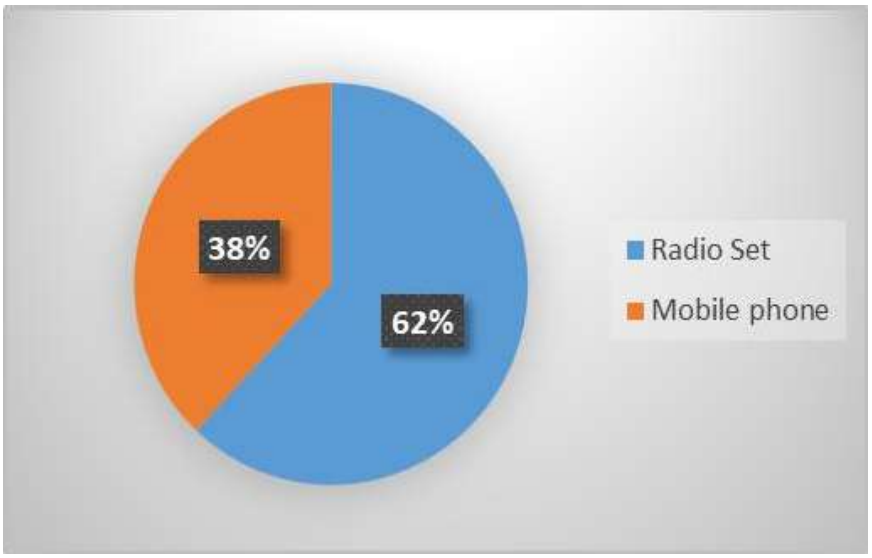


Figure 185: Babhaleshwar: Medium used to listen to the Radio

As per the finding, we see that (62%) of the listener use a Radio set as a medium to listen to the Radio followed by a mobile phone i.e. (38%).

3.4 Where do you listen to the Radio?

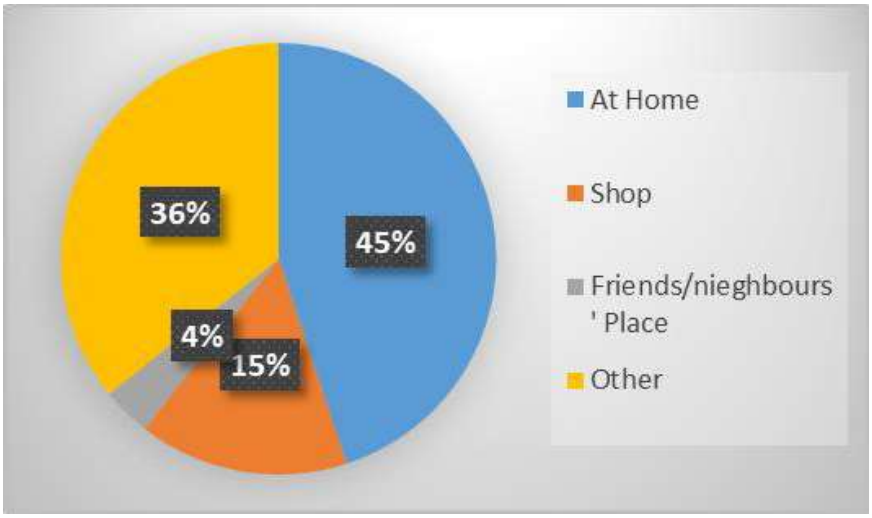


Figure 186: Babhaleshwar: Place to listen to the Radio

The Respondent further asked, where do they listen to the Radio, as their response it was seen that mostly they listen to the Radio at their home (45%), followed by the shop (15%), friends or neighbor place (4%) and (36%) other places like fields, etc.

3.5 Which type of programs do you listen to on the Radio?

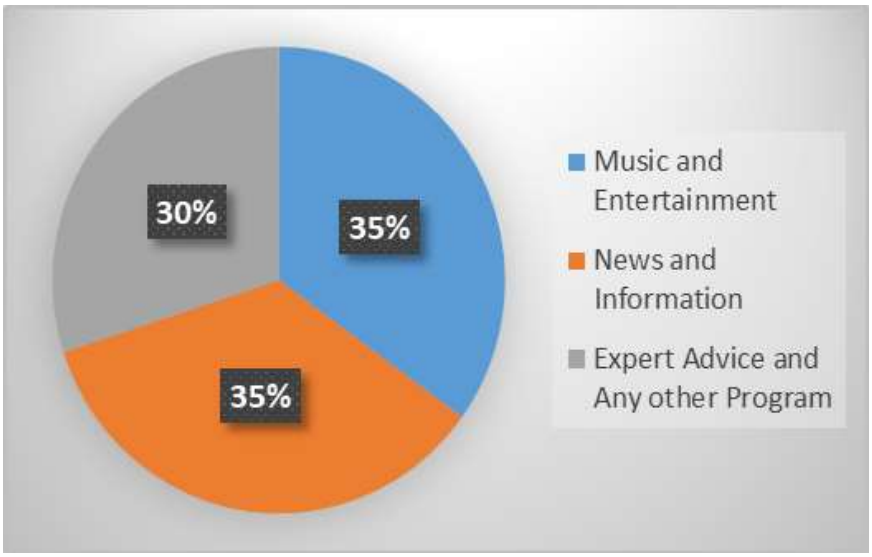


Figure 187: Babhaleshwar: Programs

The majority of the listeners (35%) listen to the Radio for music and entertainment, followed by expert advice and another program (30%) and last not the least (35%) for news and information.

3.6 When do you listen to the Radio?

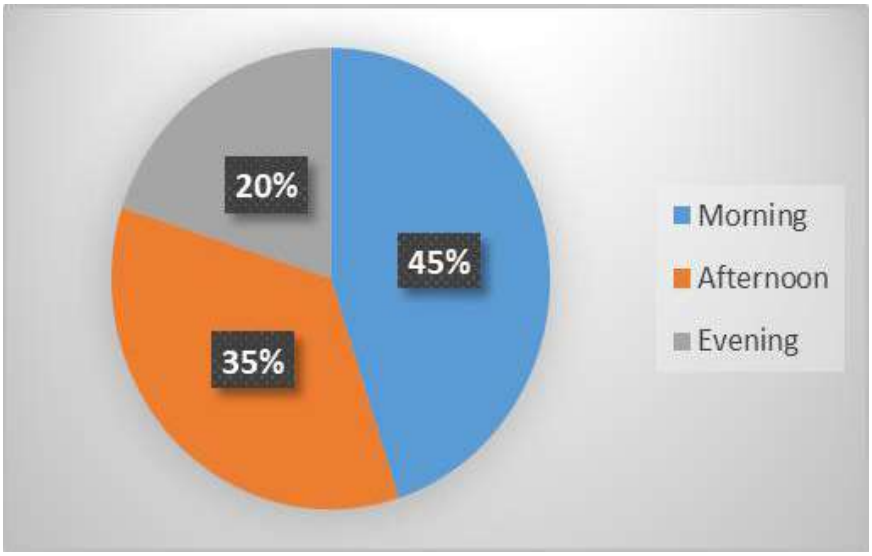


Figure 188: Babhaleshwar: Time to listen to the Radio

The above figure shows that the majority, (45%) listen to the Radio in the morning, while (35%) listen to the Radio in the afternoon, and the remaining listen to the Radio in the evening.

3.7 In general, how much time do you spend listening to the Radio?

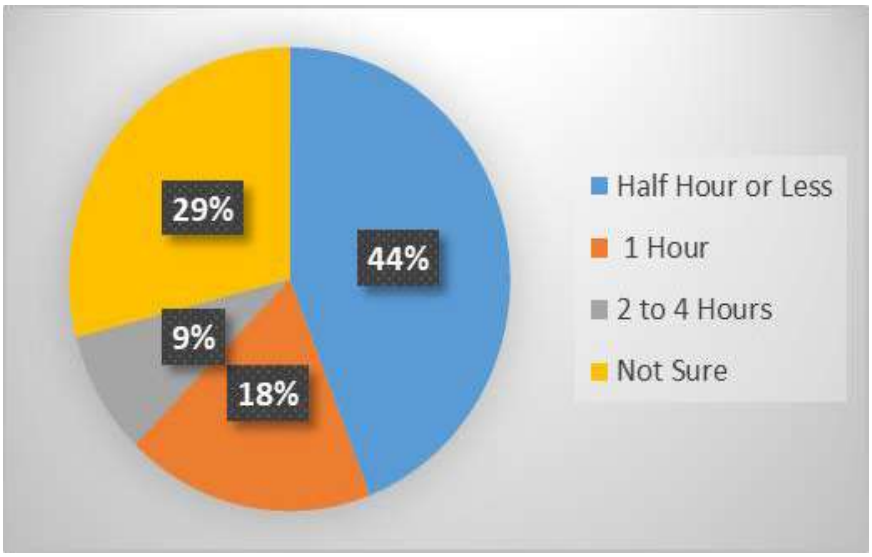


Figure 189: Babhaleshwar: Time in Hours

The respondents were further asked to specify how often they spend their timing listening to the Radio, their responses are shown in Figure 189 are (18%) said they listened to them for one hour a day, while (44%) said they listened to them for Half-Hour or Less a day, (9%) said they listened to them for 2 to 4 hours and the remaining (29%) said that they are not sure about the timings.

3.8 How do you get information about happenings in your community?

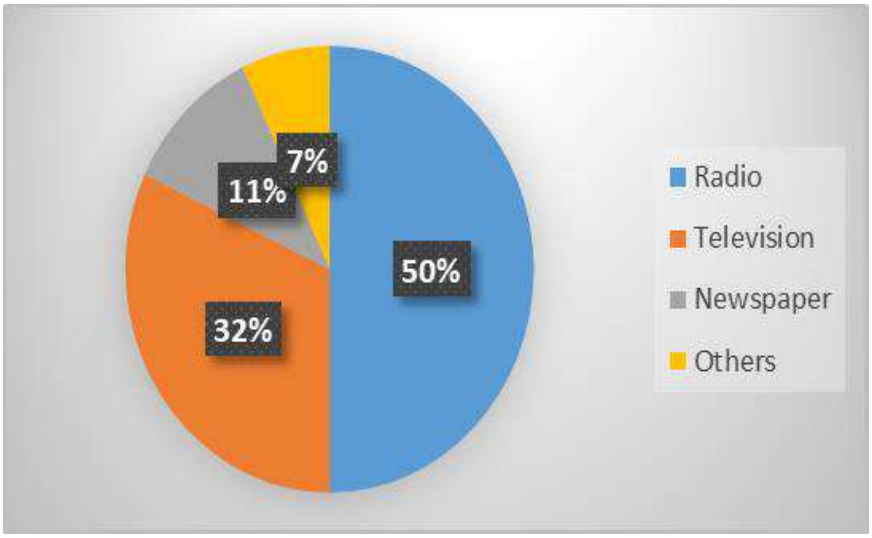


Figure 190: Babhaleshwar: Source of information about happenings

When asked about how they get information about happenings in their community (50%) said that they get information through Radio, (32%) said they receive information about their community from television, (11%) said from newspaper and the remaining (7%) said they receive information from word of mouth or gossiping.

