

**ASSESSING SUSTAINABILITY OF RURAL COMMUNITY
RADIO IN MAHARASHTRA WITH SPECIAL REFERENCE TO
MANN DESHI TARANGA**

A Thesis

SUBMITTED TO THE
TILAK MAHARASHTRA VIDYAPEETH PUNE

FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

In Journalism and Mass Communication
**Under the Board of Modern Sciences and
Professional Skill Studies**



BY

Chaitanya Sunil Shinkhede

(P.R.N.: 25617003659)

UNDER THE GUIDANCE OF

Dr. Geetali Tilak

DEPARTMENT OF MASS COMMUNICATION

February 2021

CERTIFICATE OF THE SUPERVISOR

It is certified that work entitled – **Assessing Sustainability of Rural Community Radio in Maharashtra With Special Reference to Mann Deshi Taranga** is an original research work done by Chaitanya Sunil Shinkhede.

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

- embodies the work of candidate himself
- has duly been completed
- fulfils 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

Declaration

I **Chaitanya Sunil Shinkhede** is a Ph. D Scholar of the Tilak Maharashtra Vidyapeeth in **Mass Media** subject. Thesis entitled: **Assessing Sustainability of Rural Community Radio in Maharashtra with Special Reference to Mann Deshi Taranga** under the supervision of Dr. Geetali Tilak, solemnly affirm that the thesis submitted by me is my own work. I have not copied it from any source. I have gone through an extensive review of the literature on the related published / unpublished research works and the use of such references made has been acknowledged in my thesis.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 inquiry 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understand that, if my Ph.D. thesis (or part of it) is found duplicate at any point in time, my research degree will be withdrawn and, in such circumstances, I will be solely responsible and liable for any consequences that arise thereby.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:

Address:

Ph. No:

e-mail:

Date:

Place:

ACKNOWLEDGMENTS

I, Chaitanya Sunil Shinkhede, would like to take this opportunity to express my gratitude and vote of thanks to the people who helped, guided, wished luck, and supported me emotionally during my research work.

Firstly, I would like to thank my parents (Sunil and Sneha Shinkhede) for their unconditional support during the entire process of my research work. I dedicate this Ph.D. to my parents.

I would always be grateful to my respected research guide Dr. Geetali Tilak, Dean, Board of Modern Sciences and Professional Skill Studies for her suggestions, patience, and excellent guidance. I also wish to thank Honourable Vice Chancellor of Tilak Maharashtra Vidyapeeth, Dr. Deepak Tilak, for hearing me out patiently during the process and adding valuable inputs in my research work. I wish to acknowledge Dr. Keshav Sathaye, Adjunct Faculty, Department of Mass Communication, TMV, for keeping me in the right track of research.

I wish to show my gratitude to Dr. Sunanda Yadav, Head, Department of PhD, TMV, for her guidance during course work and introducing us to the concept of research. I also thank her team for facilitating the administration aspect of my research work. I also thank the administrative staff of the Department of Journalism and Mass Communication, TMV.

My special gratitude to Dr. Jatin Srivastava, Scripps School of Journalism, Ohio University, for helping me to identify a research problem and execute the appropriate research methods. I will always be in debt to him.

I would like to pay my regards to Dr. R.B. Chincholkar, Head, Department of Mass Communication and Journalism, PAH Solapur University for his support and guidance.

In my exploration, I met various people who helped me directly and indirectly. I wish to express my gratitude towards them: Sanjay Chandekar (Station Director, Radio FTII, Pune), Shivaji Yadav (Station Director, MDTV CR), Mann Deshi Team (Sachin Menkudale, Anup Phuske, Rohini Gadekar, Nitesh Savita), Chetna Sinha (Chairman, Mann Deshi NGO), Anuradha Kunte (Project Manager, Yeralavani CR), Uday Godbole (Station Director, Yeralavani CR), Yeralavani Team (Vidula Kelkar, Janhavi

Khadilkar, Neeta Joshi, Ashwini Khadilkar, Sanika Khare, Madhuri Jirge, Sujata Kambale, Rahul Kambale, and Suma Kulkarni), Rahul Thackeray (Station Director, Panzarawani), Panzarawani Team (Suryakant Jagtap, Jaywant Kapade, Sunil Saindane).

My special thanks to the Mann Desh Community, Yerala Community, and Panzara Community. Without their support, this research would not have been possible.

My sincere thanks to Shweta Prajapati, Rajendra Singh Negi, Bhaskar Jyoti Bhuayan, and N. Ramakrishnan for sharing their thoughts on the recent scenario of community radio in India.

I am deeply thankful to Rudresh Vhadlure (Solapur) and Mahesh Chalwadi (Pune) for providing travel and technical assistance during my fieldwork.

Last but not the least, I would like to thank Manasi Gulkari for her unconditional emotional support in the last few months of the research process. She has been my greatest inspiration.

TABLE OF CONTENT

Serial Number	Content	Page Number
1	Title Page	i
2	Certificate by the Supervisor	ii
3	Undertaking	iii
4	Acknowledgement	iv
5	Table of Content	vi
6	Abstract	ix
7	List of Tables	vii
8	List of Figures	viii
9	Chapter 1: Introduction	1-35
10	Chapter 2: Literature Review	36-63
11	Chapter 3: Research Methodology	64-137
12	Chapter 4: Analysis and Interpretation	138-408
13	Chapter 5: Conclusion	409-420
14	Bibliography	421-440
15	Annexure A	441-457
16	Annexure B	458-481

LIST OF TABLES (WITHOUT DATA ANALYSIS)

Table Number	Table Name	Page Number
T1	State-wise Classification of Community Radio Stations	20
T2	Community Radio Prominent Guidelines	24
T3	Content Categories in CR Policy Guidelines	25
T4	Community Radio Stations in Maharashtra	71
T5	In-depth Interviews (CR Staff & Volunteer)	78
T6	In-depth Interview (Community Members)	79
T7	Focus-group Discussion (CR Staff & Community Members)	80
T8	Sample Size	83
T9	Selected Villages for Snowball Sampling	85
T10	Significant Parameters to Assess CR Sustainability	96
T11	Primary Information of MDTV CR	139
T12	Broadcasting Details of MDTV CR	140
T13	Programming of MDTV CR	232
T14	Guests Visits to MDTV CR	238
T15	Primary Information of Yeralavani CR	261
T16	Broadcasting Details of Yeralavani CR	262
T17	Programming of Yeralavani CR	309
T18	Primary Information of Panzarawani CR	341
T19	Broadcasting Details of Panzarawani CR	341
T20	Programming of Panzarawani CR	385
T21	Idea of Good Content	413

LIST OF FIGURES (WITHOUT DATA ANALYSIS)

Figure Number	Figure Name	Page Number
F1	Vital Components of Community Radio	15
F2	Elements of Financial Sustainability	30
F3	Elements of Social Sustainability	31
F4	Elements of Institutional Sustainability	32
F5	Elements of Technological Sustainability	33
F6	Process of Multiple Case Study Method	75
F7	Types of Multiple Case Study Design	76
F8	Dimensions of Observation Method	81
F9	Parameters of Social Sustainability	91
F10	Parameters of Financial Sustainability	92
F11	Parameters of Institutional Sustainability	92
F12	Parameters of Technological Sustainability	92
F13	Relationship of Content with CRSs Sustainability	411
F14	Types of Programmes in CRSs	411
F15	Prominent Components of Community Participation in Content Production	414
F16	Supremacy of Social Sustainability	416

ABSTRACT

The present study is an enquiry into the discourse of community radio sustainability. Community radio (CR) is a powerful tool of development, change, progress, transformation, and empowerment. It caters to specific geographical region ranging not more than 15 kms with limited coverage and audience. Through impactful broadcasting and community welfare activities, CR is a traditional form of mass communication, however, it concentrates on those who have been socially excluded, marginalized, rural-poor, and ignored by the mainstream media. Unlike other countries, raw community is not eligible to apply for CR license in India. Only NGOs, KVKs, and educational institutes can operate a CR. Since KVKs and campus radio is funded by the governing body, we have seen the sustainability issues in NGO operated CR. With limited material on the sustainability innovations and assessment, this research has defined various parameters and criteria to assess the sustainability.

The Dagron's (2002) sustainability model was adopted as a theoretical framework of the study. Dagron, in his book, 'Making Waves: Participatory Communication for Social Change' has classified sustainability of community media in three categories: Social, Financial, and Institutional. The researcher has added the fourth dimension: Technological. According to Dagron, Social sustainability is a foundation of financial and institutional sustainability. Based on the observation, the present research proposes that station's sustainability is closely related to content production processes and participation of community in content production processes (social sustainability). In other words, the researcher strongly suggest that content production processes and community participation influence financial, institutional, and technological characteristics of the station. According to the above aim, the objectives and hypothesis of the research are set and designed. The study also attempts to evaluate the community participation in selected CRSs.

For the purpose, three rural CRSs (Community Radio Stations) in Maharashtra have been selected. Mann Deshi Taranga Vahini, Mhaswad (District: Satara), Yeralavani (District: Sangli), and Panzarawani (District: Dhule) fits the parameters of the study. The conventional approach of case study method restricted researcher to study three cases at the same time; hence, multiple case study method by Yin (2003) was applied with replication logic. Both qualitative and quantitative research methods were used to

make the study comprehensive. The data was collected using in-depth interviews, focus group discussions, field observation, diary method, survey, and content analysis. The survey was conducted within the coverage area of selected CRSs. As there was no listenership survey conducted by any of the selected CRS, the researcher had to apply snowball sampling method to collect the data. The sample size was 400 from each station which made the total sample 1200. Despite of the referral method, the researcher maintained to maintain the diversity in sample collection. The hypothesis was tested using two-sided chi-square method and factor analysis used for data analysis and interpretation.

The collected data was inserted in the model and generated the final sustainability assessment report which indicated that out of three stations only Mann Deshi Taranga Vahini (MDTV) is sustainable, and the rest of two stations are not sustainable. The reason of MDTV's sustenance is it has a potential to operate independently without the financial support of the parent organization as it has multiple stakeholders and more than two sponsored programmes. On the other hand, the non-sustenance of Yeralavani and Panzarawani is related to the complete dependence on mother NGO, lesser on-air and off-air revenue generation methods, low community participation in decision-making, management, and ownership, viz. The model presented in the study is assessment as well as innovative. It indicates various innovative ideas to produce ideal programme format and increase community participation. The qualitative assessment offers solutions to the sustainability issues faced by the stations. The study also notes the various innovative practices in the CR sector throughout the world.

There are few conclusions drawn from the findings and results. First, there is a strong correlation between content and finance. If the content produced by the CR is productive, result-oriented, works on the ground level, then it will increase the listenership and attract advertisers. Once the commercials are on, the content becomes sponsored and CR will have financial gains and benefits. This chain of events shows a strong relation of content production and financial gains. Hence, it is concluded that content production processes heavily influence financial scenario of the CRS. The researcher has articulated content of CR in two categories: Awareness and Implementation. Some of the programmes produced by the CR staff are informative and does nothing more than to aware community. On the other hand, implementation type programmes work for the change in the society. In this type, the CR staff's efforts

are not limited to the studio. They make sure the programmes are impactful in grassroots and changing the life of community. We are in the need of more implementation type programmes. Community participation is at the heart of CR. The researcher has observed a pattern of participation and establishes two types of participation: 1) Studio 2) Remote. In studio participation, community is invited to produce the content. In remote, CR staff goes to the community to collect the content. The remote participation should be encouraged and practiced by the CR staff. Because community will not always come to the station. The staff has to mix in the community, build friendly relations, develop empathy, and involve them the CR activities. It is not always possible to record content in studio. In that case, the content can be recorded through remote production methods and that should be encouraged more and more by the CR staff. The hypothesis testing also confirms that we cannot assign specific demographic of the community to be active in content production. Everyone is equally participating in the production despite of their monthly income, education, marital status, gender, viz. However, the participation is not frequent by every demographic. In that case, CR staff should focus on the retirees, housewives, disabled, and the students. These categories have more time to invest than others.

There are few recommendations and suggestions given by the researcher. Sustainability is not a challenge or even a problem if the station is established with intensive research and planning. Also, there is no harm in receiving financial help from the parent organization. However, it should not be the primary source of revenue. There should be multiple revenue sources and fund diversity. The restrictions on CR about advertising, news production, and sponsored programmes are putting it in a limited diameter. The government should change the policy guidelines and give freedom to CR in terms of producing journalism. The community's involvement in CR is utmost important and should be prioritized. Without community participation, CR should not exist. CR staff should maintain friendly relations with the community and not look for the commercial approach, Thus, CR would be a successful venture.

Chapter – I

INTRODUCTION

1.1 Introduction

Radio, over the years, as a medium of mass communication, has proved to be efficient and productive. Unlike the other mediums of communication, radio can be operated by an illiterate. It is portable, cheap, and easily accessible with broad coverage. It is often seen that radio is a tool of entertainment in the urban context, but, in a rural context, radio has opened up a new set of goals or purposes to empower the regional community, execute grassroots development, and overcome the underlying issues of everyday life with the help of community itself.

Since the beginning of the radio medium in India, it was considered as a medium of grassroots development. Looking back in history would help to recognize the fact that radio has not been perceived as a medium of entertainment. Although it was widely famous for music programmes, the attributes of the medium are more suitable for communicating development. Hence, the concept and practice of community radio is transforming in India. The developing and emerging countries seek radio as a tool for developing marginalized communities and emancipate social taboos.

1.2 Development Communication: Participatory Approaches

Strategic use of communication systems to facilitate the process of social development is known as development communication. Under this discourse, forming a democratic dialogue between the beneficiaries and stakeholders is facilitated using mass media. During this process, the production of impartial content for appraisal of the development scheme propounded by the government is known as development journalism. The true objectives of devcom are eradicating the mass poverty, improve the economic state of the country by providing policy implications, identify the problems of the voiceless, provide opportunities to improve inner-self which would create social equity and empowerment through participatory communication. An array of two-way communication, open dialogue, and bottom-up message system enables devcom practitioners to work towards the projected goals. The dissemination of information in a country that is overly populated and widely distributed is challenging. Devcom practitioners attempt to make information easily available for every citizen of the country.

Although the discourse of development communication seems ideological process, the theories and paradigms invented in the discipline are supposed to be implemented at the grassroots level. Development communication is the confluence of ideology and reality. Nora Quebral (1975) defines development communication as

“The art and science of human communication applied to the speedy transformation of a country from poverty to a dynamic state of economic growth and made possible greater economic and social equality and larger fulfillment of human potential” (p. 195)

Bessette (1996) reminds us that development communication is associated with participatory processes instead of mere production and dissemination of information. Instead of emphasizing on the historical development of this discourse and analysing theories and paradigms, it is wise to look at community radio through the discourse of participatory communication. The objective is to identify the community radio as a tool of participatory communication. It is necessary to evaluate the diverse approaches in the participatory communication and development discourse represented in the devcom discipline. Simultaneously, a suitable approach for community radio is essential to find out. Hence, the following section discusses the various participatory approaches.

1.2.1 Participatory Strategies

The roots of participatory communication can be found in the incidents that took place in the 1970s when the third world communities realized the western dominance. Since then, participatory communication has a strong influence on development communication (Yoon, 1996). Gradually, the marginalized sensed the doubtful approach of developed countries which is known as the dominant paradigm. The realization made the developing countries aware of the fact that they should not rely on western propaganda and initiate community mobilization to carry out development work. Media played a great role in disseminating information in the isolated parts of the world. The leaders recognized the influence and power of mass mediums.

While studying participatory communication, it is essential to understand the concept of participation itself. It is evident from the previous studies that there is no universal definition of participation, and the discourse changes with perspectives. Tufte &

Mefalopulos (2009) have proposed two approaches to participation: A social movement perspective defines the ability of communities to mobilize and empower themselves whereas institutional or project-based perspective follows the agenda of external entities to achieve the development. This categorization seems logical when we study participation in the context of community radio. The need for a participatory approach can be argued. The participatory approach eliminates the internal instability of a community. It builds an emotive social connection that apparently empowers people. The social action multiplies the individual efforts. The participatory approach not only makes communities active and formulate social movements but develops the inner abilities of individuals.

The strategic participatory communication requires to persuade people for their involvement in social action which is probably for a social change in the society. The direction of social change is expected from participatory strategies. The social and material advancement is supposed to be conducted by incorporating the people environment (Rogers & Shoemaker, 1971). Dialogical communication is at the heart of the participatory approach. In order to confirm a social change, the identification of problems, stages of decision-making, actual implementation, and evaluation of the change need to happen in the suggested sequence.

Malik (2017) proposes that strategic bottom-up and horizontal communication lacks to achieve the benefits of participatory communication. However, the interaction and two-way communication with the exchange of information achieve sustainable development as well as social change. Nair and White (1987) perceive participatory communication as a dynamic exchange between grassroots and development communicators. The two-way communication approach reflects an equalitarian communication system. The transactional model proposed by this duo is promising to address third world development issues. Melkote & Steeves (2015) discusses two 'ends' in participatory communication. At one end, an attempt to mobilize the population in development activities is initiated, and at the other end, articulation and management of information are carried out by the population itself in order to get empowered. In this context, the following statement by the duo enlighten us more about participatory communication:

“Participation as a process leading to empowerment, though politically risky, is our favored approach. Here, individuals are active in development programs and

processes; they contribute ideas, take the initiative, articulate their needs and problems, assert their autonomy, and take ownership of the problems and challenges.” (p. 374)

In the context of the present study, a medium of mass communication (media) is playing a role of producing and disseminating the vital information and content required for development and social change. Community radio disseminates the persuasive content with factual data, dramatic themes, with the notion of entertainment to gather the community for a specific task. Community radio is an efficient tool to ensure comprehensive participation. There is sufficient evidence to prove this fact. The quest is to identify the suitable approach of participatory communication for community radio. In every sense, community radio is a participatory communication tool.

1.2.2 Participatory Rural Appraisal

Participatory rural appraisal (PRA) is an approach often adopted by the organizations working for the rural and marginalized communities. In this approach, it is essential to work closely with the rural population. In PRA, the entire community is involved in planning, implementing, and evaluating the campaign. Local knowledge, skills, abilities, talent, and opinions are given emphasis. Without the support and involvement of the community, PRA cannot be successful.

In PRA, the local information is managed and shared by local people. The external forces do not have access to modify the information (Chambers, 1994). This approach is successful in spreading literacy and education. The data is collected and analyzed using the visual method, interviews, and group work (Melkote & Steeves, 2015). Over the years, various researchers have studied PRA. Coghlan & Brydon-Miller (2014) states that “PRA is a way of learning from people, with the people and by the people.” This community-led approach requires the mobilization of local people on a large scale. The participation needs to be active and stakeholders should be included in every step of the project.

1.2.3 Another Development Paradigm

Another development paradigm, also known as multiplicity, is an extension of various approaches to development communication, especially development support communication and democratic participant approach (Sreedhar R. et al, 2019). In the 1970s, concepts like Another Development were influenced by the framework produced by the former UN General Secretary Dag Hammarskjold (Mefalopulos, 2008). Meanwhile, the writings of Marc Nerfin on Another Development states five points: Need-oriented, Endogenous, Self-reliant, Ecologically Sound, and Based on the structural transformation. To break down the above characteristics, Nerfin (1977) defines Another Development paradigm as “develop in your way.” This conception enabled third world countries to plan the development framework in their own way (White & Nair, 1994). Another development paradigm is discussed by Melkote (1991) and Jacobson (1994) briefly. Another Development theory argues that third world countries may lack the basic infrastructure and economic value but they have rich culture. After criticizing the modernization and dependency paradigms, critics were fascinated by the idea of alternative, radical, and community-oriented nature of Another Development. Even though the idea of Another Development is conceptualized in the western world, it has existed in the third world always (Servaes, 1995).

It is evident from the discourse of development communication that there is no universal set of guidelines to achieve social change. However, development always seems to be perceived as economic prosperity and substantial growth. Hence, the framework of Another Development paradigm is appreciated as it seeks development of values and culture instead of materialistic and physical progress. Another development emphasizes the local information, interactive medium of communication, two-way, participatory, and dialogical mode of communication involving grassroots. This new form of communication requires small-scale, democratized, radical, and decentralized media to explore grassroots communication and empower the local communities. While discussing this new way of narrowcasting, Servaes (1995) suggest an example of Mahaweli community radio in Sri Lanka and Radio Enriquillo in the Dominican Republic, which are self-sustainable and managed by local communities. In Another Development paradigm, the two-way communication process and participation are the key attributes for development. These functions are seen in the community media as its characteristics. For instance, community radio is known for confined

broadcasting targeting a specific community. Hence, community radio is well defined with Another Development paradigm. It is an efficient medium to communicate change in society, giving freedom to set their own rules, priorities, goals, and standards (Melkote & Steeves, 2015).

1.2.4 Development Support Communication

Development support communication attempts to upgrade the socio-economic condition of rural masses. For the purpose, it does not try to depend on external help such as government schemes and projects; instead, the idea is to motivate, involve, train, and evaluate the local communities in the development. This requires complete participation of the local population and strategic communication system (Servaes, 1995).

Influenced by the communication for development approach, DSC was more popular in the practitioners. Childers (1976) plays a great role in popularizing this term. DSC is a key concept of FAOs (Food & Agriculture Organization). DSC encourages the confluence of traditional and modern media technologies. It aims to concentrate on people's self-expression and self-determination (Melkote & Steeves, 2015). DSC is significant in health, education, agriculture, and the environment.

It would be interesting to see which of the above participatory approaches will be correlated to the rural community radio. The findings would reflect a clear picture of the most suitable theoretical approach for community radio while planning for social change and communication for development.

1.3 Community Media: Towards Confining Space

In the present times, mainstream media is seeming to fail in providing necessary attention to the problems of marginalized people. Too busy in entertaining the advertisers and stakeholders, mainstream media is neglecting backward clusters of the country, which are voiceless, poor, and oppressed. Community media, in this case, offers these communities a democratize space to express themselves. With the non-commercial structure and advanced communication tools, community media has a

potential to transform, empower, and evolve a specific community. If utilized well, community media could be the source of solidarity, harmony, and prosperity.

1.3.1 Definition

UNESCO defines community media as “an alternative medium to the public and commercial media, as well as social media, they are characterized by their accountability to, and participation of, the communities they serve.” Berrigan (1979) states: “Uses of communication media which include two-way communication have been called ‘community communications’ and ‘community media’”. Atton (2002) thinks native reporting is at the heart of community media. He considers the native reporting impartial as local reporters are working under the non-aligned context, which is independent of political allegiance. However, Atton has not diverted us from the possibility of community media being interested in political activism at the grassroots level.

Howley (2005), in his study on the community media, suggests that “the phrase community media encompasses a range of community-based activities intended to supplement, challenge, or change the operating principles, structures, financing, and cultural forms practices associated with dominant media.” Fuller (2007) thinks that the various definitions by scholars in this discourse might be presented in distinctive phrases, but the aim remains the same. She describes community media as a “concept referring to how individuals and organizations involve publics in participatory means of airing issues takes various forms, depending on time and place.” Buckley (2011), on the other hand, defines community media “...in this collection as independent, civil society-based media that operate for social benefit and non-profit. They are present in all regions of the world as social movements and community-based organizations have sought a means to express their issues, concerns, cultures, and languages”.

1.3.2 Concept

Community media is a radical or alternative media which entirely focuses on a small specific community. A community might represent different ages, ethnicity, religion, culture, interests, or geographical areas. Studying the community in community media

is an entirely independent discourse. While it is fascinating to identify the attributes of the formation of community in community media, the perspective in the present study is limited to understand the concept of community media. In Community Media, the production, generation, and distribution of content are done by community members. Community media provides a platform for people who are otherwise neglected by mainstream media. Community media provides a platform for marginalized people – to integrate and facilitate the civic engagement procedure for the sake of development, sustainability, and community communication, which attain issues like poverty, female-foeticide, illiteracy, sex discrimination and much more.

The ownership and management of such media should be non-governmental and non-corporate. The level of community participation is surprisingly diverse and productive (Wanyek, 2000). It can enhance people's awareness of hosting development issues like housing, economic empowerment, education, and health (Mhagama, 2000). Content created by the very members of the community continues to form affinity and a sense of togetherness. This narrowcasting of communication attempts to bridge the gap between technology and traditional norms. Community media, mainly responsible for cultivating local culture, art, and traditions, is used to rejuvenate the folklore. Unlike mainstream media, community media does not have a top-down approach which leaves no scope for garner rural issues. It concentrates more on community building with the notion of entertainment. The concept of entertainment or amusement can be different for people depicting specific communities. It can be listening to folk songs, dramas, hymns viz. Also, preservation of local norms, values, and customs, as long as they provide a faithful and fine approach to humanity, are much needed for the goodwill of society.

1.3.3 Types

Community media often recognized as – alternative media, grassroots media, radical media, third sector, citizens media, participatory media viz. Encouraged by the various sectors of society and geographical limitations, community media has been segregated into different forms such as:

- Community Radio

- Community Newspaper
- Community TV
- Community Video
- Community Theatre
- Community Blogging
- Community Art

Based on the social mobilization and technological innovations of the specific geographical area, different versions of community media have flourished throughout the country.

1.4 Community Radio: Transforming Niche

The emergence of television and digital media overshadowed Radio – the most vibrant tool of mass and development communication. In the millennium, FM culture rejuvenated characteristics and values of radio. The youth embraced this medium not only as a listening medium but also as a career. McLuhan (1964) considered the radio as a hot medium of communication. At the time, it sounded frivolous to the scholars and practitioners. However, television fed the audience with audio-visuals, which deactivated their imaginary adroitness. Radio, throughout the years, survived because of its ability to produce images in the mind of listeners. It sustained the curiosity, innocence, and fictitious potential of the audience. Real-time stimulus generalization is the principal property of radio. Cantril and Allport (1935) identified the distinctive functions of radio early in its foundation in the following comment:

“When a million or more people hear the same subject matter, the same arguments and appeals, the same music and humour, when their attention is held in the same way and at the same time to the same stimuli, it is psychologically inevitable that they should acquire in the same degree common interest, common tastes and common attitudes. In short, it seems to be the nature of radio to encourage people to think and feel the alive”. (Cited from Amadu & Alhassan, 2018)

The above statement canvassed the heterogeneity and simulation at the same time. Cost efficiency, immediacy in content delivery, communicating with the illiterate, and ability to cover a large geographical region are few of the attributes of radio. Even though

public broadcasting services and commercial FM channels are entertaining the public over a long period, they have failed to focus on the local problems and issues. It has been one of the concerns of mass communication mediums to not to emphasize on the niche. To terminate this inequal communication, the concept of narrowcasting was introduced. This is where the community radio enters the picture.

1.4.1 Definition

A simplified definition of community radio is provided by Tabing (2002), which is widely appreciated by the scholars: “A community radio station is one that is operated in the community, for the community, about the community, and by the community.” UNESCO (1992) defines community radio as a “...form of local radio that caters to the interests of communities within a defined geographical area, broadcasting programmes that highlight the interests and preferences of its local audience”.

AMARC (World Association of Community Radio Broadcasters) is an international non-to-governmental organization serving the community radio movement. It illustrates that “the historical philosophy of community radio is to use this medium as the voice of the voiceless, the mouthpiece of oppressed people (be it on the racial, gender, or class grounds) and generally as a tool for development.” The Pastapur document (2000) stated that “community radio is distinguished by its limited local reach, low-power transmission, and programming content that reflects the educational, developmental and cultural needs of the specific community it serves” (Cited from Malik, 2017).

Partridge (1982) claims that the term “community radio” was propounded by Powell in a leaflet named “Possibilities for local radio” in 1965 (Dash, 2017). To investigate the avenue of community radio more critically, the following definition seemed appropriate: “Community radio is a process that considers widespread, participatory, interactive communication as fundamental for the achievement of human, and thus, community development” (Josaiyah et al, 2018). In the researcher’s outlook, it can be suggested that the community radio is designated to serve a community in a particular geographical region by adopting a non-commercial, participatory, interactive, and democratize approach to solve local developmental, educational, economic, and social issues which are often neglected by mainstream media. Being an independent, non-to-

profit, community-based medium or run by a community itself, community radio operates on a low transmitter capturing a 15 km surrounding region. It is a low-cost medium of niche broadcasting established to provide a platform to voiceless people. The idea is to motivate community to express and empower.

1.4.2 Concept

Community radio is a social-phenomenon and a venture developed for the rural people who are somehow excluded from the democratization and media globalization. It may be a positive factor to be neglected by mainstream media as a local community understands themselves better through local media network. Community radio is a platform for community members in terms of ownership, management, and participation in the programmes. Digging deep into the conceptual framework of community radio produces the following observations which are capable of representing a comprehensive nature, function, and characteristic of a constructive element of niche broadcasting:

- Democratic, public dialogue, participatory nature, and interactive communication approach enables community radio to work as an instrument for development and social change. The constraints of community radio, for instance, confined broadcasting has become its strength in concentrating on a specific portion of society. Utilizing communication for development is not a novel concept. Scholars and practitioners around the world identified the community-centric features of community radio highly suitable, especially for rural, grassroots development, change, and progress.
- Community radio seeks the inclusion of marginalized, socially excluded, disadvantaged, and neglected members of the specific community. Everyone has the right to lead an equal life in terms of basic needs. We are not supposed to proceed further without involving a specific portion of society with us. The caste-based and social-inequality structure of the Indian society has kept a large portion of people in the dark for decades. Even after the emergence of media, these communities were unheard. As community radio is a not-state and non-market endeavour, it offers an open platform to backward communities without constraints and social determination.

- The understanding of community in community radio might seem a complicated task; however, studies have confirmed that every community is made up of multifarious networks involving people of numerous different interests, preferences, values, demographics, and social class (Bailur, 2012). Despite the distinctive characteristics of a single community, it is essential to identify the interconnected multi-network to plan comprehensive broadcasting which can implement the change in society while entertaining and fulfilling the needs along the way.
- One of the attributes of community radio is a functional and influential communication approach, which is two-way, offering every member of the community equal chance to participate in three significant aspects of community radio: ownership, management, and content production.
- Profit-making is not a goal of community radio. Hence, the organizational structure and mission statement of community radio is different from private FM channels. Operating under government restrictions, compact legal framework, and ethical structure, community radio follows a strict operational policy about commercials, advertising, and ways to generate revenue. The working staff in this sector needs to understand the philanthropic and humanitarian format of this medium, which is not suitable to lead a lavish lifestyle.
- Integrating community in community radio schemes and seeking their participation in content production, management, and decision-making is often misinterpreted. From the beginning, community radio should be established and operated by the community only. Despite accepting the fact that the government allows non-governmental organizations, educational institutes, and KVKs to acquire the license of community radio, a community is the Bonafede owner of the community radio. At first, the community must establish an emotional bond with the station. In order to that, developing a sense of ownership in the community about community radio is a fundamental step in any country.
- Participation of community in content production as well as management, decision-making, and ownership is necessary for community radio. Without the participation of the community, a community radio should not exist. However, involving the community in the functional working of community radio is no

easy task. It requires to follow a stepwise process to make the community participation process legitimate and productive.

- Cherishing and conserving the local culture, art, music, traditions, and environment is expected from community radio. In the emergence of digital media, people have started to forget the traditional communication vehicles. Folk art and culture of a specific region not only a representation of talent and expression of local artists, but it is a saga of unspoken and unwritten layers of ancestral history. Through art, the ancestors communicate with a new age. As mainstream and commercial media shows no interest in archiving this art, the community radio can easily conserve it for future generations.
- Offering an open platform for community members will not open the ways of expression and exposure. A sense of belongingness and affection needs to be developed within the community to encourage the hidden talent in them. Those without any skill or talent are also welcomed. The community must feel emotionally attached to the community radio in order to visit the studio or participate in the programming. Freedom of expression plays a vital role in content production. One should not mind the quality, language, and appearance of content produced by the community. Their participation is rather significant than the quality of production. The free flow of information is another characteristic of community radio.
- Community radio identifies and generates information about local issues. The issues are communicated with the community, and the strategy is formulated with constructive solutions. Often community radio can act as a convenor between community and government. Information and awareness should not be the final output of community radio broadcasting. The programmes must bring a change in society. Thoughts and propositions advised in the programmes must be implemented by either staff or the community itself. It is the only way the efforts can have a productive output for the wellbeing of society.
- Constantly transforming digital spaces have challenged the traditional means of communication. These cyberspaces have proliferated fragmentation and segregation of the audience. On the other hand, traditional mediums like radio had to evolve according to the rapid changes in the media environment. This heat has affected community radio. The rural regions are also going through a

fundamental transformation. In this situation, integration with digital communication channels can connect more people. Internet radio is a boundless venture which can reach millions of people at the same time. It has been seen that the community members who have not been proximity of the community have benefitted through the online transmission of programming.

- Participatory development means the collective efforts of a community to resolve a critical condition in society. Instead of depending on the government schemes and plans, the community must identify the scope of community radio and utilize it for development. The efforts taken for the betterment of their own are always appreciated.

The following diagram represents the principal characteristics of community radio. The internal factors define the internal values of community radio, and the external factors represent the supporting values.

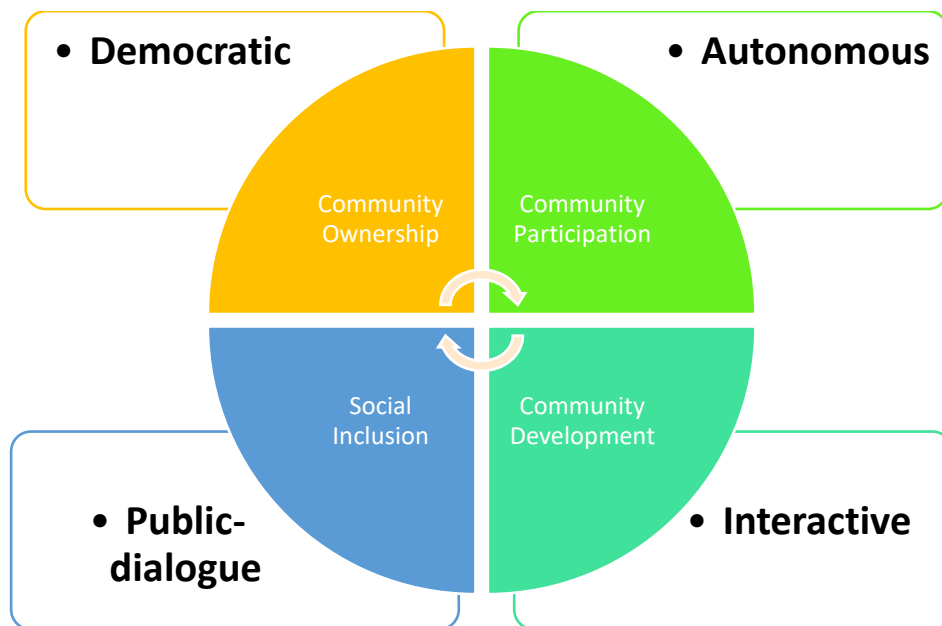


Figure F1 – Vital Components of Community Radio

1.4.3 Types

The license distribution structure and procedure in India divide community radio into three parts: Campus Radio, KVK run radio, and Community Radio. The following determination will enlighten the classification further:

- **Campus Radio:** The community radio run by the educational institute is known as campus radio. This kind of radio is restricted to broadcast within the campus of educational institutions. It is funded by an educational institute and operated by the students of the same institute. Campus radio has less sustainability issues as it is funded by its parent organization within the legal and ethical structure. This feature divides it from other community radio stations.
- **KVKs Radio:** This radio is funded and operated by the team of Krishi Vigyan Kendra, which is an agriculture extension centre in India. With an aim to implement theoretical methods of agriculture research in practical, KVKs forms alliance with agricultural institutions or operates as a link between ICAR and farmers. The programming of this community radio is focused on agriculture, farming, and agribusinesses. Though the audience of such a radio is prominently a farmer, it tries to maintain diversity.
- **Rural/Urban Community Radio:** Operated by non-to-profit, non-governmental organizations or the community itself, community radio can be rural, urban, or semi-urban. What makes this radio different from others is the funding model. These radios often struggle with sustainability issues as non-to-profit enterprises fund them. The government does not provide funds to NGOs to operate community radio.