4. **Community Radio**

4.1. Do you listen to Community Radio (CR)?

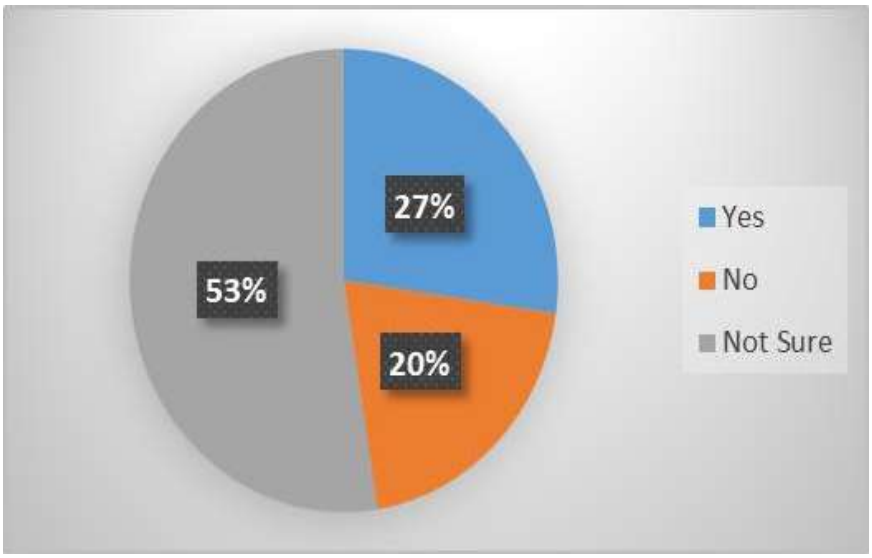


Figure 191: Babhaleshwar: Listen to CR

(27%) listens to the Community Radio, while (20%) are not the listeners of the station in their community and the remaining (53%) are not sure what Community Radio is.

4.2 Do you have a Community Radio station in your area?

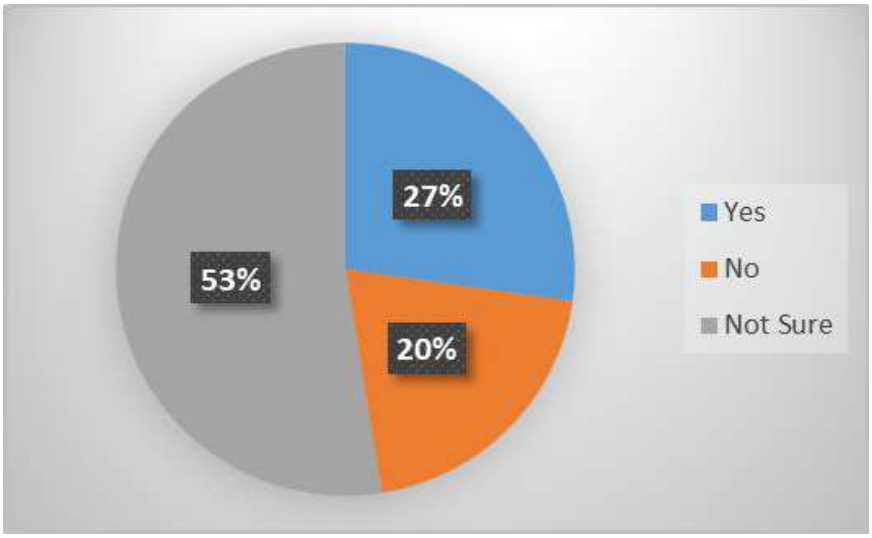


Figure 192: Babhaleshwar: Radio station in your area

The respondents were further asked to specify their awareness about a Community Radio station in their area, (27%) said they are aware of it, while (20%) did not know about the Community Radio station in their area and the remaining (53%) were not sure.

4.3 Have you visited the station?

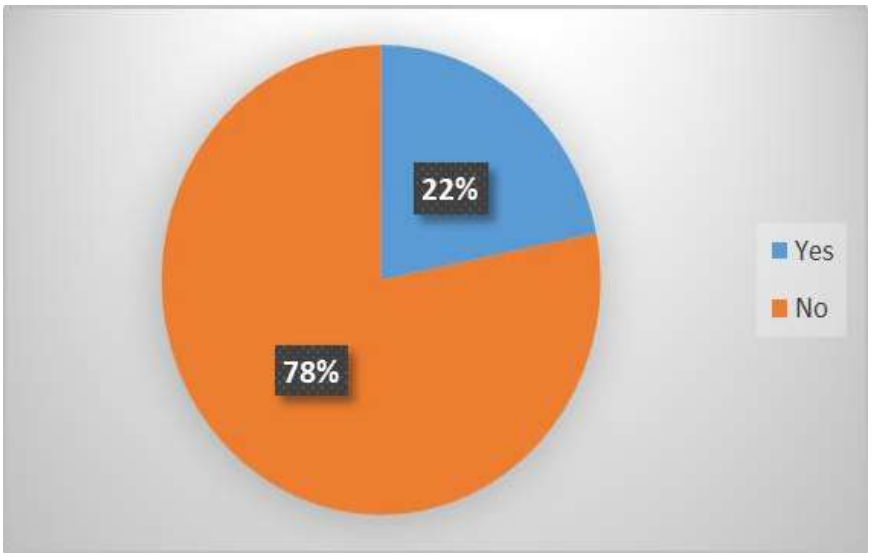


Figure 193: Babhaleshwar: Visited the station

Out of a total of 100, (22%) of listeners have visited the Radio station and the remaining (78%) haven't visited the station.

5: Listener perspective

5.1 Who owned "Community Radio (CR)"?

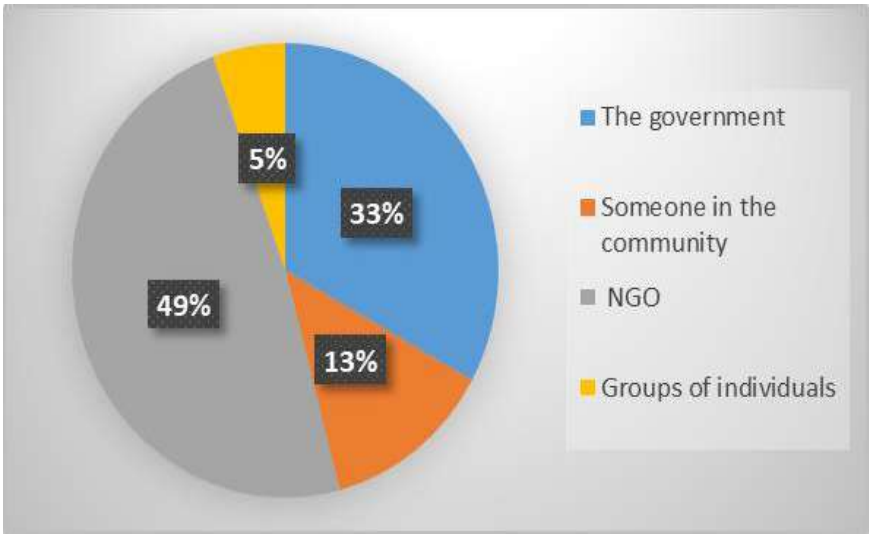


Figure 194: Babhaleshwar: Owner of Community Radio

The above figure shows that the majority, (49%) listeners know that Community Radio is owned by the NGO, while (33%) think that it is owned by the government, (13%) listeners think that they are owned by someone in the community and remaining (5%) think it's owned by the individuals.

5.2 Do you think Community Radio is important to the community?

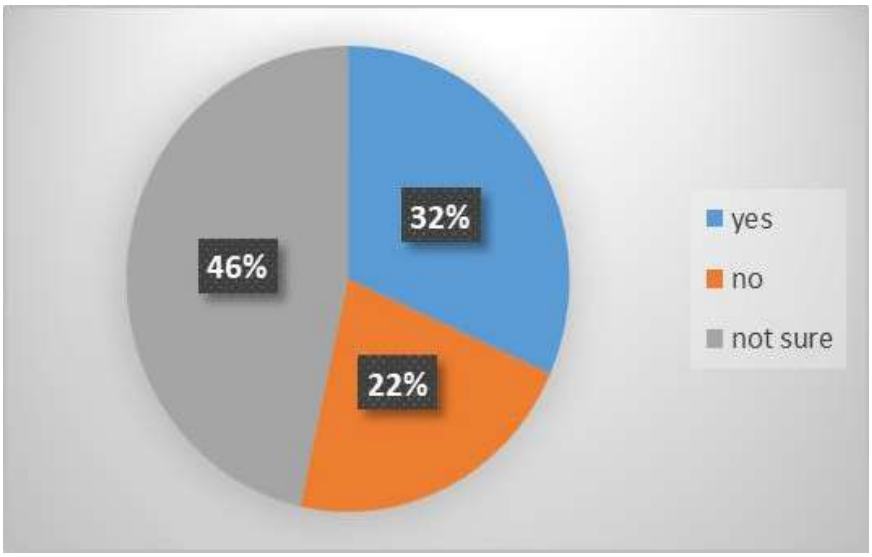


Figure 195: Babhaleshwar: Importance of Community Radio

When asked the respondent how important is Community Radio in their community, (32%) said it is important as they get benefit out of it, (22%) listeners think there is no importance of Community Radio in their area and the remaining (46%) were not sure.

5.3 Has the CR here lived up to your expectations?

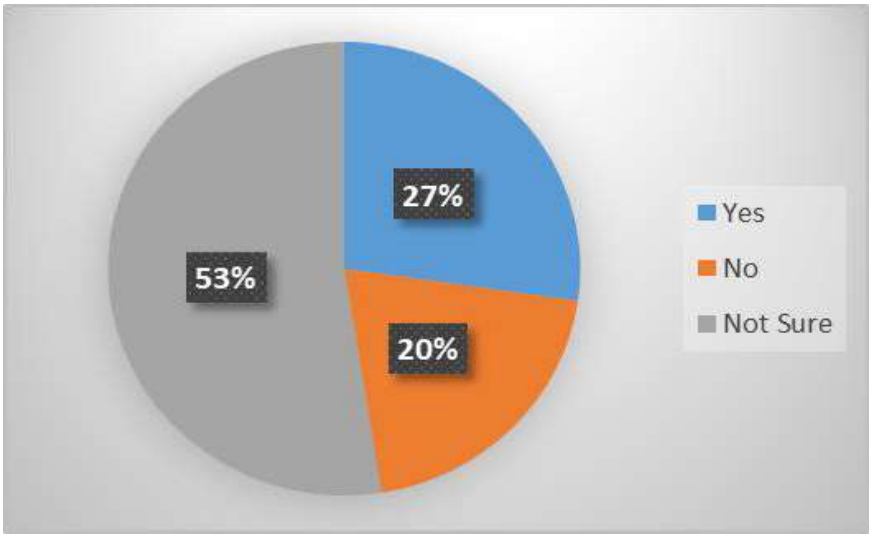


Figure 196:Babhaleshwar: CR lived up to your expectation

According to the listeners (27%) said that Community Radio has lived up to their expectations by providing them benefits when required, while (20%) says no that their expectations were not fulfilled and the remaining (53%) are not aware.

6. Program

6.1 What are the programs aired on Community Radio?

Ans: The majority of the listeners were aware of "Gappa Tumacha Amacha"

6.2 On which areas would you like the Community Radio to emphasize?

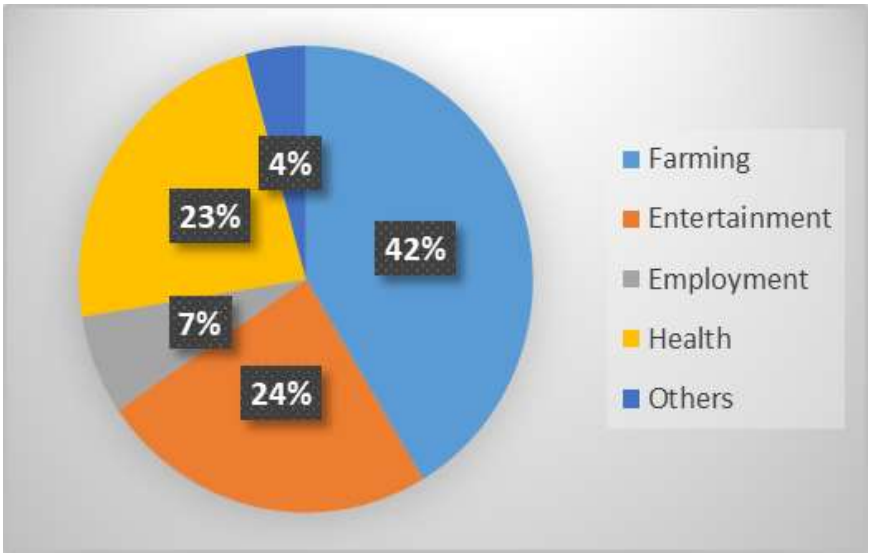


Figure 197: Babhaleshwar: Community Radio to emphasize

(24%) listeners said that they would like the Radio station to emphasize entertainment, (42%) wanted on farming, (7%) said that they should focus on employment, (23%) spoke about health, and (4%) said they should talk about schemes which government provides us.

6.3 Name some of the Community Radio programs you like most

Ans**:** "Gappa Tumacha Amacha" was liked by most of the listeners

6.4 What exactly do you like about these programs?

Ans: farming and entrepreneur-related success stories.

6.5 Do Community Radio Channels seek feedback from you about their programs?

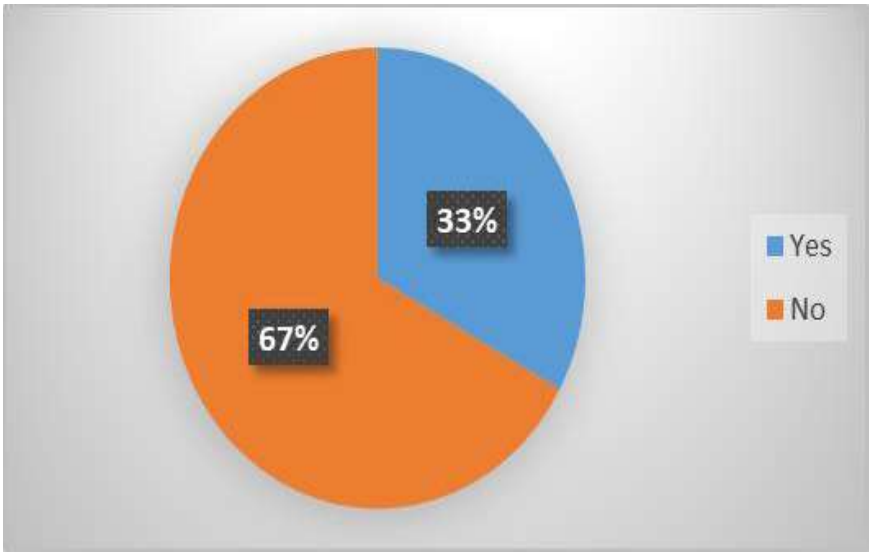


Figure 198: Babhaleshwar: Feedback

(33%) listeners said that the station seeks their feedback and complaints and the remaining (67%) said that feedback is not taken.

7. Participation

7.1 Would you like to participate in Community Radio programs?

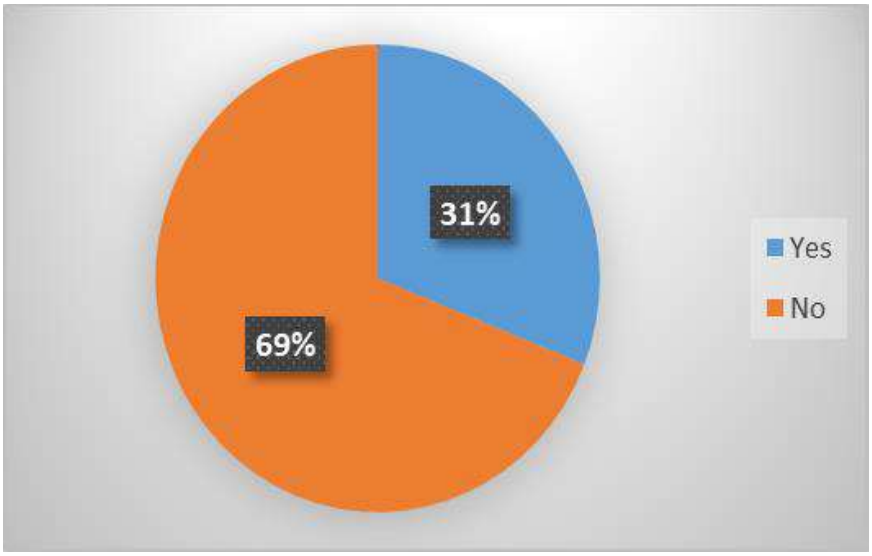


Figure 199: Babhaleshwar: Like to participate

Out of a total of 100, (69%) said that they would not like to participate in Community Radio programs because they were not very expressive while (31%) were ready to participate in Community Radio programs.

7.2 Which type of programs would you like to participate in?

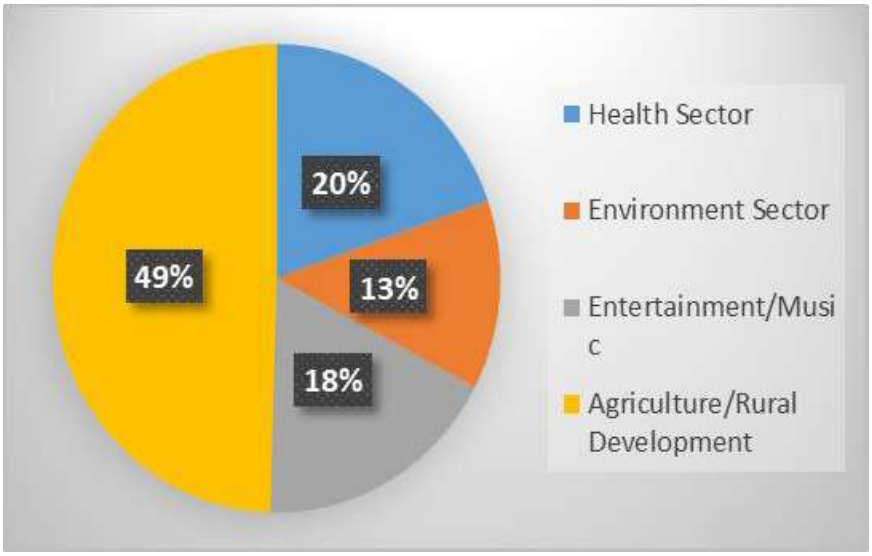


Figure 200: Babhaleshwar: Program like to participate

(18%) listeners said they would participate in the entertainment and Music, (20%) wanted to participate in the health sector, (49%) wanted to be part of agricultural programs, and the remaining (13%) for the environment.

7.3 Did you get any employment opportunities awareness through Community Radio?

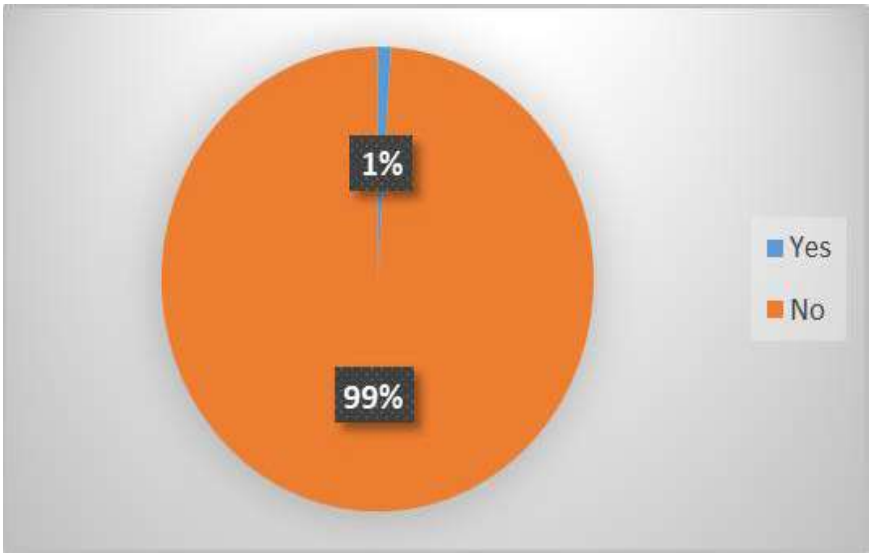


Figure 201: Babhaleshwar: Employment opportunity awareness

The findings in Figure 201 above show that only (1%) of people got employment opportunities awareness through Community Radio and the remaining (99%) haven't got any employment opportunities awareness through Community Radio.

8. Development

8.1 What is your opinion about your village's development status?

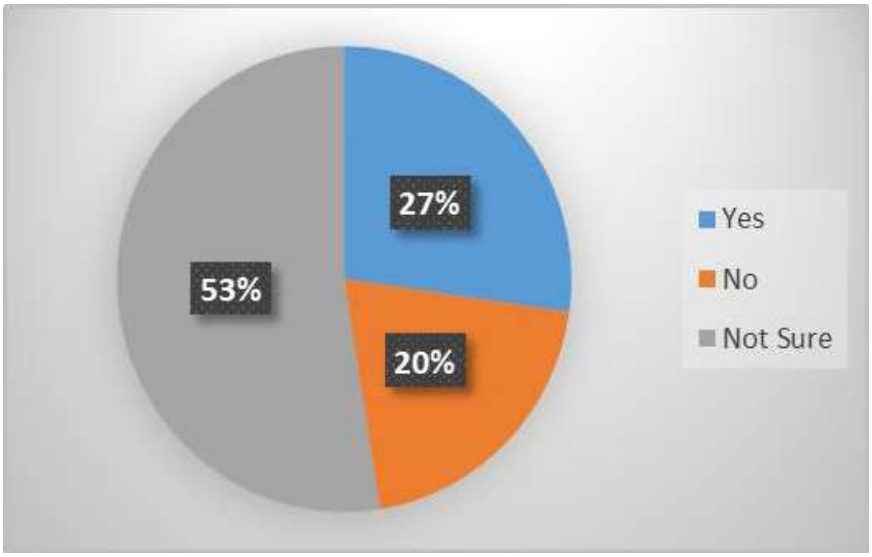


Figure 202: Babhaleshwar: Village development status

The majority of the listeners (27%) said that there is a development that is happening in their village, while (20%) think that there is no development and the remaining (53%) are not sure.