1.4.4 History

The origin, progress, and advancement of radio medium in the global context are broad. In the present research context, the historical development of community radio is specified.

Global Perspective

Origins of community radio can be found in Bolivia, South America. In 1947, the miners' radio in Bolivia was established to throw light on the critical situation of mineworkers in the country (Dash, 2017). The successful broadcasting of miners' radio convinced Latin American countries to take up similar initiatives. Soon the participatory community radio movement was stimulated in the continent. It was

supported prominently by UNESCO. Being an underdeveloped region, the importance of community radio was vibrant and unique compared to the developed nations. The commercial broadcasting sector was challenged by this democratic medium, which supported the marginalized populations in various ways (Roncagliolo, 1995). Gradually, this people's movement spread across the continents as it produced a fruitful result and formulated a hope in working class. In the African continent, community radio witnessed a massive appreciation from the public. It became a social movement post the demise of the apartheid regime in South Africa (Bouhafa, 1998). Due to flexible legal regulations and freedom to broadcast political programming, community radio, especially in South Africa, Ghana, Kenya, Senegal, Mali won the hearts of communities and confidence to become an effective tool of development and peace.

In South Asia, the experiments in the field were conducted widely. Some of the early were in the Philippines. The Tambuli project strengthens the roots of the community emancipated from domination as community radio stations were an autonomous body and represented freedom of speech. Nepal, in 1977, achieved the tag of starting Asia's first autonomous CRS organized by the non-governmental body (Dash, 2017). Sri Lanka's first community radio, Radio Mahaweli, was set up with collaboration from the Government of Sri Lanka, DANIDA, and UNESCO. Later, the Kothmale Community Radio Project started by SLBC generated a positive response from all over the world for its eTuktuk programme (Tacchi, Watkins & Keerthirathne, 2009).

Indian Perspective

Public broadcasting history in the Indian continent is vast and complicated. It has numerous references to various incidents and events. It would be wise to concentrate on the salient steps in the CR history. The following description of community radio history is divided into six steps by studying the timeline of CR in India.

Before 1995 Historic Decision – In colonial India, before the advent of radio, experiments in community listening systems were conducted in the major cities of India. In order to communicate with mass, the loudspeaker system was used in the villages (Das, 2005). Although the method had a top-down approach, it was effective.

The post-colonial structure of radio in India transformed after independence. The public broadcaster of India, All India Radio (AIR) after facing reforming and constant changes, started operating smoothly after establishment. In the early post-colonial India, the concept of community listening was in the primary stage. During the 1950s and 1960s, the government distributed radio sets in villages, which were known as community radio (Dash, 2007). The base of community listening and the concept of community programming was established by AIR programming (Das, 2010). Radio Farm Forum project by AIR is considered valuable in seeking the participation of marginalized and Dalits. Until the decision to make airwaves free, the community broadcasting sector of India was underdeveloped.

Post-1995 Historic Decision – In a case between the Ministry of Information Broadcasting v. Cricket Association of Bengal, the Supreme Court of India ruled that – “Airwaves constitutes public property and must be utilized advancing public good” (Josaiiah et al, 2018). This decision was made on 9th February 1995, and immediately the airwaves was no one’s property and declared free. This historic judgment erected an air of freedom of expression and speech, also the freedom from the monopoly of government on the broadcasting sector amongst the strugglers. The decision-built confidence amongst the public to take the initiative of community radio broadcasting in India as they were struggling mentally throughout the year.

Bangalore Declaration 1996 – Soon after the declaration of free airwaves, a conference of programme executive representing AIR, journalists, academicians, practitioners, and communicators in the country were held in the Bangalore strengthening CR movement further and announcing Bangalore Declaration Community Radio. The document discusses the modality to develop a democratic, people-centric, autonomous public broadcasting system. The document criticized the contemporary national broadcasting policy and its treatment to the CR sector. This consultation offered the possible structure of autonomous public service broadcasting featuring ground reality of the country and policy guidelines (Bangalore Declaration on Radio, 1996). The effect of this consultation was seen in 1999 as the Ministry of

Information and Broadcasting declared the auction of license for forming 140 private FM stations in 40 leading cities of India” (Josaiiah et al, 2018).

Pastapur Initiative 2000 – Permitting private sector to apply for the license of FM channels, a group of media practitioners, educators, researchers who were struggling for the existence of CR gathered at Hyderabad and Pastapur in July 2000 to review the status of CR in India and suggest and plan the further possibilities (DDS, 2000). The UNESCO sponsored project “Women Speaking to Women Community Radio” enabled DDS (Deccan Development Society), a non-governmental organization, to establish a CR in Pastapur, then Andhra Pradesh. The efforts of DDS were appreciated in this conference along with VOICES, Bangalore, the Kutch Mahila Vikas Sangthan and SEWA, Gujarat. This conference also listened to the community itself about their perception and suggestions. The group recommended the “creation of a three-tier system of broadcasting in the country: a state-owned public service network (existing framework), private commercial broadcasting, and non-profit, people-owned and managed community radio stations.”

2004 Policy Guidelines – In 2002, after a consistent struggle by the media activists, the government drafted 2002 policy guidelines and allowed educational institutes to apply for the license of community radio. It was decided to reverse the 90.4 MHz frequency and allow the very low power transmitter to reach a limited area of 10 to 15 km. Anna FM – 90.4, a campus community radio set up by Anna University, Chennai was the first community radio in India started on 1st February 2004 (Pavarala and Malik, 2007).

2006 Policy Guidelines – The permission to the educational institutions for applying for license did not end the efforts and campaigning of non-governmental organizations and civil societies. Their campaigning was continued until in 2007 when the government amended the policy guidelines and included the ownership of non-governmental, Krishi Vigyan Kendra (Agriculture Science Centre), and civil society organizations. After a decade of tough struggle, the campaign ended with a success. In

2008, MYRDA and AID-India received a letter of intent (LOI) and SACFA clearance. The year 2008 marked as the beginning of first-ever NGO led community radio station in the country (Josaiiah et al, 2018).

1.4.5 Present Indian Scenario

According to the compendium published by the Ministry of Information and Broadcasting, Government of India, there are presently 185 operational community radio stations in India. This compendium was published on 2 September 2019. The following table specifies the names of operational CRSs in a state-wise format.

State	Number of CRSs	State	Number of CRSs
Andhra Pradesh	5	Arunachal Pradesh	1
Assam	3	Bihar	7
Chandigarh	2	Chhattisgarh	5
Delhi	4	Gujarat	4
Haryana	7	Himachal Pradesh	3
Jammu and Kashmir	1	Jharkhand	1
Karnataka	15	Kerala	7
Madhya Pradesh	14	West Bengal	4
Manipur	1	Odisha	11
Punjab	5	Rajasthan	8
Tamilnadu	22	Telangana	4
Uttar Pradesh	23	Uttarakhand	9

Table T1 – State-wise Classification of Community Radio Stations

There are 18 operational radio stations in Maharashtra, which are discussed in detail in the research methodology chapter. CRSs established after September 2019 are not included in the book. Comparatively, India was the last country in South East Asia in 2007 to democratize the community radio sector. At the time, Nepal, Sri Lanka, and Bangladesh had numerous operational CRSs. In the present scenario India has a smaller number of CRSs than other developing countries. In addition to that, restrictions on the

license distribution and regulations on content production have made the process of establishing and operation more complicated. The NGO led CRSs are already struggling with the financial crisis.

1.4.6 Community Radio Set-up Procedure

Setting up a community radio station in India is lengthy procedure that might eat up a few years and requires patience. The requirements and regulations are often considered as challenges by practitioners and educators in the sector. In comparison with other developing countries, the process of establishing a CRS in India is time-consuming and rigid. The MoIB (Ministry of Information and Broadcasting) published the policy guidelines for setting up CRSs in India on its website. It specifies the guidelines in seven segments: basic principles, eligibility criteria, selection process and processing of the applications, grant of permission agreement conditions, content regulation and monitoring, the imposition of penalty/revocation of permission agreement, transmitter power and range, funding and sustenance, and other terms and conditions. The existing structure and operations of CRSs are based on the 2006 policy guidelines, which were amended recently as there was a vagueness about the license renewal/extension mechanism. In addition to this, the advertising rates and rules were also amended. CRSs are now allowed to broadcast news bulletin of AIR as these stations are barred from producing news and journalism.

In India, the following bodies can apply for the community radio license:

- Educational Institutes
- Agricultural Universities
- ICAR Institutions
- Krishi Vigyan Kendras
- NGOs/Trusts/Societies

The following bodies are not permitted to apply for a license.

- Individuals
- Political and Religious Institutions

Before applying for the license, the eligible bodies need to produce documents in order to sign up on a web portal. The list of the documents is available on the portal. Although the policy guidelines specify the procedure for setting up a community radio station, the latest online process is not included in this guideline. The online process is given in a step-by-step format:

1. Applicants need to register themselves on broadcastseva.gov.in, a web portal designed to facilitate the process of setting up CR and provide a direct platform without communicating through a convenor. Upon registering, the applicant organization will receive a username and password. After successfully log-in, the link for new CR application will open, and the applicant needs to submit the necessary details (Organization profile, technical requirements, location) along with the fees of rupee 2500/- The fees are one time and need to be pay through Bharat Kosh. It is an application processing fee. The next step is to read the declaration and affidavit and submit the application.
2. After the successful initial scrutiny, the application is forwarded to wireless planning and co-ordination wing of the ministry of communication and information technology, ministry of defence (for private institutions), ministry of home affairs (for private institutions). Achieving a clear cheat from all the reviewing institutions, the selected applicants are invited to attend an interaction with the screening committee (only for private applicants). The selected applications are put up before the inter-ministerial committee chaired by the secretary of MoIB for approval. On approval, the applicants are provided with a Letter of Intent (LOI) from the Ministry of Information and Broadcasting.
3. After the LOI, applicants need to apply for frequency allocation fees of Rs 23,500/- to the WPC wing of the MoCIT.
4. After the frequency allocation, applicants are supposed to apply for SACFA with the fee of Rs 1000/- only. SACFA means standing advisory committee on radio frequency allocation. It is a clearance from the wireless planning and co-ordination wing of MoCIT.
5. The success in the above step is followed by the signing of GOPA (Grant of Permission Agreement) between MoIB and the applicant by paying the bank guarantee of Rs 25,000/- only.

6. In the next step, applicants need to apply for a wireless operating license (WOL) from the WPC wing of MoCIT.
7. Upon completing these procedures, applicants can start the community radio station.

After setting up a station, applicants can apply for grants only after successfully broadcasting for three months. It is also significant to understand that the NGOs/Trusts/Societies applying for the license should be at least three years old, 2 hours of broadcasting is mandatory per day, and 50% of the content should be local community-centric. Regarding the programming, advertisements must not be more than 7 minutes per hour, and film songs are under copyright law. The proper height of the tower antenna should be a maximum of 30 meters and transmitter power are 50 watts. The coverage area needs to be under 10 to 15 km.

1.4.7 Regulatory Framework

The existing policy guidelines are available on the MIB website. Nevertheless, the important points are specified in following table:

<i>Sr. No.</i>	<i>Guideline and Regulations of Community Radio Stations in India</i>
<i>1</i>	It should be explicitly constituted as a ‘non-profit’ organization and should have a proven record of at least three years of service to the local community.
<i>2</i>	Community Radio should maintain separate bank account irrespective of the parent organization
<i>3</i>	Programs for broadcast should be relevant to the educational, developmental, social, and cultural needs of the community.
<i>4</i>	The Permission Holder shall have to adhere to the provisions of the Programme and Advertising Code as prescribed for All India Radio.
<i>5</i>	The Permission Holder shall not broadcast any programs, which relate to news and current affairs and are otherwise political.

6	The Permission Holder shall ensure that nothing is included in the programs broadcast, which: A. Offends against good taste or decency. B. It contains criticism of friendly countries.
7	CRS shall be expected to cover a range of 5-10 km. For this, a transmitter having a maximum Effective Radiated Power (ERP) of 100 W would be adequate.
8	Transmission of sponsored programs shall not be permitted except programs sponsored by Central & State Governments and other organizations to broadcast public interest information.
9	Limited advertising and announcements relating to local events, local businesses and services, and employment opportunities shall be allowed. The maximum duration of such limited advertising will be restricted to 5 (Five) minutes per hour of broadcast.
10	Revenue generated from advertisements and announcements as per Para 8 (ii) shall be utilized only for the operational expenses and capital expenditure of the CRS.

Table T2 – Community Radio Prominent Guidelines (Shinkhede, 2020)

(Source: https://mib.gov.in/sites/default/files/c1_0.pdf)

The government has also made provisions for monitoring the content and also regulating it. The following table defines the content categories decided for the broadcasting:

SR NO	CONTENT CATEGORIES
1	Information pertaining to sporting events excluding live coverage. However, rive commentaries of sporting events of local nature may be permissible
2	Information pertaining to Traffic and Weather

3	Information pertaining to and coverage of local cultural events, festivals.
4	Coverage of topics pertaining to examinations, results, admissions, career counseling
5	Availability of employment opportunities
6	Public announcements pertaining to civic amenities like electricity, water supply, natural calamities, health alerts, viz. as provided by the local administration
7	Such other categories not permitted at present that may subsequently be permitted explicitly by the Ministry of Information and Broadcasting from time to time.

Table T3 – Content Categories in CR Policy Guidelines (Shinkhede, 2020)

(Source:

<https://mib.gov.in/sites/default/files/Amendment%20in%20policy%20guidelines.pdf>)

According to the latest changes made to the CR guidelines by the Ministry of I & B, CRSs are allowed to broadcast seven minutes of advertisements in an hour. The current advertisements rate is four rupees per second. CRSs are not allowed to charge more than DAVP (Directorate of Advertising and Visual Publicity). The ministry has also tightened the rules regarding sponsored programmes, broadcasting non-news and current affairs related content. The document specifies few content categories to help practitioners sort out programming. These regulations are proving to be restrictions. On various social media platforms, practitioners and academicians in the field seem to protest (Shinkhede, 2020).

1.4.8 Programming

The community radio sector in India is advised to follow the AIR broadcasting policy and code for programming. The approach of AIR towards content production cannot be matched with the CR programming. AIR is concerned about the quality and standardization of their programmes. They follow certain rules and frameworks to create content—for instance, graded artists, recruitment process. On the contrary, CR

is not concerned about the quality of content as long as they involve maximum community participation. This argument leads us to notice the fact that CR is a participatory communication and development tool. It requires community participation as the community itself is the reason for its existence. In the policy guidelines, it is mentioned that without the community participation CR should not exist.

With time, the approach towards programming, production, and broadcasting changes. CR is not going to isolate itself from the technological changes in the broadcasting sector. More specifically, it has been seen that technological advancements are capable of modifying the content production techniques, which ultimately changes the content. Audience fragmentation has become a challenge for the radio medium.

Moreover, within the ethical and moral compass, CR should follow the unconventional structure of content production and programming. In order to involve the community, CR needs to try different and innovative genres, concepts, formats, and presentation of programmes. Programming is the most vital element of the CR.

1.4.9 Community Participation

CR is a participatory tool. The collective efforts of the community can run a successful CRS. Without community participation, the existence of CRS cannot be imagined. While in India, a community without having a registered non-to-profit entity is not eligible to apply for CR. In the rest of the developing countries, it is normal for communities to establish and operate a CR. NGO led CRSs often lack community ownership. Also, less community participation is seen in management and decision-making. Community participation in content production is appreciated. However, it should not limit to only programming. In order to make the community a part of the station, its opinions should be considered in every aspect. Its advice must take into consideration before planning operations. Not only this, community should also be present in the management board as well as the content management committee. A community should be a stakeholder in the community radio. The community must own the CR.

1.5 Community Radio Sustainability

Sustainability is the ability to maintain functionality for a more extended period. Often, it is associated with financial and economic aspects. However, sustainability can be studied in various perspectives. The existence and capability to continue over some time are the two checkpoints of sustainability. Sustainability is a popular term in the field of the environment. However, it has become a critical discourse in various fields. According to the Merriam-webster dictionary, sustainability is "...being a method of harvesting or using a resource so that the resource is not depleted or permanently damaged". Self-sustainability or self-sustenance, on the other hand, requires to develop the survival skills by taking the ownership which would activate the growth and prosperity. From the perspective of media and journalism, sustainability has a close relation with non-to-profit media. The non-commercial media has the challenge of sustaining and maintaining the status quo for an extended time.

1.5.1 Concept and Ferment

Community radio sustainability is an essential topic of study and practice. Being a non-commercial medium of communication, the CR stations cannot generate revenue like private FM channels. CR is expected to follow an ethical framework during broadcasting and maintain a friendly image in the community. CR sustainability does not merely mean basic survival. The CRSs are required to be a successful venture within the community. The success of community radio is beyond its survival.

Sustainability of a community radio station can be ensured during the baseline survey and establishment. The proper research and pilot study before setting up a station would not create sustainability issues after the operationalization. It has been seen that CRSs operated by non-to-profit organizations may face failure due to low funds by the parent organization. The wise option in this regard is to maintain fund diversity and reduce the dependency on the parent organization, which not only requires a diverse funding source but a strong listenership and effective and impactful programming and community participation in not only content production but ownership, management, and decision-making.

CRSs often face complexities and uncertainties. The financial inconvenience not always caused these problems as listening is also the crucial component of CR. In simpler words, if the community does not listen to the station, its existence has no value. If the community is not taking part in the programming and reluctant to even visit the station, it should no longer exist in the community. Applying innovative sustainability techniques in such a station will not be effective as its existence has no purpose. The significant task for researchers is to assess sustainability as well as confirm the community's listenership and participation in content production. Moreover, the impact of programming on the community is supposed to be measured. The perception of the community attains the productivity of a CRSs.

As more research is conducted on community media sustainability, its complexities are coming in the light, which is making the discourse functional and viable (Hussain, 2008 & Tashivo, 2009). Dagrón (2001) has represented community radio sustainability in three segments: Social, Financial, and Institutional. The majority of academicians and researchers appear to follow his classification. His classification is discussed in more detail in the research methodology chapter. Sustainability may be a challenge for community radio stations. As noted previously, the CR sector thinks the regulations as a challenge. Their statement is seeming valid as the regulations on the production of journalism and broadcasting of advertising limit two imperative aspects of community radio: Increase in listenership and Source of Income. In the present scenario, CR in India is left with very few options to generate sufficient income.

Nevertheless, there are innovative methods and models to financially sustain. As mentioned by Dagrón (2001), financial and institutional sustainability is built on social sustainability. The listenership is at the core of everything. The true motive of community radio is not only the ability to exist but to operate a successful radio station. The success of any radio station is measured by counting the listenership. To conclude, if the listenership is at the core of everything. The elements like programming and community participation are the backbone of sustainability.

1.5.2 Financial Sustainability

The financial sustainability of a CR means its ability to maintain steady revenue generation through maintaining various income sources. Usually, CR run by non-to-

profit organizations struggles for funds as non-commercial nature of this medium does not allow commercialization. To run any organization/media, funding, or revenue generation is necessary. CR is also expected to maintain income sources but it should not be the only goal as the purpose of CR is to serve the community by being self-less. In other words, CR is supposed to earn sufficient revenue and not expect a commercial benefit.

The following diagram is designed to articulate the modules that can define an outline of financial sustainability. Financial sustainability can be studied by analysing the essential expenditure of CR. Expenditure possibilities can be figured out once the essential monthly/annual expenditure of a CRS is understood with the priority expenses. Upon analysing the expenditure, it is required to investigate the available income sources to run a successful CR. It should be noted that there is a difference between efforts and availability. CR could choose the option for funding from aided agencies, government funding schemes, parent organizations. However, to maintain diversity in financial resources, CR needs to adopt on-air and off-air revenue generation methods. Advertising has been a prominent tool for revenue generation. Within the ethical boundaries and maintaining a critical and balanced approach, independent fund generation from commercial advertisements could sustain the station (Prajapati, 2017). Finance management is equally necessary to maintain transparency in organization.

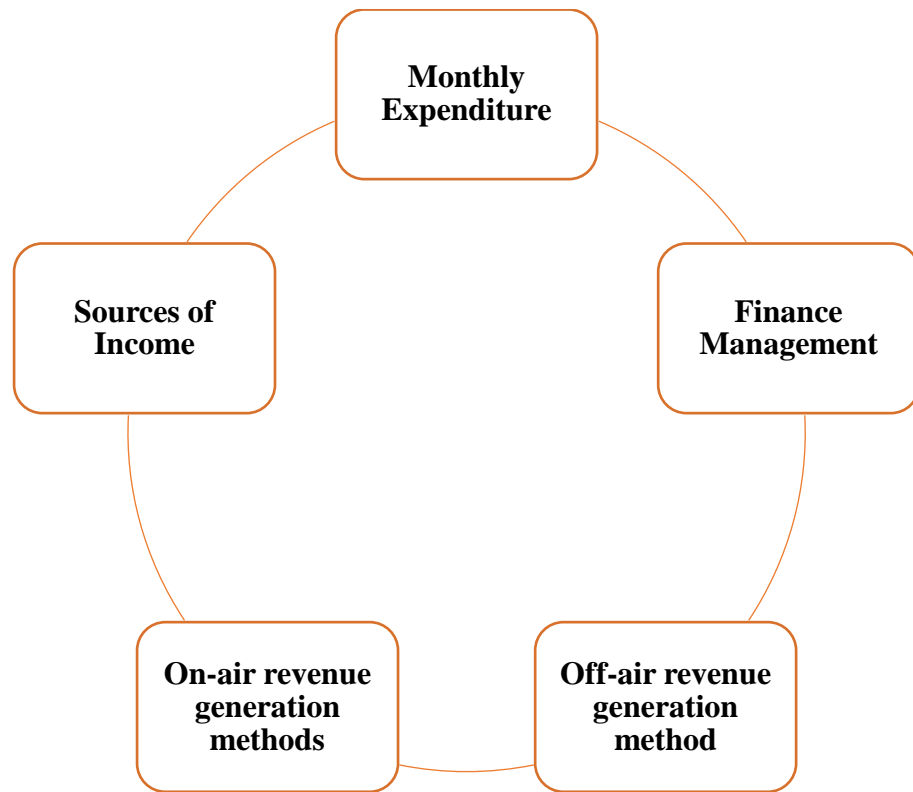


Figure F2 – Elements of Financial Sustainability

It is expected from a parent organization to provide limited financial resources to a CR. It must conclude at a certain level. If somehow, the parent organization stop the funding, a community radio should be sustainable financially to maintain broadcasting seamlessly. Lush & Urgoiti (2012) emphasize on trust of the community in the broadcaster. The duos discussion concludes that transparency in financial transactions is tested while producing financial statements. Stakeholders and community cannot invest the trust if community radio does not maintain transparency and accountability in financial affairs.

1.5.3 Social Sustainability

Support and involvement of community defines the social sustainability of CR. A free access to the community is an essential part of social sustainability. However, the community should be an active receiver and participator. Another best way to describe social sustainability is programming and participation of the community in the programming. In 1977, UNESCO arranged a meeting in Belgrade, where sustainability was defined in three terms: Access, Participation, and Self-management. Access means

public participation and the use of media for public service. Participation refers to public involvement in the production process, communication systems, and management. Self-management refers to the formulation of communication plans and policies by the public. The following diagram represents the vital elements of social sustainability. Content plays a great part in community radio. The listenership of community radio is highly dependent on the content it makes for the community. In the same way, the audience and feedback play along with each other.

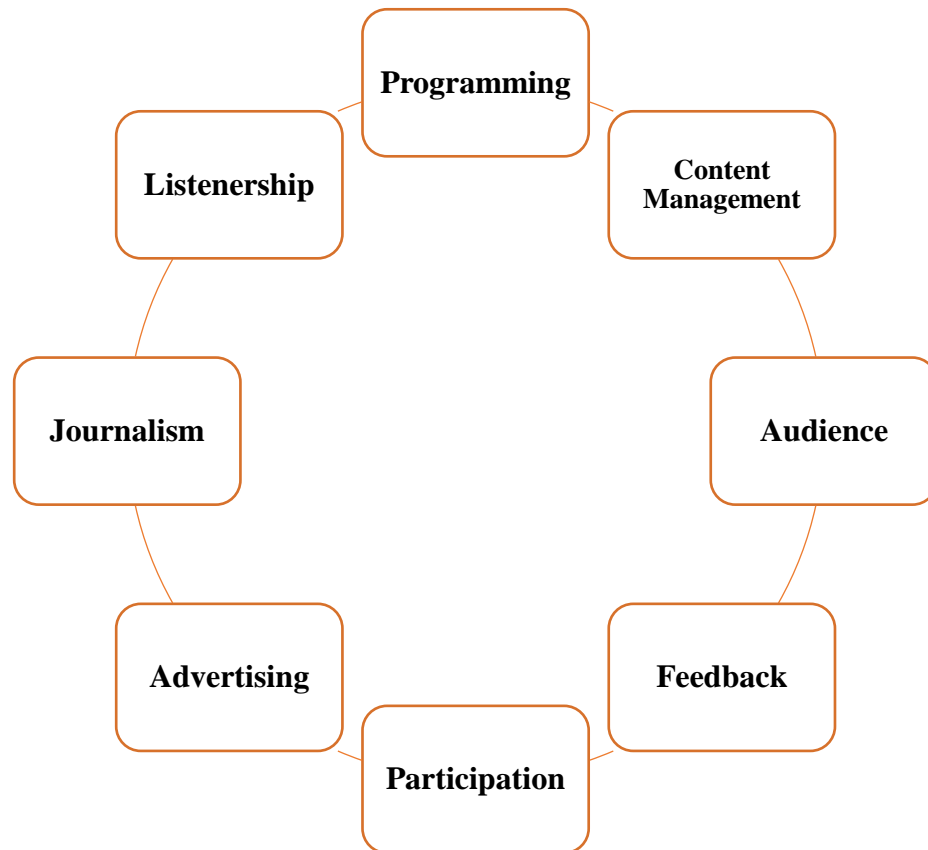


Figure F3 – Elements of Social Sustainability

Advertising is a strong component of social sustainability. As commercials comprised of a narrative and have a particular social impact, they are included under the study of content. Maintaining healthy relations with the community wins the trust and probability of listenership with participation. Relation building has no handbook or how to do books available in the market. Identifying the needs of the community with excellent communicating skills and productive results, the relations with the community can be developed for the better cause. Social sustainability requires the participation of the community in every aspect of community radio.

In short, the higher community participation, the higher chances of increasing social sustainability. Lush and Uργοiti (2012) emphasize the democratic process in the governance and involvement of the community. They also note the importance of the internal independence of community broadcasters.

1.5.4 Institutional Sustainability

Successful management of CR is the key to grassroots development. The broadcasting might be seen as the only vital element of CR; however, in order to broadcast successfully, there must be effective human resource management, resource mapping, station governance viz. The following diagram specifies the significant elements which comprise the term: Institutional Sustainability.

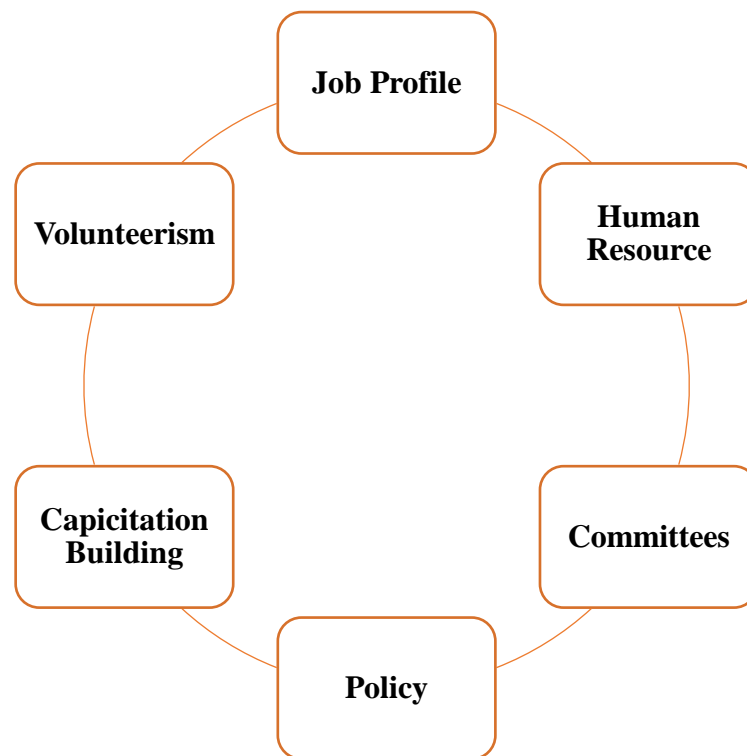


Figure F4 – Elements of Institutional Sustainability

The participation of the community in the internal management of CR is recommended. Institutional sustainability can be achieved by forming policies about the various internal aspects of CR. The policies should be pointed out on the paper and must be

implemented. One of the aspects of institutional sustainability is team dynamics. It would be easy to work in a friendly environment. The relations of CR staff with each other impacts the whole operation. Besides, although the CR is not a commercial medium, sufficient remunerations and salaries can influence the efficiency of work. To conclude, the successful functioning of CR is dependent on the flawless working conditions and relations with team members.

1.5.5 Technological Sustainability

While technological sustainability is not included in the Dagron’s suggested theoretical model, it is equally important with the other sustainability discussed. In the context of rural CR, technical sustainability is more important as it is associated with the station’s ability to solve technical problems in less time. Often rural stations struggle with technical assistance. It is rare to have trained technical assistance in the staff. Moreover, the availability of necessary equipment in rural areas in case of system failure is critical. In such situation, the station needs to have a backup plan to prevent and tackle the technical issues and broadcast without interruption. The following diagram specifies the various aspects of technical sustainability.

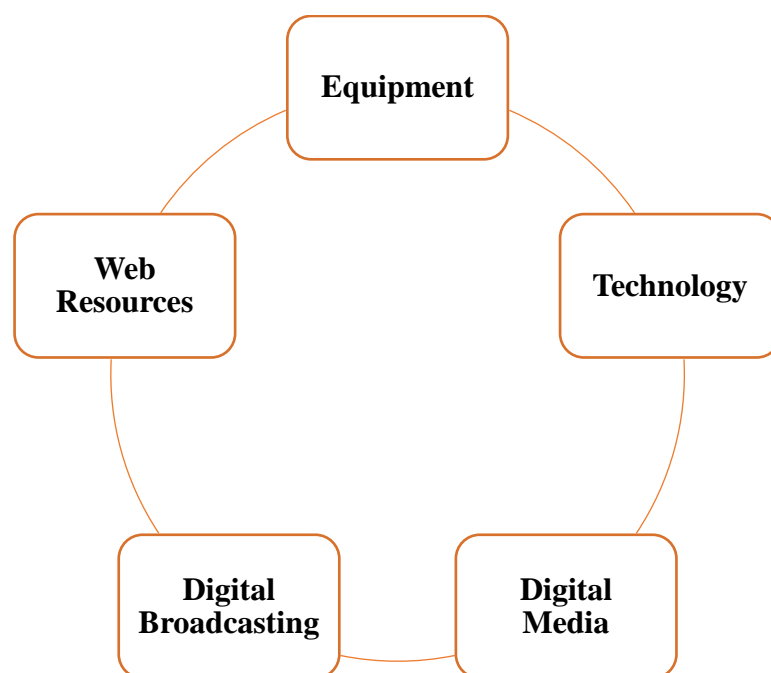


Figure F5 – Elements of Technological Sustainability

Other aspects like social media utilization, digital integration (utilization of web platforms such as MANCH), digital broadcasting (Internet radio, content distribution through social networks) are included in the technological sustainability. To conclude, technological sustainability ensures low-cost technical infrastructure, solutions, and various digital ways to improve the efficiency of broadcasting.

1.5.6 Failed Experiments

The failures of CRSs can be a pathfinder in the sustainability study. The off-air CRS should be inquired to discover the reasons of shut down. In light of this discussion, an example of Radio Must should be taken. Radio Must was a CR started by the University of Mumbai. Located in the Kalina campus of the university, it was handled by the mass communication department, and similar colleges affiliated with the university. It was mostly operationalized by the students as an extra-curricular activity. The main aim of the station was amalgamation of students and community. The station concentrated on the equal participation of radio staff and community. Radio Must was started in 2008 with great fanfare. During April 2017, the station went off-air and there were various said and unsaid reasons behind its closure. Presently, the CR is not active and almost forgotten.

The interactive nature of the educational content produced by Radio Must took it to one of the most successful educational institute run CR in the country. It was also popular amongst the students. It involved the NGOs related to students' communities and spread awareness about the educational activities taken by the university. It also offered students internships. More than 1500 students had benefited from it. Few of the star radio jockeys, who are successful in the field now, were started as an intern in Radio Must.

In March 2017, the 11-year-old transmitter of Radio Must conked off. Despite of frequent requests for replacement to the administration and accounts section, the transmitter was never replaced or re-installed. According to the information given by Mr. Pankaj Athawale, station in-charge to the Hindu newspaper, he consistently conveyed to the MU that all of the apparent system of MU are on paper and not active.

It was seen that entire administration of MU collapsed and the radio went off-air permanently.

The initial budget of Radio Must was 25 lakhs and its recurring expenses was 12 lakhs annually. Then president Pratibha Patil had inaugurated the station in 2008. A RTI was filed by Anil Galgali inquiring the failure of Radio Must. In a reply, the university said that the old transmitter is needed to be replaced and appropriate procedure is being followed and soon the station will be functioning again. However, it never happened. Mr. Athawale blamed administration of the university as it showed no mechanism for grievances and absence of contingency plans. An engineer working at the university told Hindu newspaper that bills of local vendors had been unpaid; hence they refused to accept work from the university.

The unnecessary paperwork and administrative processes, lack of technical expertise, unorganized fund allocation, pending dues of the university to local vendors, ignorance, flaws in the administration and accounts sections, clerical restrictions, and many other reasons lead Radio Must to destruction. Once popular and impactful radio lost its existence. Only if the station had a ready sustainability assessment plan and techniques, it may have entertaining the student community. The shutdown of Radio Must indicates that the lack of planning and poor organization of funds. We all are familiar with the fact that CRs run by educational institutions do not have to face financial troubles like the NGOs run stations. But, observing the case of Radio Must, it can be said that poor management can lead to shut down of well-established and funded CRS.

Chapter – II

REVIEW OF LIETERATURE

2.1 Significance of Review of Literature

Referring to the available relevant literature can increase the credibility of the research. What adds to this is the generation of ideas, background information, limitations, scope, and the tendency of the subject. The review of literature helps to identify the research gap. These factors develop an understanding of research and build a framework in the researcher's mind. The review of literature also helps to identify the research gap. As we already know that the research is not concluded without inventing new perspectives for future studies, reviewing relevant literature adds authenticity to the research. In order to increase the reliability of the research, it is suggested that the comprehensive literature review proves to be effective.

2.2 Plan of Review of Literature

In this particular case, as the area of research is related to the discourse of development communication, the distinguished literature in this sphere is referred with the context of 'Participatory Communication' and 'Another Development' paradigm. It is consequential to interrogate the concept of 'Community' as the present study analyses a participatory communication tool – 'Community Radio' which prominently exist within the society. Hence, the second segment of the literature review attempt to draw out the various insights forwarded by scholars about identifying the actual community in CR. Building on the idea of community, the third segment leads us to the concept of community media. Understanding the narrowcasting and community-centric content production and dissemination, the introduction to CR is examined through the diverse literature by notable scholars and practitioners in the field. The next segment evaluates the global scenario of the CR sector as well as the Indian circumstances. The signature content of this research, i.e., the sustainability of CR, is discussed in light of the previous work. This section prominently attempts to understand the various aspects of CR sustainability and innovative framework practiced throughout the world. One of the characteristics of CR is 'Community Participation'. Henceforth, the last section deals with the literature specifying the contribution of people in the processes of CR as well as the quantitative results of participation. The inferences segment draws observations and concluding remarks on the literature reviewed.