Interview questions for CR Personnel

During the interviews, CR personnel was asked a few questions regarding their station about development, cultural aspect, Governance, programming, Staff qualification, Control and management of the station, Finances, Evaluation, listenership, and other issues and their responses are as followed:

Development

1. What's the objective/purpose (mission) of your station?

Ans: Our main purpose is to focus on Agricultural development.

1.1 How do you project the role of CR in community development?

Ans: Our Role is to address the problems and queries of our community through Radio programs. We take a survey of every village in our community and find out the situations of agricultural, health developments, etc. Then we find out the information about those technologies regarding those issues which can help them resolve.

1.2 How does your Radio identify problems in the community?

Ans: We schedule some meetings and discussions where we identify our community issue. Our staff visits every village and researches the issues discussed with our community.

1.3 How does it bring the community to a consensus about action to tackle the problems?

Ans: Whatever information we gather from the society we research those issues, discuss them with our staff, and find suitable solutions.

1.4 Which conflict(s) has your CR ever helped to solve?

Ans: Alcohol addiction.

1.5 Which campaign(s) (e.g. employment, nutrition, family planning, vaccination, etc.) has your station ever spearheaded?

Ans: We run programs on employment where we are connected with the entrepreneur from the agricultural field and broadcasted their employment view. We also worked on a project ("Awareness among rural regarding health and nutrition through Community Radio") with the department of health and science regarding nutrition. Almost 1000 women have joined the program. We also did many campaigns on vaccination (eg: Polio, Rubella, etc).

Cultural

2 In which language do you broadcast?

Ans: Marathi

2.1 How does the station promote local culture?

Ans: We regularly promote local culture because many talented people in our community can sing, act, etc. Like a Radio station, we have to air at least 15 to 30 min cultural programs so we always broadcast songs, bhajans, kirtans, etc.

2.2 How does the CR accumulate and integrate indigenous knowledge?

Ans: We have an agenda to promote traditional and indigenous knowledge. Through the agricultural program, we give more focus to organic farming. We also give information about traditional farming where we cover topics like nutrition farming, straight varieties, local cultivation, etc.

Governance

3. Do you question local government dealings?

Ans: No response

3.1 On which issue(s) have you held the local government accountable?

Ans: No response

Programming

4. How do you determine what to air?

Ans: We use to develop our monthly schedule where we decide what to air based on seasonal changes. For example, in summer we try to inform our community about how to take care of and protect the livestock in summer.

4.1 What is the role of community members in program production?

Ans: Our community does all the production work at our Radio station. There are women, rural people, youths who are involved in our production work. Moreover, we air some specific live programs every day where we invite progressive farmers to answer all queries.

4.2 How much are community members involved in the making of Radio programs?

Ans: 100%

4.3 How do you gather news stories?

Ans: Every day we collect news from rural areas about sports, weather, etc. We run a 15 min program where we provide information-based news.

4.4 Where (field or studio) do you make most of your programs?

Ans: 70% field and 30% studio

Staff qualification

5. What kind of training do you have?

Ans: 15 days training session for Radio jockey. We also give training on the advertisement and production field.

5.1 In which area, if any, do you and your staff require training?

Ans: No, our staff require no training.

Control and management of the station

6. How was the Radio established?

Ans: 1st October 2009.

6.1 Who can you say the station is answerable to?

Ans: Nobody

6.2 Who appoints or chooses the manager or administrator of the station?

Ans: Our host organization "PIRENS" NGO

6.3 How independent of government, political party, or religious institution is your station?

Ans: Independent

Finances

7. How do you generate funds to run the station?

Ans: Advertisement and some extent sponsored program.

7.1 How sustainable are the activities of your station?

Ans: Good

Evaluation

8. How do you monitor or evaluate the performance of the station?

Ans: Every fortnight.

8.1 How often do you monitor or evaluate the performance of the station?

Ans: Regular.

8.2 What are the results?

Ans: No Response

Listenership

9. What is your listenership?

Ans: 10 -15%.

9.1 How far does your station go (in square kilometers)?

Ans: 15-20 km

Other issues

10. How accessible is the station to the community members?

Ans: It is very much accessible to our community.

10.1 What's this community's SWOT?

Ans: No response

10.2 What's CR's long-term strategy or plan?

Ans: No Response

10.3 Name one program which made a notable contribution to the community?

Ans: "Gappa Tumacha Amacha"

10.4 What would you like CR in Maharashtra to be reformed?

Ans: No response

NGO

During the survey, a few questions were also prepared for NGOs to know their understanding of the community**.**

1. Identify your sphere/s of activity from the following social causes:

Ans: As NGO we focus on farmers.

2. Based on your experience with the community you serve, please answer the following:

2.1 How aware are your community members of their rights and privileges?

Ans: Hardly

2.2 How do you provide information to them?

Ans: Word of Mouth

2.3 Do you think the communities you serve have effective channels to make their voices/ problems/suggestions heard?

Ans: Yes

2.4 How would you rate the impact of the government welfare schemes on your target group/s?

Ans: Not having any effect

2.5 Do you think any of the following actions can improve the structure/delivery/utilization of the welfare schemes/legal remedies available to your Underprivileged groups?

Ans: Getting more/direct inputs from the targeted beneficiaries and more open communication in society in general.

2.6 Are you aware of Community Radio as an effective communication channel for your NGO?

Ans: Not sure.

4.14 Testing of Hypotheses

Hypothesis-1

Research Question: Whether there is any difference in the perception of village development status among the respondents?

Test Used: Friedman Test

Hypothesis:

H0: There is no difference in the perception of village development status among the respondents.

H1: There is a difference in the perception of village development status among the respondents.

Level of Significance= 0.05

Test Statistics

Chi-Square	14.250
p-value	.001

Table 2: Statistics for Village Development Status

Since the p-value is less than 0.05 we reject the null hypothesis and accept the alternate which suggests that there is a difference in the perception of village development status among the respondents.

To understand how the difference in perception happens we will follow the rank table:

	Mean Rank
Improved	2.13
Not Improved	1.00
Not Sure	2.88

Table 3: Rank Table for Village Development Status

If we follow the rank table we can say that most of the respondents are not sure about the development in their respective villages. The least one is from the rank table is who belief about the development of the village is not Improved, while the second rank suggests that the village development has been improved.

Hypothesis-2

Research Question: Whether there is any difference in the perception of the availability of employment opportunities awareness through Community Radio?

Test Used: Friedman Test

Hypothesis:

H0: There is no difference in the perception of the availability of employment opportunities awareness through Community Radio.

H1: There is a difference in the perception of the availability of employment opportunities awareness through Community Radio

Level of Significance= 0.05

Test Statistics

Chi-Square	8.000
p-value	.005

Table 4: Statistics for Perception of Availability of Employment Opportunities awareness

Since the p-value is less than 0.05 we reject the null hypothesis and accept the alternate which suggests that there is a difference in the perception of the availability of employment opportunities awareness through Community Radio.

To understand how the difference in perception happens we will follow the rank table:

	Mean Rank
Yes	1.00
No	2.00

Table 5: Rank table for Perception of Availability of Employment Opportunities awareness

If we follow the rank table, we can say that most of the respondents are having varied perceptions which suggests that the majority of the respondents are saying that there are no employment opportunities awareness in Community Radio stations.

Hypothesis-3

Research Question: Whether there is any correlation between education and listening to Community Radio?

Test Used: Pearson Correlation Test

Hypothesis:

H0: There is no correlation between education and listening to Community Radio.

H1: There is a correlation between education and listening to Community Radio.

Level of Significance= 0.05

Correlation Statistics

		Listening to Community Radio	Not Listening to Community Radio
No Formal Education	Pearson Correlation	-.717*	.717*
	Sig. (2-tailed)	.045	.045

Table 6: Correlation statistics for education and listening to Community Radio

Since the p-value is less than 0.05 we reject the null hypothesis and accept the alternate which suggests a correlation between education and listening to Community Radio. From the above statistics, we understood that there is no relationship between educated respondents and listening to Community Radio whereas on the other side the respondents who have no formal education do have a relationship to listening to Community Radio.

CHAPTER 5: CONCLUSION AND SUGGESTIONS

Conclusion and Suggestions

> "Community Radio cannot be perceived any longer as the sum of local, isolated, marginal, and experiences, but as a social movement that keeps growing and reflects the lives of struggles for freedom of millions of people around the world."
>
> AMARC 2007, 48.

There are different manners by which an individual can speak with another. Commonly we need to connect with a larger number of individuals at a time. This should likewise be possible through a different method. One such method is the Radio. This is a noteworthy resource for mass communication. Radio presently engages a huge number of individuals all through the world. It is utilized for amusement in addition to spreading information, knowledge, and education. It is utilized to engage, educate, entertain, and inform people. Radio is additionally used to pass on messages and give information to individuals. Radio has built up throughout the decades as an incredible and powerful communication. Until now, the Radio has been very effective in conveying news and information to the people. To make Radio into more viable media newer forms like campus Radio and CR were developed to assist the community and society in the way of further development.

India is developing at an extremely quick rate. To take the development of each resident and make them memberships of the method, India requires a communication framework that can reach the last individual. The communication framework expects to inform, educate, and engage individuals. The communication arrangement of a nation doesn't just oblige the fundamental capacities yet additionally helps in raising the financial productivity and living standards of a huge number of individuals with a range of technical skills and valuable knowledge.

D.P. Mukherjee (1984) said that "communication was neither mechanical transfer of concepts and techniques from developed to backward nations nor was it a passive reception by a subject country of the messages transmitted to it from the mother country." He thought for India having old human progress, must be changed into an active process of absorption/assimilation through creative format and critical borrowing. This new perspective on communication perceived the social self-governance of the Indian public and their entitlement to assimilate and ingest as much through dismissal of what was non-adaptable as through assimilation of what was transferable It additionally perceived that not all things inherit from the past was ancient and attractive. "Creative communication is a procedure in and through which a developing country progress the will and the ability to be both at the receiving as well as at the giving end.

5.1 Conclusions Based on Quantitative Data (Questionnaire Based)

From the data analysis, we can conclude that respondents are more into farming than the other professions, and males do the majority of the farming work, and hence their formal education is missing.

The majority of the respondents listen to the Radio on their mobile devices rather than conventional Radio sets. Many of the respondents are into the farming profession, and their maximum time goes into farming. Hence they listen to the Radio at their home or their farms.

We also conclude that respondents spend time on the Radio in three parts; mornings, afternoon, and evening to listen to it, but most spend less than an hour hearing the Radio. We can conclude from the analysis that most of the respondents listen to the Radio and spend the least time reading newspapers.