2.3 Studies in Development Communication

The word development and communication have disparate meanings. The combination of these two words produces a contextual definition. The term or concept of development communication is prevailed in various fields and perceived differently from the perspective of each field. Narula (1994) states that from the social perspective and development is a change of groups and units' functionalities within the social structure. The individual's awareness, participation, and motivation are considered as alternatives to progressive change. On the other hand, development theory and communication policy come hand-to-hand, reflecting various indicators. Teharanian (1979) believes that misdevelopment has occurred in the world due to irrelevant development theories that gave birth to misguided development policies and indicators. When putting together, development communication shares a vast set of indicators for mass media. However, before diving into that, it is essential to perceive the terminology of development communication. Quebral (1975) advocates that the working principles of development communication are borrowed from social sciences. It transforms a developing country in terms of economic and social growth. Behind this diffusion, Quebral believes that the science of human communication is applied. Furthermore, she confirms that development communication has been birth out of agricultural communication.

Media practitioners intervenes between the government policies and their expected beneficiaries. It is essential to inform and educate the poor and marginalized about the developmental projects planned for them. Schramm is believed to be the first theorist to establish a strong correlation between mass communication and development. Schramm (1965) identified the power of mass media to empower third world countries and create opportunities for the marginalized. He emphasized on the free-flow of information and access to the content. His efforts were exceptional in India as he strengthened the traditional mass mediums to generate a flow of information with a strategic framework. Rogers (1974) opined that mass media plays a significant role in diffusing innovation amongst villagers, which creates an atmosphere of modernization. He observed that the combination of mass mediums and interpersonal mediums could be more effective. Despite new mass communication networks, Rogers does not

underestimate the power of traditional communication mediums such as village theatres and traveling storytellers. Moreover, he sought the merger of print and electronic media. Singhal and Rogers (2001), in their exceptional study on India's communication revolution, evaluated the journey of India's information society and its impact on a political, cultural, and technical level. The study witnessed a balanced picture and offered a few suggestions.

Servaes (2007) acknowledges the similar pattern of broadcasting and press in developing countries; however, the communication policies and development strategies differ countrywide. He has referred to Laswell's model of communication to disseminate developmental information in the backward regions. Later, Servaes suggested that the best form of community participation is self-management. It is not always required to seek community participation in every stage of a project or strategy. Sometimes considering the viewpoint and suggestions of the local community before starting a new venture are appreciated. Not everyone is supposed to be involved in the practical implementation. Servaes experienced the shift from modernization and dependency theory to a normative and holistic approach. Hence, he has proposed new insights – 'one world, multiple cultures' or 'multiplicity.' Melkote and Steeves (2002) offer an insightful critic on development communication. The study offers future models of development in light of tracing the history of development communication and studying the various approaches objectively. Their book offers a social change theory while presenting a conceptual framework of development communication. In the times of globalization, the study has explored the empowerment and social justice of individuals and communities.

2.4 Unravelling the 'Community' from Community Radio

Bruhn (2011) refers to the community as an artifact of technology. The new edition of his book overviews community from the digital perspective. According to him, the offline places, which were the centre point of social gatherings, are now turned into online spaces where from finding a life partner to ordering food, everything can be done on a click. As a social animal, human beings are always in search for relations with each other for which they have patronized technology. The on-going culture of the online communities is shaping the lives of the individuals. The study claims that human

relations often revolve around trust. Trust can be built online; however, it does not guarantee the dense network of reciprocity which face-to-face conversations imply. Communities are still a viable part of human societies, however with time, they have changed in meaning and measurement.

The theories propounded by Tonnies (1887) are still relevant in the contemporary networked era. Following the philosophical legacies of Kant and Hobbes, Tonnies, in light of European political and cultural thought, introduces a concept of *Gemeinschaft* and *Gesellschaft*. Although the categorization offers to contemplate political and economic theory, it also studies art, religion, and culture with a notion of selfhood and personhood. *Gemeinschaft* and *Gesellschaft* are ideal societies. The rural societies (*Gemeinschaft*) are defined based on traditional social values, unlike modern societies (*Gesellschaft*), which follows a rational and practical approach. In other words, Tonnies discusses human relations and communities in a traditional, modern environment. His observations are still relevant as we often witness that the rural communities are based on the traditional values like family, kinship, and love comparing to modern urban societies where relations are constructed on practical and rational considerations.

Minar and Greer (2007), while addressing the complex and unanalyzed concept of community, divides its meaning into two categories: Communities are either formed in the territory or socially. The former has an ecological meaning, and the latter has social meaning. The authors describe the community as indivisible from human actions, purposes, and values. The study finds that humans yearn for commonalities, bonds, and kinship universal with other humans, which facilitates the process of construction of communities.

Das (2008) has attempted to capture the construction of community in Indian communication research. The paper has divided into four sections – each section defines the role of community in Indian perspective with particular reference to radio broadcasting in India. The author has suggested the improvisation to ensure the planned development and innovations within the communities. The interface between community and media is widely argued in this article, which helps to build a typology to understand the community. The concluding section calls out for two folded typologies. First, communities are the foundation of the interest-based association and public relations. Second, national importance will always be superior and preferred than

communities. Symbolic communities are the product of people located in various parts of the world sharing similar interests, tastes, and choices transported to them through the media. The author accepts the formation and existence of communities without the information and knowledge base.

Bailur (2012) recognizes communities concerning CR. It always seems necessary to investigate the symbolic and interpretative meaning of the word 'community' in CR. It implies that CR operating within a region serves to a heterogeneous audience or community. The region and geographical boundaries do not confirm the homogeneity of the community or audience. Thus, we stumbled upon the question again, what are the factors and ingredients that make a community? Who is the community in CR? As a solution to this question, Bailur has pointed out three theoretical elements: community is not discrete, communities are dynamic, and communities are cognitive. The actors in a network belong to multiple networks because they fulfill the various needs. The actors in a network are independent of reassessing their belonging with changing interests and values. Hence, in terms of participation, communities are dynamic based on actors' self-concerns and repercussions on themselves. Communities are also mental constructs of actors in a network. The mental constructs may be based on the actor's conscious of their belonging and choices.

2.5 Is Niche Broadcasting an Opportunity? – Possible Succession of Community Media

Mainstream media and alternative media are often compared together, despite their distinct characteristics. There is growing disorientation between the scholars between the conceptual structure of the terms such as 'radical,' 'community,' 'ground,' 'guerrilla,' 'underground,' and also 'alternative.' Atton (2003) clarifies between the terms based on one crucial element: News. Radical sounds revolutionary or rebellious, whereas alternative, represents contrast. On the other hand, community media can characterize access and participation of the community. Native reporting is at the heart of community media. Prompted by focusing on the local issues, community media stay away from political thought. Atton thinks that the perspective of alternative or radical media reflects liberal pluralism. In a way, radical or alternative media is small-scaled, non-to-profit, non-organizational, and narrow-casted. In his study, Atton has attempted

to present a model for alternative media, which also involves the newer art forms and communities.

Howley (2010) explains that community media challenges, the existent conventional structure, operating principles, financing, and cultural forms associated with dominant media. In a social scenario where the oppression is still recurring, even in post-colonial societies, community media rise against the repressive regimes and stimulates development. Howley suggests that the nature of community media is flexible, depending upon the meaning, forms, and resources. The calculations of time and place can open the doors of opportunities for local populations. In a country like India, where community media is disallowed to broadcast news to the targeted communities, the elucidation of Howley seems to fit the scenario. Community and Alternative both terms imply the participation of community and representation of their interests. Unlike mainstream media, the audience is a producer in community media.

Fuller (2007) states that the scholars may expound community media as per individual perception and understanding; However, the inbound conception will always remain the same. The author sees the participation of the public as a key concept in community media. With this in mind, she also studies the methods of organizing individuals to practice participatory methods. The study claims that community media began first in the united states and spread in Europe immediately. Since this study offers an international perspective, the content is represented in three sections: Aboriginal/Indigenous experience, Current case studies, and Virtual community visions. Fuller's comprehensive study is focusing on various aspects of community media. Some major papers are as follows: Community Radio and Development: Tribal audience in south India, Use of television as a community media by farmers in Bangladesh, Implications of globalization for community broadcasting in Ghana, Top-down community media: A participant observation from Singapore, The people's communication charter: Global communication and peoples right. The author has managed to collect success stories of community media from all around the world. The first part of the book explores the possibilities adopted by community media to communicate effectively. Part two delves into a theoretical and practical approach of community media with instances from the third world. Part three draws upon the recent technological innovations and its impact on the community media. With the global perspective in mind, the last part deals with concepts like cyberdating, free speech,

participatory communication, people communication charter, theories of community media, virtual communities, and international perspective.

In his community media handbook, which is a collection of case studies from various parts of the world, Buckley (2011) mentions community media as a civil society-based media. The emergence of the internet has changed the face of community media operations in the world. The author states that opportunities and possibilities of distributing media content have transformed community media in a wider sense. The classification of cases is based on three parameters: Enabling Environment, Sustainability, and Social Impact. Each case study contains a good practice story at the end with further references and suggestions. India's first CR – 'Sangham Radio' is included in this handbook as an example of a visionary sustainable CRS.

Berrigan (1979) outlines the role of community media in development. Published by UNESCO, this study is designed during the meeting held in Belgrade in the 1970s with a theme of 'Self-Management, Access, and Participation in Communication.' The objective of this convention was to identify the potential of community media in developing worlds. Published by the title of 'Community Communications,' this study concludes that the 'relevance of community media for development depends upon an understanding of what development is.' The author brings a perspective that has not been studied before, i.e., communication in community media. Emphasizing on the communicative aspect while understanding the structure of community media, the purpose, functions, objectives, scope, and criteria of community media are discussed. The author has attempted to clear the vagueness between the terms – Alternative, Radical, and Community Media. Early developmental projects in India, such as Kheda Communication Project, SITE, CEPAC, have been examined in the book.

With an introductory article by Jankowski and Prehn (2002) on the conceptual contours of community media, this manuscript is divided into six parts, each part delineating diverse prospects. Jankowski throws light on the community media from the new technology perspective. In the first part, general perspectives on community media are presented. Radio theory has been discussed thoroughly, and the theoretical and methodological framework regarding community media is examined. The third part defines the contribution of community media to the public sphere. Cultural Identities and Ethnic Minority section have made a concise effort to understand the cultural

background of community media, especially from Europe. Part five and six elaborate virtual communities and cyberspace. This study attempts to review the developments in this field and make a scholarly critic on them while showing the widespread acknowledgment received to these interventions.

2.6 Community Radio: Outlining the Concept

Fraser and Estrada (2001) define CR as a form of public service broadcasting. In this non-conventional broadcasting medium, the audience is the protagonist and involves in all aspects of the community in order to ensure their social advancement and development. In this handbook, the authors have explored a few CRSs from developing countries. This study aims to provide in-depth information about CR as a medium of social change and development as well as introduce its operations. The authors elucidate that every CR should have a mission statement specifying its objectives and vision. It can be modified during the consultation phase; however, it is an essential thing. The authors confirm that any community can start a CR centre. Few examples from the European countries are given about the licensing process. However, every country has its own set of rules when it comes to validating a license. From the use of CR as a 'people's telephone' in Haiti to massive involvement of Pilipino women in a CR in the Philippines, this handbook highlights the meaning of community in CR.

Tabing (2002) leads us further to give a brief understanding of the concept of CR. His definition of CR is appreciated worldwide by academicians and practitioners: 'A CR is one that is operated in the community, for the community, about the community, and by the community. About identifying a community in CR, Tabing thinks that communities are not only formed by territory or region, but people with common interests irrespective of their localities form a community. A high level of participation of the local community in program production and management of CR distinguishes it from other mainstream communication mediums. Tabing defines five principals of CR operations: Access, Participation, Self-management, Community Mandate, and Accountability. The book contains basic information to start and operate a CRS. Tabing has covered every aspect of CR from establishment, programming, technology, to legalities generally faced in the countries. In his opinion, the existence of CR is required in every community as it is a free marketplace of ideas and unimpeded from the elites.

Communication and information are interlinked concepts in CR programming, which is facilitated by community members. Tabing thinks CR stations should regularly air educational and developmental information.

One of the most appreciated and valued studies in the CR research is conducted by Pavarala and Malik (2007) which reminiscences the struggle for CR in India. Vinod Pavarala and Kanchan Malik have been associated with the CR struggle in India from the beginning. They have a broad understanding of this sector and they have witnessed all major advancements in India regarding CR. They regard CR as community-oriented liberal media, which is under development to be a people-centric medium and empower grassroots. This study presents a policy framework designed to study CR in five liberal-democratic countries in the world to formulate a concise set of recommendations for policy on CR in India. The authors articulate that the mere reception of CR in the remote areas of a specific region cannot overcome the inequality in the households which could have a negative effect on the listening patterns. The popularity of radio is maintained with two factors: constant effective initiatives and the uncovered region by mainstream media. Both authors emphasize the listening environment to create meaningful democratic spaces within villages. One of the significant benefits of forming listening in groups is to attain group feedback. However, this mechanism could work in an environment where local participation in development is integrated. The idea of 'participators are the good listeners' is entertained by the authors. The community members who have participated in the content productions are keener to listen to the radio than other people. Their enthusiasm might motivate neighbours or relatives to listen to the radio. The authors insist that CR staff should arrange studio visits periodically in order to build a sense of ownership in the community. Nurturing local language and dialect is essential to enhance participation. The authors propound that women's participation in CR programs has unique effects on the community than any other gender participation. Women motivate and stimulate other women to contribute and defend their rights which helps to re-establish the social equality in the society.

Bhat and Ramakrishnan (2013) conclude that the sole motive of CR should be giving voice to the voiceless. Expressing thoughts and emotions is a human nature that comes very naturally. However, the unequal social hierarchy often prohibits a specific community or group of society to express themselves. Mainstream media cannot reach these people effectively. In such a case, CRs have to provide such people an opportunity

to express themselves. The study finds that the participation of the local community reflects the culture, tradition, way of life, oral history of local culture and develops the governance, documentation, gender equality in the society.

Apart from projecting the CR sustainability categorization, Dagon (2001) argues that even the presence of smallest CR centre without frequent participation of the community can have an immediate effect on the population. He contemplates that in the initial phase, despite the higher frequency of musical programs, the cultural identity of the region can be build up through the dedications and musical requests from the community. Gradually, the education and health-related programming should be started with community participation focusing the local issues only.

2.7 Development Communication and Community Radio: Mapping Correlation

Fraser and Estrada (2002) illustrated the role of CR for change and development. In their opinion, radio has not been used systematically to fight poverty, malnutrition, and poor health in the third world. The study finds that though the concept of participatory communication or development is widely recognized in the developmental countries since 1970, people have failed to understand that communication and participation are different sides of the same coin. The authors are concerned about the informative and awareness-based programming, which cannot solve the problems on the ground level. In defining CR, the people forget the fact that CR should be owned and operated by the community. The study suggests that CRSs should be utilized as ‘telecentres’ providing internet connections and other services like telephone, fax, tapes. The services, such as desktop publishing and renting audio-visual equipment, can be offered to the general public.

Aleaz (2010) narrow down our conscious to the use of CR as empowering marginalized and giving them a voice. She thinks it is necessary to measure the impact of CR subjectively. She does that by studying a short-lived CR project in West Bengal. Aleaz defines the role of the community not only limited to broadcast location-specific information for development but includes elusive voices of marginalized women.

A study on CR as a participatory communication tool by Kar (2017) found that only reasonable and relevant information can empower listeners. The results and discussions

defined in the paper support the fact that CR has evolved as an excellent tool for participatory communication and advocacy. Programming of Radio Mewat and Alfaz-e-Mewat is studied on an experimental basis to analyse the role CR in livelihood mission. Community stories aired on these radios empowered women in the self-help groups. In addition to this, success stories of village-level organizations are covered. The researcher found Radio Bundelkhand filling the cultural gap by producing programs in Bundeli. A program on climate change produced by Radio Bundelkhand decoded the scientific information into the simple, understandable language which was delivered in edutainment format. By studying another two CRSs: Kumaon Vani and Henvavani, Kar experienced that people have found a connection and emotional bond with these stations. Started voluntarily, these stations are now operated with 200 employees.

In her evaluative study on Radio Banasthali with a perspective of CR as an instrument for development, Srivastava (2013) sums up saying that rural people listen to CR to vanguard their talent and hear voice on-air. Information gathering is an alternative. People are happy, particularly with listening to programs in their local language where technical words are also coated in the local dialect. It was seen that the topical programs (programs based on current issues) proved to be more productive with immediate impact. Also, the relevance of these programs to the serving community is essential. CR can act as a middle man between the government and the community. Government institutions cannot reach out to rural areas. In such cases, CR staff should promote the local problems to the government officials and follow up. Srivastava captures that people's involvement in politics and awareness is increased since the broadcasting of Radio Banasthali. In addition to this, the researcher observed that the perception of the community in the area is changed due to Banasthali's broadcasting.

Das (2020) looks at the role of CR in agricultural and rural development programming. This paper finds the linkages between CR and rural development by analyzing examples from Indian CRSs. To increase the effectiveness of CR in rural development, few recommendations are offered. CR should initiate sustainable agriculture communication by involving most of the agriculture community. However, at first, it is necessary to train farmers to communicate and transfer of knowledge and technology. In the researcher's opinion, the process of participation must follow a horizontal mechanism. Hence, participation must be ensured in every aspect. Also, there is a need

to create farm broadcasting units in villages to create community content of major agricultural issues.

2.8 Community Radio Around the World: A Quick Glimpse

Myers (2011), in search of a business model for CR, noted that radio services dealing with grassroots development faces more economic sustainability challenges than CR. The study is conducted on the CRSs especially in the developing world. According to the author, donor funding has been the main reason behind the endurance of CR in developing countries. The increasing financial overdependence of CR on donors is concerning. This distortion is seen almost everywhere. In an attempt to generate ideas for community-based income generation, the example of Nepalese CR Radio Madanpokahra is given describing how it sustains itself with handfuls of rice donated by the community. The concern is also raised about the hidden agenda of patronage. In his observation, the state-funding can make CR lose its independence and ability to protest against the invalid decisions of government. While discussing the impact of digital technology on CR, it was observed that the West African CRS struggles with issues like slow connection, inadequate equipment, frequent electric outages. A third of the 108-station studied in West Africa did not have computers in the station. However, the survey conducted in this study might differ from the current situation as it was conducted ten years ago. It would be wise to refer to this research for policy implications only. In an earthquake caused in Haiti in January 2010, CR used mobile phones efficiently. The injured survivors and rescue teams were guided by SMS alert text service, which was aired on the radio continuously. The concluding comments of the study recommend CRSs to establish their presence on the Internet. In other words, it would be more profitable for CR to opt for online streaming.

Mohammed (2018) has reported on the 18 CRSs in Ethiopia. Amongst them, he has stressed upon Waghimra CR. His perspective of the study is to analyse the use of CR to support local development efforts. The empirical study reveals that out of 426 educated civil servants who were participated in the survey, 36 percent believed that Waghimra CR provided the community with local information. In contrast, 54.7 percent believed that the participation of local people in managing stations inadequate. The qualitative findings suggested that unless the underlying problems in Ethiopian CRSs

are not solved, they cannot serve as a tool for development. In the recommendation section, it was suggested that the board of CR should be restructured in order to bring community members on the committees. The lack of human resources, constraints of technical breakdowns, and financial problems can be solved with the support of various external organizations.

Voniati, Doudaki & Carpentier (2018) have conducted mapping research of community media organizations in an only divided country in Europe: The Island of Cyprus. The authors have considered community media as ‘below-the-radar’ organizations. The structured approach of mapping analysis is used in this article to find the operational definition of a social entity and dives deep into the characteristics and operations of community media organizations in the country. As a result, radical anti-authoritarian community media was recognized. Also, it was revealed that the island is divided into two different communities, based on their speaking language.

A study conducted by Al-Hassan, Andani, and Malik (2011) with a more practical approach than the literature reviewed before interrogates the role of CR in livelihood improvement. The effectiveness and efficiency of Simli Radio were tested which is located in the northern region of Ghana. Upon deciding the parameters of the livelihood of the region, the contribution of Simli radio was evaluated with a multi-stage sampling survey of 12 communities in the region. This region has been a victim of conflict. CRSs operational within such area needs leadership for mobilizing resources. Interestingly, Radio Simli has influenced the audience through its sports programming and helped to restore peace and resolve conflict. From the results, it can be observed that radio has promoted Small and Medium Enterprises (SME), improving sales and incomes.

2.9 Community Radio of India: Prospects and Challenges

Recalling the foundation of CR sector in India (when non-to-profit organizations were new to the broadcasting ecology), Malik (2017) cites some evidence and incidents from her first-ever doctoral work on CR in India. The paper introduces the progressive changes in the field of CR research over the years. With constantly changing practices and policy environments within the CR sector, the evolution of the academic foundations in the last decade is noted in the article. The author has redefined the concept of CR with appropriate definitions. She also reviewed the global achievements

of CR, especially in terms of the legislative framework. The author also recalls her memories of campaigning for CR in India. After discussing theory and praxis of media globalization, civil society and the public sphere, communication for development, and gender, media, and development, Malik has shared some preliminary thoughts about the CR in India today. According to her, different stages of community involvement in content development and distribution process should be discovered. The sustainability of CR is interpreted and conceptualized by CR in different ways, which need to study in a sophisticated way. An important question author raised here is: Who is participating/listening? The idea of inclusivity, equity, and diversity exists in the daily operations of CR which needs to be used to power the individuals and handle the control of communication.

The UNESCO publication 'Ground Realities' features 11 research articles based on the various aspects of CR in India. This compilation of articles is written by various authors studying the field was published in 2011. While most of the articles are related to the management, ownership, policy documents, and internal legislative framework, there are few discussions about programming and community participation. In one of the articles, Anuja Shukla shares her experience at Radio Bundelkhand. She states that while collecting stories, it was not important to search for extraordinary stories. Even the simplest ordinary story was meaningful, showcasing the simplest lives. According to her, not only effective communication is the ice-breaker in most cases, contextualization, and eye for storytelling, and presentation is also equally important. In another article about community participation, Nagraj G shared his experiences from working in Namma Dhvani. He said that in early years volunteers experienced satisfactory community participation. However, gradually, the community stops visiting the radio. It was due to programmes were irrelevant, and TV serials had taken over. The staff took this feedback seriously and came up with few ideas to increase participation. The staff prepared programmes in light of the popular culture of mainstream radio and television. Through the incentives such as games, puzzles, and quizzes, the attention of the audience was pulled once again. The duration of programmes was reduced in order to engage listeners more effectively. The pamphlets of new programmes with timings were distributed via self-help groups to aware people. The articles in this publication discuss the experiences of CR practitioners and academicians in their own words.

Rajgor (2016) has carried out a study on the CRSs in the Maharashtra, Gujarat, and Rajasthan. She studied the role of CR for development. In her research, which is comprised of a detailed analysis of six CRSs, a few conclusive comments about the operations of CR seemed useful for this study. In the authors' opinion, transparency in management is responsible for the smooth functioning of the station. Only programming in local dialects will motivate people for participation. The study recommends that the annual gatherings and meetings of the CR sector which is currently organized in New Delhi, should be organized in rotation, giving a chance to other states. She also stressed upon increasing the transmitter power in the CRS situated in hill areas. The social audit of content can guarantee growth and development. The author considers that the radio has filled the gap of caste-discrimination and gender-discrimination. She concludes with the demand for the fund for software installation and training workshops.

Lakhendra (2012) overviewed effectiveness and community participation in CR in India. He suggests that women and children centric programmes should be produced more than other genres. Similarly, poor and downtrodden people should have access to the radio. The author further expressed that the success of any CRS depends on community participation in every aspect from content planning to management of the station. The community should be considered in decision-making also. Unless the CR staff does not include the community in its every operation, the community will not develop a connection with the station.

In her study of selected Indian CRSs in light of sustainability, Prajapati (2017) discusses the interlinked challenges faced by CR. She has provided embedded opportunities within the framework of social, technical, financial, and institutional sustainability. She believes that there are solutions to obstacles before this sector, and despite the everyday challenges, CRSs in India is on the right track. However, unless the learnings are contextualized and modified with further enhancement, there will be difficulties to draw out solutions. With this, the author has mapped out the unmapped path of CR in India and provided some insights. The study gives an example of a unique initiative taken in the Bundelkhand region by five CRSs who have built a consortium on several occasions through participatory efforts. The model demonstrated the multiple benefits for all the participated stations. Chanderi Ki Awaz CR stands out as a completely community-owned and managed station, which is a rare case. The station was on the verge of

shutting down when community members solved the situation. This station has managed to operate without advertising and donor funding. The author contends that it would not be an unimaginable idea to visualize a community-owned station with complete financial support from the community. The author makes us understand the relation of advertisements and the local community with an example of Vasundhara Vahini at Baramati. Based on trust and high credibility, CR attracts the local community to broadcast local business advertisements. In her concluding remarks, Prajapati suggests that awareness workshops organized by existing CRSs or NGOs should target communities rather than operating bodies.

Shanthini (2018) discusses ownership patterns, community participation, and sustainability of CR in Tamilnadu. The author detects that since the community of CR is fragmented, it should be identified in two ways: Individual listener and Member of a group belonging to a particular community. Communities are made of cognitive constructs that nurture multiple identities. In that sense, the author believes that local narratives and initiating community interactions would help to build an identity for the community. The study indicates that often in-house staff treat community members as outsiders, which makes relations with the community difficult in terms of participation. Hence, the staff should realize their role as a facilitator. The aim of CR should be serving the community. The author noted the lack of participation of the community in the editing process of programming. She experienced that staff act as a gatekeeper to content produced by the community. Inspecting all the sustainability avenues, the author mentions that the Indian CR sector is still in the infancy stage.

2.10 Sustainability of Community Radio: Key Challenge

Adeoye and Jays (2011) have critically analysed the relation of CR sustainability with governance structure and management. Although the study is in the light of African CRSs, authors have provided insights about the sound management of the station. The motive of this paper is to draw out policy implications. The study elicited mechanisms to ensure accountability, peaceful co-existence, and transparency in the day-to-day operations of CR. The concept of community activist organizations is introduced to encourage sustainability and find an alternative way for financial support. Diversity of funding is also immensely important to the vitality and sustainability of CRSs. In terms

of the African CR scenario, it seems that most of the stations are government-funded. The authors have given a variety of suggestions to move away from government support and establish local councils. At the same time, the government is also instructed to decentralize operations and establish ministry offices in the rural community.

Emphasizing on policies and funding of CR to work further on sustainability, Jennings (2015) has evaluated international standards for enabling legal aspects and financial support for sustainable operations. In this study, CR is regarded as the third tier of broadcasting. The author also underscores the benefits of community broadcasting. It is suggested that the community broadcasters should be allowed for collaborative broadcasting which would develop an array of networks comprising available systems. Speaking about technological conditions, it was recommended that limitations on power, range, antenna heights should not pre-decided; instead, it is dependent on the attributes of the community. According to the observations made by the author, free advertising can be misused and could be taken as a false concept for seeking patronage. In other words, transparency is required for a state-mediated funding mechanism. Stressing on UNESCO initiated operations for the development of community media, few methodological suggestions have been made to improve the value of media pluralism and holistic approach to assess the sustainability of CR.

Shahzalal and Hassan (2019), in their recent publication on the sustainability of CR, have introduced a distinctive approach. Rather than focusing on the internal and external mechanism to ensure the CR sustainability, the authors have studied the behavioural determinants (Popular theory: attitudes, self-efficacy belief, social norms) and influenced rural people's intention to adopt sustainable behaviour. In order to implement proposed goals, a theoretically and statistically sound model is developed to communicate sustainability in rural areas. The study is conducted on the 300 CRSs in Bangladesh. Based on the findings of focus-group discussions and the inferences pointed out from the literature review, constructs and items of the hypothesized model are designed. After analysing the data acquired from selected CRSs, a covariance-based structural equation modelling approach was used to test the hypothesis. As a result, it was found that people do not look at CR as a medium of entertainment. However, a participatory communication tool which encourages regional voices managed and owned by locals. In terms of adopting sustainable behaviour, the methods were revealed, such as knowledge, skills, confidence to perform, and subjective norms such

as approval and reward. It was also revealed from the study that no other communication media was perceived to be more effective than CR. According to the authors, the model developed by them belongs to the global goodness of fit criteria. Although the research was conducted in Bangladesh, the results are beneficial to the CRSs operating in the developing.

Peter da costa (2012) has put forth an emerging-lessons towards CR sustainability. Studying the CRSs in Africa over the years, he considers sustainability as a critical challenge. Drawing upon the quotes by the practitioners, evaluation reports, and scholarly literature, Costa found that the stations created with the top-down approach fail to survive due to external funding which dries up in time. Such stations, if survived, operates with a different goal than the originally intended.

Conrad (2011) has presented a typology with five stages in the speech he delivered at the international communication association conference held in Boston. Drawing on the study of six CRSs in East Africa, Conrad searches the influence of external financial ownership of CR on its grassroots identity and sustainability. He found that since the stations he studied are sustaining on external funding, the staff and donor have stronger relations than the audience and the staff of CR. He clearly stated that donor organizations are using CRSs for resource building. They have become an object of external agendas. Conrad does not see the potential role of a community member in this process. What added to this is the understanding of CR ownership which was presented in the five stages. According to him, any station is built on the external funding before the community is willing to fund it. Hence, it becomes donor-oriented and struggles for community participation, trust, perceived ownership, and need. In the fifth stage, regardless of external funding, the community needs to identify the need for CR in their life. They should realize that they need CR as much as it needs them. This is how CR will be community-owned, managed, operated. Unfortunately, none of the station Conrad studied achieved the fifth stage.

In his comparative study on three CRSs in Africa, Tavhiso (2009) addressed the sustainability challenges of the selected CRSs. The author has discussed the sustainability thoroughly with aspects such as participatory programming, models of funding, audience research, station positioning and formats, community participation and partnership, income generation projects, in-house infrastructure, community events

and many. By applying qualitative research methods, Tavhiso seems to reach on the conclusion that the selected CRSs provides an ideal scenario without claiming for a superlative funding mechanism. While stressing on the significance of social acceptance for CRSs, the author witnessed pervaded community participation in the stations.

Another study on the assessment of CR sustainability conducted by Busolo (2012) at Radio Mangelete, Kenya, revealed the approach of the station towards social, financial, and institutional sustainability. Qualitative and Quantitative data showed the overdependence of radio on its parent organization, the inability to reach people due to poor equipment, and inability to sustain despite engaging in income generation activities. The study recommends that community and country leaders enhance self-sustainability. Due to the lack of community funding, the community feels excluded from the station activities. The study concludes with recommending the improvisation of policy regulations about rural CR. It also recommends a partnership of CR with training institutes for producing effective content.

Gondwe and Mavindidze (2014), in their in-depth analysis of operations and sustainability of CRSs in South Africa, has given an account of the sustainability status of a few CRSs. The authors have studied the internal and external factors bearing on CR operations. Adopting an exploratory research method, a sample of 17 CRSs involving 10 percent of the active population of CRSs in South Africa were selected for the study. While investigating the programming of the selected samples, the community's role in determining content was studied. It was revealed that listeners forum played a significant role in determining the community's role in content. The findings elucidated that the advertising has been the prominent source of income generation of all stations, while very few practice non-advertising models. Regulations on CR were also discussed in order to find their relationship with the station's sustainability. With using online streaming services, Chai FM has managed to be a successful Jewish CR outside of Israel. Social media could play a crucial role in informing people about CR; however, the backwardness and poorness of the region disable the community to own mobiles with an internet connection. Hence, despite having a presence on Facebook and Twitter, few CRSs registered passive participation of the community. Moreover, some CRSs yielded negative implications in the

community due to social media broadcasting. The study concluded with emphasizing the operational scenario of CR which needs to be improved.

A sustainability study intended on the CRSs in South Asia with a development approach was conducted by Hussain and Tongia (2007). In this study, the cross-country comparison approach has introduced to attain CR challenges and applications. The various areas such as regulatory framework, human resource development, technology usage trends, financial practices have shown a potential approach of CRSs from different countries. For instance, Nepalese CRSs showed potential viability through advertising. In this detailed study, capital expenses were studied. Also, the cost per listener for a specific period is calculated. The financial management of CRSs situated in Nepal, Australia, and East Timor is compared. Through this article, the financial data modelling and sustainability assessment are carried out minutely while striving to ensure control spending over CR establishment.

A study of CR sustainability in Indian CRSs had been conducted and published by UNICEF and CEMCA in 2012. Since this is a report, the names of authors are not revealed. The study is comprised of 10 case studies. In the annexure, the format of questions, questionnaires, sustainability matrix, and sustainability checklist is given. While studying CRS for assessing sustainability, a sequence of inquiries is followed. Before analysing stations, the background of specific CRS is discussed. The sustainability factors such as human, program, financial, and technical present a contributing and challenging factor in a table format. In this way, the assessment is conducted and results are indicated. In the findings and recommendation chapter, a detailed analysis of selected CRSs sustainability is given with future solutions and recommendations. In the present scenario, most of the stations studied in this research are not operational. However, the implications noted down by the researcher still found relevance. This report is not available in printed format which makes it difficult to study as the online print is corrupted.

Published in 2015, a report titled 'Community Radio and Sustainability: A Participatory Research Initiative' exhibits the sustainability analysis of CRS in India, Bangladesh, and Nepal. Conducted by Ideosync, a non-governmental organization in Faridabad, this study provides valuable information and draws significant insights into the sustainability challenges, solutions, and innovative ideas. For this particular study, the

data was collected from various CRSs in India; however, the names of these stations are not disclosed. The data is collected through diaries, mind maps, survey questionnaires, annual budgets, monthly expense sheets, and interviews and discussions with on-site staff, volunteers, and interns. Adopting Dagron's sustainability model, the authors discuss CR sustainability in three segments: Social, Financial, and Institutional. This research has challenged the ethicality behind the financial support of parent organization to CR. Through the local language media, CR seems to provide relevant information to geographical communities which may evolve funds of NGO as a development project-based work. It was also found that a lack of transparency in sharing financial statements because less information was revealed about whether the financial support of parent organization is in the form of a monthly or annual grant. Very few CRSs in India have a separate bank account regardless of the regulations of the government. Moreover, the account details are not shared with the community advisory and management committees. The study showcases significant good practice stories from India, Nepal, and Bangladesh. The research findings throw up some recommendations such as local communities with a voice need to take into account the 'catch 22' situations with fixed location and GPS readings puts, a portable transmission system like 'radio inbox' should be implemented, local options for repairable technology should be increased, and CR stations should act as a local media institution guided by local priorities.

Fairbairn (2009) reached the idea that being a non-profit organization does not mean it should be poor. Despite the difference between commercial and community media, which largely depends on the income generation methods, the expenditure of both broadcasters is different. For instance, commercial media benefits its individuals or investors, whereas community media used the profit for the benefit of the community.

Kazi (2007) has conducted a study on sustaining CR initiatives in India and challenges at the grassroots. He has proposed few techniques to work on CR sustainability: Community participation and ownership is must, training and capacitation, sufficient technical planning and technical sustainability system, social and financial sustainability, project monitoring and assessment, congenial regulatory framework. Kazi has repeatedly criticized the participation of the community in CR operations as a creator, movers, and actual beneficiary's appropriate knowledge base. To make

informed decisions, capacitation is required. This paper is a theoretical evaluation of CR in India.