When respondents have been asked to answer about whether they have awareness about the Community Radio and who runs these Community Radio stations, we conclude that majority of the respondents are aware that there is a Community Radio station running in their vicinity, out of which most of them are managed by NGO's followed by the government. Also, we conclude that Community Radios are still failing to respond to the expectations of the community members.

When respondents have been asked which kind of a program they want Community Radio to focus on, we conclude that the programs related to farming are primarily interested in, followed by the entertainment, the minor importance is given to the employment area.

The majority of the respondents believe that Community Radio doesn't seek any feedback from them, making them not participate in the Community Radio programs since they believe their say has no importance.

Also, conclude that Community Radios and members are not going hand in hand since most do not want to participate. Their inclination towards employment is not filled by the Community Radio by making them aware of different employment opportunities.

Lastly, we can conclude that respondents are not sure whether Community Radio is in a position to contribute to the development of these villages seems the feedback, participation, and stakeholder management are missing out of the Community Radio station scenario.

5.2 Conclusions Based on Hypotheses Testing

In this study, Friedman Test and Pearson Correlation Test were used to analyze the data on the hypothesis. The findings of this study in Hypothesis 1 confirmed that most of the respondents are not sure about the development in their respective villages. Since the p-value is less than 0.05, we reject the null hypothesis and accept the

alternate, which suggests a difference in the respondents' perception of village development status. If we follow the rank table, we can say that The least one is from the rank table is who believe about the development of the village is not essential, while the second rank suggests that the village development has been improved

Hypothesis 2 shows that most of the respondents have varied perceptions, which suggests that the majority of the respondents are saying that there are no employment opportunities awareness through Community Radio. Chi-square, the test of independence, showed that the p-value is less than 0.05; we reject the null hypothesis and accept the alternate, which suggests a difference in the perception of availability of employment opportunities awareness through Community Radio.

Hypothesis 3 suggests a correlation between education and listening to Community Radio. Since the p-value is less than 0.05, we reject the null hypothesis and accept the alternate. From the correlation statistics, we understood that there is no relationship between educated respondents and listening to Community Radio, whereas, on the other side, the respondents who have no formal education do have a relationship to listening to Community Radio.

5.3 Conclusions Based on Interview (Qualitative Aspects)

The researcher has interviewed eat community personal from where the detail has been collected, the researcher has also approached the administrative head of the Community Radio stations and interviewed them on various aspects which are mentioned below:

1. Development
2. Cultural
3. Governance
4. Programming
5. Staff Qualification
6. Control and Management of Station
7. Finance
8. Evaluation
9. Listenership
10. Other Issues

The above aspect has been explored while interviewing the Community Radio personnel, and we come to the following conclusions:

1. Development:

From the developmental perspective of Community Radio, we conclude that Community Radio has deployed a team on the ground to understand the various issues of the communities, whether it is related to farming, health, environment, sustainability, and gender issues. Likewise, we also conclude that Community Radio addresses the community's developmental issue through various programs that focus on woman empowerment, success stories of the entrepreneurs, environment, sustainability, health issues. For this, they do invite the community members to the station to share their stories views. Hence we can conclude that Community Radio is attempting the develop the community.

2. Cultural

From a cultural perspective, we conclude that Community Radio takes efforts to broadcast their programs into the native languages and try to talk about various cultures in terms of their professions there.

3. Governance

From a governance viewpoint, we conclude that Community Radio questions the actions of local government and tries to highlight various good things the government has implemented for the community.

4. Programming

In terms of programming happening at Community Radio stations, we conclude that the Community Radio stations make a broader outline of what their listeners want to listen to programs related to agriculture/farming, songs in Marathi or Hindi, programs related to education and health, no one very intensively speaks about the program is related to the employment.

5. Staff Qualification

Regarding staff's qualification, we conclude that Community Radio stations first try to look out for the candidate who can speak into the native language. When they get selected, they are trained in technicality. Also, how the knowledge has been gathered in creating content to broadcast, once they get proficient into all these things they get an opportunity to anchor the programs.

6. Control and Management of Stations

In the light of managing Community Radio stations and controlling their functions, we conclude that the NGOs followed by the government established the majority of the Community Radio stations. Hence, the Community Radio stations are answerable or responsible to the board of the NGOs or government administrator.

7. Finance

From the financial perspective of the Community Radio stations, we conclude that Community Radio stations are primarily generating their funds through the government's assistance. Also, some other social organizations are donating funds in the case of NGO-managed Radio stations. Moreover, to conclude about the sustainability of the stations, the Community Radio stations lack the technical devices to compete in terms of quality of content creation and broadcasting

8. Evaluation

In evaluating the Community Radio stations' overall work, the evaluation or monitoring generally happens every month or on an annual basis. Very few Community Radio stations are there that evaluate and monitor the functioning of the Community Radio stations on a fortnightly or weekly basis.

9. Listenership

In the case of listenership, we can conclude that the listenership of the Community Radio stations ranges between 15 to 60% of the community, and it covers the geographical area of 22-30 kilometers on average.

10. Other Issues

After analyzing the transcripts to understand the issues concerning the Community Radio stations, we conclude that they understand their strengths, weaknesses, opportunities, and threats. Also, they know what kind of reforms they are expecting for Community Radio stations on a pan Maharashtra basis.

5.4 Suggestions

1. Program-related to employment awareness should be broadcasted from time to time to consider the opportunities local and within the state.
2. Community Radio should create awareness, encourage opinion-sharing and provide on-air expert guidance about welfare schemes launched by the government at multiple levels.
3. Build awareness about social issues, social problems, and local problems like poverty and unemployment can be addressed through the Community Radio station.
4. Through creatively designed plans and programs, CR stations can help mitigate the social ills in rural India; they can inform, motivate, and facilitate social reform programs that can be transformational in the lives of Underprivileged rural communities.
5. More educational programs focusing on community development should be incorporated.

6. The content of the CR Programme should be attractive so that listeners give more preference to the Community Radio Programme.
7. CR Personnel should train people to manage the system and create content/programs that will express the views and sufferings of the Underprivileged and vulnerable groups.
8. CR stations could be genuine companions to the farmers. By providing expert advice about new technologies and how to learn, use, and benefit from them, stations could also assist farmers in promoting and buying seeds and sapling, broadcasting data to gauge future market trends/consumer demand, and weather forecasts. With a wide range of data at their disposal, farmers can overcome challenges in their fields, improve productivity, and minimize losses.
9. Community Radio stations should play the role of catalyst and enabler by spreading awareness and information to the masses.
10. If CR stations want to make a real difference in people's lives and gain traction and popularity, they should optimally utilize their platforms to inform and inspire their audiences.
11. CR stations can provide a range of supportive services aimed at these deprived individuals to change their lifestyles.

CR stations should play a significant role in building a more equitable, informed, efficient, and participative social structure and be instrumental in providing robust 2-way communication.

References

- Arnstein, S. R. (1969). 'A ladder of citizen participation', Journal of the American Institute of Planners, Vol. 35, No. 4, pp. 216-224.
- AMARC (1981). Community Radio handbook. Canada.
- AMARC (n.d.). What is Community Radio? Retrieved from http://www.amarc.org/?q=node/47
- AMARC-Africa. (n.d.). Mudzi Wathu Community Radio station. Available at: www.africa.AMARC.org/documents/Brochure-for-MCRP.pdf. Accessed on 30/05/2014. AMARC-Europe. (1994). 'One Europe-many voices. Democracy and access to comunication', Conference Report
- AMARC-Europe Pan-European Conference of Community Broadcasters, Ljubljana, Slovenia, 15-18 September 1994, Sheffield: AMARC.
- Ambekar, J. (2004). Promoting cultural expression and participatory development. Karnataka, India: Kuvempu University
- Agrawal B C (2006) "Communication technology for rural development," Indian Journal of Communication Technology, Vol,22, No-2
- Aldridge, M. (2007). Understanding the local media. Berkshire: McGraw-Hill.
- AFFRI, (2008). Communicating with Radio: What do we know? Findings from selected rural Radio effectiveness evaluations. Ottawa: Farm Radio International
- Anaeto, S., & Anaeto M. (2010). Rural community newspaper: Principles and practice. Ibadan: Stirling-Horden Publishers.
- Al-hassan, S., Andani, A. & Abdul-Malik, A. (2011). 'The role of Community Radio in livelihood improvement: The case of Simli Radio'. In Field Actions Science reports. The Journal of Field Actions [Online], Vol. 5. Available at: http://factreports.revues.org/869. Accessed on 11/01/2012.
- Berrigan, F. J. (1979). Community Communications: The role of community media in development. Paris: UNESCO.
- Bordenave, J. D. (1994). 'Participative communication as a part of building the participative society'. In S. A. White (ed.). Participatory communication: Working for change and development. Beverly Hills: Sage, pp. 35-48.
- Berger, A. A. (2000). Media and communication research methods: An introduction to qualitative and quantitative approaches. Thousand Oaks: Sage.
- Buckley, S. (2000). Radio's New Horizons: Democracy and Popular Communication in the Digital Age. International Journal of Cultural Studies, 2, 180-87.

- Bessette, G. (2004). Involving the community: A guide to participatory development communication. Ottawa/Ontario: IDRC and Southbound.
- Banjade, A. (2006). Voice to the Voiceless in Western Nepal: An Audience Survey of Community
- Buckley, S. (2006). Community Radio and empowerment. A paper presented on the occasion of World Press Freedom Day Colombo, 1 May. Retrieved from http://www.amarc.org
- Banda, F. (2007). 'Radio listening clubs in Malawi and Zambia: Towards a participatory model of broadcasting', Communicare, Vol. 26, No.1, pp. 130 –148.
- Bresnaham, R. (2007). 'Community Radio and social activism in Chile 1990: 2007: Challenges for grassroots voices during transition to democracy', Journal of Radio Studies, Vol. 14, No. 2, pp. 212-233.
- Bailey, O. G., Cammaerts, B. and Carpentier, N. (2008). Understanding alternative media. Maidenhead: Open University Press/McGraw-Hill.
- Crisell, A. (1994). Understanding Radio (2nd edition). London: Routledge.
- Connell, D. (1997). 'Participatory development: An approach sensitive to class and gender', Development in Practice, Vol. 7, No.3, pp. 248-259.
- Cadiz, M.C. (2005). 'Communication for empowerment: The practice of participatory communication in development'. In O. Hemer and T. Tufte (eds). Media & glocal change: rethinking communication for development. Argentina: Publicaciones Cooperativas.
- Chirwa, W.C. (2005). Community broadcasting in Malawi: Which way forward. A country assessment paper prepared for AMARC. Chancellor College: University of Malawi.
- Carpentier, N. (2011). Media and participation: A site of ideological-democratic struggle. Bristol: Intellect.
- Carpentier, N. (2011). 'The concept of participation: If they have access and interact, do they really participate?' Communication Management Quarterly, No. 21, pp. 13-36.
- Development Broadcasting Unit (DBU). (2000). The development broadcasting unit. Available at: http://www.mbcRadios.com/aboutmbc/dbu.htm. Accessed on 20/01/2012
- Developing Radio Partners (DRP). (n.d). Our history. Available at: http://www.developingRadiopartners.org. Accessed on 30/06/2013.
- Dagron, A.G. (2001). Making Waves: Stories of Participatory Communication for Social Change. New York: The Rockfeller Foundation, 63-72.
- Dugan, M. A. (2003). 'Empowerment'. In. G. Burgess and H. Burgess (eds). Beyond Intractability. The University of Colorado, Boulder: Conflict Research Consortium.