In their quantitative analysis of CR sustainability, Krishna D.K. et al. (2012) have developed a formula for the sustainability index. They have studied three CRS in regard: Yeralavani, Patnagar Janvani, and Pravara Radio. In this empirical study, few indicators have been developed for the survey which is presented in four tables. Indicators are as follows: Financial sustainability, the suitability of approach, training and problem solving, social equity, and social capital. Analyzing the collected responses, the comparative analysis is carried out using the Kruskal-Wallis test. As a result, Yeralavani was proved to be more sustainable than the other two stations. Empirical evidence has supported the fact that the financial circuit needs to be robust in order to broadcast without interruption. Foreign contributions should be accepted under the FCRA. The study marked concern about the quality of programming and suggested a content management committee. The authors also pointed out that audience research-based programming could be impactful to know the pulse of the community and provide them with their needs. The study exhibits that internal stakeholders and local leaders must be roped in to boost confidence amongst CR listeners.

Lush and Urgoiti (2012) have studied the sustainability in terms of participation. Drawing on the Dagron's sustainability model, the community media sector of Namibia is investigated in the research. According to the authors, gaining the trust of communities could only increase participation in governance structure and programming. Only then would it work as a key to long-term sustainability.

2.11 Seeking Participation of Community in Community Radio

Singhal (2001) has reviewed the process of communication to facilitate community participation. In this detailed analysis, Singhal attempted to highlight the relation of development and participation. At the same time, it is mentioned that communication plays a major role in this process. Since the primary aim of this study is to propose approaches and tools to involve the community in the development work, we can see the efforts taken by the author to build practical modelling. Moreover, the training resources for participation facilitation are also provided. Ultimately, the commandments for participatory research are also discussed. Singhal has suggested ten

tools to increase community participation which he applied in Uganda. A detailed report is also given. In his final note, the author has agreed to the difficulties in ensuring community participation. The study helps us to understand that the process of participation takes time and it requires two resources: human and material. It is not a mechanical process of connecting people physically. It requires cultural sensitivity, respect, selflessness, passion, commitment, and emotional bond with each other. The process of participation needs persistence and ability to take risks.

Looking from the general perspective of community media towards participation, Watson (2018) has recognized the relation of participation with social change and social processes. The frameworks designed for community participation cannot match the circumstances, practices, and outcomes that are encompassed with community media. In other words, the community and community within it is operating could not be similar worldwide. The differences are not easy to reconcile as they connect with a wider social phenomenon. Watson believes that participation is a conceptual tool but should be re-tested and re-examined in the wake of observable social practices. For the study, Watson has borrowed Herbert Blumer's concept of neutral social processes and managed to gather empirical evidence from ethnographically informed participants in a community media centre. The study finds that participation does not operate in isolation. The changes in a social setting do not affect participation. The author argues that the participation process remains intact in different social situations and different responses to participation. He observed that the reason behind the social process of participation being neutral is to be found in people's objective which is goal-driven and divergent.

Kumar (2017) compiled a study on community participation in CR. However, he has used a toolkit for the critical analysis of participatory media processes. He has presented his viewpoint on the sociological and political approach of participation. Emphasizing much on the concept of participation, he further continues the study by exploring the Carpentier's models to assess the participatory media processes in the political field. We can also see the inventory to compare the power positions of actors at the decision-making moments. Kumar has demonstrated that participation is a complex process. However, a model that is useful to suggest pockets of participation as well as indicators that need to be strengthened in order to achieve maximum participation. The study finds that the authority of decision-making always distributed to elites which creates a

hegemonic control over the resources. Often decisions regarding policy, welfare schemes, community development programmes do not include community actors.

Tacchi, Watkins & Keerthinrathne (2009) have focused on the eTuktuk experiment constituted in Sri Lanka, which represents an unusual example of a mobile mixed media platform using an auto-rikshaw as a mobile transport equipped with a laptop, printer, phone, and loudspeakers. In order to give voice to the marginalized communities, the Kothmale Community Multimedia Centre (CMC) has supported this outreach activity. This is a fine example to study the participatory content creation which is also studied in 15 locations around South Asian countries by the authors. Accompanied by the Tamil radio producer in eTuktuk, one of the authors marked some observation by spending time in eTuktuk over a specific period. The authors discovered that the reach of eTuktuk is impressive. However, the Tamilian community is being excluded in the programmes. It is an effective mode of content delivery and discovery tool of local issues. Content creation with local context is the most crucial factor of community media. The use of ICT in such activities makes the community more interactive and smarter to the outer world. Dialogue, debate, and two-way model of distributing information and communication are the important factors of development jigsaw and intrinsic to the idea of development.

Faisal and Alhassan (2018) conducted an investigation on Radio Gaakii, Ghana exploring community participation in development. Referring to Carpentier's (2011) and Arnstein's (1969) model, the participation is assessed according to the four major indicators. What added to this is the frequency of community members in participating in the CR programmes and ascertain the level of satisfaction. Using a multi-stage sampling method, the data is comprised of 150 samples from the various community surrounding CR. The study revealed that the participation of the community in Radio Gaakii is still at the listening stage. Upon investigating participation, it was found that community members tend to participate through mobile phones rather than walking into a studio. This implied that the remote participation is convenient to the community which should be encouraged more. Besides this, the authors have suggested a formation of listening clubs that would ensure good governance, facilitates the content creation process, the community's involvement in finance and management.

An exploratory study conducted in Africa, Asia, Latin America, and the Pacific by Frohlich et al. (2017) evaluated the involvement of the CRSs communities in programming, ownership and funding, and management. The study indicated that throughout the selected regions, the most participation is noted in the traditional forms i.e., phone-in programmes. On the other hand, participation in ownership, management, and funding is less than expected. However, Asian countries show more participation in management whereas communities in African countries seemed to have more participation in ownership and funding. Exploring more about the revenue sources revealed that African countries funding from local and foreign donors and selling of airtime is relatively significant. At the same time, advertising is the main income source in Latin America. Asian countries are still relying on government support. Approximately over 200 CRSs participated in this survey. The study concluded by suggesting the involvement of the community in the planning and implementation phase to ensure more participation.

Patil (2019) ascertain that the CR has been accepted as a participatory communication development tool in India. Based on the case study of Sangam Radio and Radio Bundelkhand, Patil has attempted to draw out the role of CR in rural development while discovering the possibilities of implementing inclusion of rural voices for their development. As the dominant paradigm influences the traditional approach of communication for rural development, the retort against this paradigm has introduced the participatory approach. This has been proved with appropriate examples of CRSs. In conclusion, it is mentioned that the media is moved from the inform and aware stage to engage beneficiaries in the communication process not as a receiver but as a content producer. The bottom-up approach is recommended in the study to make the PC approach more productive. Patil made an important conclusion that the government should play the role of facilitator in rural development. He has also stated that rural masses should engage in socio-economic development.

Katiyar (2015) confirms that the relentless competition between the CRSs to grab the projects funded by the external organizations which affect the participation of the community as the rivalry often neglects the local need and culture in the race of meeting expectations. This hampers the volunteer's engagement in the administration level and their freedom to produce programmes. Katiyar also points out that the limited

involvement of the community during the period of CRSs establishment may affect their less interest and participation in funding and management.

Kaushik (2018) investigates the plurality and diversity in the participation of Radio Brahmaputra, Assam, which is remotely located and often struggles with natural calamities. Broadcasting in various local languages and local dialects, Radio Brahmaputra has created a strong impact on community engagement. The retainment of cultural and linguistic rights in the region helped Radio Brahmaputra to conserve the indigenous communities in the region. Through creating a harmonious radio listening environment, the CR has produced a meaningful democratic space.

Guo (2015) subscribes that the alternative media research stressing on the media content and production process often ignores one crucial factor: Audience. Guo has studied the audience of alternative media to narrow down this gap. For the purpose, two case studies were conducted on two united states CRSs. Listener surveys, participatory ethnography tools, and in-depth interviews were used as a research method to gather the data. The result of this study appears to indicate that people are gradually losing faith in the digital medium and still considers traditional media like CR as a trustworthy medium. The study also speculates that tech-savvy CR programmes can establish a more reliable connection with the audience using digital tools and also look for global participation. However, the people standing on the other line of digital divide struggle with participation. Nevertheless, CRSs do not need to employ digital tools as the goal of CR should be stimulating community participation. Through this research, Guo concludes that CR still finds relevance in the digital era.

2.12 Inferences

To summarize with significant aspects of the presented literature review, the relationship between CR sustainability is appeared to be correlated with community participation. As noted previously that the community media is participatory in nature; the CR is also seemed to be a tool of participatory communication. Moreover, it could work as a tool for participatory development too. The existing literature in the CR sustainability discourse does not offer the framework to assess sustainability. With few exceptions, none of the research offers a practical approach to evaluate sustainability. The current literature lacks in presenting the parameters for assessing sustainability. In

addition to this, the CRSs selected for this study have not been studied yet with this perspective. The researcher came across with very few resources analysing the sustainability of selected CRSs. It would be essential to study sustainability with four perspectives. This work will stand out as a revolutionary in evaluating rural CR sustainability in devised format.

Chapter – III

RESEARCH METHODOLOGY

3.1 Introduction

Research is a quest to discover what already exist but still hidden from the human conscious. Wimmer and Dominick define research as ‘...very informal, with only (or no) specific plans or steps, or it can be formal, where a researcher follows highly defined and exacting procedures.’ Kothari (2004), on the other hand, considers research as an art of scientific investigation. He emphasizes the inquisitiveness, which stimulates our mind to make the unknown known. In this chapter, the researcher explains the research problem, along with research objectives, design, hypothesis, data collection, and analysis techniques.

3.2 Statement of the Problem

In the Indian context, CR, as a useful tool for grassroots development often struggle with various issues, chiefly financial, and faces operational difficulties due to insufficient resources. The altruistic and non-commercial nature of CR might be responsible for the difficulties. The ethicality does not allow CR to adopt a commercial approach like other communication networks. It may be because the very nature of this medium is for marginalized and their development. There are various restrictions on CR in terms of broadcasting and ownership. However, by adopting innovative methods and applying cost-efficient techniques, CR can be sustainable. Sustainability of CR has been a topic of discussion since the last decade throughout the world. It is evident from the previous studies that rural community radio operated by a non-governmental organization has more sustainability issues than KVKs and educational institutes operated CR. In Maharashtra, none of the CRSs are entirely owned and operated by the local community. However, according to government guidelines, such communities must form an NGO to apply for the license. The financially successful NGO can operate a CRS that has a fewer income generation source. CR established in the rurally isolated area often finds itself financially, socially, technologically and institutionally dependent on its mother NGO. It is not objectionable to rely on parent organization for resources; however, it is not advisable also. CR must have an independent revenue system and a diverse funding system.

Besides this, CR should not exist without presence of community in ownership, content production, management, and decision-making. CR serves the local community. The

ultimate aim of CR is to produce content for the goodwill of the community. Hence, it is significant to evaluate the community participation. In order to sustain, there is a need for an innovative and robust framework which not only assesses sustainability but provides innovative ideas to achieve it.

3.3 Theoretical Model

Various models have emerged, extracting the attributes and elements of CR sustainability and contextualizing solutions. The challenges faced by CRSs often lead to sustainability issues. The present study attempts to develop an instrumental model to assess sustainability, at the same time, the model must explain innovative ways for sustainability. More specifically, accumulating the notions of CR operations would help to design a modality and parameters which eventually would work as an assessment model. Thus, the categorization of CR sustainability defined by Dagron (2001) was adopted as a theoretical design for the proposed study. Many previous studies have studied and analysed CR sustainability by applying Dagron's model.

Gumucio Dagron discusses three approaches of CR sustainability in his book 'Making Waves: Participatory Communication for Social Change' which was published in 2001. While the book highlights the excellent success stories of community media prominently based in the developing countries of the world, Dagron also discusses the constraints community media faces, one of which 'sustainability' is a crucial factor. He has elaborated on the three inter-related sustainability approaches: Social, Financial, and Institutional.

- 1. Social Sustainability** – It chiefly includes community ownership, community participation in content production, management, and decision-making process. It emphasizes the content and nature of content development. Feedback and audience analysis are also crucial elements of social sustainability.
- 2. Financial Sustainability** – It refers to broadcasters' economic and financial operations, which mainly include expenditure and revenue generation sources, stakeholder involvement, and finance management. Often bounded under the laws and regulations, financial sustainability is misunderstood to be the base of other sustainability.

3. **Institutional Sustainability** – It incorporates elements such as administration, human resource management, station policies, volunteer and intern management, capitation building, and internal democracy with team dynamics. The internal affairs and policies are also imperative while attempting to discover the institutional scenario of the CRS.

Dagron has delineated that social sustainability is built upon financial and institutional sustainability. His observation seems essential because previous researchers have stressed on financial factors excessively rather than studying content and community participation and ownership. Dagron believes that the listenership is linked to the finance, and without effective programming, CR will never be able to generate income sources to run a successful station.

These sustainability types are discussed thoroughly with various perspectives in the first chapter of the study. However, the researcher has added a fourth approach to the above categorization – **Technological Sustainability**. Implemented by other researchers in their studies, technological sustainability ensures factors such as equipment maintenance, studio management, integration with digital media, antenna and transmitter, backup, archival, and internal expertise.

3.4. Research Objectives

The study assesses the capabilities of the rural community radio stations for sustaining for longer period of time. While assessing sustainability, based on the prior conclusive evidence, the emphasis is given to social sustainability, i.e., content production and community participation in content production. Following are the specific objectives pointed out for the study:

3.4.1 Specific Objectives

- Design a rural community radio sustainability assessment model.
- Assess the financial, institutional, and technological characteristics of the station to investigate station sustainability.
- Evaluate the community participation in the content production, management, ownership, and decision-making process.

- Explore the influence of social sustainability (content production and community participation in content production) on financial, institutional, and technological sustainability of a community radio station.

3.4.2 Research Aim

The study articulates that social sustainability (content production and participation of community in content production) is root of financial, institutional, and technological sustainability. In other words, the researcher attempts to establish a connection between content, content production processes (participation of community) and financial affairs, human resource, and technical aspects of a CRS. The researcher aims to explore the correlation of finance, management, and technology with programming.

3.5 Hypothesis

The hypothesis is an assumption of the research which has not yet been proved. The objective of the proposed hypothesis is to prove that the social sustainability influences other three sustainability's. Content production and participation of community members in the content production defines social sustainability. To be more specific, the researcher is attempting to propose that without community's participation in content production, none of the other sustainability's work. The following hypothesis are pointed out for the proposed study:

1. There is a significant relationship between demographic characteristics of the community members and content production.
2. There is a significant relationship between content production and financial sustainability.
3. There is a significant relationship between content production and institutional sustainability.
4. There is a significant relationship between content production and technological sustainability.

3.6 Research Methodology

The study proposes to focus on the nature of the content production process and explore its relationship with station sustainability. It proposes a theoretical model that is based on the ideas of Dagrón (2001). The study will use an analytic approach to generalization based on the replication logic.

3.6.1. Qualitative and Quantitative Research Methods

The objectives of the study propose to apply quantitative as well as qualitative tools for data collection. Having said that, the researcher preferred to choose the case study method as it allows to collect data from various sources. As it is essential to explore the listenership and community participation in the selected CRS, it is also equally significant to draw an in-depth understanding of the internal operations of CRSs.

3.6.2 Universe of the Study

The universe of the study is Maharashtra, India. The focus is on the operational rural CRSs in the state, which are operated by non-governmental organizations.

3.6.3 Research Period

The research period commences from 1 January 2017 and ends on 31 December 2019. The evidence falling within this period was collected and considered for the research.

3.6.4 Case Study

The case study method is selected to collect and analyse the data using various sources at the same time. The conventional model of the case study method restricts researchers from studying more than one case simultaneously. In an attempt to find a solution to this issue, the researcher has adopted a multiple case study methodology advocated by Robert Yin (2003).

Yin (2009) defines a case study method as follows,

A case study is an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident.

The application of the multiple case study method allowed the researcher to gain a thorough understanding of a particular phenomenon. Stake (1995) defines the case study as a process of understanding questions such as how, who, and why. It develops an insight into the functioning of ordinary pursuits and milieus. The word ‘case’ indicates an organization, event, incident, enterprise, action or existing in specific time and place. It has been a subject of argument in the researchers about the orientation of the case study (Qualitative or Quantitative). While Yin (2009) declared a case study a quantitative approach, we cannot deny the majority of the case studies are behaviour studies. Merriam (1988) lists out four essential characteristics of case study research: Particularistic, Descriptive, Heuristic, Inductive. On the other hand, Stake (1995) focuses on four approaches: Holistic, Empirical, Interpretative, and Emphatic. Since, the present research is based on the design developed by Yin (2003), who also offers four essential case study designs that are discussed in the research design segment.

3.6.5 Selected Cases

The proposed research study intends to assess the sustainability of rural CRSs in Maharashtra. It has been observed that the sustainability issues are found in non-governmental and non-commercial organizations operated rural CRSs only. In order to identify the rural CRSs in Maharashtra, it is essential to study their location and region. Every year, the ministry of information and broadcasting publishes a community radio memorandum containing introductory information of operational CRSs in India. According to the memorandum released on the occasion of Seventh National Community Radio Sammelan held at New Delhi in 2019, the following list is prepared.

Sr No	Community Radio	Location	District	Region	Parent Org	Launch Date
1	Cotton City	Akola City	Akola	Urban	NGO	5/2/2019
2	Pravara CR	Babhaleshwar	Ahmednagar	Rural	KVK	1/10/2009
3	Mann Deshi Taranga Vahini	Mhaswad	Satara	Rural	NGO	17/11/2008

4	MGM CR	Aurangabad City	Aurangabad	Urban	Educational Institute	2/10/2017
5	Panzarawani CR	Jebapur, Pimpalner	Dhule	Rural	NGO	16/4/2017
6	Puneri Awaz	Pune City	Pune	Urban	NGO	1/1/2018
7	Radio FTII	Pune City	Pune	Urban	Educational Institute	29/1/2007
8	Radio Mast	Malegaon	Nashik	Semi-Urban	Educational Institute	20/7/2011
9	Radio MGIRI	Wardha City	Wardha	Semi-Urban	NGO	22/4/2013
10	Radio Nagar	Ahmednagar City	Ahmednagar	Urban	NGO	13/1/2011
11	Radio Shivneri	Junnar	Pune	Rural	NGO	9/9/2018
12	Radio Vatsagulma	Washim City	Washim	Semi-Urban	NGO	1/5/2015
13	Radio Vishwas	Nashik City	Nashik	Urban	NGO	10/5/2011
14	Sadhana CR	Durgapur	Amravati	Rural	KVK	19/6/2012
15	Sharada Krishi Vahini	Baramati	Pune	Semi-Urban	KVK	18/1/2011
16	Swaranant CRS	Karda, Risod	Washim	Rural	KVK	17/10/2010
17	Vidyavani CR	Pune City	Pune	Urban	Educational Institute	11/6/2005
18	Yeralavani	Jalihai, Jat	Sangli	Rural	NGO	31/7/2011

Table T4 – Community Radio Stations in Maharashtra

For the present research, it is mandatory to select a rural CRS operated by a non-governmental organization. Drawing on the research period selected by the researcher,

there are three rural CRSs in Maharashtra. The rest of the CRSs are either situated in an urban or semi-urban setting or run by educational institutes or KVKs. Based on the categorization, the following three cases were selected for the assessment.

3.6.5.1 Mann Deshi Taranga Vahini, Mhaswad

Operated by Mann Deshi Foundation, a non-governmental organization founded by Chetna Sinha, Mann Deshi Taranga Vahini (MDTV) broadcasts for eight hours every day in Marathi and Hindi. The station is launched to empower women, Mann Deshi community, and highlight Mann Deshi folk art and culture.

3.6.5.2 Yeralavani CR

Located in the isolated and rural part of south-western Maharashtra, Yeralavani CR is operated by Yerala Projects Society, a non-governmental organization working for the Yerala community since 1992. Yeralavani CR broadcasts over eleven hours and thirty minutes every day in Marathi and Kannada. It aims to aware community living in remote areas prominently about government schemes, education, agriculture, and the environment.

3.6.5.3 Panzarawani CR

Launched in 2017, Panzarawani CR is located in the Khandesh (Region of Maharashtra). Empowering and informing the tribal communities living in the western part of the Dhule district, Panzarawani CR is operated by Lupin Human Welfare and Research Foundation. It broadcast over 7 hours in Marathi, Ahirani, Hindi, Konkani, Mauchi, and Bhilau. The station attempts to provide information about government schemes, new health practices, agriculture innovations, and educational opportunities.

3.7 Pilot Study

The perceived requirements of the study and catalogue of operational CRSs in Maharashtra had filtered three CRSs that were taken for the study. The next step was to assess the efficacy of selected CRSs. The researcher arranged a short visit to Mann Deshi Taranga Vahini, Mhaswad, Yeralavani, and Panzarawani on his expenses. Two days were spent at the selected CRSs in order to understand the sustainability of the station, community participation in the content production, management, ownership,

and decision-making process, listenership, financial independence, the influence of parent organization in CR operations, environmental advantages and disadvantages, nature of content and broadcasting, staff and volunteer's engagement, expenditure and revenue sources, and advertising. To explore the listenership and community awareness about the existence of CR in the region, a small survey with purposive sampling was conducted on the second day. It was also revealed that there had been no extensive survey conducted by selected CRSs or third parties. Hence, none of the CRSs contained exact listenership numbers, which forced the researcher to adopt a snowball sampling method for the final survey.

With the qualitative information collection tools such as interviews and observation, the information was collected during the first day. The interaction with the staff, volunteers, and interns benefitted the researcher in terms of outlining the limitations of the research and emphasizing the content and audience. The short term qualitative and quantitative research work enriched the researcher to validate the research objectives, questions, hypothesis, and design substantially than before. The result of the pilot study helped the researcher to choose multiple case study methods for the research.

Gathered information and collected empirical data suggested that Mann Deshi Taranga Vahini, Mhaswad is implementing innovative as well as effective methods to achieve sustainability than other selected stations. Although the aim of the researcher is not to compare the selected CRSs, in order to form a sustainability assessment model and explore the innovative ideas for making a better sustainable station, it was decided to study MDTV CR elaborately and thoroughly. It was also believed that the practices MDTV CR has been applying in their daily operations would be beneficial and work as a role-model for the rest of the CRSs in the state and country.

3.8 Research Design

Research design implicitly or explicitly formulates the logical sequence of the research process. Many previous studies have defined research design as a "blueprint," which proposes four problems: what questions to study, what data are relevant, what data to collect, and how to analyze results (Yin, 2003). As stated earlier, the conventional case study design restraint investigating more than one case at the same time. However, Yin

(2002) has articulated a different kind of case study against traditional prejudices, and his methods are widely accepted and implemented in social science research.

3.8.1 Multiple Case Study Design

In a multiple-case study design, more than one case can be studied simultaneously. However, despite the number of case studies selected in multiple designs, there is no broad distinction between the methodological framework of single and multiple-case study design. Hence, a single set of rationale should be applied to both single and multiple-case study designs. However, it does not mean the rationale used for a single-case study design can satisfy multiple cases. In recent years, the application of a multiple-case study design has increased with more compelling evidence and a robust framework.

According to Yin, every case should serve a specific purpose within the overall scope of inquiry. Henceforth, he introduces a replication logic to increase the feasibility of conducting multiple experiments. Yin defines it as follows:

“Upon uncovering a significant finding from a single experiment, the immediate research goal would be to replicate this finding by conducting a second, third, and even more experiments. Some of the replications might have attempted to duplicate the exact conditions of the original experiment. Other replications might have altered one or two experimental conditions considered irrelevant to the original finding, to see whether the finding could still be duplicated. Only with such replications would the original finding be considered robust and worthy of continued investigation or interpretation.”

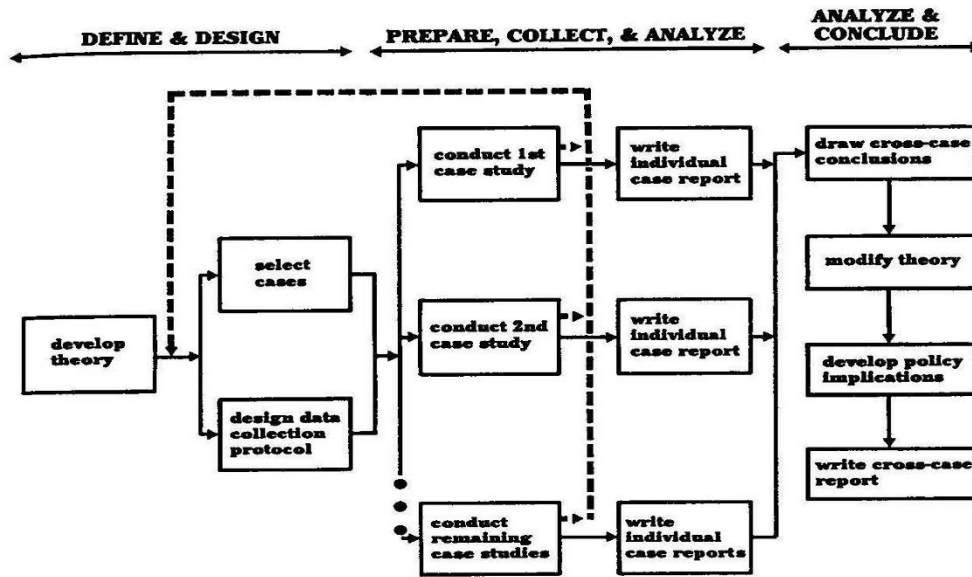


Figure 2.5. Case Study Method

SOURCE: COSMOS Corporation.

Figure F6 – Process of Multiple Case Study Method

Each case selected under replication logic will follow either a) literal replication (predicts similar results) or b) theoretical replication (predicts contrasting results but for predictable reasons). It is possible to witness the contradictions in two cases; at the time, an initial set of propositions should be revised and retested with another set of cases. A significant factor in this replication logic is to design a rich theoretical framework, which would be a vehicle to generalize new cases. The above figure explains the replication approach to multiple-case studies.

The figure states a different logic than sampling logic. Each case would follow a similar theoretical framework to generate results. While the evidence could be convergent, it should focus on the summary report. A report representing each case should be able to a demonstration of a proposition. In Yin's words, 'across cases, the report should indicate the extent of the replication logic and why certain cases were predicted to have certain results, whereas other cases, if any, were predicted to have contrasting results.'

The application of the feedback loop which is displayed in the above figure in dotted lines is to re-design the theoretical framework in case of an important discovery that occurs during the case study. However, during the present study, it was practiced.

For the present study, the theoretical framework of Dagron (2001) for CR sustainability is adopted. In addition to that, a rural CR sustainability assessment model is formed to evaluate the sustainability of selected stations based on the parameters which were chosen by a thorough study of the discourse. Three cases (CRSs) have been selected, which would follow the same theoretical design to generate findings. The model will assess the sustainability of each station based on the criteria designed by the researcher in order to generate a report. The final report will be individually prepared without comparison.

Yin has developed two variants: Holistic and Embedded. Each case can either be

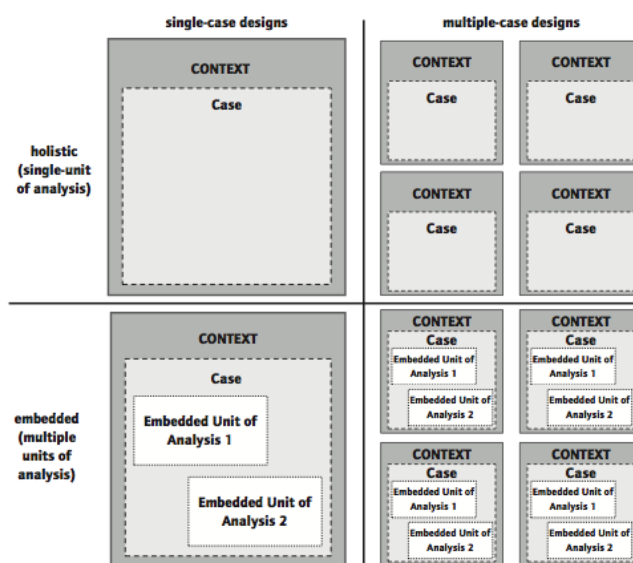


Figure 2.4 Basic Types of Designs for Case Studies
SOURCE: COSMOS Corporation.

holistic or embedded depends upon the nature of the phenomenon being studied. The following figure offers a graphical presentation.

Embedded-design is followed in the present study to include the collection and analysis of quantitative data, including the survey to

each case.

Figure F7 – Types of Case Study Design

3.9 Data Collection

Both qualitative and quantitative data collection tools are used by the researcher to prepare a comprehensive study.

3.9.1 In-depth Interview

With an aim to understand the context, feelings, experiences, and values of an interviewee, the researcher uses human behaviour, in-depth or intensive interview method. As Brennan (2017) states, ‘Interview is a focused, purposeful conversation between two or more people.’

The researcher was able to arrange a face-to-face interview acquiring verbal and non-verbal responses from the respondents. A total of nine interviews were arranged with the CR staff and eight interviews were taken with the community members who are frequent participants in the content production. In a structured interview, the format and sequence of questions are not flexible, whereas, in unstructured interviews, there is no pre-established framework (Wimmer & Dominick, 2013). All interviews were recorded using an audio recorder and downloaded on the laptop. To increase the effectiveness of interviewing, the researcher followed the four techniques advocated by Berger (1998): understanding responses, probing responses, evaluating responses, and phatic responses. Considering the long-duration of interviews, they were not transcribed. In the process of writing interviews in the research report, instead of presenting the information in question-answer format, quotations were used while providing a contextual frame of reference (Brennen, 2017). The following list is comprised of the CR staff who was interviewed during the process.

Sr N o	Interviewe r	Interviewe e	Designatio n	Communit y Radio	Type of Interview	Duratio n
1	C.S. Shinkhede	Shivaji Yadav	Station Manager	MDTV CR	Unstructure d	1 hour 30 minutes

2	C.S. Shinkhede	Sachin Menkudale	RJ and Technical Assistance	MDTV CR	Unstructure d	1 hour
3	C.S. Shinkhede	Anup Phuske	RJ	MDTV CR	Structured	30 minutes
4	C.S. Shinkhede	Anuradha Kunte	Project Manager	Yeralavani CR	Unstructure d	2 hours
5	C.S. Shinkhede	Uday Godbole	Station Director	Yeralavani CR	Unstructure d	1 hour and 30 minutes
6	C.S. Shinkhede	Rahul and Sujata Kambale	Jalihal Staff	Yeralavani CR	Unstructure d	1 hour
7	C.S. Shinkhede	Rahul Thackeray	Station Director	Panzarawa ni CR	Unstructure d	2 hours
8	C.S. Shinkhede	Jaywant Kapade	RJ	Panzarawa ni CR	Structured	30 minutes
9	C.S. Shinkhede	Suryakant Jagtap	Volunteer	Panzarawa ni CR	Structured	30 minutes

Table T5 – In-depth Interview (CR Staff and Volunteers)

The following list indicates the interviewed community members who frequently participate in content production:

Sr No	Interviewer	Interviewee	Community Radio	Type of Interview	Duration
1	C.S. Shinkhede	Shashikant Waghmare	MDTV CR	Unstructured	30 minutes
2	C.S. Shinkhede	Meena Mangarule	MDTV CR	Unstructured	15 minutes
3	C.S. Shinkhede	Trigune Sir	MDTV CR	Structured	30 minutes
4	C.S. Shinkhede	Avinash Katkar	MDTV CR	Structured	15 minutes

5	C.S. Shinkhede	Pooja Tambe	Yeralavani	Structured	18 minutes
6	C.S. Shinkhede	Dilip Waghmare	Yeralavani	Structured	16 minutes
7	C.S. Shinkhede	Avinash Borse	Panzarawani	Structured	20 minutes
8	C.S. Shinkhede	Subhash Jagtap	Panzarawani	Structured	24 minutes

Table T6 – In-depth Interview (Community Members)

The researcher has listened to the 13 hours and 25 minutes of recording. The recording is archived.

3.9.2 Focus Group Discussions

A focus group discussion intends to present the behaviour and perception of a group of respondents towards a particular discourse, issue, topic, or concern. Often led by a moderator, focus-group discussion involves five to eleven participants. Face-to-face FGDs are perceived to be highly induced in analysing individual thinking in a social group.

A total number of six FGDs were arranged by the researcher, which were also moderated by him. Three of them were arranged with the CR staff at each selected CRS. The remaining FGDs features community members who have played a productive role in contributing to CRS. The CR staff helped the researcher to jot down the names of the community members. Also, they arranged a place and contacted participants to conduct these FGDs. All discussions were recorded on an audio-recorder. The discussions were not transcribed but listened carefully by the researcher. Based on the suggestions provided by Greenbaum (2000), the researcher applied verbal and non-verbal cues to increase the enthusiasm of participants during the discussions. The writing exercises were also implemented to encourage participants.

Sr No	Focus Group Structure	Community Radio	Name of the Participants	Duration
1	Staff	MDTV CR	Sachin Menkudale, Anup Phuske, Lata Jadhav, and Rohini Gadekar	1 hour
2	Staff	Yeralavani CR	Uday Godbole, Sanika Khare, Ashwini Khadilkar, Madhuri Jirge, Kshitija Kelkar, Neeta Joshi, Janhavi Khadilkar	50 minutes
3	Staff	Panzarawani CR	Rahul Thackeray, Suryakant Jagtap, and Jaywant Kapade	35 minutes
4	Community Members	MDTV CR	Jyoti Katkar, Ashwini Futane, Vikram Shinde, Sunita Namdas, Nirmala Gonjari, Ravi Shah, Dr. Shilpa Desai, Poonam Sonawane	1 hour and 10 minutes
5	Community Members	Yeralavani CR	Sujata Kundale, Gopal Kundale, Pragati Kulkarni, Dhondiram Jadhav, Bapurao Kundale, Pratik Birajdar, Shivaji Birajdar, Avina Kambale, Shradhha Kundale	1 hour and 20 minutes
6	Community Members	Panzarawani CR	Maske Sir, Chaure Sir, Lokhande Sir, and Subhash Jagtap	30 minutes

Table T7 – Focus Group Discussion (CR Staff & Community)

The FGDs are conducted based on Morgan's (1997) categorization. He has suggested three ways of conducting discussions: Self-contained, Supplementary, and Multimethod. The supportive technique is applied, which enabled the researcher to use FGDs as a supplementary method with other qualitative methods assessing community participation in content production. The researcher has a total of 5 hours and 30 minutes of recording.

3.9.3 Content Analysis

Content analysis is the most commonly used method in mass media research. This method provides a systematic way to investigate the content of the media. Over the years, content analysis is proved to be a valuable tool for studying media content. Kerlinger (1986) defines content analysis in three concepts: It is Systematic, Objective, and Quantitative. In this study, the researcher has conducted quantitative content analysis.

3.9.4 Field Observation

The data collected using field observations have the potential to be an integral part of the research. Instead of dealing with measurements and quantification, field observation is focused on description and explanation (Wimmer & Dominick, 2013). Incorporated and criticized by a bunch of researchers over time, field observations follow a particular set of methods to involve in the subject. The following diagram justifies the four major dimensions.