- Dev, M. (2006). Policies and Programmes for Employment. Economic and Political Weekly 41(16), 1511-1516
- Ekong, E. E. and Sokoya, K. L. (1982). 'Success and Failure in Rural Community Development Efforts: A study of two cases in Southwestern Nigeria', Community Development Journal, Vol. 17, No. 3, pp. 217-224.
- Elliot, P. W. (2010). Another Radio is possible: Thai Community Radio from the grassroots to the global. The Radio Journal: The International Studies in Broadcast and Audio Media, 8(5), 7-22.
- Foster-Carter, A. (1985). The sociology of development. Ormskirk: Causeway.
- Fraser, C and Estrada, S.R. (1998). Communicating for development: Human change for survival. London: I.B. Tauris Publishers.
- Fisher, H. (1990). 'Community Radio as a tool for development'. In M. Traber and P. Lee (eds.). Media development: Journal of World Association for Christian Communication. Vol. xxxvii. London: WACC, pp. 19-24.
- Fraser, C. and Estrada, S. R. (2001). Community Radio handbook. Paris: UNESCO.
- Forde, Susan, &Foxwell, Kerrie (2001). Commitment To Community: Results From A National Survey Of The Community Radio Sector. Australian Community Broadcasting Series,1.10, pp-pp
- Fraser, Colin and Estrad, Sonia Restrepo (2001). Community Radio Handbook. New York: UNESCO.
- Figueroa, et al. (2002). Communication for social change: An integrated model for measuring the process and its outcomes. New York: The Rockefeller Foundation.
- Fraser, C. & Sonia, R.E. (2002). Community Radio for Change and Development. Development, 4,69-73.
- Fairbairn, J. (2009). Community media sustainability guide: The business of changing lives. Arcata and Washington: Internews.
- Farm Radio International. (2011). Participatory Radio campaigns and food security: How Radio can help farmers make informed decisions. Available at: http://www.farmRadio.org/pubs/farmRadioprcreport2011. Accessed on 15/06/2013.
- Girard, B. (1992). A passion for Radio. Montreal: Black Rose Books Ltd, 1992
- Girard, B. (ed.). (2001). A passion for Radio: Radio waves and community. Available at: http://comunica.org/passion/contents.htm. Accessed on 08/05/2012.
- Gumucio-Dagron, A. (2001). Making waves, stories of participatory communication for social change. New York: The Rockefeller Foundation
- Gaynor, N. & O'Brien, A. (2011). Because it all begins with talk: Community Radio as a vital element in community development. Community Development, 47(3), 436-447

- Gilberds, H. and Myers, M. (2012). 'Radio, ICT convergence and knowledge brokerage: Lessons from sub-Saharan Africa', Institute of Development Studies. Vol. 43, No. 5, pp. 76-83.
- Hansen, A., Cottle, S., Negrine, R., & Newbold, C. (1998). Mass communication research methods. London: Macmillan.
- Howley, K. (ed.). (2010). Understanding community media. Thousand Oaks: Sage.
- Hallett, L. (2012). 'Measuring Community Radio audiences'. In M. Oliveira, P. Portela, & L. A. Santos (eds.). Radio Evolution: Conference Proceedings September, 14-16, 2011, Braga, University of Minho: Communication and Society Research Centre.
- Islam (2002) "Community Radio in South Asia," see for more details on south Asian Community Radio www.sharifislam.com/community/Radio.pdf.
- Jeffrey, R. (2002). 'Challenging voices? Going public on Community Radio'. In C. Spurgeon & E. Rennie (eds.). Citizens' media, p. 103.
- Jose, S. (2007). Women, Paid Work, and Empowerment in India: A Review of Evidence and Issues. Centre for Women's Development Studies. Retrieved from www.cwds.ac.in
- Jandu, N. (2008). Employment Guarantee and Women's Empowerment in Rural India. Retrieved from www.righttofoodindia.org
- Kolawole, A. (1982). 'The role of grassroots participation in national development: Lessons from Kwara State Nigeria', Community Development Journal, Vol. 17, No. 2, pp. 121-133.
- Kumar, Kanchan (2003) Mixed Signals-Radio Broadcasting Policy in India. Economic and Political Weekly, Vol xxxviii, no 22, pp 2173-2181.
- Kivikuru, U. (2006). 'Top–down or bottom–up? Radio in the service of democracy: Experiences from South Africa and Namibia', The International Communication Gazette, Vol. 68, No.1, pp 5–31.
- Kapanen, M. (2007). Community Radio practices: A case study on how the political economy impacts production in the South African Community Radio sector. Creative Commons.
- Kazi S (2007) "Sustaining Community Radio initiatives in India: Challenges at the Grassroots. eINDIA. See< http://www.google.co.in
- Kaur, P. (2012). Community Radio in Bangalore: A case study on Radio Active Community Radio, (Unpublished doctoral dissertation), Bangalore: Department of Media Studies, Christ University.
- Kaushal, N. (2015). Community Radio in India: An information and communication technology tool for participatory development. Public Affairs and Development, 3(2), 85- 97.
- Lewis, P. M. & Booth, J. (1989). The invisible medium: Public, commercial, and Community Radio. London: MacMillan.

- Laverack, G., Wallerstein, N. (2001). Measuring Community Empowerment: A Fresh Look at Organizational Domains. Health Promotion International 16(2), 179-185
- Lyndon, N., Moorty, R., Er, A.C. & Selvadurai, S. 2011. 'Native understanding of participation and empowerment in community development'. Journal of Social Sciences, Vol. 7, No. 4, pp 643-648.
- Lennie, J. and Tacchi, J. (2013). Evaluating communication for development: A framework for social change. Oxon: Routledge
- Mathur, J.C. and Neurath, P. (1959). An Indian Experiment in Farm Radio Forums. Paris: United Nations Educational, Scientific and Cultural Organization (UNESCO), 65-71.
- MIB (1966) Report of the Committee on Broadcasting and Information Media. New Delhi
- Mackie, W.E. (1971). Radio broadcasting in Malawi: A search for identity and service. Unpublished Ph.D. dissertation submitted to the Faculty of the Graduate School of the University of Missouri at Columbia.
- Moemeka, A.A. (1981). Local Radio: Community Education for Development. Zaria: Ahmadu Bello University Press Ltd., 28-36.
- McQuail, D. (1987). Mass communication theories: An introduction. Califonia: SAGE Publications Inc.
- Moyo, M. (1991). 'Development through Radio: Special feature', Community Development Journal, Vol. 26, No. 3, pp. 227-232.
- McQuail, D. (1994). Mass media theory: An introduction (3rd ed.). Thousand Oaks, CA: Sage.
- Media for Development, (n.d). Welcome to Media for development: Empowering isolated communities through media. Available at: http://www.mediafordevelopment.org.uk. Accessed on : 03/11/14.
- Mtinde, L., Bonin, M.H., Maphiri, N. and Nyamaku, K. (1998). What is Community Radio?: A resource guide. Panos Southern Africa: AMARC Africa.
- Myers, M. (2000). 'Community Radio and development: Issues and examples from Francophone West Africa'. In R. Fardon and G. Furniss (eds). African broadcast cultures. Harare: Boabab.
- Melkote, S.R. and Steeves, H. L. (2001). Communication for development in the Third World: Theory and practice for empowerment (2nd edition). London: Sage.
- Ministry of Information and Broadcasting. (2006). Grant of permission of agreement. Retrieved from https://mib.gov.in/sites/default/files/GOPA.pdf
- Manyozo, L. (2007). 'Local rural Radio as a development Radio: Dzimwe Community Radio in Malawi', Global Journal of Communication for Development and Social Change, Vol. 2. No. 2, pp. 167–192.
- Megwa, E. R. (2007). 'Community Radio stations as community technology centers: An evaluation of the development impact of technological hybridization on stakeholder communities in South Africa', Journal of Radio Studies, Vol. 74, No.1, pp. 49-66.

- Mchakulu, J.E.T. (2007). 'Youth participation in Radio listening clubs in Malawi', Journal of Southern African Studies, Vol. 33, No. 2, pp. 251-265.
- Milan, S. (2009). 'Four steps to community media as a development tool', Development in Practice, Vol. 19, No. 4-5, pp. 598-609.
- Manyozo, L. (2009). 'Mobilizing rural and Community Radio in Africa', Ecquid Novi: African Journalism Studies, Vol. 30, No.1, pp. 1-23.
- Myers, M. (2011). Voices from Villages: Community Radio in the Developing World. Washington DC: Center for International Media Assistance.
- Manyozo, L. (2012). People's Radio: Communicating change across Africa. Penang: Southbound. Mariscal, J. and Rivera, E. (2007). 'Mobile communications in Mexico in the Latin American context', Information Technologies and International Development, Vol. 3, No. 2, pp. 41- 55.
- Ministry of Information and Broadcasting. (2016). Supreme Court judgement on airwaves. Retrieved from https://mib.gov.in/document/supreme-court-judgement-airwaves.
- Ministry of Information and Broadcasting. (2018). List of operational Community Radios. Retrieved from http://mib.gov.in/sites/default/files/Operational%20CRS%20.pdf
- Ministry of Information and Broadcasting. (2019). List of operational Community Radios. Retrieved from https://www.mib.gov.in/broadcasting/list-251-operational-community-Radio-stations-india
- Neurath and Mathur (1959) "An Indian Experiment in Farm Radio Forums" Paris: UNESCO.
- Nair, K.S. and White, S., (eds). (1993). Perspectives on development communication. New Delhi: SAGE Publications.
- Nakabugu, S. B. (2001). The role of rural Radio in agricultural and rural development translating agricultural research information into messages for farm audiences. (Programme of the Workshop in Uganda). Retrieved from http://www.fao.org/docrep/ 003/x6721e/x6721e31.htm#P64_6202
- Narula, U. (2002). Development communication theory and practice. New Delhi: Har Anand Publication Private Limited.
- Noronha, Frederick (2003) "Community Radio-Singing Tunes in South Asia" Economic and Political Weekly, Vol xxxviii, no 22, May, pp 2168-2171.
- Noronha, F. (2003). Community Radio: Too many obstacles. Economic and Political Weekly. 38(17), 1628-30.
- Naronha, Frederik. (2004). India's reluctant march towards democratizing its air-waves. Retrieved November 15, 2005 from http:// www.Radiorobinhood.fi/communityRadios/ articles.htm.