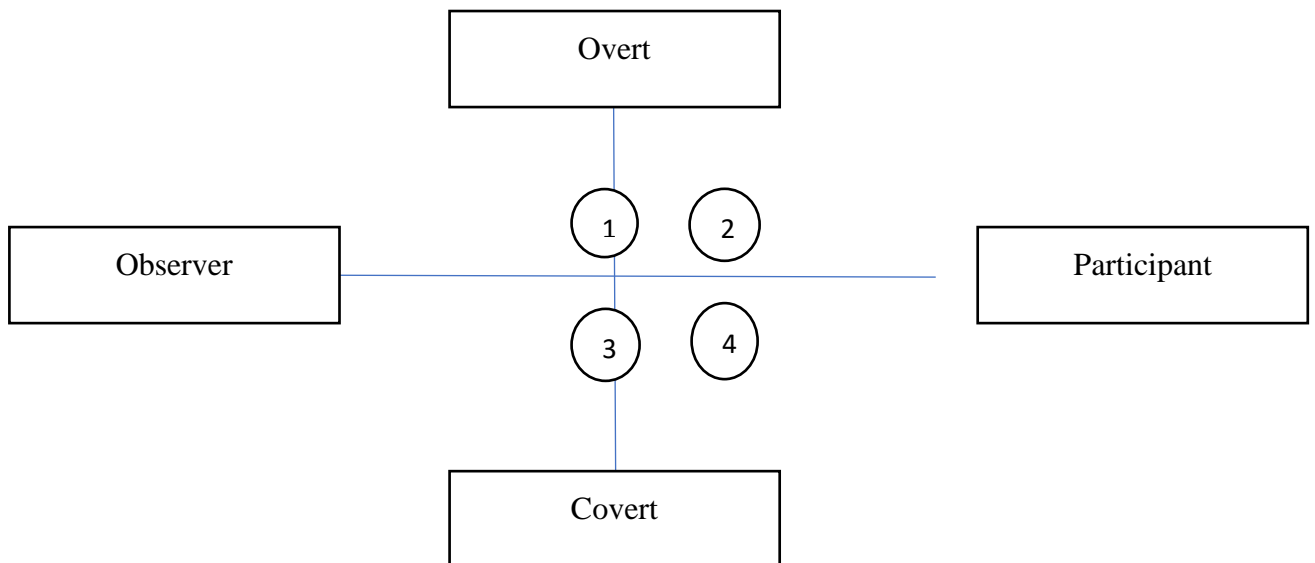


Figure F8 – Dimensions of Observation Method

Quadrant 1 represents overt observation, which means those who are under observation are aware of the researcher's existence and the fact that he/she is studying. Quadrant 2 represents overt participation in which the researcher participates in the situation while observing and those who are being observed are aware of this fact. Quadrant 3 represents covert observation, where subjects are unaware of the fact that they are being observed. Quadrant 4 represents a situation where the researcher is not identified as a

researcher but participate in the process of investigation (Wimmer & Dominick, 2013). For this study, the overt participation dimension was advocated. The observations were noted down in the notebook. The only difference between keeping a diary and present method is that diary was used in the studios and station, whereas field observations were mostly written down in the field survey.

3.9.5 Diary Method

During the fieldwork organized by the researcher, he maintained a diary from the first day to note down the significant observations and evidence. The researcher followed the method of Robben and Sluka (2012) for keeping the diary.

3.10 Survey

There are two surveys conducted during the study. The first survey was conducted to evaluate listenership and community participation. The second survey was conducted within the community radio station comprising staff members only.

3.10.1 Constructing a Questionnaire

A questionnaire designed for an extensive field survey contains 48 questions divided into four segments: Screener Questions, Listenership Habits, Nature of Participation and Contribution, and Impact and Awareness. The very first segment classifies informed community members from non-informed and listeners from non-listeners. The second segment is comprised of questions designed for listeners to discover their listening habits and pattern. In the third segment, participators are chosen from the listeners using screener questions and further enquired about the nature, interests, and preferences of participation. In the last segment, to analyse the perception, the listeners are asked to share their opinion about CR. Although the questionnaire was prepared in the English language, it was translated into Marathi and Kannada as these versions were distributed amongst the community. The questionnaire distributed within CRSs comprises of Likert scale and divided into four segments. Each segment represents a classification of sustainability based on the conceptual framework. Each segment has five questions.

3.10.2 Sampling Method

The Snowball sampling method was selected to use as the exact listenership numbers were not available. As mentioned earlier, there was not any survey conducted by selected CRS to measure listenership. Thus, the researcher decided to collect sample using the snowball method which is considered as the non-probability sampling method. Snowball sampling utilizes referrals method in which the researcher or the respondents themselves are asked to suggest other respondents who can qualify for the research. Through the acquaintance of the respondents, other respondents are contacted. On confirming their eligibility, they are asked to participate in the survey. Thus, the process looks like the rolling snowball. Snowball sampling can be conducted on-field or online. The disadvantage of this method is that sample can be completely biased. However, in the present research, mainly, the researcher has made sure to collect unbiased samples. The researcher not only aimed to discover listeners and content contributors but he intended to measure the non-listeners and non-informed community members and enquire them further about their lack of involvement. For the second survey, which was conducted within the CRSs, the purposive sampling method was used.

3.10.3 Sampling Size

The researcher aimed to collect 600 samples from each operational area of selected CRS. However, he managed to collect 400 samples. With the help of the screener question, the respondents were distinguished between the categories displayed in the following table:

Community Radio	Total Number of Respondents	Non-listeners	Listeners	Participants
MDTV CR	400	51	308	280
Yeralavani CR	400	48	312	297
Panzarawani CR	400	10	390	358

Table T8 – Sampling Size

The above table does not include the frequency of non-informed respondents. Based on their categories, the respondents were asked the questions. The sample size of the second survey was kept to 20.

3.10.4 Sampling Unit

The survey was conducted at Mann Deshi Taranga Vahini (District: Satara), Yeralavani CR (District: Sangli), and Panzarawani CR (District: Dhule).

3.10.5 Sampling Universe

Despite the application of the snowball sampling method, the researcher tried to maintain the diversity in the sample location. It was decided to collect data from eight directions surrounding the CRS. Since every CRS possesses a transmitter that has the strength to broadcast over the 15-kilometer radius, the researcher pointed out two villages from each direction and partakers were appointed. The frequency of CR was followed circularly. Before handing out questionnaires, the appointed partakers were provided training to fill questionnaires. They were given a proper understanding of the depth and objectives of the study. CR staff assisted the researcher in appointing the partakers who are familiar with the region. Most of them were students. On successful completion of the survey, they were paid accordingly. In every direction, two partakers were appointed, and the task was to fill out 75 questionnaires from each direction. The aim was to collect 600 samples from each CRS; however, under the critical circumstances, the researcher managed to collect 400 samples only. A total of 16 partakers were involved in the survey. The researcher also filled out questionnaires using a personal interview method from the village where the station is located. He assisted most of the partakers personally to ensure the vitality of the research.

The villages were randomly selected. At first, the names of the villages were noted down with the help of CR staff. Through the lottery method, two villages from each direction were selected for the survey. The following table describes the categorization.

Directions	MDTV CR	Yeralavani CR	Panzarawani CR
North	Shirtav & Palkuti	Tikondi & Pandazari	Pargaon & Malanjan
South	Masalwadi & Bhatki	Khandanal & Sankh	Kokangaon & Dhangai
East	Higavi & Dhuldev	Bhivargi & Karajgi	Rohan & Jebapur
West	Diwad & Digbagwadi	Morbaggi & Lavanga	Pankheda & Shirsole
North East	Devapur & Virkarwadi	Boblad & Yetnal	Samode & Shirsole
North West	Masaiwadi & Dahiwade Vasti	Mothewadi & Borgi	Dapur & Dhangai
South East	Karkhel & Hawaldari	Gondhalewadi & Asangi	Dholipada & Ghodade
South West	Warkute & Ranjani	Kannur & Shernal	Pimpalner & Pankheda

Table T9 –Selected Villages for Snowball Sampling

In the snowball sampling method, the respondents are expected to fill out questionnaires individually and pass on. However, in the light of the complicated format of the questionnaire and illiteracy of the respondents, questionnaires were filled out with the help of moderator. The questionnaire was not distributed in a specific order or to particular people. They were distributed to those who were available in the specific village at the time. The goal was to maintain objectivity and impartiality. About the second survey, the universe was limited to selected CRSs.

3.11 Data Analysis and Interpretation

This stage is rather crucial in every research. The collected data needs to be generated to produce results and conclusions. In the case of the present research, the gathered qualitative information is analysed. The data acquired using the survey method was inserted into SPSS (Statistical Package for Social Sciences) and Microsoft Excel. The hypothesis was tested using the same software using the chi-square method. The factor

analysis method is used to present the data in appropriate tables and figures. The Likert scale was used in the staff survey, which was analysed accordingly.

3.11.1 Quantitative Content Analysis

One of the objectives of the proposed study is to explore the relationship of content to station sustainability. For the purpose, analyzation of the content is required. It is equally important to assess community participation in the content development process also.

Quantitative Content Analysis

This is an empirical inquiry mainly conducted to assess the community participation in the content development and broadcasting process.

Objectives

- To measure the duration of community contribution in the content production.
- To understand the frequency and consistency of community members in content production.
- To investigate the preferred programmes and programme formats by community members for content production.

Research Questions

- 1) Out of the total broadcasting duration of CRSs, how much time is consumed by the community in the content production process?
- 2) In a specific period, how many community members have participated in content production – physically or remotely?
- 3) Which programmes of CRSs are receiving a positive response from community members for content production?
- 4) Which is the most favoured and selected programme format by community members while participating in the content production of CRSs?

Data

- It was decided to download the complete broadcasting of CRSs over a selected period.

- Based on the detailed discussion with three selected CRSs about data backup availability, the broadcasting of January 2019 was selected as a study sample.
- The data was collected in the external hard drive from CRSs.
- The CR staff was explicitly asked to arrange the programmes chronologically. They were instructed to cross-check the cue sheets and also include the advertisements, public announcements, jingles, instrumental music, film music, and announcements.
- The data was also arranged according to the transmission timings.
- The researcher also managed to acquire the live broadcast and live announcements made by RJ's and announcers.

Method and Analysis

- According to the objectives and research questions, four tables were designed with parameters that would decode community participation precisely and accurately.
- Operational definitions were developed to identify community participation from broadcasting.
- Time was used as a parameter to assess community participation in content production.
- It was decided to measure the duration of community participation. Hence, the duration of content featuring community members was noted down.
- Coding sheets were designed and used to note down the duration of programmes or other content featuring community members.
- The chronologically arranged programmes were listened carefully by the researcher for over two months.
- First, the total duration of the broadcasting of January 2019 was calculated. Based on this number, further data were classified into the analysis.
- Second, the pilot study suggested that the data should be recorded and presented in minutes and seconds rather than hours. Hence, the duration of community participation is shown in the minutes and seconds' format.
- In order to investigate the preferences, only the key programmes were selected to measure community participation. Similarly, the most featured programme

formats were pointed out from the broadcast and selected for community participation measurement.

- The total duration of any programme, spot, announcement, music, jingle featuring the voice of community members considered as community participation. For instance, the complete duration of a talk show on voting awareness featuring two ordinary citizens would be considered as community participation time even when the CR staff occupies a few minutes as an interviewer.
- In order to differentiate between the voice of community members and CR staff and volunteers, the researcher carefully listened to the recordings and studied the voices of regular staff and volunteers. He also maintained a list of names of staff and volunteers.
- It was observed that the selected CRSs repeat the morning broadcast as it is in the evening. Hence, the evening broadcast of all three CRSs was not considered for content analysis.
- The participation was divided into two parts: Studio and Remote.
- The persons outside of the community or who hail from other cities were also considered as community members as they were not part of CR staff and volunteers.

Operational Definitions

The researcher has considered on-air participation in programming. However, the off-air factors and notions responsible for producing on-air content for programming are recognized as a participation type. The following are the parameters and their definitions designed to identify the community participation in community radio.

- 1) **Sound Byte** – Byte is a short audio opinion or statement.
- 2) **Request/Dedication (Live/Offline)** – Request can be referred to as demand by a listener for a song/music/other. It can be on-air or off-air. Off-air requests can be in the form of a letter/call/message. Dedication, on the other hand, can be in the form of sound bite/message and mostly a song dedicated to someone. The dedication can be on-air or off-air.

- 3) **Discussion** – Discussion involves two or more people having a conversation about an issue or topic.
- 4) **Interviewer** – The person who is hosting an interview.
- 5) **Interviewee** – The person who is giving an interview.
- 6) **Singing** – The activity of performing songs supported by musical instruments. It can be composed initially or borrowed.
- 7) **SMS/WhatsApp Message** – The content sent using mobile message service or WhatsApp messenger.
- 8) **Phone Call (Live/Offline)** – The phone calls could be in the live or recorded phone-in programmes. Other than that, an off-air phone call or recorded audio clipping can be considered as participation type.
- 9) **Letter/E-mail** – The content sent by post/courier/e-mail, which can be used for on-air programming.
- 10) **Talk/Chat** – Talk/Chat show involves mostly two persons discussing a specific topic informally.
- 11) **Novel/Poem Reading** – The on-air reading of a particular novel/book. It could be performed by the local community or the novel/book written by community members.
- 12) **Musical Instrument** – The activity involving playing musical instruments for generating melodies.
- 13) **Social Media** – The content delivered on social media platforms and used for on-air programming.
- 14) **Feedback** – The broadcasting of feedback registered by listeners in any possible mode.
- 15) **Script Writing** – A script written by the local community used in an on-air programme.
- 16) **Newspaper article/poem/information reading** – The reading of newspaper articles/poems or any content produced by the local community. However, the reading may or may not be in the writer's voice.
- 17) **Public announcements** – These announcements are mostly created for the social cause. The announcements are written or presented by the local community will be considered as participation.
- 18) **Opinions** – Opinions can be in various formats. However, they are short and concise.

- 19) Editing** – The programme edited by the local community is as good as on-air performance.
- 20) Field Visit** – A content recorded on the field visit by CR staff featuring the local community.
- 21) Recordings/Collection Offering** – The audio clipping, musical piece, or rare audio collection made available by the local community for broadcasting. The audio clipping may or may not feature the person responsible.
- 22) Producers** – It involves the financial support of the local community towards a specific programme. However, the producer's on-air participation is required.
- 23) Resource Supply** – It could be in a form which can help the content production. It need not be strictly on-air participation.
- 24) Host** – A show hosted or presented by the local community. In this format, the host has the responsibility to organize the flow of the show.
- 25) Local Reporter** – It involves the supply of local/regional information in a news format.

Limitations

- The researcher did not measure the duration of advertisements and commercials.
- Observing the sample size and broadcasting time, it was not possible to examine the broadcasting for more than a month.
- The data is measured only by the researcher. There were no other coders assigned; hence, there is no possibility for intercoder reliability or percentage agreement.
- It was apparent to measure the duration since the nature of the present content analysis is quantitative.
- There is no demographic analysis available on the participants in content production.

3.11.3 Hypothesis Testing

In order to test the relationship between two variables, mass media researchers often conduct chi-square or goodness of fit test. According to Wimmer and Dominick (2013),

‘Chi-square’ (χ^2) is merely a value that shows the relationship between expected frequencies and observed frequencies. The formula to compute results is:

$$\chi^2 = \sum_i \frac{(O_i - E_i)^2}{E_i}$$

The chi-square test has two values: the probability level and degrees of freedom. To find the relation between two frequencies, it is crucial to know the chi-square value. Once it is known, the test checks the difference in the frequencies (Wimmer & Dominik, 2013). In other words, if the Pearson chi-square value is between .001 to .005, there is a significant relationship between the two variables. If not, the relation is not established. In the present research, the hypothesis is tested using a two-sided chi-square method to determine the relation between two variables.

In order to assess the significance between the two selected variables, it is necessary to describe the sustainability parameters on which the hypothesis testing is established. The data gathered in the survey about particular parameter were put into the SPSS for testing result. The following are the most prominent parameters of the CR sustainability:

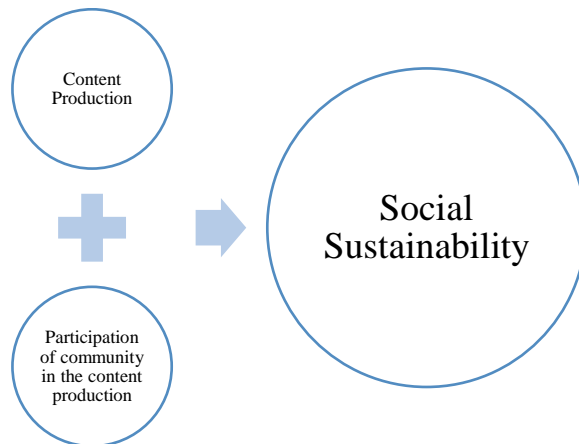


Figure F9: Paramteres of Social Sustainability

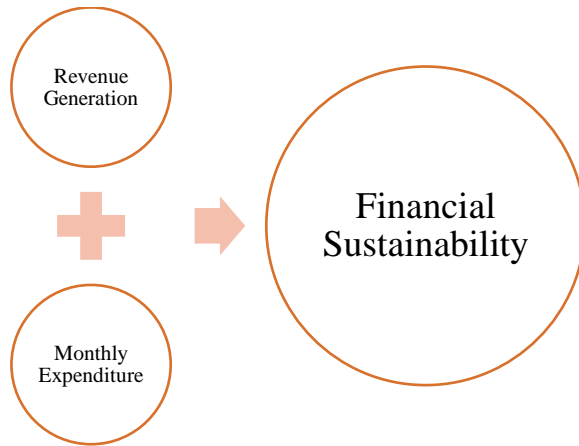


Figure F10: Paramteres of Financial Sustainability

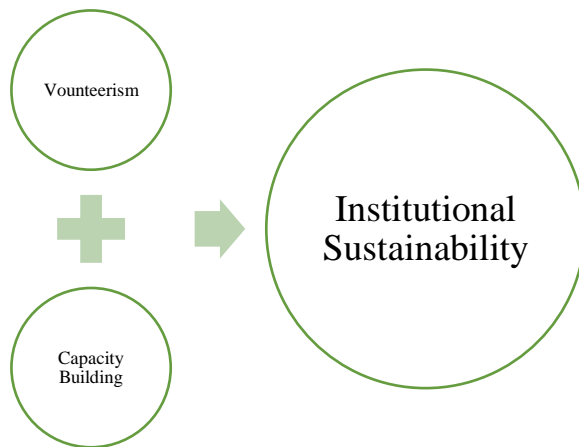


Figure F11: Paramteres of Institutional Sustainability

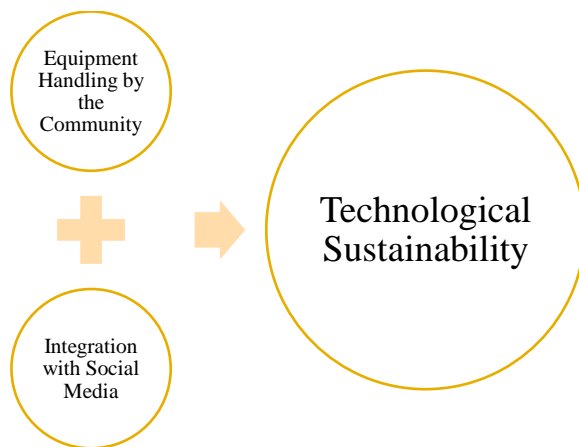


Figure F12: Paramteres of Technological Sustainability

3.12 Rural Community Radio Sustainability Assessment Model

3.12.1 Introduction

In comparison with educational institutes and KVK funded CRSs, rural CR constantly struggles to stay alive and active. Many researchers might hold funding and revenue methods responsible for the struggle as non-governmental organizations are not supposed to adopt commercial approach. However, the present research indicates that the revenue system of a station could be related to the programming and participation of the community in content production. Sustainability is something that can be achieved with a structured framework, implementation, and methodology. It is the most crucial factor in rural CR. With this in mind, the researcher is proposing a rural community radio sustainability assessment model. This model can be used as a self-assessment or third-party assessment.

3.12.2 Aim of the model

The model is developed for practitioners, scholars, academicians, professionals, and anyone who wishes to study CR sustainability. The principal aim of this model is to decide whether the specific rural CR station is sustainable or not. The nature, pattern, and format of this model is evaluative. It is designed to produce results based on the findings of the financial, social, institutional, and technological sustainability of rural CR. The purposes of this model are described as follows:

- To develop a sustainability assessment model from the perspective of mass media and communication studies.
- To assess the social sustainability (content and content production process with community participation) thoroughly.
- CR is a valuable participatory instrument of grassroots development. Often rural CRSs face troubles in operating a successful station. Rural CRS have a risk of non-operation than others. However, if stations received guidance regarding sustainability, they could operate successfully forever. This model is supposed to assess sustainability and awareness stations about their status quo and instructed about future planning.

3.12.3 Scope of the model

This model is limited to assess the sustainability of rural CR operated by non-to-profit organizations. It cannot be applied to urban or semi-urban CRSs run by educational institutes or KVKs. Moreover, since the aim of this model is to assess CR sustainability, it does not attempt to explain the practices and methods for achieving sustainability. However, the parameters included in the model to assess sustainability are innovative and creative This model will only work on operational rural CRSs. Those who are in the process of establishment or not yet started will not be benefited from this model. As long as the selected station is situated in the rural area and NGO-operated, this model can be used throughout India. The data to be filled in the model should not be older than two to three years. The recent events and evidence are recommended to be filled out. This model requires transparency from the staff of the CRS. As they are the only source to collect information, objectivity and impartiality are significant from their side. It is also an imperative task for users to fill information. Often respondents refuse to provide detailed information or maintain transparency; in such cases, users must not force them for anything.

3.12.4 Characteristics of the Model

The various characteristics of this assessment model are indicated as follows:

- This model is instrumental
- The model is comprehensive
- This model is feasible
- Qualitative assessment section provides an opportunity to collect and present quotes, anecdotes, and qualitative information
- Sustainability Matrix proposed at the end of each sustainability is comprised of critical variables of that sustainability
- Emphasis is given to programming and content since this study is conducted within the sphere of mass communication
- Offers a set of questions (survey) for audience and staff with the sampling method

- Offers a set of instructions and a framework for quantitative and qualitative content analysis
- Based on documental physical evidence such as statements, documents, images, etc

3.12.5 Assessment Technique

To design the criteria, parameters, survey questions, content analysis methods, and sustainability categorizations, the following sources were taken into consideration: scholarly articles, available literature, in-depth interviews, focus-group discussions, diary notes, and notes collected from observations. The parameters specified in the model are the output of intellectual discussions organized with CR sustainability experts. Countless hours were spent on studying the aspects, patterns, and possibilities of CR sustainability. The researcher has tried to be innovative in producing most of the parameters on his own as the study does not offer the sustainable framework for CRSs.

During the process of identifying sustainability parameters, a framework was designed, and the determined parameters were classified according to the criteria. As described before, Dagron’s (2001) theoretical classification of sustainability was borrowed in this model. According to the model, the criteria and parameters were distributed in appropriate sections and segments. In order to decide the appropriate parameters, the explication of CR sustainability in chapter first was studied, and characteristics were pointed out. The model is comprised of four stages: Financial Sustainability, Social Sustainability, Institutional Sustainability, and Technology Sustainability. There are two segments also – First, enquires the profile of selected CRSs, and second, presents the assessment model.

As there are no points or marks for the criteria, the user needs to take the decisions. The station with the application of most innovative and necessary methods would be considered as a sustainable station. The following parameters would mainly decide the sustainability of the selected station.

CR should not be financially dependent on the parent organization	CRS must have a separate bank account with active transactions
There should be at least three primary income sources	Diversity in criterion II and III in social sustainability is required

Application of maximum innovative on-air and off-air revenue generation methods	Criterion IX of social sustainability must have maximum entries
Maximum entries should be registered in participation matrix and advertising sources	Existence of committees and the presence of community members in them is mandatory (Criterion IV in Institutional sustainability)
Integration with digital media is recommended	Maximum technical requirements in technological sustainability
Qualitative assessment should be monitored as it explains the anecdotes and emotive evidence	The sustainability matrix specified after each sustainability needed to appraised carefully

Table T10 – Significant Parameters to Assess CR Sustainability

The fulfilment of the parameters mentioned above is not a benchmark for assessing sustainability. Other parameters that are not mentioned above are equally crucial in appraising sustainability. The results of surveys, hypothesis testing, and content analysis are significant to understand the scenario.

3.12.6 Instruction to use the model

- Please use the ‘Y’ symbol for a positive response and ‘N’ for a negative response.
- Do not use more than fifty words in the remarks section.
- For definitions and conceptual background of parameters, users should refer to the discussion section.
- Users are supposed to request for documents and statements as proof for certain parameters. The oral confirmation of respondents is not enough to assess sustainability.
- The organizational chart of CRS is supposed to fill out by users. There is space left blank in the model.
- Similarly, the format for the key programming index is given. Users are supposed to enter the details of key programmes of CRS.

- Only regular staff with part-time or full time should be named in the job profile criterion of institutional sustainability.
- If not necessary, the remarks section can be left blank.
- This model is not flexible. Please do not add or remove parameters without the designer's consent.
- If the information providers, authorities, team, and staff showed a lack of transparency in producing documents and revealing information, it should be mentioned in the remarks and inferences section.
- Do not use this model on urban and semi-urban stations run by KVKs and educational institutes.
- If users wish to address a specific parameter in detail, he/she can elaborate further in inferences section and attach documents accordingly.

3.12.7 Benefit of the Model

The proposed model is highly efficient in assessing the sustainability of rural CR. The model provides a comprehensive framework to assess the various aspects of CR sustainability. The parameters developed in the model cover the minute details of sustainability. The presentation is user-friendly and definitions of the parameters are also provided to avoid confusion. This model not only offers a sustainability framework but guidelines to conduct an extensive survey and content analysis. The guidelines are also provided to interpret the collected data and analyse the hypothesis. It enables users to study sustainability by collecting ground data and analysing content.

The results provided by the model is not only profitable to the user but to a CRS to assess sustainability and plan the future efforts accordingly. There are no geographical constraints to this model. It can be used to assess the stations throughout India. However, the CRSs outside of India cannot be assessed. The assessment parameters designed for the model are innovative and offer feasible ways to achieve a state of sustainability. In short, the model is innovative.

Section A – Financial Sustainability

Criterion I – Monthly Expenditure (Prominent Expenses)

Running Costs	Priority No	Running Cost	Priority No
Place Rent		Song Royalty	
Staff Salary		Stationery/Office Supplies	
Honorariums /Compensations		Infrastructure Maintenance	
Traveling (Staff and Contributors)		Spectrum Allocation Fees	
Electricity Bill		License Renewal Fees	
Equipment Maintenance		Refreshments	
Internet		Telephone	
Legal Software		Outdoor Broadcasting	
Capacity Building		Publicity	

Discussion

Expenditure of CR is divided between **capital costs and non-capital costs**. Capital costs include expenses incurred during station set-up, equipment buying, studio establishment, field survey, antenna set-up, processing fee, bank guarantee fees, viz. Capital expenses occur once during the initial phase of CR establishment. Hence, they are not included in the Criterion I. On the other hand, once the station begins broadcasting, the operating cost increase accordingly. These expenses are called **operational costs or running costs**. In day-to-day operations, the fulfilment of running costs is essential. Previous studies on sustainability suggest that the monthly operating cost of a CRS is around 90 thousand to 1.5 lakhs. Every CR has a unique financial model, requirements, and exigencies, according to which expenses are prioritized. For the purpose, in the above criterion table, users are supposed to write down numbers according to expense priority. There could be other expenses in an annual/monthly

budget of CR. However, the specified expenses are prominent and likely to exist in each station.

Three expenses specified in the above table need further elaboration. Those who wish to broadcast music and songs which have copyright need to pay **song royalty** annually. Such a station opts for a PPL license, which is a legal document to broadcast copyright music. **Spectrum allocation fees** need to be paid to the WPC wing of the Ministry of Communication and IT. **The annual license renewal fee** is also needed to pay to the government. Some of the costs mentioned in the table are fixed. For instance, place rent and annual license renewal fees. However, expenses such as refreshments and traveling come under the variable costs, which are flexible. It depends on a CRS to manage such costs.

Criterion II – Sources of Income (Prominent)

Sr. No.	Revenue Generation Methods	Primary	Secondary	Does not Exist	Remarks
1	Parent Organization				
2	Stakeholders				
3	Advertising				
4	Government Funding/Grants				
5	Donor Funding (National/International)				
6	Community Donation				
7	Aid Agency Support				

Discussion

The principal sources of income for Indian rural CRSs are specified in Criterion II. Often to maintain fund diversity, CRSs maintain more than two primary income sources. Hence, the revenue generation methods are divided between primary and secondary sections. The non-commercial nature of CR does not bound it from earning

revenue following an ethical revenue generation model. The **parent organization**, or often called Mother NGO, is an elementary source of revenue for CR. There could be various ways for NGOs to provide funds to CR. However, these funds are supportive and unmerited. There have been dozens of speculations on this topic. Getting funds from parent organizations is the most common practice in the CR sector. **Stakeholders** can be an organization, person, or group who have shares/stakes/wagers in the business. However, in the CR sector, stakeholders are those who offer funds to produce a programme series on a particular topic. For instance, Ideosync, non-to-profit organization expertise in CR, often gather funds for CR throughout the country. Instead of distributing funds directly, the organization distributes funds to stations to produce thematic programming.

Advertising is considered as a prominent source of revenue for CR worldwide. According to the guidelines issued by the Indian government, limited commercials and announcements on local businesses, events, educational opportunities, services are allowed. However, the duration of such advertisements is limited to five minutes per hour of broadcast. The advertisement section also includes the commercials broadcasted from DAVP. Often central and state government makes funds available to CRSs under the extension activities, schemes, and projects. These **government funds** can be provided before and after station establishment. For instance, a few years back, Agriculture Technology Management Agency (ATMA), a financial assistance programme was launched by the government for broadcasting agriculture-related programmes. Apart from parent organizations funding, CR can look for **national or international donors** for funds and grants. However, in such cases, FCRA (Foreign Contribution Clearance Act, 2010) should be cleared. Though **community donations** are a rare case in this rural CR, it can be practiced. It is also known as local fundraising. In this case, the community of CR is requested for financial support. In most cases, community members are marginalized, disadvantaged; hence unable to raise any funds. However, wealthy and affluent members of society can be an exception. Funding from multilateral **aid agencies** such as UNESCO, UNICEF, and others can be sought.

Criterion III – Finance Management

Sr. No.	Practice	Exist/Does not Exist	Remarks
1	Separate Bank Account		
2	Monthly Expense Sheet		
3	Fundraising Activities		
4	Annual Budget		
5	Petty Cash Budget		
7	Annual/Monthly Audit		
8	Tariff Book (Ad-rates)		
9	Funding Proposals		
10	Loan/EMI		
11	Financial Statements		

Discussion

To avoid parent organization managing the funds for CR, the government has made it mandatory for CRSs to open a **separate bank account**. Previous studies have shown that having an independent bank account is essential in assessing the sustainability of CR. Whether the authorities share or do not share monthly expense sheets with the user, they should be maintained by every CR. **Monthly expense sheet** are part of the annual budget in most cases. The budget represents the financial planning of a year. It benefits to reduce and avoid unnecessary expenses. It also opens a path of sustainability. Raising revenue or **pledging for funds (fundraising activities)** is an imperative task which can be avoided with proper planning. However, some stations prefer it and used various methods to raise funds. These efforts are called as fundraising activities. For instance, Repräsent – a London based CR which has the highest turnover in the UK use social media to attract advertisers and commercial partnerships. **Petty cash budget** covers the unexpected and unplanned expenses. It is also known as handy cash which is not included in the budget, yet maintained to avoid inconvenience.

Annual/Monthly audits help the community radio staff to report to stakeholders about their investment. Also, an internal audit helps to detect frauds, errors, and advantages and disadvantages of financial matters. **Tariff-book** indicates the rates of

advertisements to be broadcasted on community radio. It is recommended to develop a rate-card (tariff-book) to facilitate the process of achieving commercials and grabbing the attention of advertisers. The systematic presentation of ad-rates often gains the trust of advertisers. **The funding proposal** is the document specifying introductory information of community radio with its achievements, operations, programming, and other activities with a kind request or proposition for funding. Community radio should stock-up such proposals in time of immediacy. It is essential to know whether the station has a loan on its own as stations are allowed to operate from an individual bank account. **Loan or EMI** is the worst news for community radio stations in a quest for achieving sustainability. A loan taken by parent organizations is also consequential for community radio. A record of **financial statements**, receipts, invoices, transactions, contracts, agreements, documents, deals, bills, and payment proofs should be managed and maintained in an appropriate format and method.

Criterion IV – Innovative Revenue Generation Methods

Sr. No.	Broadcast Revenue Generation Methods (On-air)	Exist/Does not Exist	Remarks
1	Subscription/Membership Fees		
2	Sponsored Programmes		
3	Corporate Social Responsibility (CSR)		
4	Sale of Programmes		
5	On-air appeals for donation		
6	Radiothon		
7	Selling Air-time		

Discussion

Criterion IV and V specifies the innovative revenue generation methods. They are classified in on-air (broadcast) and off-air (non-broadcast). It is evident that the broadcasting of CR is free and supposed to be free. The staff can never **charge fees from community members** to listen to the station. From a technical perspective, it is

also challenging to do so since the air-waves are free. The question remains that what CR can offer to its subscribers and why they should pay? Community participation is necessary for CR. However, there will always be a specific group of community members who frequently contribute to content production. These members should be encouraged to apply for membership. In return, the station celebrates their presence and include them in the internal affairs. The station should increase the extension of their participation in CR. This model of **subscription/membership** is rarely followed. Previous results indicate that it does not work most of the time. **Sponsored programmes** are the most suitable way to generate income with attained listenership. However, the transmission of sponsored programmes is not permitted except programmes by central and state governments, and organizations willing to broadcast public interest information.

CSR (Corporate Social Responsibility) can be explained in two parts: First, a non-to-profit organization can fund a CR as part of its CSR activity. Second, the community can approach a non-parent non-to-profit organization to fund a programme series as a part of its CSR activity. Community radio can **sell** their universal key programmes to Private Radio stations and All India Radio. It is not wise to sell it to CRSs as collaborative programming is expected to take place more rigorously. If CR started charging each other's, it could harm to integrity and solidarity. **On-air appeals** for donations are a part of either community or third-party donations. The community can be appealed off-air for donations. However, it is more effective appealing on-air. **Radiothon** is an on-the-air fundraising campaign. It could last more than 24 hours. The format of radiothon depends on the creativity of the producers. The purpose could be to raise money for charity or CRSs. The latter is often practiced. Through continuous broadcasting, appeals for donations are aired, and money is raised through listeners phoning. To raise more funds and integrity of listeners, quizzes, competitions, fun-games can be produced. Sometimes gifts and merchandise can be exchanged. **Air-time can be sold** to a social organization willing to broadcast a programme series strictly nurturing local culture and focusing on local issues. As a healthy practice and to improve a financial relationship, air-time can be sold to other CRSs also. Selling air-time means fixing a spot (specific duration of time) in a week/month/year to a third-party for airing content. In such a case, as long as the third party follows broadcasting ethics, the broadcasting station cannot interfere. There is a thin line between the

sponsored programme and selling air-time. Due to the various restrictions, it has been difficult for Indian CRSs to practice selling air-time.

Sr. No.	Non- Broadcast Revenue Generation Methods (Off-air)	Exist/Does not Exist	Remarks
1	In-kind Contributions		
2	Event Participation		
3	CR Merchandise Sale		
4	Renting In-House Infrastructure		
5	Studio Rent		
6	Equipment Hire		
7	Premise Rental		
8	Consultancy to Social Organizations and Businesses		
9	Paid Internships		
10	Collaboration with Local Journalism Colleges		
11	Telecentre		
12	Greetings through CR		
13	Sale of Staff Service		

Discussion

Often in rural areas, to make ends meet, community members find it challenging to respond to CRs donation appeals. In such cases, community members can be asked for **favours** that does not include money. Labour, supplies, materials can be distributed to CR by locals voluntarily. For instance, a farmer can contribute a sack of rice, or an electronics shop owner can take care of the electrical work of the studio. Event participation can be defined as a media partnership. **Local events** can be covered on CR as an official media partner. Such coverage can be conducted as a financial deal with event organizers. CR can manufacture **merchandise** such as summer caps, mugs, backpacks, photo-frames, mobile covers, etc. with a printed logo of CR. These can be sold to community members and also used as a prize or special gift in competitions and

events. While selling merchandise, CR should make sure to cover manufacturing costs and obtain the surplus amount.

In-house infrastructure such as scanner, printer, laptops, desktops, stationary, wardrobes can be rented out to the community. It is not the easiest way as the risk is evident. However, in times of need, it can be used. **The studio can be rented out** to the local businesses, artists, and amateurs for recording. Along with recording, services such as dubbing, mixing, and editing could be provided. On the village level, the studio can be used for making commercials, announcements, and music recordings. By charging minimum fees, the studio can be utilized as a source of income. In the same way, the **equipment can be rented out**. However, technical assistance should always make sure about the safety of the equipment as rural people can be new to the medium. **Premise rental** is another revenue method. Based on the availability, the place/office can be rented out to the general public for events. It is required to make sure the radio is charging minimum charges while renting out entities as community trust and solidarity are always essential. **Consultancy services** can be offered to external organizations regarding the procedure of starting CR, license process, studio set-up guidance, and more. Such knowledge is not easily available in the market and requires experienced professionals. In such a case, CR can exchange information and guidance by charging specific amount.

Paid internships are two types: First, external organization or stakeholder pays the salary of the intern, and Second, CR can charge students of mass media background to work in radio. In return, they are given the necessary work experience, experience certificate, and knowledge of the broadcasting media industry. It is not wise for CR to offer a stipend for interns. Another way-out to share the workload with external help is to **collaborate with journalism and mass communication departments** in the state university and colleges. These courses are rarely held in a rural region, but the journalism colleges in the district can be contacted. This way, students will get credits for internships, and CR also gets benefitted.

Many practitioners and academicians recommend the concept of **Telecentre**. It is common in African countries to use CR as a community telecentre. Early examples can be found in India also. A telecentre is a public place offering acclinary services internet facility, access to computers, fax, public access to a telephone, desktop publishing,

audio recording, editing, and essential digital equipment to enable community members to create, develop, and share digital skills. In the rural region, internet connection, and communication facilities are not easily available. CR can take advantage of this scenario by offering essential services to the community. Each telecentre can be different. Its focus should be on standing out as a knowledge centre, village hall, tele cottage, community media centre (CMC). **Greetings** can be offered through CR. This can be done in two ways: First, for instance, birthday wishes can be accepted and aired with a special message and song. CR can charge a small amount for this gesture. Second, printed greeting cards made by handicrafts and recycled waste could be distributed on special occasions to community members. The event of distribution can be recorded and highlight on-air, or a short video could be posted on social media networks. Thus, community members can be attracted and revenue can be generated. The **staff of community radio** can work outside of CR as a representative. In other words, for instance, a DJ at the party, anchor for local events, audio recorder/video recorder, editor etc. The earnings can be shared with CR. This way both parties get compensated.

Criterion V – Financial Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Transparency in Sharing Financial Agreements/Statements	
2	Independence (Relationship of CR and Parent Organization)	
3	Financial Decision-Making	
4	Keeping Records of Expenditure	
5	Re-investing Surplus Amount	
6	Fund Diversity	

Criterion VI – Qualitative Financial Sustainability Assessment

This criterion requires the information taken from in-depth interviews, focus-group discussion, observation, and diary method. The information is likely to be presented in quotes, anecdotal evidence, and adopting qualitative writing techniques. The users are required to interrogate the CR staff, volunteers, interns, participators, listeners, and other community members to provide an outline of the sustainability. The questions and topic of discussion of FGDs and interviews should be based on the criteria described in the early section of this segment. There is no fixed format given to interview questions. The users need to form their questions in light of the criteria.

Section B – Social Sustainability

Criterion I – Key Programming Index

Sr. No.	Programme Name	Area of Focus	Duration	Frequency	Transmission	Language	Programme Type
1							
2							
3							

Discussion

Every CRS has a few flagship programmes. These programmes are popular among listeners. The above index should be filled with basic information of key programmes.

Criterion II – Programming Format Assessment

Programming Format	Application (Yes/No)	Programming Format	Application (Yes/No)
Information Updates/ Awareness		Interview	
Folk Music		Discussion	
Filmy Music		Drama	
Preaching/ Devotional		Talk	
Live Phone-in		Magazine	
Quiz		Vox-Pop	
Sport Commentaries		Story Telling	
Feature		Live Coverage	

Discussion

The above assessment table specifies the programme formats usually produced by CRSs to disseminate content. It is possible that CR broadcast content in a different format, which is not mentioned in this assessment table. However, the specified formats are most common in radio broadcasting and programming terminology. The purpose of the above table to understand which programming format is produced in the CR. Versatility and diversity in programming format will always help CR to deliver content effectively to the listeners.

Criterion III – Topics and Beats

Beat/ Topic/ Area	Application (Yes/No)	Beat/ Topic/ Area	Application (Yes/No)
Agriculture		Science and Technology	
Health/Fitness		Education	
Religious		Women	
Economics/Business		Youth	
Environmental		Children	
Film/Drama		Senior Citizens	
Government Scheme		Literature	
Industrial Workers		Sports	

Discussion

The above assessment criterion enquires about the nature and type of content produced on the CR. The essential beats/genres are specified in the table, which is most likely to produce in rural CR. The CR with most of the beats/genres is probably showcasing diversity in the content making. The users should confirm the active existent programmes before entering information.

Criterion IV – On-air and Off-air Organization of Content

Sr. No.	Programming and Broadcasting Metrix	Exist/Does not Exist	Remarks
1	Broadcast Automation		
2	Mobile Studio (Van)		
3	Brainstorming Sessions		
4	Field Recordings		
5	Interactive Programming		
6	Audio Conferencing/Radio Bridges		
7	Expert Consultation on Content Making		
8	Folk Music Archival		
9	Collaborative Programming		
10	Content Regulation/Verification		
11	Resource Pool		
12	Programme Alert Message System		
13	DAVP Empanelment		
14	List of Local Advertisers		

Discussion

In a crisis, the ability of a CRS to broadcast without a human operator is known as **broadcast automation**. The term is not new to the broadcasting sector as most of the broadcasters practice it from time to time. The automated broadcast could be expensive to set-up. Scheduling and synchronization are the two most crucial factors in broadcasting automation. **Mobile Studio** is a portable studio developed in a van or even an auto-rikshaw. The mobile studio needs to be able to record content and carry out post-production work. Live broadcast and transmission cannot be expected from a mobile studio van created by a CRS as it would cost a fortune to install required machinery. Mobile studio vans can be used for awareness programmes. For instance, information can be spread through a loud-speaker system installed in a van.

Brainstorming sessions are related to the process of content production. Perhaps, they take place in the content planning stage rather than broadcasting. These sessions formulate ideas, innovations, imaginations, and possible solutions to produce or plan a programme. Such a session requires the presence of content committee members, RJs, other staff, and volunteers who are included in content production. **Field recordings** are a vital part of community broadcasting. Instead of asking community members to visit the studio, staff should reach to community and record content. Proximity will always play a significant role in community radio broadcasting. Rural regions are isolated, remote and inaccessible. The community may find it difficult to reach CR studio each time. However, the participation of the community is a must. Hence, field recordings should be organized more than three times in a week.

Interactive programming prominently involves phone-in programmes. Listener's letter could also be interactive, but it would not be a real-time interaction. In phone-in programmes, a conversation between RJ and listener allows them to attain instant feedback. Phone-in programmes can be recorded or live. Live phone-ins generate an extraordinary impact on the listeners. It has been seen that live programmes contribute the most to increase listenership of CR. However, the technical equipment and studio set-up of the radio should be capable of conducting live phone-ins. Various programme formats can be used within phone-ins. For instance, a musical request show, a general discussion on climate change and agriculture or a grievance redressal programme. **Audio conferencing** and radio bridges programmes, also known as real-time collaborative programmes, incorporates more than two radio stations in a live discussion either through telephone lines or satellite. **Radio bridge** programmes involve experts and listeners in a single radio programme from various cities. However, in order to do so, the broadcasting of the organizing station should be accessible to the listeners of selected cities. In comparison to phone-ins, these programmes are rare in numbers. **Collaborative programmes** can be defined as two or more CRSs coming together and producing a series of programmes or a single show. The sharing of programmes can also be a type of collaborative programmes. In that case, CRSs need not produce programmes together. These programmes should not be region-oriented as various communities are going to listen. It is essential to seek **expert opinion on content making**. Apart from the content making committees involving community members, professionals, and academicians in the field must be part of a consultation.

Similarly, there should be a framework to **regulate content and review broadcasting**. Before broadcasting, content must go through a reviewing process to avoid troubles. The responsibility of listening to radio broadcasting should be allocated to one of the CR team members. CR staff must listen to the broadcasting.

One of the motives of CR is to conserve local art and culture. Folk music reflects the local culture more than anything. Local artists and performers should be encouraged to perform their talent on the radio. It also helps to create solidarity in the community and touch of local traditions gain the trust of the local community. An **archival of folk music** and songs should be maintained by CR staff. As this art form is diminishing and overshadowed by digital media, archival will help to the national welfare. CR may sell this music in audio-format or publish it on the internet. A **resource pool** is a set of documents comprising names and contacts of community members and experts useful for content production. These lists should on display. A detailed exploratory study is required to collect and find community members willing to participate. **Programme Alert Message System** requires a dedicated CR staff member to maintain a directory of frequent listeners and participators on a mobile device and alert them before the broadcasting of the programme by sending a prepared SMS. As a result, listeners are informed about the latest activities. Thus, relationships are built. Directorate of Advertising and Visual Publicity (DAVP) is an agency of the Government of India for advertising by various ministries and organizations. **DAVP Empanelment** is a must for CRSs. For most of the CRSs in India, it is the primary source of revenue. DAVP offers advertisements, public announcements, spots, viz. to CRSs. In return, CRSs get paid as per the rules. DAVP has published an office memorandum in this regard specifying the rules and eligibility for applying for empanelment. **A list of local advertisers** should be prepared by CR staff. This list should be comprised of potential advertisers in the local area. It is recommended to be displayed in the office.

Criterion V – Audience Analysis and Management

Sr. No.	Audience Metrix	Exist/Does not Exist	Remarks
1	Audience Research		
2	Listenership Survey		

3	Listener Clubs		
4	Group Listening Sessions		
5	Listener Database		
6	Listeners Forum		

Discussion

Audience research improves the effectiveness of programming. It produces the needs and suggestions of the community, which can be implemented in content production. While there are many ways to conduct audience research, observation has been the most recommended method. Without a systematic methodology of audience research, a CRS will lack effectiveness. **Listenership survey** indicates the statistics of CR listeners in the operational area. The station itself can conduct a survey or seek for the third-party assistance. An extensive listenership survey should be conducted once a year by CR on its own. Those who hail from similar community or region and their involvement is greater than anyone must come together and establish **Listener Clubs**. The members of listener clubs often organize regular events to increase solidarity. These members can avail the unique features of CR. The members often engage in post-broadcast discussions. These members have a different view than the general listening public. The uniformity of clubs can lead to developmental work.

On the other hand, **group listening sessions** are different from listeners' clubs. These sessions are temporal and do not occur frequently. For instance, school children are gathered in a classroom to listen to an hour-long educational programme. **Listener database** indicates name, village, and contact number of listeners. It is recommended to prepare the list of listeners with their primary information. **A listener forum** is a clarification of the community member's questions and doubts. Forum needs to be generated by community radio either on-air, online, or offline.

Criterion VI – Participation Metrix

Sr. No.	Participation Metrix	Exist/Does not Exist	Remarks
1	Door-to-door Campaigns		

2	Weekly Newsletter of CR		
3	Radio Set Distribution		
4	Radio Set Installation at Public Places		
5	Village Volunteers		
6	Radio Souvenirs		
7	Annual Day Functions		
8	Local Cultural Festival		

Discussion

In **door-to-door campaigns**, CR team and volunteers survey the villages which comes under the operational area of CR and point out houses in those villages with the local help. Further, the team starts visiting each house to aware members about the existence of radio, programming, activities, and encourage them to participate as well as listen. Radio sets are also distributed in such visits. These campaigns are not as easy as they seem. It requires much hard-work, investment, and time to conduct door-to-door visits. However, the result of the campaign is effective as personal face-to-face interaction increases the awareness and integrity amongst people. **A weekly newsletter** is a review of activities that took place in the CRS. The newsletter can be in soft or hard copy. It includes photographs, description of guest visits to the studio, major programmes, events and incidents, quotes, news of other stations, etc. It is a creative concept and open to suggestions. The newsletter can be distributed to the community members and other CRSs in the country. CR must **distribute radio sets** to the selected community members from time-to-time. The parent organizations should financially support this task. Not every community member is capable of owning a radio set or Mobile FM. It is possible that members may miss the broadcasting of community radio; hence, they must be provided radio sets. While it is not possible to hand out radio sets to every person in the community, **radio sets can be installed in public places**, such as a petrol pump, usual gathering places, hair salons, temples, bus stand, hospitals etc. A plank of **village volunteers** ensures the listenership and participation in villages. It is the job of CR staff to prepare dedicated community members as a village volunteer. Further, these volunteers could be useful to establish listener's clubs. Keeping frequent contact with

village volunteers to review the activities of villages is also a task to be performed by the CR team. They can provide content for programming.

Radio Souvenirs should be distributed to those who have helped radio in some way as a token of gratitude. The manufacturing cost of souvenirs must be kept very low. The purpose of souvenirs is not to publicity but build connectivity with the community in the most creative way. The **foundation day of community radio** should be celebrated with a grand event with a participation of the community. On occasion, offline programmes should be arranged. On-air programmes also need to be produced. These celebrations can last over a week. The purpose is to evaluate the yearly work, connect more people, encourage the staff, and build solidarity amongst the community. Local culture should be reflected through programming as well as festivals also. **Local cultural festivals** can be organized at district headquarter or tehsil headquarter. NGO must help to organize a festival as it requires strong financial support. CR can broadcast the coverage of the festival. Also, artists of CR can participate in the festival. Through initiating such activities, community members can connect.

Criterion VII – Feedback Mechanisms (Recommended and Innovative)

Sr. No.	Feedback Mechanisms	Exist/Never Existed	Active/Non-Active
1	Studio Visits		
2	Open-Day		
3	Field Visits		
4	Via Telephone		
5	Via Social Media/Mobile App		
6	Feedback Collection Boxes in Villages		
7	Suggestion Box at the CRS		
8	On-air Feedback Programmes (Anecdotal)		

Discussion

Face-to-face feedback will be preferred than anything else. **Studio Visits** are the principal method of acquiring feedback from the community. Studio visits depend on the location of CR. If the location is easily accessible to the community, locals can visit the studio frequently. Remote locations would be challenging to visit. **Open-day** is a one-day event when the whole community is invited to the station, and special programmes are arranged for them. On this day, the community is guided through the working of CR; new members are introduced to the staff, few recordings can be conducted. With refreshments and drinks, community members are welcomed to the NGO or station and their contacts are noted down for including them in programmes. Open-day is a celebration without any occasion. The purpose of open-day is to connect with the community and increase listenership and participation. In the process, feedback is also taken by asking locals about the broadcasting. Their opinions are noted down and used as a suggestion. The changes are made in the programming accordingly.

Field Visits are part of outdoor broadcasting. While on the field recording visit, CR staff needs to make sure to take feedback from community members. These members are mostly those who cannot visit the station or calls to submit feedback. These members of the community need to be contacted physically for feedback. Their feedback is significant for the station. CR may record feedback and broadcast in the form of short clippings, jingles, spots. Obtaining feedback through the **telephone** is a conventional method. For the purpose, landline or mobile number of CR must be aired regularly. CR staff should also exchange contact numbers with community members. Staff should be in touch with the community regularly for feedback. An experiment of a missed call can be work in this regard. Community members should be requested to give a missed call on the mobile of CR. It should help in two ways: a range of frequency can be tested, and the number can be saved in a listener database. In the present digital era, obtaining feedback from **social media** has become easy and interactive. In order to achieve feedback from social media, two things are necessary: the community must have a smartphone or laptop/desktop with an internet connection and a social media account. A presence of community on social media is not enough as they need to reach their potential listeners on these platforms. Often in a rural region, most of the community is not familiar with the internet and new devices. Under such a scenario, the use of traditional mechanisms for achieving feedback is wise. Physical **feedback collection**

points could be established in the villages in the form of letterboxes. Submitting feedback through this method allows the community to be anonymous. It is also convenient for those who are far away from digital technology and believes in traditional ways. This feedback can be lengthy, genuine, and honest. There could be a lot to analyse from this kind of feedback. A **suggestion box** installed in the CRS allows the community to be more descriptive and elaborative as they need to write down suggestions and feedback on a piece of paper. A community can also be anonymous while submitting feedback. The suggestion box can also be used as a tool for achieving internal feedback. A collection of recorded bytes of listeners featuring their feedback on CR should be aired through **feedback programmes**. These programmes may not be live as editing is necessary. Audio clippings can be sent through social media and the internet. Also, during the field visits, such responses can be recorded, later edited, and compiled with an anecdotal theme.

Criterion VIII – Advertising

Sr. No.	Advertising Sources (Recommended)	Exist/Does not Exist	Active/ Non-Active
1	Local Vendors and Businesses		
2	State Government		
3	DAVP		
4	Radio Advertising Agencies		

Discussion

In the light of restrictions and regulations forwarded by the government on the CR sector, four sources of advertising can be recommended. **Local shopkeepers**, entrepreneurs, businesses, vendors, manufacturers could be potential advertisers. They must be approached and convinced for broadcasting commercials. In small villages, the monopoly over some products is seen. The rivalry is rare. It is not always possible to have a CR located near the market place. In such situations, local business owners are reluctant to advertise as they do not feel the need for it. Third-party advertisements are also rare. **Advertising agencies** have a limited role in CR. Already oppressed with

restrictions, CR mostly opts for advertisements from **DAVP**, central and state government. It has been observed that various departments and ministries of **state and central government** have funds generated for advertising, social awareness, informative campaigns. However, due to lack of awareness and information, CR fails to approach these organizations. In the same way, these government departments are not aware of the concept of CR or its existence. To conquer this situation, awareness should be spent on both sides. Collaborative efforts should also be made from the CR sector.

Criterion IX – Innovations in Programming and Broadcasting

Sr. No.	Innovative Programmes/Initiatives	Application (Yes/No)
1	Radio Browsing	
2	Local Talent Hunt	
3	On-air Competitions	
4	Local News Website	
5	Promotional Kit	
6	Consumer Helpline/Community Noticeboard	
7	Citizen Audit of Government Schemes	
8	Live Coverage of Local Sports Events	
9	Musical Request Show	
10	Birthday Celebration Programme	

Discussion

Radio Browsing is a programme format in which community members call the station with a query. As a response, RJs find a solution on the internet and disseminate results over the air. The nature of this programme is live phone-in; hence it needs necessary equipment on the go. Radio web-browsing programmes enable a friendly conversation between the community and RJ. **Local Talent Hunt** can be an on-air programme or off-air event which is covered by CR. The programme can turn into a competition offering exciting prizes and incentives. It is helpful for content making as well as getting

closer to the community. For instance, a local singing competition can be organized on-air or off-air. **On-air competition** is also a great way to increase listenership with participation. Quizzes and puzzles can be conducted on-air. These competitions need not be a phone-in or live-collaborative in nature. With an idea to distribute prizes to winners, such programmes can enjoy sponsorship from local vendors. CR can register its presence on the internet by designing a website, especially projecting local news and events. According to the government, CR cannot broadcast news. However, the NGO which is operating CR can open a **News Web Portal**. Programmes and content of CR can be uploaded on the website with visual updates from the radio. The maintenance of this website can be taken care of by CR staff.

Promotional Kit includes basic information about CR in the form of brochure or pamphlet, merchandise, a notebook, informative book of NGO activities, map of the region, a CD of famous CR programmes, viz. Promotional kits are supposed to be given to the advertisers, stakeholders, guests, researchers, and anyone who shows interest in CR. Much like radio browsing, **Consumer Helpline** would work towards solving the queries of community members. However, the programme will discuss issues which cannot be solved on the internet. For instance, community member calling to solve local water shortage issues will be recommended further to the state water department through an appropriate channel from CR. **Community Noticeboard** helps to make community members feel connected to the station. Broadcasting personal messages, birthday and death announcements, local events notifications, an invitation to social and religious events is expected in this activity.

Most of the CRSs include awareness of government schemes in their mission statement. As much as the proposed awareness is essential, it is equally important to measure the implementation of these schemes on the ground level, especially in the region under which CR is operating. Including listeners in programmes evaluating the effect and output of government schemes can be referred to as **Citizen Audit of Government Schemes**. Outdoor broadcasting can be divided into two types: Live and Recorded. Live outdoor broadcast is a challenging task for CR as it requires necessary devices. While choosing content for outdoor live broadcasts, sports events suit the bill more than anything. **Local Sports Events** can be covered with live commentary. It would enrich the excitement in the local community. **Musical Request Show** is a popular and much-appreciated programme format in the history of radio programming. Community

members dial the number of CR in the instructed time window. If the programme is live, the RJ asks members about the musical request. After the request, RJ engages member in conversation and on the other hand, look for the song in the database. On a successful finding, RJ concludes the conversation and play the requested song. In recorded format, RJ had time to find the requested song later and schedule it in a programme and complete the conversation with a community member. History tells us that musical request shows a guaranteed spike in the listenership. **Birthday celebration announcements** can be aired from the CR. Community members must be informed earlier to inform the station in order to create an announcement. This format can be extended in various ways depending on the community and CR human resources.

Criterion X – Social Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Local Language Programming	
2	Collaborations with other CRSs	
3	Localized Information	
4	Interactive Diverse Programming	
5	Audience Relations	
6	Community Visits to CRS	

Criterion XI – Survey

The users are advised to see Annexure-B for the questionnaire sample, which is available in English and Marathi.

Criterion XII – Descriptive Survey (Community Radio Staff)

The users are advised to see Annexure-B for the staff questionnaire.

Criterion XIII – Content Analysis

The method of conducting a qualitative content analysis is described in the research methodology chapter. The operational definitions are given to categorize participation. The users are advised to see any of the sustainability assessment reports in further chapters to understand the content analysis.

Criterion XIV – Qualitative Social Sustainability Assessment

Section C – Institutional Sustainability

Criterion I – Organizational Chart of CRS

Discussion

Users need to draw an organizational chart of the CRS. While drawing, the users must be able to draw out the relationship between the parent organization and CRS. Apart from this, various designations and authorities must be specified, showing a sequence in the working.

Criterion II – Job Profile of the Working Staff

Sr. No.	Name of the Staff	Designation	Responsibility	Status (Full Time/Part-Time)
1				
2				
3				

Discussion

The details of regular staff members must be entered in the above job profile table. Names of volunteers and interns are not required.

Criterion III – Human Resource Management

Sr. No.	Practices	Exist/Does not Exist	Remarks
1	Employment Contract		
2	Honorarium to Participated Community Members		
3	Performance Appraisal System		
4	Technical Assistance		
5	Staff Roster		
6	Working Hours Framework		
7	Biometric for Staff		
8	Training of Local Community Contributors		

Discussion

An employment contract is a work agreement between the organization and the employee. The staff members of CR must exist on the paper. Before joining the duties, there should be an employment contract offered to the jobseeker with comprehensible regulations and terms. For the purpose, the parent organization needs to take efforts. If the CR is an independent entity in terms of human resources, it must complete the legal procedures to enrol new staff. The decision **to compensate for participated community members** depends on the financial scenario of the CRSs. There is no universal set of instructions for paying honorariums. Based on the social context of CR, the authorities must take the decision. Advantage of paying for the contribution of community members is he/she feels motivated and obliged. In return, we can expect more participation. **Performance appraisal** is an assessment of radio staff. Within the process, the work of staff members is evaluated with few parameters. As a result, the person could be instructed and handed over suggestions. To appreciate the excellent work of staff member, he/she could be praised and honoured. At least one of the

members of community radio employees should possess technical skills in order to look after the machinery and equipment. In case of emergency, **technical assistance** could resolve issues immediately than calling for external professional help. It ensures uninterrupted broadcasting.

Staff roster specifies the schedule of the employee’s duty. It displays the associated information of employees with his/her job profile. It helps to keep a count on the attendance of an employee. If the station does not have **biometric**, which is not mandatory, signing daily in the roster is a traditional way of keeping track of the employee. Every employee should give a specific time window to work. Based on the job nature of an employee, his/her **working hour framework** should be decided. It is first a topic of argument whether the community members who frequently participate in the content production should be trained or not. The participation matrix suggests that the community’s participation should be natural. Even if the language of the community is not up to the standards, it does not matter as the local language is significant in CR. While ensuring participation, staff should not worry about the language barriers. This makes us wonder about the **training of community members** parameter. It means that the community should always be encouraged for participation. Gradually, sensing their nature, CR staff could make a few suggestions in their content contribution or guide them about the basics. The quality of content produced by community members does not matter in CR programming.

Criterion IV – Committees and Regulatory Framework

Sr. No.	Committee Name	Active/Non-Active	Total Number of Community Members
1	Content Making Committee		
2	Management Committee		
3	Decision-making Committee		
4	Radio Support Committee		
5	Programme Advisory Committee		

Discussion

Committees are a vital part of community radio operations. The purpose of committees is to involve community members in not only content production but seek their active attendance in ownership, management, and decision-making. There are restrictions on the members of the committee as long as they belong to the community in which CR is serving. Based on the research, five committees are seen prevalent in the CRSs.

Criterion V – CR Governance Structure and Innovations in Personnel

Sr. No.	Practices (Recommended)	Exist	Does not Exist
1	Grievance Redressal		
2	Establishment as a Training Centre		
3	Publicity Management		
4	Regular Staff Meetings		
5	Open House Meetings		

Discussion

Grievance redressal means solving complaints of citizens. The concept is more related to governance and management. From the CR perspective, a grievance can be submitted by listeners and internal staff. Listener's grievance management committee should be formed in community radio. A designated authority should entertain the problems and complaints of internal staff. In other words, these incidents are common and often solved without having strategic planning and structure. However, these incidents must be solved under a proper process that should exist on paper. CR can provide **training** regarding broadcasting, content production, voice modulation, becoming an RJ, etc. CR may charge fees for training people. Although such occurrences are few in numbers, this innovative way is worth a try. Despite the successful establishment and progress of CR, it requires **publicity**. Previous studies have supported this argument. Hence, there should be a budget head for the publicity under the annual or monthly budget. **Regular meetings** of radio staff and volunteers help to evaluate work and planning future work.

The station director should organize meetings once or twice a week as per the need. The timings should be decided for meetings. **Open house meetings** involve not only CR staff but volunteers, interns, community members, other staff of NGO, and anyone related to CR. The open-house meeting is expected only once in a month.

Criterion VI – In-house Capacitation Building

Sr. No.	Parameters	Result	Remarks
1	Number of Staff with Professional Training in Content Production		
2	Number of Staff with Attended Training Seminars after Joining the Duty		
3	Number of Staff Received Technical Training		
4	Number of National/International Workshops Attended by Staff		
5	Number of Staff with Professional Education of the Field		

Sr. No.	Practice	Active	Non-Active	Never Existed
1	Conference Organized			
2	Study Trips/Visits to Other CRSs			
3	Radio School			
4	Skill Development Training			
5	Intensive Training Courses Planned			

6	Training Seminars Organized			
---	--------------------------------	--	--	--

Discussion

The second table of Criterion VI discusses the innovative methods of capacitation building. **Organizing conferences** can benefit the station in various ways. Indeed, organizing a conference is an imperative task involving finance, human power, and tiring efforts. However, it increases the skills of CR staff, elaborates on the opportunities and innovations, and extend the discourse. Representatives of other CRSs may be invited to the conferences, which would make the conference a collaborative venture. While conferences are theoretical, **training seminars** involve a practical approach and hands-on training. For internal capacitation building, the organization of conferences and training seminars is must at least once in a year.

Skill development training, on the other hand, deals with a specific skill. For instance, a short course on audio editing can be organized to understand the terminology of editing and software specifications. Such training is necessary as per the latest advancement in the sector. One must always look forward to updates and advancements. **Intensive training programmes** are much longer in the duration and require full-time involvement of participants. Stakeholders can organize these programmes outside of CR. Attending such courses and training helps the station significantly. These training courses can be planned by CR in the station for its staff only. **Study trips or visits** to other CRSs introduce volunteers and employees to the unfamiliar working. Most of the time, such visits are taken to the other states. The stations which are successful and well-known are visited. **Radio school** is an innovative initiative that requires local school and college students. In this initiative, students are trained to be familiar with CR operations and broadcasting. They are taught the required skills. Doing so, they help to create content and even participate in it. Through a proper channel, students can be given credit in the statement of marks by working in the CRS.

Criterion VII – Volunteer and Interns Management

Sr. No.	Parameters	Result
---------	------------	--------

1	Number of Full-Time Volunteers	
2	Number of Part-Time Volunteers	
3	Number of Paid Intern Students	
4	Number of Unpaid Intern Students	

Sr. No.	Practice	Exist/Does not Exist	Remarks
1	Volunteer Meetings		
2	Appraisal and Evaluation		
3	Compensation		
4	Employment Nature		
5	Exchange-Visits with other CRS		
6	Travel Reimbursement		
7	Certification/Accreditations		

Discussion

Volunteer meetings are independent of the regular staff organized for distributing work, planning content, and handling responsibilities. In addition to this, queries and problems of volunteers are supposed to be sorted out in meetings. **Appraisal and evaluation** of the work of volunteers maintain a temperament and flawlessness in the CR. Volunteers should be given tasks, and station directors must make sure of the implementation and competition of tasks. It has been relied on CR to decide the **compensation** of volunteers. Though it is not mandatory, it does no harm to give honorariums to the volunteers. It helps to boost their confidence and momentum. Also, their **employment nature** must be accurately communicated and assigned on the paper. Even they are not a full-time staff member; the record should be maintained. Volunteers can be **exchanged from station-to-station**. This initiative needs confirmation from both parties. There have been very few examples of this activity. Nevertheless, it is beneficial to exchange volunteers within their work period. Non-broadcasting incentives such as library facilities, wi-fi access, **travel reimbursements** keep the volunteers motivated even CR is unable to pay them. After the successful completion

of their work, CR can credit them with **certification**. Volunteers can use the certificate for their professional or academic career.

Criterion VIII – Policy

Sr. No.	Policy	Exist/Does not Exist	Remarks
1	Advertising		
2	Broadcasting		
3	Volunteer		
4	Gender		
5	Minorities		
6	Marginalized		
7	Remunerations		
8	Code of Conduct		
9	Sexual Harassment		
10	Grievance Redressal		
11	Editorial		
12	Recruiting		
13	Travel		
14	Use of Transport		
14	Non-budget Expenditure		
16	Budgeting		
17	Stakeholder Involvement		
18	Content Generation		

Discussion

Policy formation controls the working environment and ensures broadcasting and non-broadcasting ethics of CR. Ethical boundaries and social responsibility maintain the appropriate ambiance and dignity in the station. The fact that the parent organization should take a step forward in forming policies cannot be denied. However, it is

imperative to understand whether the CR has adopted the policies of NGOs or formed one of its own. The policies mentioned in the above table are a result of an analysis of various CRSs throughout the country. Based on the results, the above policies have been finalized. It has been observed that in CRSs, policies are challenging to find on the paper. Often, they are orally followed and virtually formed. Their existence rarely found on paper, which is not recommended.

Criterion IX – Institutional Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Independence (Relationship of CR and its Parent Organization)	
2	Transparent Agreements	
3	Internal Democracy	
4	Community Members in the Working Staff	
5	Infrastructure Stability	
6	Team Dynamics	

Criterion X – Qualitative Institutional Sustainability Assessment

Section C – Technological Sustainability

Criterion I – Equipment Assessment

Sr. No.	Equipment	Exist	Does not Exist	Quantity
1				
2				
3				

Discussion

The above table should be filled with the details of equipment an owned by CR. It would make a clearer picture of the capability of the station in terms of technical sustainability.

Criterion II – Technical Requirements

Sr. No.	Technical Requirement	Exist/Does not Exist	Remarks
1	Air-Conditioned Studio		
2	24/7 Power/Electricity Backup Systems		
3	Data Backup Mechanism		
4	Software Updates		
5	Equipment Upgradation		
6	Karaoke		
7	Stand-by Equipment		
8	Fire Extinguishers		
9	Safety Drills		

Discussion

For a transmitter, the air-conditioner is mandatory. Usually, the transmitter is placed in the studio. Hence, the studio should be **air-conditioned**. Not only for this reason, but air-conditioners noiseless than other cooling devices, which is suitable for an audio

recording environment. Rural areas face **power (electricity) cutdowns** frequently. To maintain uninterrupted transmission, CR must use a generator (power backup). **Data backup** can be taken in two ways: manual and automatic. During the end of transmission, staff should copy the programmes aired during the day to an external hard-disk. The other way is to link the data to an online data storage platform. For example, google drive, cloud, dropbox. Technical assistance should **update the software** regularly which is frequently in use. The station manager must appoint a dedicated staff member on this job.

Similarly, **equipment needs an up-gradation** from time-to-time. It is essential to identify the need for up-gradation. Sometimes, a better version of equipment is available in the market. As per the need of the station, such decisions should be taken. **Karaoke** is a device that provides instrumental background music to songs. The machine also records the voice. Since CR does not have musical instruments and specifications for music recording, karaoke is a useful device. Local artists find it useful and convenient to sing along. **Stand-by equipment** means alternative equipment. In case of technical impairment, an alternative option always continues the flow of broadcasting without an interruption. **Fire extinguishers** and **safety drills** are necessary in times of crisis. CR should be prepared for all kinds of calamities.

Criterion III – Integration with Digital Media (Innovations)

Sr. No.	Innovations	Exist/Never Existed	Active/Non-Active
1	Cloud Utilization		
2	Internet Radio		
3	Mobile Application		
4	Use of Open Access Software		
5	Presence on Facebook		
6	Presence on Twitter		
7	Presence on Instagram		
8	Presence on YouTube		
9	WhatsApp Groups of Listeners		

10	VPN (Virtual Private Network)		
11	Use of Facebook Live		

Discussion

Instead of archiving data on an external or internal hard-disk, which is known as physical storage, CRSs should opt for **utilize cloud storage**. Files and programmes stored on the cloud can be accessed from anywhere and kept safe. **Internet Radio** is wireless broadcasting using the internet. There are few CRSs in India to use this technology, which enables them to reach a wider audience. It cannot be denied that internet radio service is costly. It also requires a particular set of skills to operate and a separate workstation. Internet radio is a seamless streaming media and distributed through a wireless communication network. Another innovative platform to stream transmission is a **mobile application** developed by community radio. Either on android or iOS, the mobile application can transmit live broadcasts as well as programmes, photos, information, and links to social media platforms. An app can also use for obtaining feedback. Moreover, maintaining an app is not a costly adventure. To keep the expenses low, CR should always look for **open-source software** that can be used without any cost. In the broadcasting sector, the license copies of editing and recording software are expensive. Open-source software is open and free to use. In light of the latest increase in social media usage of people, it is time now for CR to show its presence on popular **social media** platforms. However, while doing this, one thing must be noted that social media is only to connect with the community. Broadcasting is supposed to exist through frequency distribution majorly. Social media is also efficient in obtaining feedback from the community and inform them about the latest happenings.