- Ofcom, (2011). Community Radio: Annual report on the Sector: 2010/2011. Available at: http://stakeholders.ofcom.org.uk/broadcasting/Radio/community/annual-reports/10-11/. Accessed on 26/05/2012.
- Pateman, C. (1970). Participation and democratic theory. Cambridge: Cambridge University Press.
- Page, D. and Crawley, W. (2001). Satellites over South Asia: Broadcasting, Culture and the Public Interest. New Delhi: Sage Publications, 47-68.
- Pavarala, Vinod (2001) "Who's Afraid of Radio in India?" for details see http://www.indiatogether.org/opinions/noronha.htm January 2001.
- Perrons, D. and Skyers, S. (2003). 'Empowerment through participation? Conceptual explorations and a case study', International Journal of Urban and Regional Research, Vol. 27, No. 2, pp. 265-285.
- Pavarala, V. (2003). Building solidarities: A case of Community Radio in Zharkhand. Economic and Political Weekly, 38(22), 2188-2197.
- Policy Guidelines. (n.d.). Policy guidelines for setting up Community Radio stations in India. Ministry of Information and Broadcasting. Retrieved from https://mib.gov.in/sites/ default/files/c1_0.pdf
- Pavarala, V. & Kanchan K. (2004). Enabling
- Pavarala, V. & Malik, K. K. (2007). Other voices: The struggle for Community Radio in India. New Delhi: Sage Publications.
- Prasad, Kiran (2009). Communication for Development. Delhi: B.R. Publishing Company.
- Patil D A (2009) "Community Radio in India," Working Paper, CES, IIIe, Pune.
- Pradhan, P. (2011). Community Radio as an alternative tier of broadcasting: The challenges and prospects in India. Media Watch, 2(1), 3-11.
- Paul, S. (2012). Radio gives voice to India's transgender community. Global Press Journal. Retrieved from https://globalpressjournal.com/asia/india/Radio-gives-voice-to-india-stransgender-community/
- Rogers, E. (1962). Diffusion of innovations. New York: Free Press.
- Rogers, E. M. (1974). 'Communication in development', Annals of the American Academy of Political and Social Science, Vol. 412, pp. 44-54.
- Rogers, E. (1976). 'Communication and development: The passing of the dominant paradigm', Communication Research, Vol. 3, pp. 213-240.
- Rogers, E., Braun, J.R. & Vermillion, M. A. (1977). 'Radio forums: A strategy for rural development'. In P. Spain, D. Jamison, & E. McAnany (eds). Radio for education and development: Case studies. World Bank Staff Working Paper 266. Washington DC: The World Bank, pp. 361-381.

- Rockefeller Foundation. (1999). Communication for social change: working paper series. New York: The Rockefeller Foundation.
- Rennie, E. (2006). Community media: A global introduction. Oxford: Rowman and Littlefield Publishers, Inc.
- Ray Anuradha (2009) Impact Analysis of Mandeshi Tarang (THE COMMUNITY RADIO OF MHASWAD) www.docstoc.com/.../PROJECT-REPORT-IMPACTANALYSIS-OF-MANDESHI-TARANG-_THECOMMUNITYRADIO, retrieved on 26-12-2009.
- Ranganathan, K. and Sarin, A. (2012). 'A voice for the voiceless: peer to-peer mobile phone networks for a Community Radio service', Information Development, Vol. 28, No. 1, pp. 68–79.
- Schramm, W. (1979). Mass media and national development: Report Number 42 prepared for the international Commission for the study of communication problems. Paris: UNESCO.
- Savage, P. (1989). Doing Community Radio: The practice of information programming at a Community Radio station in comparison to a commercial Radio station. Simon Fraser University (unpublished MA thesis).
- Servaes, J. (1995). 'Development communication-for whom and for what?' Communicatio, Vol. 21, No. 1, pp. 39-49.
- Servaes, J. (1996). 'Participatory communication (research) from a Freirian perspective', Africa Media Review, Vol.10, No.1, pp. 92-114.
- Servaes, J. (1999). Communication for development: One world, multiple cultures. Cresskill, NJ: Hampton Press.
- Servaes, J. (2000). 'Communication for development: Alive and kicking'. Communicatio: South African Journal of Communication of Communication Theory and Research, Vol. 26, No.1, pp. 84-89.
- Servaes, J. and Malikhao, P. (2005). 'Participatory communication: The new paradigm?' In O. Hemer and T. Tufte (eds.). Media and glocal change: Rethinking communication for development. Argentina: CLASCO and Sweden: NORDICOM, pp. 91-104.
- Servaes, J. (2008). 'Communication for development approaches of some governmental and nongovernmental agencies'. In J. Servaes (ed.). Communication for development and social change. London: Sage, pp. 201-219.
- Singh, B. K., Kumar, K. R., Yadav, V. P., Singh, D. & Singh, H. L. (2010). Social impact of Community Radio in Karnataka. Indian Research Journal of Extension Education, 10(2), 10- 14. Retrieved from https://seea.org.in/vol10-2-2010/02.pdf

- Sharma, A. (2011). Community Radio for rural development: Information communication tool. Saarbrucken: Lambert Academic Publishers.
- Sharma, A. (2012). Community Radio as an alternative tier of broadcasting: Scripting a new role for development. In A. Saxena (Ed.). Issues of development communication and society. New Delhi: Kanishka Publishers and Distributers.
- Tamminga, P. (1997). Is Community Radio an effective tool for grassroots development? A case study of two Honduran NGOs. Ottawa: Simon Frazer University.
- Teer-Tomaselli, R. (2001). 'Who is the 'Community' in Community Radio? A case study of Community Radio stations in Durban, KwaZulu-Natal'. In K.G. Tomaselli and H. Dunn (eds). Media, Democracy and renewal in Southern Africa. Colorado Springs: International Academic Publishers Ltd, pp. 231-251.
- Sharma, A. (2016). Community Radio for women empowerment: A case study approach in Gujarat. Agric International, 3(1), 143-152.
- Tabing, L. (2002). How to do Community Radio? A primer for Community Radio operators. New Delhi: UNESCO.
- Tandon, R. (2008). 'Participation, citizenship and democracy: Reflections on 25 years' of PRIA', Community Development Journal. Vol. 43, No. 3, pp. 284–296.
- Tacchi, J., Watkins, J. and Keerthirathne, K. (2009). 'Participatory content creation: Voice, communication, and development', Development in Practice, Vol. 19, Nos 4-5, pp. 573- 584.
- Tacchi, J. (2011). 'Open content creation: The issues of voice and the challenges of listening'. New Media and Society, Vol. 14, No. 4, pp. 652-668
- Tucker, E. (2013). 'Community Radio in political theory and development practice'. Journal of Development and Communication Studies, Vol. 2. Nos. 2/3, pp. 392-420
- UNDP. (1994). Human development report 1994: New dimensions of human security. New York: Oxford University Press.
- UNESCO. (n.d). International Programme for the development of Communication. Available at: http://www.unesco.org/new/en/communication-and-information/intergovernmentalprogrammes/ipdc/about-ipdc/. Accessed on 08/07/2012.
- UNESCO-IPDC. (2007). Community Radio in Malawi: An IPDC success story. Available at: http://portal.unesco.org/ci/en/ev.phpURL_ID=24866&URL_DO=DO_TOPIC&URL_SECTION=201.html. Accessed on 26/07/2013.
- Vasoo, S. (1991). 'Grass-root mobilization and citizen participation: Issues and challenges', Community Development Journal, Vol. 26, No. 1, pp. 1-7.

- White, S. (1994). Participatory communication: Working for change and development. New Delhi: Sage.
- World Bank. (2001). World development report 2000/2001: Attacking poverty. World Bank. Retrieved from http://documents.worldbank.org/curated/en/ 230351468332946759/pdf/226840WDR00PUB0ng0poverty 0200002001.pdf
- Wood, C.E. (2011). Engaging Communities with Farm Radio in Malawi: Discussion paper. Available at http://wikieducator.org/images/2/2f/Cathryn_Elizabeth_Wood.pdf. Accessed on 17/03/2012.
- Wabwire, J. (2013). The role of Community Radio in the development of the rural poor. New Media and Mass Communication, 10, 2224-3267.
- Yalala, N. (2015). The role of Community Radio in empowering women in India, Media Asia, 42, 1-2, 41-46. doi: 10.1080/01296612.2015.1072335.
- Zakus, D. L. & Lysack, C. L. (1998). 'Revisiting community participation: Review article', Health Policy and Planning, Vol. 13, No. 1, pp. 1-12.

Web Source:

- (PDF) A Historic Perspective of Community Radio in India (researchgate.net) Rachna Saini, A Historic Perspective of Community Radio in India by -IJIFR
- https://www.researchgate.net/publication/331892664_Employment_Opportunities_in_Rural_Areas
- 1,129 farmers in Maharashtra committed suicide from Jan to May, loan waiver won't help: Activists | Hindustan Times
- https://www.academia.edu/8070305/Community_Radio_in_India_Scripting_a_New_Role_for_Development
- https://www.hilarispublisher.com/open-access/using-community-Radios-as-a-tool-for-development-2165-7912-1000263.pdf
- Prasad, Kiran (2009). Communication for Development. Delhi: B.R. Publishing Company.
- https://www.researchgate.net/publication/257909402_Empowering_the_Underprivileged_Mahatma_Gandhi_National_Rural_Employment_Guarantee_Act_in_India/fulltext/5654a70e08aeafc2aabbefa1/Empowering-the-Underprivileged-Mahatma-Gandhi-National-Rural-Employment-Guarantee-Act-in-India.pdf
- https://www.researchgate.net/publication/301716698_A_Comparison_of_Top-down_and_Bottom-up_Community_Development_Interventions_in_Rural_Mexico_Practical_and_Theoretical_Implications_for_Community_Development_Programs
- https://www.yumpu.com/en/document/read/32862708/the-role-of-community-Radio-in-the-development-of-the-rural-poor

- https://issuu.com/i4d_magazine/docs/i4d_october_2008_issue
- https://www.longdom.org/open-access/problem-and-situation-of-girl-ragpickers-in-national-capital-territory-of-delhi-2329-6488.1000167.pdf
- (PDF) Community Radio in India — Scripting a New Role for Development | Pradeep Nair - Academia.edu
- https://www.academia.edu/32688115/ROLE_OF_COMMUNITY_RADIO_IN_RURAL_DEVELOPMENT
- https://shodhganga.inflibnet.ac.in/bitstream/10603/16098/10/11_chepter%204.pdf
- https://mib.gov.in/sites/default/files/Community%20Radio%20Compendium%202019.pdf
- https://mib.gov.in/sites/default/files/AMS%20Report%20on%20CRS.pdf
- https://www.researchgate.net/publication/287912417_Community_Radio_Preferences_Opinion_and_Listening_Behavior_of_Farmers
- https://www.youthkiawaaz.com/2018/02/community-Radio-in-india-from-free-waves-to-sustainability/
- https://www.thebetterindia.com/172300/india-world-Radio-day-community-Radio/
- https://www.culturalsurvival.org/publications/cultural-survival-quarterly/community-Radio-india
- https://mib.gov.in/sites/default/files/List%20of%20251%20Operational%20CRS%20in%20India%20as%20on%2031-05-2019%28new%29.pdf
- (PDF) Ph.D. THESIS - CHAPTER I | Dr. Neeraja Prabakar - Academia.edu Dr. Neeraja Prabakar, ROLE OF CAMPUS COMMUNITY RADIO (ANNA FM) IN EMPOWERING MARGINALISED WOMEN WITH EVERYDAY SCIENCE AWARENESS
- http://www.jagranjosh.com/general-knowledge/maharashtra-urban-population-as-per-census-2011-1391256080-1
- http://www.census2011.co.in/census/state/maharashtra.html
- http://www.livemint.com/Opinion/tB0zd9TfIxyPnwmKG65w0L/Spatial-poverty-in-Maharashtra.html
- http://www.mapsofindia.com/census2011/maharashtra-sex-ratio.html
- http://indiapopulation2017.in/population-of-maharashtra-2017.html
- http://worldpopulationreview.com/territories/maharashtra-population/
- http://censusindia.gov.in/Tables_Published/SCST/dh_sc_maha.pdf
- http://www.indiaonlinepages.com/population/population-of-maharashtra.html
- http://www.indiaonlinepages.com/population/population-of-maharashtra.html
- http://www.finnbay.com/media/news/underprivileged-people-facing-health-financial-problems/
- http://www.frontline.in/static/html/fl1720/17200410.htm

- https://thewire.in/74694/maharashtras-town-became-capital-malnourishment-india/
- http://badmasaras.blogspot.in/2016/04/present-status-of-underprivileged-in.html
- http://cultural.maharashtra.gov.in/english/gazetteer/list.php (browsed on 19 May 2013)
- http://planningcommission.nic.in/reports/sereport/ser/stdy_didyai.pdf
- https://telecom.economictimes.indiatimes.com/news/indias-internet-user-base-to-reach-450-465-million-by-june-2017-iamai-imrb-report/57410229
- http://shodhganga.inflibnet.ac.in/bitstream/10603/103515/10/11_chapter%202.pdf
- https://kb.osu.edu/dspace/bitstream/handle/1811/36912/12_Larrison_paper.pdf?sequence=1
- http://shodhganga.inflibnet.ac.in/bitstream/10603/103515/10/11_chapter%202.pdf
- http://pib.nic.in/newsite/PrintRelease.aspx?relid=155748
- http://www.indiaspend.com/special-reports/abuse-of-transgender-indians-begins-in-early-childhood-94265
- https://www.omicsonline.org/open-access/problem-and-situation-of-girl-ragpickers-in-national-capital-territory-of-delhi-2329-6488.1000167.php?aid=28751
- http://www.indiaspend.com/cover-story/why-ragpickers-unrecognised-and-unpaid-are-critical-for-waste-management-in-india-43164
- https://epublications.marquette.edu/cgi/viewcontent.cgi?referer=https://www.google.co.in/&httpsredir=1&article=1628&context=phil_fac
- http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.878.6328&rep=rep1&type=pdf
- http://barrett.dyson.cornell.edu/Papers/Introduction%20Final.pdf
- https://www.nyu.edu/econ/user/debraj/Papers/RayPalgrave.pdf
- https://london.ac.uk/sites/default/files/study-guides/ec3044-economics-of-development-study-guide.pdf
- https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2535243
- http://www.academia.edu/8070305/Community_Radio_in_India_Scripting_a_New_Role_for_Development
- http://www.amity.edu/gwalior/JCCC/Democratizing%20the%20rural%20development%20in%20India-A%20Case%20Study%20of%20Radio%20Mewat.pdf
- https://www.cse.iitb.ac.in/synerg/lib/exe/fetch.php?media=public:students:zahirk:gv:cr_impact_esther_kar.pdf

Abbreviations

- AIR- All India Radio
- AIDS- Acquired Immune Deficiency Syndrome
- ABA- Australian Broadcasting Authority
- AMARC- World Association of Community Radio Broadcasters
- CR-Community Radio
- CRY- Child Rights and You
- CBAA- Community Broadcasting Association of Australia
- CEMCA- Commonwealth Educational Media Centre for Asia
- CSO- Civil Society Organizations
- CAIM - Convergence of Agricultural Interventions in Maharashtra
- DAVP- Directorate of Advertising and Visual Publicity
- FAO- Food and Agriculture Organization
- FM- Frequency Modulation
- GSDP- Gross State Domestic Product
- GOPA- Grant of Permission Agreements
- HIV- Human Immunodeficiency Virus
- IIMC- Indian Institute of Mass Communication
- ILO- International Labour Organization
- IGNOU- Indira Gandhi National Open University
- IBC- International Broadcasting Corporation
- KVK- Krishi Vigyan Kendra
- MPRC - Madras Presidency Radio Club
- MIB - Ministry of Information and Broadcasting
- NGO- Non-Governmental Organization
- NSDC- National Skill Development Corporation
- PCVC - Pratham Council for Vulnerable Children
- RCF- Rashtriya Chemicals & Fertilizers Ltd
- SC- Scheduled Castes
- SC- Supreme Court
- SRFTI- Satyajit Ray Film and Television Institute

- ST- Scheduled Tribes
- STD- Sexually Transmitted Diseases
- UNESCO- The United Nations Educational, Scientific and Cultural Organization
- UNICEF- United Nations Children's Fund

Questionnaire

Questionnaire for Respondents

1: General information

1.1 Highest Level of education you have received:

a. College
b. Secondary
c. Primary
d. None of the above

1.2 What gender are you?

a. Male
b. Female
c. Transgender

1.3 What's your profession?

a. Farming/Agriculture
b. Domestic help
c. Sanitation/ Rag picking/ Waste recycling
d. Other (specify) ----------

2. Social awareness of the scheme:

2.1 Do you know of any of the following schemes?

a. Pradhan Mantri Jan Dhan Yojna (PMJDY)
b. Sukanya Samriddhi Yojna (SSY)
c. Mukhyamantri Rajshri Yojana (MRY)
d. Annapurna Scheme. ...
e. Bharatiya Mahila Bank Business Loan. ...
f. Pradhan Mantri Mudra Yojana. ...
g. Beti Bachao Beti Padhao

h. MNREGA
i. Pradhan Mantri Awas Yojana

3 Radio

3.1 Do you listen to the Radio?

a. I do
b. I don't

3.2 If you don't listen to it, what are the reasons?

3.3 Which medium do you use to listen to the Radio?

a. Radio Set
b. Mobile phone

3.4 Where do you listen to the Radio?

a. At home
b. Shop
c. Friends/neighbors' place
d. Other

3.5 Which type of programs do you listen to on the Radio?

a. Music and entertainment
b. News and information
c. Expert Advice and Any other Programme ……

3.6 When do you listen to the Radio?

a. Morning
b. Afternoon
c. Evening

3.7 In general, how much time do you spend listening to the Radio?

a. Half hour or less
b. 1 hour
c. to 4 hours
d. Not sure

3.8 How do you get information about happenings in your community?

a. Radio
b. Television
c. Newspaper
d. Others (specify) ----------

4. **Community Radio**

4.1. Do you listen to Community Radio (CR)?

a. Yes
b. No
c. No sure

4.2 Do you have a Community Radio station in your area?

a. Yes
b. No
c. Not sure

4.3 Have you visited the station?

a. Yes
b. No

5: Listener perspective

5.1 Who owned "Community Radio (CR)"?

a. The government
b. Someone in the community
c. NGO
d. Groups of individuals

5.2 Do you think Community Radio is important to the community?

a. Yes
b. No
c. Not sure

5.3. Has the CR here lived up to your expectation?

a. Yes
b. No
c. Not sure

6. Programme

6.1 What are the programs aired on Community Radio?

6.2 On which areas would you like the Community Radio to emphasize?

a. Farming
b. Entertainment
c. Employment
d. Health

e. Others (Specify) ----------

6.3 Name some of the Community Radio programs you like most----------

6.4 What exactly do you like about these programs? ----------

6.6 Do Community Radio Channels seek feedback from you about their programs?

a. Yes
b. No

7. Participation

7.1 Would you like to participate in Community Radio programs?

a. Yes
b. No

7.2 Which type of programs would you like to participate in?

a. Health
b. Environment
c. Entertainment/Music
d. Agriculture/Rural Development

7.3 Did you get any employment opportunities awareness through Community Radio?

a. Yes
b. No

8. Development

8.1 What is your opinion about your village's development status?

a. Improved
b. Not Improved
c. Not sure

An Interview question for CR Personnel

Development

1. What's the objective/purpose (mission) of your station?

1.1How do you project the role of CR in community development?

1.2How does your Radio identify problems in the community?

1.3How does it bring the community to a consensus about action to tackle the problems?

1.4Which conflict(s) has your CR ever helped to solve?

1.5 Which campaign(s) (e.g. employment, nutrition, family planning, vaccination, etc.) has your station ever spearheaded?

Cultural

2: In which language do you broadcast?

2.1How does the station promote local culture?

2.2 How does the CR accumulate and integrate indigenous knowledge?

Governance

3. Do you question local government dealings?

3.1On which issue(s) have you held the local government accountable?

Programming

4. How do you determine what to air?

4.1What's the role of community members in program production?

4.2 How much are community members involved in the making of Radio programs?

4.3 How do you gather news stories?

4.4 Where (field or studio) do you make most of your programs?

Staff qualification

5. What kind of training do you have?

5.1In which area, if any, do you and your staff require training?

Control and management of the station

6. How was the Radio established?

6.1 Who can you say the station is answerable to?

6.2Who appoints or chooses the manager or administrator of the station?

6.3How independent of government, political party, or religious institution is your station?

Finances

7. How do you generate funds to run the station?

7.1 How sustainable are the activities of your station?

Evaluation

8. How do you monitor or evaluate the performance of the station?

8.1How often do you monitor or evaluate the performance of the station?

8.2What are the results?

Listenership

9. What is your listenership?

9.1How far does your station go (in square kilometers)?

Other issues

10. How accessible is the station to the community members?

10.1What's this community's SWOT?

10.2What's the CR's long-term strategy or plan?

10.3Name one program which made a notable contribution to the community

10.4What would you like CR in Maharashtra to be reformed

NGO

1. Identify your sphere/s of activity from the following social causes:

- Girl's education
- Child welfare
- Farmers
- BPL families
- Destitute women
- Domestic workers' rights
- Domestic violence victims
- Slum-dwellers
- Sanitation workers/Ragpickers
- Social Minorities/Underprivileged castes/genders groups
- Any other ……

2. Based on your experience with the community you serve, please answer the following:

2.1 How aware are your community members of their rights and privileges?

- Very
- Somewhat
- Hardly
- Not at all

2.2 How do you provide information to them?

- Advertisements
- Media coverage
- Word of mouth
- Personal contacts
- Group events
- Any other method ……

2.3 Do you think the communities you serve have effective channels to make their voices/ problems/suggestions heard?

- Yes
- No
- Don't know

2.4 How would you rate the impact of the government welfare schemes on your target group/s:

- Very beneficial
- Could be improved
- Not reaching the real beneficiaries
- Not having any effect
- I have no opinion

2.5 Do you think any of the following actions can improve the structure/delivery/utilization of the welfare schemes/legal remedies available to your Underprivileged group/s:

- Getter more/direct input from the targeted beneficiaries
- Getting more input from NGOs/activists on the ground
- More open communication in the society in general
- Better, more in-depth field research.
- Any other …….

2.6Are you aware of Community Radio as an effective communication channel for your NGO?

- Yes
- No
- Not sure.