CRs presence should be on Facebook, Twitter, Instagram, and YouTube. In addition to this, **WhatsApp groups of listeners** allow CR staff to disseminate content to those who do not get frequency properly. It has been seen that due to low transmitter power, the majority of an area, even under the 15 km radius go through reception troubles. WhatsApp groups can offer a chance to the people residing in such areas to listen to the content. However, proper management of these groups is essential. Interactivity and audio-visual content are a strong component of WhatsApp groups. **The virtual private**

network creates an internal wireless network allowing specific remote members to connect. In these virtual networks, large size files can be easily shared. From the CRs perspective, to facilitate the process of collaborative programming, the creation of a VPN is necessary. The studies show that RJs can be popular in the region if they have a good command over local language and presentation skills. People tend to see such RJs since radio is a listening medium only. In that case, if RJs perform a **Facebook live** showcasing a live interactive chat with listeners, it can increase the craze and excitement of listeners. Facebook Live is great to stream local events, meetings, lectures, and interact with viewers.

Criterion IV – Innovations in Digital Broadcasting

Sr. No.	Platforms	Exist/Does not Exist	Remarks
1	MANCH		
2	EDEA		
3	GISS.tv		
4	GRINS		
Sr. No.	Innovative	Exist/Does not Exist	Remarks
1	Use of Small Wind Power Supply Technology		
2	Use of Solar Power Technology		
Sr. No.	Digital Management	Exist/Does not Exist	Remarks
1	Digital Repository		
2	Last Signal Testing Report		
3	Equipment Insurance		
4	Licenced Audio Editing Software		

Discussion

MANCH is an online platform for community media practitioners. It enables them to create and share content. Using a range of creative common licenses, the content (audio, video, images, texts) is shared with the CRs across the region. As of now, CRSs from various parts of the country have conducted webinars on the Manch platform. These webinars are attended by their fellow stations, which leads them to create content. It has opened up a new window to discuss possibilities and ways of development. The presence of CR on Manch is highly recommended. **EDEA (EK duniya anEK awaaz)** is a web-based open audio content, and resource creating an exchange platform for CR broadcasters. It enables CR broadcaster to share content despite of geographical boundaries. This platform is catalysed, co-ordinated, and supported by the Ministry of Information and Broadcasting, Government of India. CEMCA is a strategic partner. Available in various regional languages, a CR must register itself as a user and access audio clips more than ten thousand. **GISS.tv** is a free streaming service interface offering media tools to create and share content. It is similar to the other platforms mentioned before. **GRINS (Gramin Radio Inter-Networking System)** is an integrated software designed to manage content, stream online, scheduling and play-out, and statistical analysis. The manufacturers claim that GRINS is a low-cost management solution. Currently, there are very few deployments in India.

There are examples of the successful **use of small wind support power technology and solar power technology** in Indian CRSs. The purpose of installing wind and solar power technology is to achieve uninterrupted broadcasting, keeping the electricity use to a minimum, and stand-out as an innovative user. It is not easy to install these systems. Perhaps, it might require a great amount of research and finance. However, from a sustainability perspective, it is highly efficient. **Digital repository** is a digital information system that manages, edit, store, and access digital content. To save paper, CRSs should stress the digital transactions and keep a record of them through building a digital repository. Every two months, a task of **signal testing** with a generation report needs to be conducted. This can be done through village volunteers also. There are a set of instructions and methodology to test signal within the operational area of CR. **Equipment insurance** covers equipment failure costs. CR staff should update the insurance from time-to-time and check the status of equipment regularly. **Legal license**

copy for audio editing software is mandatory. It shows the authenticate working as well as avoids legal troubles.

Criterion V – Technological Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Interactivity on Social Media	
2	Stand-byes	
3	Skilled Staff	
4	Studio Management	
5	Station Infrastructure	
6	Crisis Management	

Criterion VI – Qualitative Technological Sustainability Assessment

3.13 Limitations of the Study

CRSs operated by non-governmental organizations and situated in the rural part of Maharashtra are only considered for the present study. Educational institutions and KVK operated community radio stations situated in rural, semi-urban, and urban regions of the state are not included in this study. The researcher is not sure whether the above categorization should be included under the limitations segment as NGO operated rural CRSs are the only ones struggling with sustainability issues.

In addition to this, since this study comes under the media and communication studies, social sustainability, i.e., nature of content and content production processes and community participation in content production, is thoroughly analysed and studied. The same technique does not imply that other elements such as financial, institutional, and

technological are not studied with dedication. In the sustainability assessment model, these elements are discussed with providing qualitative and quantitative evidence.

3.14 Benefits of the Study

The following points will explain the benefits of this study:

- Researchers, academicians, professionals, students, and anyone who wishes to assess the sustainability of rural CRSs operated by the non-governmental organizations are able to use the sustainability assessment model developed in this study. In the field of CR, such a model is not yet developed, presented model is efficient in producing accurate results and assess sustainability.
- The model will not only assess sustainability as it offers innovative and feasible methods and techniques for CRSs to sustain for a longer period. For instance, the model suggests ideas for generating funds and maintain diversity. It also provides ideas to manage content and increase community participation.
- This study will work as a self-evaluating for the rest of the rural CR stations that exist in India.
- Various aspects of CR will be discovered in the context of development communication.
- The doctrine of CR as a participatory communication tool would be developed.
- The suggestions and recommendations provided in the report would work as a policy guideline.
- An extensive survey has been conducted in this study to measure the listening and participation pattern of listeners which has not been conducted before. The results will not only help to conclude but CRSs will also get benefitted as there had been no survey before at all the selected stations.
- This research has emphasized on the social sustainability of CR. Hence, the content and content production are studied in the study, which provides valuable insights in terms of programming and broadcasting.

Chapter – IV
ANALYSIS AND INTERPRETATION

PART 1- MANN DESHI TARANGA VAHINI, MHASWAD

Segment 1 – Profile of the Community Radio Station

Introduction

Mann Deshi Taranga Vahini, Mhaswad (MDTV), is a CR located in the Mann region (Western Maharashtra) of Maharashtra. The district headquarters – Satara is 85 km away from the CR. The CR is located in the taluka place called Mhaswad, which is a prominent market place in the region. The broadcast of MDTV CR covers a significant rural area. The CR is operated by Mann Deshi Foundation, Mhaswad, a non-governmental organization run by Chetna Sinha. The following tables describe the necessary information about MDTV CR.

Introduction to MDTV CR

Community Radio	Mann Deshi Taranga Vahini
Frequency	90.4 MHz
Launch Date	17/11/2008
Language	Marathi and Hindi
Parent Organization	Mann Deshi Foundation, Mhaswad
Location	Mhaswad
Taluka	Mhaswad
District	Satara
Email	crs@mandeshi.org.in
Phone	02373-270400

Table T11 – Primary Information of MDTV CR

The objective of MDTV CR is to empower women in the region. The history and activities of the Mann Deshi Foundation indicate the valuable efforts taken towards women empowerment and producing women entrepreneurs. The other goal of MDTV CR is to highlight and preserve Mann Deshi culture and folk art. The CR team sincerely attempts to collect the rare and vanishing folk songs that are not available elsewhere in

the world. Along with the music, the culture of Mann Desh is reflected through various art forms. These art forms are being conserved by the NGO and CR team. The CR is persistent for the existence of the folk culture of the local community, which is unfortunately vanishing. The CR also aims to communicate and build the awareness of initiatives taken by the Mann Deshi Foundation. MDTV CR also uses as a platform to share the success stories of women and the local community. CR also attempts to entertain the community through songs, competition, humour, and stories. The following tables define the broadcasting nature of MDTV CR.

Broadcasting of MDTV CR

Community Radio	Mann Deshi Taranga Vahini
Broadcast Hours	8 hours
Transmissions	Morning, Afternoon, Evening
Broadcast Timing	7.00 am to 10.00 am 12.30 pm to 2.30 pm 6.00 pm to 9.00 pm
Coverage Area	15 km

Table T12 – Broadcasting Details of MDTV CR

The CR operates from the Mhaswad town, and the broadcasting covers the 15 km radius from the studio. According to the data displayed on the website of the Mann Deshi Foundation, the broadcasting of MDTV CR is 50 km spread over 110 villages and they have approximately 150,000 listeners. There is no statistical evidence available to support the numerical data. The CR studio and office is located in the grand building of the NGO. This establishment is located on Satara road which is located in the outskirts of Mhaswad. The broadcasting has shifted recently to this main building. Before this arrangement, the office and studio of MDTV CR were located in the small establishment in the central town area of Mhaswad. Although the place was small and congested, the central location facilitated the community participation process. According to the staff, after the relocation, the community is facing troubles to visit the studio regularly. However, the new building is equipped with the necessary infrastructure and appropriate arrangements, which creates a healthy work

environment. The CR studio is located on the second floor of the building. The rest of the building consists of the Mann Deshi Women's Bank, Mann Deshi Champions, and various small businesses that are funded and operated by the Mann Deshi Foundation.

The programming of MDTV CR is divided into three transmissions. This classification of broadcast timings is decided from the beginning of the station. The morning and afternoon transmission broadcast original programmes every day. However, the evening transmission is a repeat broadcast of the programmes aired in the morning and afternoon shifts. The focus of the programming of MDTV CR is on the different elements of the community. Although the parent organization is focused on the women, CR broadcasting is independent and comprehensive. The programmes aired on the MDTV CR relates to every member of the community. The signature programmes discuss issues such as innovations in agriculture, education and career opportunities, economic sustainability, health awareness, organic farming, water literacy, and awareness about government schemes. Significantly, the innovative programming has introduced the community to eco-friendly techniques of farming. In addition to this, the constant efforts of the CR team through innovative programming have created awareness in adolescent girls about personal cleanness. A few years back, CR supported the Jalyukta Shivar imitative of the state government. CR also supported the water conservation efforts of the Paani Foundation, and relevant information about the water cup competition was spread through the unique topical programme. The popularized government schemes are decoded in a simple language for community members through various innovative content delivery formats. The team of MDTV CR is consists of five members.

The Operational Region of MDTV CR

The area of the Dahiwadi and Mhaswad tehsil is called as Mann Desh. The name Mann comes from the river Mann which runs through the region. Most of the region is situated on the banks of Mann River. The Mann region comes under the Satara district of Maharashtra state. The Mhaswad and Dahiwadi talukas are the largest human settlement in the area. Mhaswad is situated on the left bank of the Mann River. It is an important municipal trade town in the region with an area of 34.05 square miles (88.2 km²). According to the 2011 census report, the Mann taluka has a population of 24,120

and 104 villages and towns. Mhaswad is the only marketplace in the area. The whole region is populated by nomadic tribes that travel for work continuously. The Mann region is famous for drought and declared a drought-prone region by the state government a few years ago. The villages nearby Mhaswad town gets dry and parched every summer. The year 2018 was the worst time seen by the local community. The lands of agriculture community had gone withered, and cattle deaths increased due to scarcity of fodder and water. Each year, through the efforts of government or Mann Deshi Foundation, the cattle camp is organized near Mhaswad. This year's cattle camp was the most crowded and provided fodder for over a hundred thousand cattle.

The drought not only increases agricultural troubles, but migratory concerns are also on the rise. In addition to this, the region is severely hit with problems such as water scarcity, bad condition of roads, electricity shortage, and drainage. The Mann region is away from the Sahyadri ranges which mostly occupy the western region of the Satara district. Hence, this area is flat and dry. The livelihood of nomadic, semi-nomadic, and denotified tribes of the region is dependent on sheep travel to neighboring districts. The increasing drought situation every year has seen a shift in the migration of these cattle farmers. Also, due to scarce rainfall, the impediment of crop failure is on the rise. The central water supply to Mhaswad and nearby villages is the Mann river, which is getting dry gradually. Agriculture is the prominent occupation in the Mann region. As the Mhaswad is a trading place, the town has numerous small businesses and factories. However, farming is considered as the primary occupation. There are no tourist spots in the region.

The Parent Organization

MDTV CR is organized and run by Mann Deshi Foundation, Mhaswad. Mann Deshi NGO is dedicated to the economic empowerment of rural women. The vision is to make women independent and make an equal, proud, and valuable members of their families and communities. The NGO has generated various projects on the rural level. The prominent initiative is Mann Deshi Mahila Sahakari Bank. Founded in 1996, it is the first cooperative bank set-up by women. The goal of this bank is to offer credit to street vendors, small business owners, daily wage laborers, small and marginal farmers, shopkeepers, and anyone interested in starting a small-time business. The bank was an

experiment at first which extended into a successful project. Today, the bank has seven branches and twenty-five thousand members and 87 crores deposits. There are over 80,000 individual account holders and 100 crores are in the working capital. This vast initiative has managed to distribute over 50 crores of loans until now, and by 2022, the bank aims to reach one million women. Mann Deshi claimed to reach 300,000 women and has declared to include numerous successful entrepreneurs in their family. The bank has evolved through time without compromising its original goal of supporting women financially and grow their incomes. The NGO also runs a business school to provide training in the field. This initiative is supporting the bank because the entrepreneurs approaching the bank for credit are referred to the business school for additional support. The Mann Deshi Bank not only distribute capital to women entrepreneurs but sharpen their business skills, empower them to increase income and self-confidence, and promote their product in the larger market.

Apart from this, Mann Deshi Foundation has started Mann Deshi Sports Programme, Mann Deshi Water Conservation, Mann Deshi Chamber of Commerce, Mann Deshi Champions, and Mann Deshi Bicycle Programme. The champions programme identifies the athletes in society and provide them with the latest sports facilities and develop their physical skills. Based on the data available on the foundation's website, 16 check dams have been constructed, and 517 wells are rejuvenated under the water conservation project. The NGO has distributed over 9000 bicycles since 2002 to school girls. The motive of this campaign is to save the commute time of school girls.

The detailed description of projects and activities of the Mann Deshi Foundation has made it clear that CR is one of the activities of NGO, which is vividly and blatantly used for promoting some of these events. One of the objectives of MDTV CR is to make awareness of NGOs programmes.

Segment 2 – Sustainability Assessment

Section A – Financial Sustainability

Criterion I – Monthly Expenditure (Prominent Expenses)

Running Costs	Priority No	Running Cost	Priority No
Place Rent	-	Song Royalty	-
Staff Salary	1	Stationery/Office Supplies	10
Honorariums /Compensations	7	Infrastructure Maintenance	13
Traveling (Staff and Contributors)	2	Spectrum Allocation Fees	15
Electricity Bill	3	License Renewal Fees	16
Equipment Maintenance	12	Refreshments	8
Internet	4	Telephone	5
Legal Software	14	Outdoor Broadcasting	6
Capacity Building	11	Publicity	9

Inferences

MDTV CR makes an effort to cover the non-capital cost from the revenue of CR instead of requesting parent organization to cover the expenses. Nevertheless, CR struggles to manage funds. Various lucrative methods are invented by CR to keep the wages low. Stationery and office supplies are recycled material of women bank located on the ground floor. Regarding traveling reimbursement, CR has a policy not to offer it for staff and as well as participants. In case a participant is traveling more than 50 km, CR considers to pay for the journey. The above priority chart is filled on account of the information provided by the station manager. The average monthly expense of MDTV CR is 70 to 80 thousand. MDTV CR is placed in the Mann Deshi NGO building. Hence, it does not require to pay the rent. Also, the station has the policy to broadcast folk

songs and songs sung by the local artist instead of Bollywood music. Hence the CR does not pay the song royalty.

Criterion II – Sources of Income (Prominent)

Sr. No.	Revenue Generation Methods	Primary	Secondary	Does not Exist	Remarks
1	Parent Organization	Y	-	-	The Mann Deshi NGO support the CR financially
2	Stakeholders	Y	-	-	CR consistently take efforts to manage different stakeholders
3	Advertising	-	-	N	CR is against accepting advertisements
4	Government Funding/Grants	-	Y	-	-
5	Donor Funding (National/International)	-	-	N	-
6	Community Donation	-	-	N	-
7	Aid Agency Support	-	Y	-	Bajaj has provided financial help to set up a studio

Inferences

Mann Deshi Foundation is the primary funding source of Mann Deshi Taranga Vahini, Mhaswad. The list of stakeholders with detail of funded programmes is displayed in the office (Image 29). MDTV CR does not accept advertising. Hence, the station does make revenue through advertising, which is considered as a prominent source of income.

There have been few instances about getting funds from state/central government departments. However, the income of these projects is still yet to come. The NGO and CR continuously try for funding and overall support from aid agencies such as UNESCO and UNICEF. Recently, UNICEF transferred funds up to 3 lakhs for early marriage and continue education programme series. Also, recently Bajaj helped the CR to take care of the infrastructure in the new studio.

Criterion III – Finance Management

Sr. No.	Practice	Exist/Does not Exist	Remarks
1	Separate Bank Account	Y	Active and operated
2	Monthly Expense Sheet	Y	-
3	Fundraising Activities	N	-
4	Annual Budget	Y	-
5	Petty Cash Budget	Y	The station manager handles the petty cash for unexpected expenses
6	On-air Appeals for Donations	N	-
7	Annual/Monthly Audit	Y	-
8	Tariff Book (Ad-rates)	N	-
9	Funding Proposals	N	-
10	Loan/EMI	N	-
11	Financial Statements	Y	-

Inferences

The researcher experienced that the staff is reluctant to discuss financial matters. Even in this situation, it was confirmed that CR has a separate active bank account. The existence of monthly expenses sheets was orally confirmed. The station manager tries to manage petty cash budget on the revenue which is not a part of the monthly/annual budget. It was also orally confirmed that an annual audit is conducted, but there was no evidence to establish the fact.

Criterion IV – Innovative Revenue Generation Methods

Sr. No.	Broadcast Revenue Generation Methods (On-air)	Exist/Does not Exist	Remarks
1	Subscription/Membership Fees	N	-
2	Sponsored Programmes	Y	Few businesses and vendors have sponsored the quiz programmes
3	Corporate Social Responsibility (CSR)	N	-
4	Sale of Programmes	N	Programmes are shared for broadcasting without any cost
5	Radiothon	N	-
6	On-air Appeals for Donation	N	-
7	Selling Air-time	N	-

Inferences

Since the community MDTV is serving is living in the drought-prone region and struggles for survival, it is not wise to charge a subscription fee even for the frequent listeners and participators. The station has a strict policy against membership. ‘Prashna Amuche Uttar Tucmhe’ is the only sponsored programme from a local vendor currently. Due to restrictions on sponsorship, the station is careful in accepting sponsored content. Apart from this, public announcements and government-sponsored spots are aired regularly. MDTV CR shares the home production with other stations without charging money. The researcher did not observe the sale of programmes to private and public radio sector.

Sr. No.	Non- Broadcast Revenue Generation Methods (Off-air)	Exist/Does not Exist	Remarks
1	In-kind Contributions	N	-
2	Event Participation	Y	The NGO organizes various events in the district which are covered by the CR
3	CR Merchandise Sale	N	There are few caps, mugs decorated with the logo of MDTV, but not for sale
4	Renting In-House Infrastructure	N	-
5	Studio Rent	Y	The studio is available for rent, there is low demand
6	Equipment Hire	N	-
7	Premise Rental	N	-
8	Consultancy to Social Organizations and Businesses	Y	The staff is allowed to provide consultancy concerning CR and earn money independently
9	Paid Internships	Y	Interns are working, but Ideosync pays their salary
10	Collaboration with Local Journalism Colleges	Y	Nearby college students are always contacted for campaign support and data collection
11	Telecentre	N	-
12	Greetings through CR	N	-
13	Sale of Staff Service	Y	Staff is allowed to earn money independently. CR is not profited from it.

Inferences

The CR does not deliberately promote in-kind contributions. There are references of community members offering materials and valuables to the station and staff. Nevertheless, this act is considered as a gesture and love for community. Please refer to the Image (12-16) for events covered by radio in the research period. CR merchandise is manufactured by NGO and is not for sale currently. The guests who visit the station are given merchandise as gifts. The station is open to rent premises, equipment, and studio, but due to lack of response and need in the region, the station is unable to earn revenue through this method. Ideosync provides one intern annually for six months to MDTV CR as their IUCEF fellow programme. Ideosync pays the salary of this intern. As of now, three to four volunteers are served for the CR. Apart from this, despite partnering with local colleges and schools, the radio did not get a positive response from students. Colleges in the Mhaswad and Dahiwadi was contacted for aspirant RJs and editors. Also, for an extensive listenership survey, students were paid and trained. However, their performance was below average.

Criterion V – Financial Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Transparency in Sharing Financial Agreements/Statements	The researcher witnessed unwillingness to show financial documents, statements, and receipts from the CR team. Moreover, the staff was reluctant to discuss financial matters.
2	Independence (Relationship of CR and Parent Organization)	From the perspective of financial relationships, despite CR is one of the independent projects of NGOs, it is entirely dependent on its parent organization for finance. However, it has potential to operate independently.
3	Financial Decision-Making	The station in-charge mentioned that he has to seek the permission of authorities (NGO) for expenses more than five thousand. This implies that the NGO takes financial decisions.

4	Keeping Records of Expenditure	The researcher did not get conclusive evidence of records. Also, there was no willingness to sharing expenses sheets with the researcher.
5	Re-investing Surplus Amount	Since the revenue of CR is lower than expected, there is no question of re-investing surplus amount.
6	Fund Diversity	The primary source of income is the financial support of a parent organization. Apart from that, efforts are taken for funded programmes from stakeholders. However, due to inconsistency, there is no fund diversity existed in the CR.

Criterion VI – Qualitative Financial Sustainability Assessment of MDTV CR

The qualitative data collected using in-depth interviews, focus-group discussions, observation, diary method, and secondary data sources are elucidated in this section with an intent to provide a descriptive, non-methodological, and explicit information about the programming and community participation of selected community radio station. For the above purpose, data is presented in anecdotes, quotes of CR staff, listeners, frequent participators, and tables. It must be noted that the collected information is presented in a descriptive way instead of a question-answer format. In other words, while conducting interviews and FGDs, the researcher registered various quotes and anecdotes, which are categorized according to the significant elements comprising the discourse of social sustainability.

Developing an understanding of the financial affairs of MDTV CR, few shreds of evidence confirmed the economic dependence of CR on its parent organization. When asked about the techniques of generating revenue sources and the approximate monthly income, the station manager mentioned that MDTV has no income sources at all. The CR is entirely dependent on NGOs for finance. Advertising could be the primary source of income for CR; however, local advertisements are difficult to achieve for MDTV CR as GST has become an obstacle in the process. None of the local vendors are ready to pay with the GST charges. Another source for advertising is public announcements or short audio clippings provided by DAVP (Directorate of Advertising and Visual

Publicity); however, there is no consistency in getting these spots. The station manager made it clear that most of the months in a year have passed without getting paid by DAVP. Thus, the question of income source remains answered as there seem to be minimum sources available to generate income. Responding to this query, station in-charge Shivaji Yadav said,

"Mann Deshi NGO is a financially strong non-governmental organization. With having various projects on board, the organization generates money and funds these projects. Mann Deshi Community Radio is one of the projects of Mann Deshi NGO. Whatever financial help MDTV CR needs, Mann Deshi makes it available for us. In the last ten years, there has not been a day when we had to stop our work due to low funds. Therefore, we do not have financial problems".

As mentioned earlier, the successful projects of Mann Deshi NGO, such as women bank and water conservation project, led the organization to new heights. It was not mentioned clearly which project of NGO exactly generates income for MDTV CR. Speaking about stakeholder's involvement in the CR, the detailed chart of stakeholders has been displayed in the station. To describe the role of stakeholders in CR, it can be said that the CR receives a particular amount to produce and broadcast programmes on a specific subject. After the grant of the fund, CR needs to send these programmes to the respective organization. For instance, in the year 2014, the leprosy mission trust, New Noida, provided funds to MDTV CR to produce an awareness programme series on leprosy.

Another instance could be taken of Ideosync media combine, Faridabad, which was granted in 2015 and is still active. It was about awareness of community-related government schemes through radio programmes. Mann Deshi CR has maintained good relations with some stakeholders. However, there is inconsistency in engaging stakeholders to produce programmes. The frequency of such a programme series is limited. Perhaps, CRS without the financial stability and good relations fails to engage stakeholder involvement in the station. Currently, UNICEF and Community Radio Association has invested approximately three lakhs in MDTV CR to produce 75 programmes on early marriage and continue education for the next two years. Last year, two employees of MDTV CR attended a workshop in Hyderabad about voter awareness and 2019 Lok Sabha elections. In this workshop, they were trained to create effective

programmes on voting awareness and given 25,000/- with traveling expenses. While explaining these examples, the station manager was continuously emphasizing on the inconsistent nature of these funded projects.

The information that emerged based on the interviews, focus-group discussions, and researcher observation indicate that though Mann Deshi radio has a separate bank account other than NGO, however, it has not been clear whether the station receives funds from parent organization in this account. In addition to this, the form of financial support is also not clear. To be specific, there is vagueness about whether the salaries of staff, monthly expenses, operational costs are paid directly to CR employees through parent organization. Further, there has been no process of maintaining financial openness with the community as the CR is supposed to share details with at least an advisory and management committee.

On the other hand, when asked about the expense, it was seen that electricity bill, phone bill, and salary are the prominent expenses of MDTV CR, which is paid by the parent organization. Further, Yadav added that in the last ten years, none of the experts and guests were compensated. However, experts visiting from outside of the district are paid for travel and food expenses. In this regard, the staff is trained to keep low costs and manage with minimum resources. While dealing with financial dependence, everyone at the station thinks twice before planning or organizing any activity. In terms of monthly expenditure, the approximate monthly expense of MDTV CR 70,000/- and besides this station manager keeps a petty cash budget of less than five thousand. When talking about studio equipment installation, MDTV CR has managed to install necessary infrastructure under the rural development initiative of Bajaj Auto Ltd. The thank note is displayed in the office.

On the question of the implementation of innovative techniques to reduce expenses, the station manager expressed two examples. MDTV CR brings used pages of Mann Deshi Mahila Bank and saves the stationary cost. The single blank pages are used for office work instead of ordering an empty paper set. Second, CR collects newspaper-waste from all departments of Mann Deshi NGO and cut down the useful articles. The remaining paper-waste is sold to ragman. In return, five to six hundred rupees are earned every month. In the context of thrifty behavior, employees of CR are strictly instructed not to claim traveling and accommodation expenses on CR while being on an official

tour. Taking the case of hiring the vehicle for outdoor broadcasting, the team of CR avoids hiring a private car; instead, they employ a Rikshaw driver named Ashok Pansande, who charges less money for traveling in nearby villages. When asked about his discount, it was revealed that Ashok is given recorded advertisements that he plays in his Rikshaw and roam around the town (Shinkhede, 2019b). This is an example of maintaining good relationships within the community and practicing in-kind contributions.

Talking about the advertising policy of MDTV CR, Yadav explained that they used to make advertisements a few years ago. However, recently the CR has adopted a policy not to broadcast advertisements. The reason behind this policy is related to the low rates of advertisements assigned by DAVP. The staff seemed unhappy with the I & B ministry about handling the rate card of ads. They raised concerns about not getting paid on time by state and central government, which has slowed down the economic diversity of CR. Nonetheless, the efforts of CR have not stopped because of a flux of unpaid amounts. In the recent years, the Mann Deshi team has discovered that the enclosure with various departments of state government and publicity department of the central government could be beneficial in terms of getting paid advertisements, spots, programme series, and announcements.

During the researcher's extended stay at the station, some significant observations were made by him explaining financial transactions, a background of economic activities, and financial planning. One obvious thing noted by the researcher is that most of the commodities or instruments, such as wall clock, calendars, notice board are gifts by community members. Observing the behaviour of CR staff, the researcher discovered that the staff was aware that NGO would provide the CR expenses, and despite generating minimum income sources on their own, their salary would be covered through the revenue of other projects of Mann Deshi. This relief and assurance have relieved the staff from the uncertainty about their future, which boosted their work performance. As the new office building of Mann Deshi is equipped with facilities and necessary infrastructure, the staff seemed relaxed to work in a friendly environment. For instance, on the upper floor, three air-conditioned rooms with essential facilities have been built for interns, expert guests, and for all those who are associated with NGO. Having such accommodation and food facilities, the staff is confident to invite outside guests to visit MDTV CR without any hesitance. Chetna Sinha, the founder and

managing director of Mann Deshi, is an influential and successful lady. Her latest involvement in the world economic forum, which was held in Davos, Switzerland, and participation in Kaun Banega Crorepati with Amitabh Bachchan, indicates the success she achieved and the efforts she has taken for the Mann community. Being very popular and successful, Mann Deshi NGOs turn over could be count in crores, which has benefitted its CR certainly.

Given all the information, the researcher keeps experiencing a lack of transparency in CR staff's behaviour about showing financial documents. When dived deep into the financial affairs of CR, the staff was reluctant to disclose most of the information. However, the team of MDTV CR has provided all the information they could afford. Hence, it can be said that the acquired knowledge about financial sustainability is sufficient and authenticate. Based on analyzed data, the final verdict about economic sustainability is that the station is not financially sustainable. It is entirely dependent on its parent organization. However, it would be worthwhile to pay attention to the question of whether the patron ship of NGOs is harmful to CR? Is it wrong for CR to be financially dependent on NGO when it is transforming the community? The answers to these questions could produce lengthy criticism and debate.

Section B – Social Sustainability

Criterion I – Key Programming Index

Sr No	Program me Name	Area of Focus	Durati on	Frequen cy	Transmissi on	Langua ge	Program me Type
1	Malavarch e Shivar	Agricultur e, Technolo gy, Animal Husbandr y	10 Minutes	5 Days a Week	Morning and Evening	Marathi	Interview, Discussio n, Talk Show, Vox-pop
2	Gammat Jammat	Songs, Poems, Stories	10 Minutes	5 Days a Week	Morning and Evening	Marathi	Drama, Feature, Music
3	Sakhi Sajani	Women Issues, Cooking, Business	10 Minutes	5 Days a Week	Morning and Evening	Marathi	Music, Interview, Phone-in
4	Tarunai	Education , Technolo gy, Youth	10 Minutes	5 Days a Week	Morning and Evening	Marathi	Phone-in, Interview, Drama, Feature, Discussio n
5	Radio Doctor	Health, Nutrition, Self-care	10 Minutes	5 Days a Week	Morning and Evening	Marathi	Phone-in, Interview

Inferences

These are the key programmes of MDTV CR. Other programmes are discussed in the qualitative social sustainability assessment.

Criterion II – Programming Format Assessment

Programming Format	Application (Yes/No)	Programming Format	Application (Yes/No)
Information Updates/ Awareness	Y	Interview	Y
Folk Music	Y	Discussion	Y
Filmy Music	N	Drama	Y
Preaching/ Devotional	Y	Talk	Y
Live Phone-in	Y	Magazine	N
Quiz	Y	Vox-Pop	Y
Sport Commentaries	N	Story Telling	Y
Feature	Y	Live Coverage	N

Criterion III – Topics and Beats

Beat/ Topic/ Area	Application (Yes/No)	Beat/ Topic/ Area	Application (Yes/No)
Agriculture	Y	Science and Technology	Y
Health/Fitness	Y	Education	Y
Religious	Y	Women	Y
Economics/Business	N	Youth	Y
Environmental	Y	Children	Y
Film/Drama	Y	Senior Citizens	Y

Government Scheme	Y	Literature	Y
Industrial Workers	N	Sports	N

Criterion IV – On-air and Off-air Organization of Content

Sr. No.	Programming and Broadcasting Metrix	Exist/Does not Exist	Remarks
1	Automated Broadcast	Y	Since the evening broadcast is repeated, the studio is enabled with automated broadcast
2	Mobile Studio (Van)	N	-
3	Brainstorming Sessions	Y	Not on purpose. Occurs in the process indirectly
4	Field Recordings	Y	Dedicated staff for field recording solely
5	Interactive Programming	Y	Once or twice in a week
6	Audio Conferencing/Radio Bridges	N	-
7	Expert Consultation on Content Making	Y	The experts are contacted for guidance from time to time
8	Folk Music Archival	Y	CR contains a rare and significant collection of folk songs
9	Collaborative Programming	Y	CR constantly corroborate with other CRS
10	Content Regulation/Verification	Y	Staff is trained about verified and unethical content. The social responsibility model is followed
11	Resource Pool	Y	The mechanism for manage resources is formed and followed

12	Programme Alert Message System	N	-
13	DAVP Empanelment	Y	CR has maintained good relations with the DAVP
14	List of Local Advertisers	N	Advertisements are not accepted from the local vendors and businesses

Inferences

MDTV CR shares their programmes with other CRS and similarly broadcast their programmes as well. The second type of collaboration is not taken placed yet. The staff maintains the folk music archival. Few CDs and records have been published by the NGO featuring various local folk artists. DAVP empanelment is active, and spots and advertisements are frequently broadcasted from the organization. It has been one of the prominent sources of income for CR.

Criterion V – Audience Analysis and Management

Sr. No.	Audience Metrix	Exist/Does not Exist	Remarks
1	Audience Research	Y	The staff has developed a mechanism to study the audience
2	Listenership Survey	N	No survey results available to measure actual listenership
3	Listener Clubs	Y	A new initiative with a positive response from listeners
4	Group Listening Sessions	Y	-
5	Listener Database	Y	The database is available in the station
6	Listeners Forum	N	-

Inferences

Through feedback, field recordings, committee meetings, conversing with listeners, and participators audience is analysed. In recent years, the staff has seen a fragmentation and verification in the audience. Social media and mobile applications are also used to analyse listeners. A listenership survey was conducted with the efforts of NGO by Mann Deshi radio. Local help was taken for distributing and filling the questionnaire. Although the CR took major efforts in specifying exact listenership numbers, they do not have legitimate data regarding the listenership. In the last three years, there has not been a single survey conducted. There are few examples of third-party surveys, but they also fail to show exact listenership numbers and attributes. Listeners' clubs have been formed recently in few villages. However, they are in the initial stage. These villages have not organized any individual events. The volunteers of these groups are still informing and inviting people to listen to broadcasting. The group listening session is organized as per the target group and location. Usually, group listening session is conducted in schools and colleges as educational programmes are aired regularly. The name and contact details of frequent listeners and participators are available in the station (Image 30). The list is updated frequently. However, it is limited and non-comprehensive.

Criterion VI – Participation Metrix

Sr. No.	Participation Metrix	Exist/Does not Exist	Remarks
1	Door-to-door Campaigns	N	-
2	Weekly Newsletter of CR	Y	The activity started this year as a task for the interns and proved to be effectively creative
3	Radio Set Distribution	Y	NGO distributes radio sets to the needful on specific occasions

4	Radio Set Installation at Public Places	N	-
5	Village Volunteers	Y	In every nearby village, there is at least one volunteer is appointed
6	Radio Souvenirs	Y	Image 19 & 20
7	Annual Day Functions	Y	Every year celebrated at the station with a social theme (Image 11)
8	Local Cultural Festival	Y	Organized in Mumbai every year

Inferences

Weekly newsletter of community radio is not a CR staff activity. It was a task given to the intern early this year. Every year, in February, Mann Deshi Festival is organized in the Ravindra Natyagruha, Mumbai (Image 10). Also, local traditional cultural programmes, for instance, Haldi-Kumkum, are organized in Mhaswad (Image 12).

Criterion VII – Feedback Mechanisms (Recommended and Innovative)

Sr. No.	Feedback Mechanisms	Exist/Does not Exist	Active/Non-Active
1	Studio Visits	Y	Y
2	Open-Day	Y	Y
3	Field Visits	Y	Y
4	Via Telephone	Y	Y
5	Via Social Media/ Mobile App	Y	Y
6	Feedback Collection Boxes in Villages	N	-
7	Suggestion Box at the CRS	N	-
8	On-air Feedback Programmes (Anecdotal)	N	-

Inferences

Mann Deshi radio is active on social media, especially Facebook and WhatsApp. The Facebook page of radio is handled by dedicated staff, and updates are posted continuously on the page. In the same way, feedback is obtained from listeners and queries are resolved. Two WhatsApp groups are also active with regular listeners. Mann Deshi Radio android application has a feature to submit feedback. The statistics of this app let us check the activity of users. The statistics can be used as feedback. There is an open day every year when the community visits the CR and celebrates (Image 9). Studio visits have been lessened in the last year as CR is shifted to a new location, which is on the outskirts of the town. Still, the researcher witnessed group and individual visits to the CR during his stay.

Criterion VIII – Advertising

Sr. No.	Advertising Sources (Recommended)	Exist/Does not Exist	Active/ Non-Active
1	Local Vendors and Businesses	N	-
2	State Government	Y	Y
3	DAVP	Y	Y
4	Radio Advertising Agencies	N	-

Inferences

Since MDTV CR accepts advertisements from DAVP and state/central government, the local businesses and vendors are not approached. Also, there are no third-party advertising agencies involved in the business. The advertisements for MDTV CR are aired on the radio. The spots and announcements regarding the community radio can listen. The advertisements of Mann Deshi Mahila Bank are frequently aired from the radio. Within the research period of content analysis, the researcher witnessed the broadcasting of public announcements from DAVP, Health and Sanitization Department, Government of Maharashtra, Ministry of Health and Family Welfare, Government of India, Department of Environment, Forest & Climate Change, Government of India, viz.

Criterion IX – Innovations in Programming and Broadcasting

Sr. No.	Innovative Programmes/Initiatives	Application (Yes/No)
1	Radio Browsing	N
2	Local Talent Hunt	N
3	On-air Competitions	Y
4	Local News Website	N
5	Promotional Kit	N
6	Consumer Helpline/ Community Noticeboard	N
7	Citizen Audit of Government Schemes	N
8	Live Coverage of Local Sports Events	Y
9	Musical Request Show	Y
10	Birthday Celebration Programme	Y

Inferences

There can be topical programmes on auditing government schemes in the region. Unfortunately, it is not practised in MDTV CR. Local sports events are not covered regularly. However, there is evidence of the past. ‘Prashna Amuche Uttar Tumche’ is the only on-air competition is running presently. It is possible to held topical competitions in other programmes although their nature is not competition-based. Rarely CR conducts musical request shows through phone-in. Otherwise, through SMS and letters, requests are taken, and songs are aired. ‘Gaana Hamara Chahat Aapki’ programme features music requests from community members.

Criterion X – Social Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Local Language Programming	The Mann area has no local dialect. All staff belongs to this area; hence they talk in the accent prevalent in the region.
2	Collaborations with other CRSs	There has been evidence of collaborative programming. MDTV CR has collaborated with Radio FTII, Yeralavani, and Radio MGIRI as per the information gathered by the researcher.
3	Localized Information	Gaavgada programme is dedicated to the local information and updates. Other than that, every programme includes localized information.
4	Interactive Diverse Programming	The staff emphasizes live phone-in programmes. Though the duration and frequency of such programmes are low, it is significant to conduct them to keep the interactivity window active and open.
5	Audience Relations	During the data collection, the researcher observed that the staff is polite and friendly with the listeners. Moreover, feedback is collected regularly.
6	Community Visits to CRS	The flow of community visits to the studio has been reduced as the new building located is on the outskirts of Mhaswad.

Criterion XI – Extensive Descriptive Survey (Listeners and Content Producers)

Introduction

Division A – Demographics

Categorizing data into the particular groups associated with the demographics of the respondents, for instance, in this particular survey, gender, age, education, occupation, monthly income, facilitates the process of marking observation and reach to conclusions. The data classification by respondents' characteristics can conceive a final observation about the parameters used in the survey. Understanding the nature of the present survey, the demographics represents the statistical data of listeners only, which includes participators as well; However, non-listeners and non-informed are not included in the demographics.

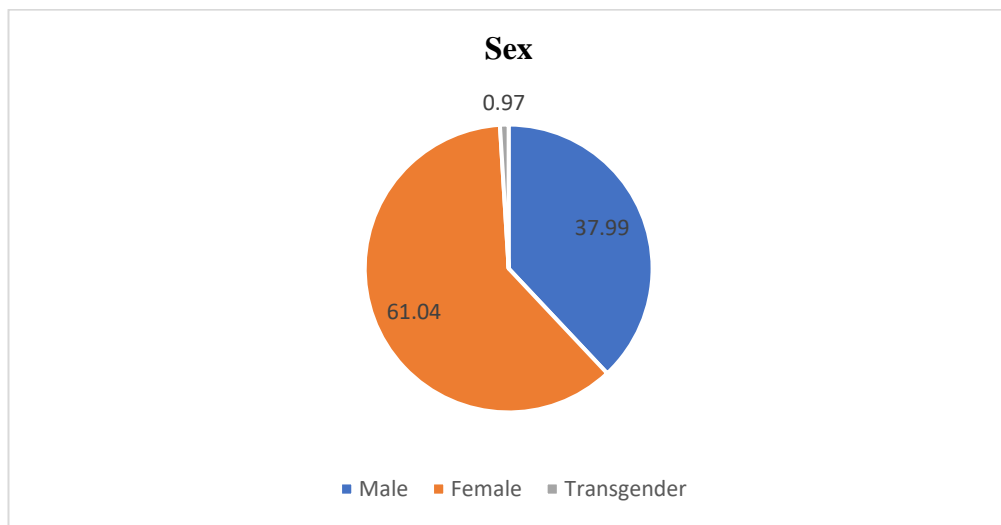
Table Number 1.1 – Classification of Respondents based on ‘Sex’

Sex	Frequency	Percentage
Male	117	37.99
Female	188	61.04
Transgender	3	0.97
Total	308	100.00

(Source: Primary Data)

It is seen in table 1.1 that 37.99 percent of respondents are male, 61.04 percent of respondents are female, and 0.97 percent of respondents belong to the transgender sexual orientation. Figure 1.1 vividly represents the classification of respondents based on their sex.

Figure Number 1.1 – Classification of Respondents based on ‘Sex’



(Source: Primary Data)

Table Number 1.2 – Classification of Respondents based on ‘Age.’

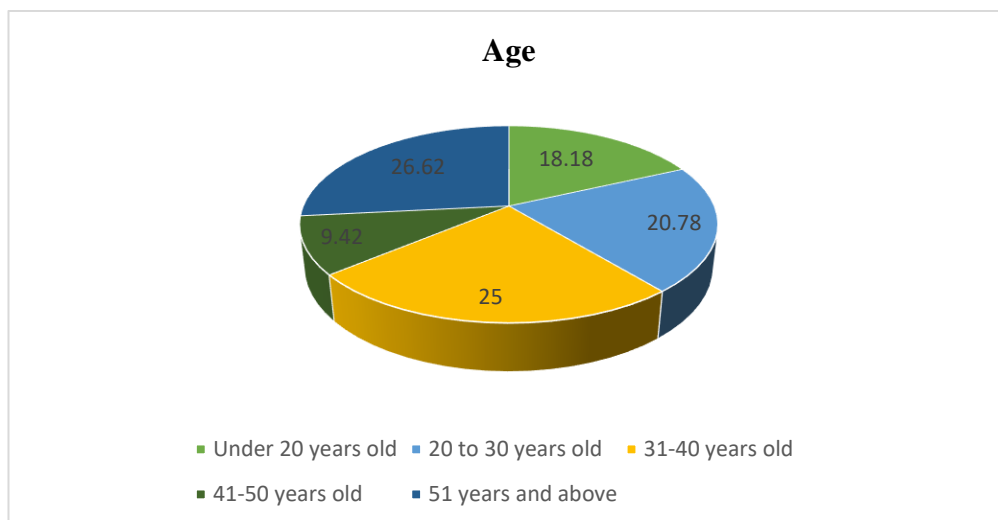
Age	Frequency	Percentage
Under 20 years old	56	18.18
20 to 30 years old	64	20.78
31-40 years old	77	25.0
41-50 years old	29	9.42
51 years old and above	82	26.62
Total	308	100.00

(Source: Primary Data)

It is evident from the Table 1.2 that 18.18 percent respondents are under the age group of 20 years, 20.78 percent respondents belong to the age group of 20 to 30 years old, 25 percent respondents fall under the age group of 31 to 40 years, 9.42 percent fit in the age group of 41 to 50 years old, and the remaining 26.62 percent respondents are 51

years old and above. The graphical representation in figure 1.2 depicts a visual version of the data mentioned above.

Figure Number 1.2 – Classification of Respondents based on ‘Age.’



(Source: Primary Data)

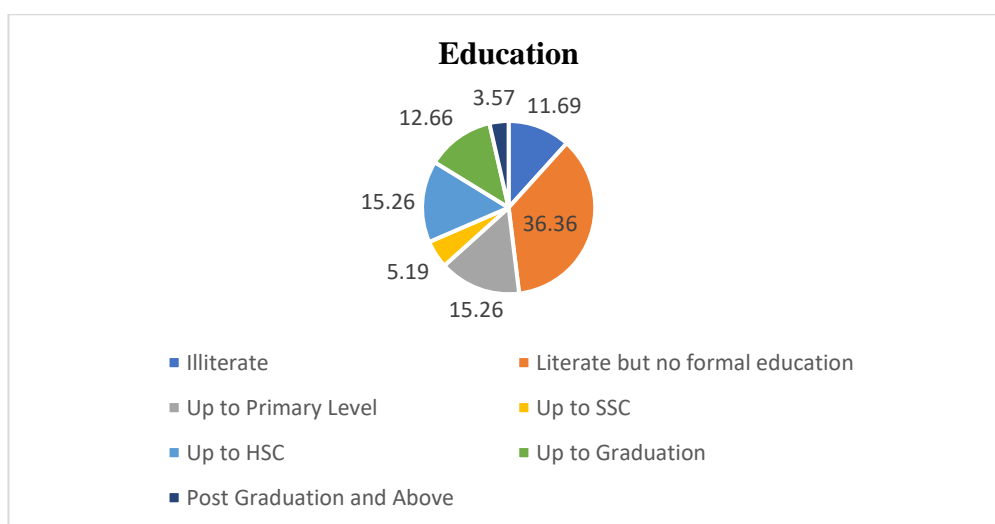
Table Number 1.3 – Classification of Respondents based on ‘Education.’

Education	Frequency	Percentage
Illiterate	36	11.69
Literate but no formal education	112	36.36
Up to Primary Level	47	15.26
Up to SSC	16	5.19
Up to HSC	47	15.26
Up to Graduation	39	12.66
Post-Graduation and Above	11	3.57
Total	308	100.00

(Source: Primary Data)

The educational profile of respondents shows, 11.69 percent respondents are illiterate, 36.36 percent respondents can read, write, and speak but do not possess authentic schooling or proof of being literate, hence falls under the category of literate but no formal education, 15.26 percent respondents declared to have been educated up to primary level, 5.19 percent respondents are educated up to 10th standard, 15.26 percent respondents have an education until 12th standard, 12.66 percent respondents hold a graduate degree, and 3.57 percent respondents are postgraduate and above. The graphical representation of this data can be found in figure 1.3.

Figure Number 1.3 – Classification of Respondents based on ‘Education.’



(Source: Primary Data)

Table Number 1.4 – Classification of Respondents based on ‘Occupation.’

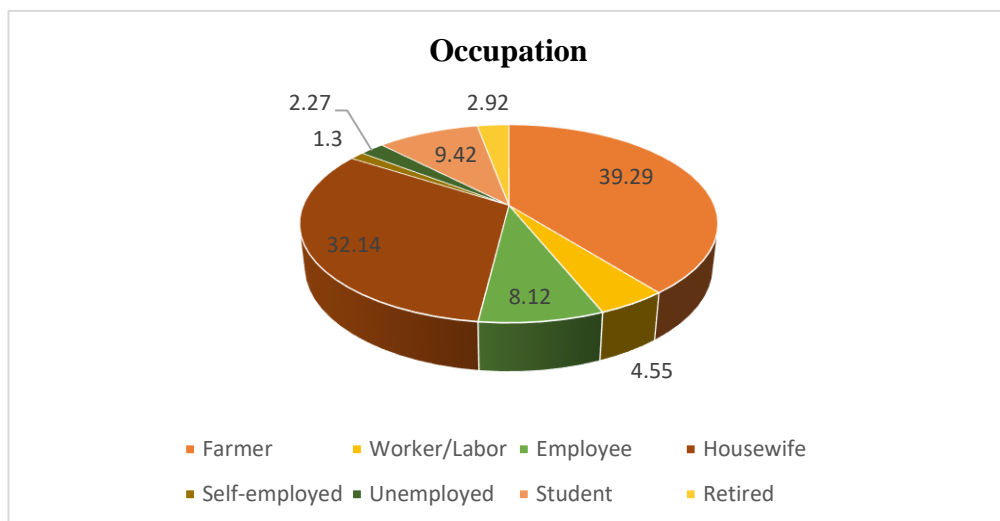
Occupation	Frequency	Percentage
Farmer	121	39.29
Worker/Labour	14	4.55
Employee	25	8.12
Housewife	99	32.14

Self-employed	4	1.3
Unemployed	7	2.27
Student	29	9.42
Retired	9	2.92
Total	308	100.00

(Source: Primary Data)

The survey revealed that 39.29 percent respondents are farmers, 4.55 percent respondents are worker or laborers, 8.12 percent respondents are salaried, 32.14 percent respondents are housewives, 1.3 percent respondents are self-employed or entrepreneurs, 2.27 percent respondents are unemployed which means they are not financially independent, 9.42 percent respondents are students which clearly explains their financial dependence, and 2.92 percent respondents are retired. Figure 1.4 portrays the graphical classification of the occupation of the respondents.

Figure Number 1.4 – Classification of Respondents based on ‘Occupation.’



(Source: Primary Data)

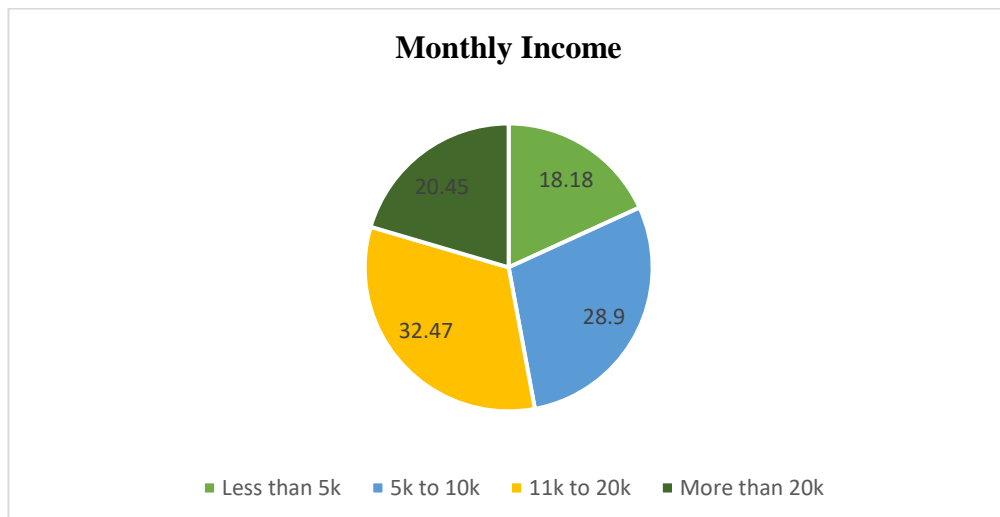
Table Number 1.5 – Classification of Respondents based on ‘Monthly Income.’

Monthly Income	Frequency	Percentage
Less than 5k	56	18.18
5k to 10k	89	28.9
11k to 20k	100	32.47
More than 20k	63	20.45
Total	308	100.00

(Source: Primary Data)

It is evident from the above table (1.5) that 18.18 percent of respondents earn less than 5 thousand rupees, 28.09 percent respondents have income between 5 to 10 thousand rupees, 32.47 percent respondents earn between 11 to 20 thousand rupees, and 20.45 percent respondents earn more than 20 thousand rupees. The following figure (1.5) displays the graphical representation of the monthly income of the respondents.

Figure Number 1.5 – Classification of Respondents based on ‘Monthly Income.’



(Source: Primary Data)

Division B – Screener Questions

The purpose of screener questions is to acquire the exact number of dedicated listeners, which further led the researcher to classify participators in the CR programming from listeners/audience. Through the snowball sampling method, the sample of 400 was collected. However, the following screener question facilitated the process of classifying actual listeners and non-listeners.

Table Number 2.1 – Informed about Mann Deshi Taranga Vahini

Do you know about Mann Deshi Taranga Vahini?	Frequency	Percent
Yes	359	89.75
No	41	10.25
Total	400	100.00

(Source: Primary Data)

It was necessary to assess the existence of MDTV (Mann Deshi Taranga Vahini) CR in the local community. Hence, the question of whether the community is informed about the local community radio station or not was asked. Table 2.1 shows that 89.75 percent of respondents were informed about the establishment of MDTV CR, whereas 10.25 percent denied being informed about the CR. Figure 2.1 portrays the graphical representation of community awareness about MDTV CR.

Figure Number 2.1 – Informed about Mann Deshi Taranga Vahini

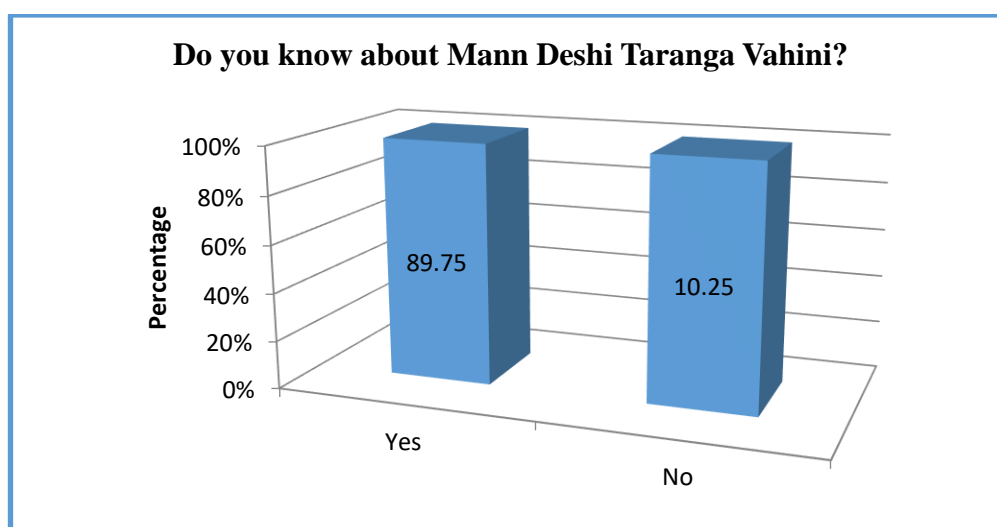


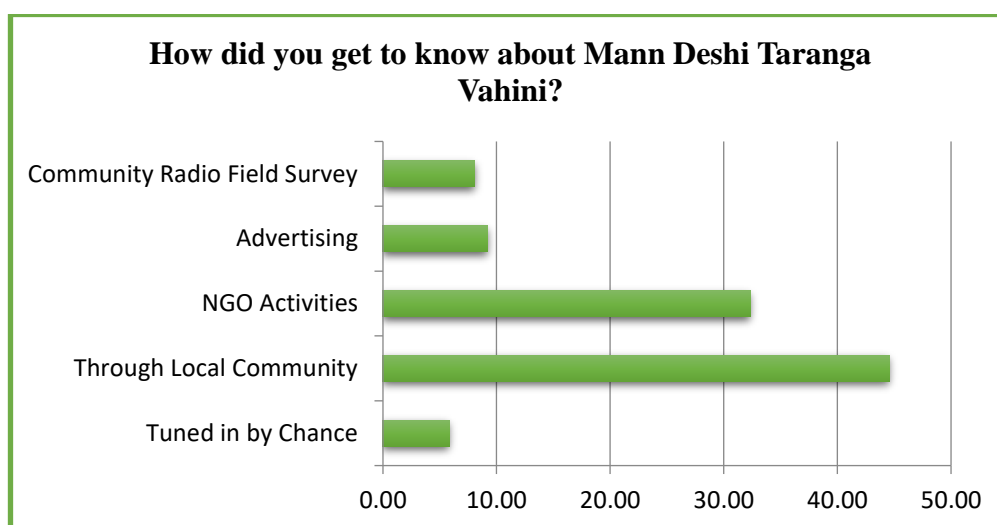
Table Number 2.2 – Noticing the Community Radio

How did get to know about Mann Deshi Taranga Vahini?	Frequency	Percent
Tuned in by Chance	21	05.85
Through Local Community	160	44.57
NGO Activities	116	32.31
Advertising	33	09.19
Community Radio Field Survey	29	08.08
Total	359	100.00

(Source: Primary Data)

Table 2.2 shows that 5.85 percent of respondents tuned MDTV CR by chance, 44.57 percent of respondents heard through the local community, 32.31 percent of respondents were informed through the NGO activities, 9.19 percent of respondents got to know about MDTV CR through the channel of advertising. The rest 8.08 percent of respondents claimed community radio field surveys as their source of information. Figure 2.2 shows the graphical representation of the source of information of community members about the existence of MDTV CR.

Figure Number 2.2 – Noticing the Community Radio



(Source: Primary Data)

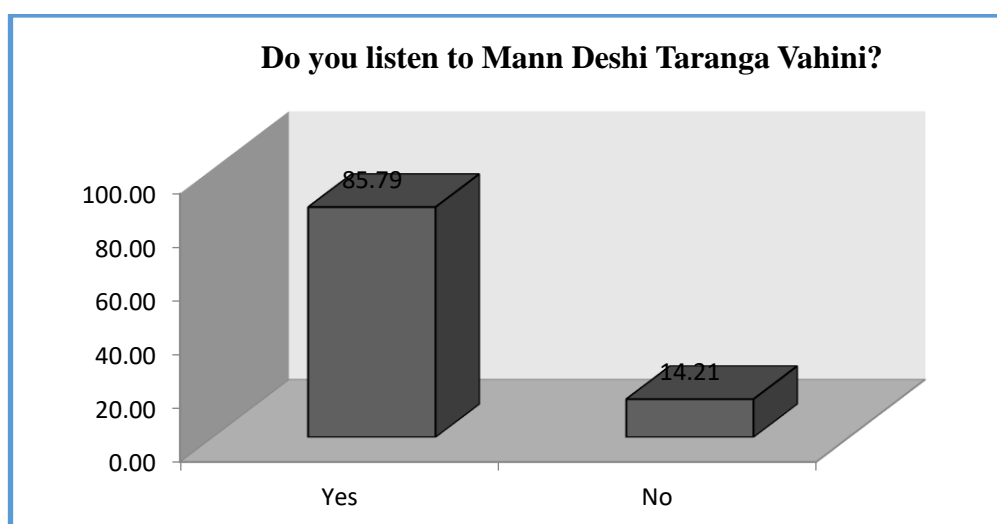
Table Number 2.3 – Listenership of Mann Deshi Taranga Vahini

Do you listen to Mann Deshi Taranga Vahini?	Frequency	Percent
Yes	308	85.79
No	51	14.21
Total	359	100.00

(Source: Primary Data)

The numerical data collected until now suggest the informed and uninformed community members of MDTV CR; however, it is not clear whether the informed community listens to the programming of CR. The pilot study revealed the existence of non-listeners in an informed community. The data from the above table (2.3) classifies the listeners and non-listeners from the informed community members. When the respondents were asked whether they listen to MDTV CR, 85.79 percent claimed they do listen to the local CR. On the other hand, 14.21 percent denied listening to the MDTV CR. Figure 2.3 portrays the graphical representation of listeners and non-listeners.

Figure Number 2.3 – Listenership of Mann Deshi Taranga Vahini



(Source: Primary Data)

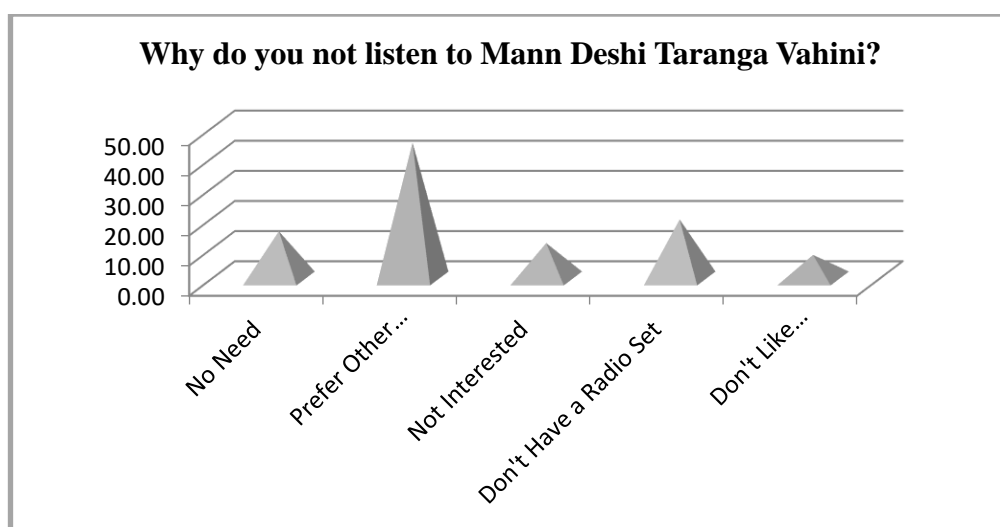
Table Number 2.4 – Reasons for Non-listeners

Why do you not listen to Mann Deshi Taranga Vahini?	Frequency	Percent
No Need	08	15.69
Prefer Other Mediums of Entertainment	23	45.10
Not Interested	06	11.76
Do not Have a Radio Set	10	19.61
Do not Like Broadcasting	04	07.84
Total	51	100.00

(Source: Primary Data)

The previous classification between listeners and non-listeners created the necessity to entertain the attitude of non-listeners for their passivity towards the listenership of MDTV. Table 2.4 reveals that 15.69 percent of respondents do not recognize CR listening as a needful activity, 45.10 percent of respondents prefer other mediums of entertainment, 11.76 respondents are not interested, 19.61 are struggling to get radio sets to listen to the CR, and 7.84 respondents dislikes the MDTV CR programmes. Figure 2.4 displays the graphical representation of reasons of non-listeners.

Figure Number 2.4 – Reasons for Non-listeners



(Source: Primary Data)

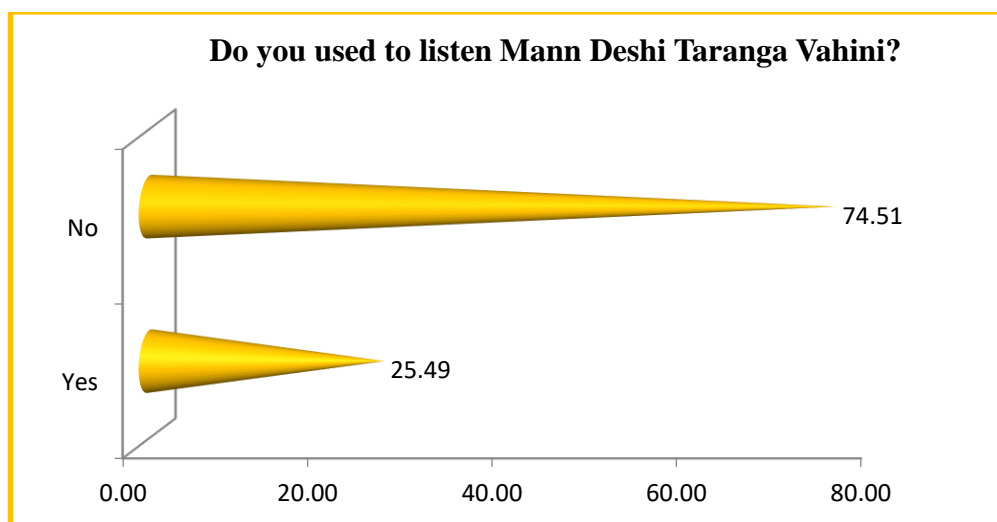
Table Number 2.5 – Past Listener of Mann Deshi Taranga Vahini

Do you used to listen to Mann Deshi Taranga Vahini?	Frequency	Percent
Yes	13	25.49
No	38	74.51
Total	51	100.00

(Source: Primary Data)

The non-listeners were also asked about their past commitment with MDTV CR. Non-listeners could have been a frequent listener in the past and stopped listening due to some reason. Hence, when the question was asked about the past relations with MDTV CR, 25.49 percent of respondents agreed to the fact, and 74.51 percent said to have no past association with the local CR. Figure 2.5 reveals the graphical representation of past listeners of MDTV CR.

Figure Number 2.5 – Past Listener of Mann Deshi Taranga Vahini



(Source: Primary Data)

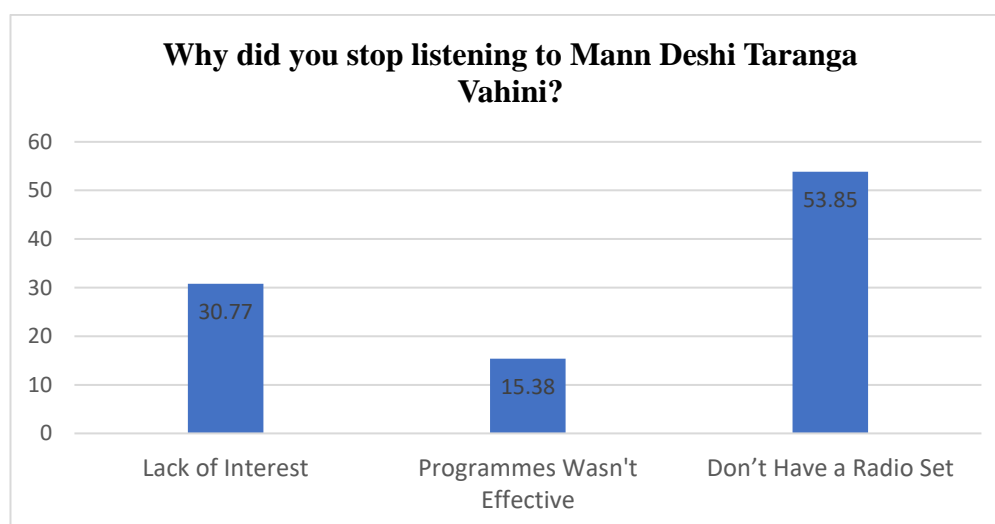
Table Number 2.6 – Reasons for Quitting Listening to the MDTV

Why did you stop listening to Mann Deshi Taranga Vahini?	Frequency	Percent
Lack of Interest	04	30.77
Programmes Wasn't Effective	02	15.38
Do not Have a Radio Set	07	53.85
Total	13	100.00

(Source: Primary Data)

Table number 2.6 represents the community members who stopped listening to MDTV CR due to unknown reasons. Out of the 13 respondents, most of the community members (30.77 percent) stopped due to lack of interest, 15.38 respondents found the programming ineffective, and the majority of respondents (53.85 percent) did not have radio sets. Figure 2.6 depicts the graphical representation of the reasons of community members who stopped listening to the MDTV CR.

Figure Number 2.6 – Reasons for Quitting Listening to the MDTV



(Source: Primary Data)

Division C – Listening Habits

In the previous division, listeners and non-listeners were separated from the total sample data. This classification enabled researcher to investigate the listening habits of the listeners only.

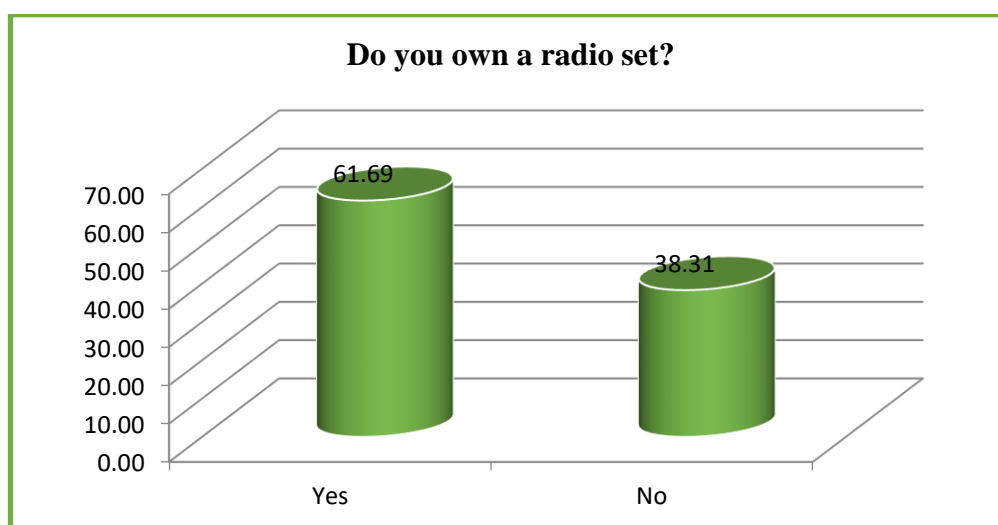
Table Number 3.1 – Possession of Radio Set

Do you own a radio set?	Frequency	Percent
Yes	190	61.69
No	118	38.31
Total	308	100.00

(Source: Primary Data)

When it was asked to the respondents that whether they own a radio set to listen to the broadcasting of MDTV CR, 61.69 percent of respondents said to own a radio set, and 38.31 percent of respondents did not possess radio sets, Figure 3.1 depicts a graphical representation of respondent's possession of radio set.

Figure Number 3.1 – Possession of Radio Set



(Source: Primary Data)

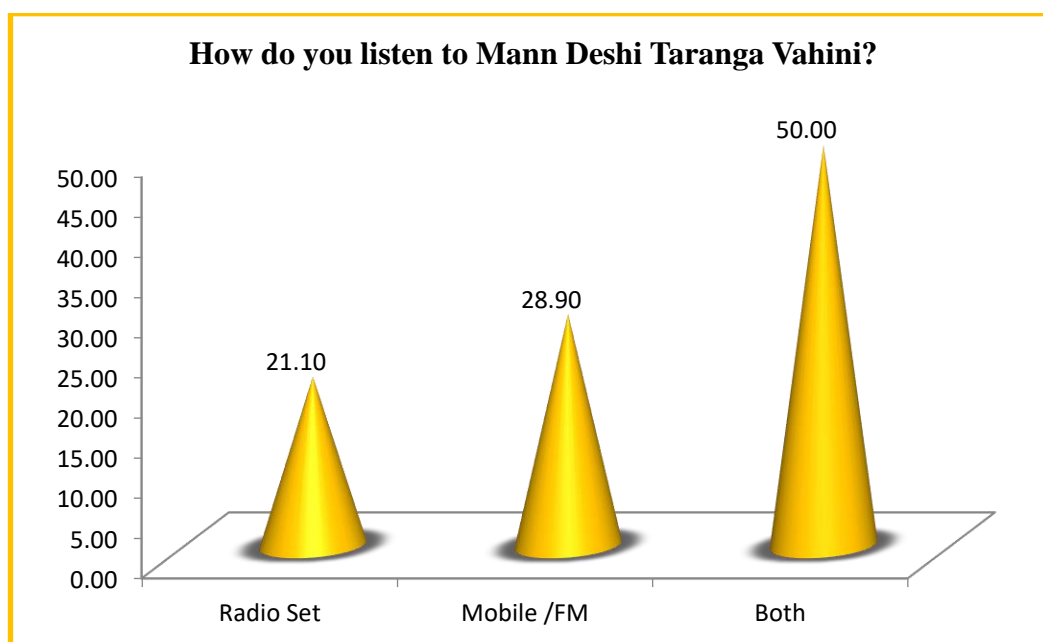
Table Number 3.2 – Medium of Listening to Mann Deshi Taranga Vahini

How do you listen to Mann Deshi Taranga Vahini?	Frequency	Percent
Radio Set	65	21.10
Mobile/Cell	89	28.90
Both	154	50.00
Total	308	100.00

(Source: Primary Data)

In order to inquire about the MDTV CRs listener's medium of listening, the above question was asked. As a result, 21.10 percent of respondents listen to MDTV CR through radio set, 28.90 percent of respondents use mobile FM to listen, and 50 percent of respondents use both mediums alternatively to listen to the programming. Figure 3.2 portrays the graphical representation of the above-explained data.

Figure Number 3.2 – Medium of Listening to Mann Deshi Taranga Vahini



(Source: Primary Data)

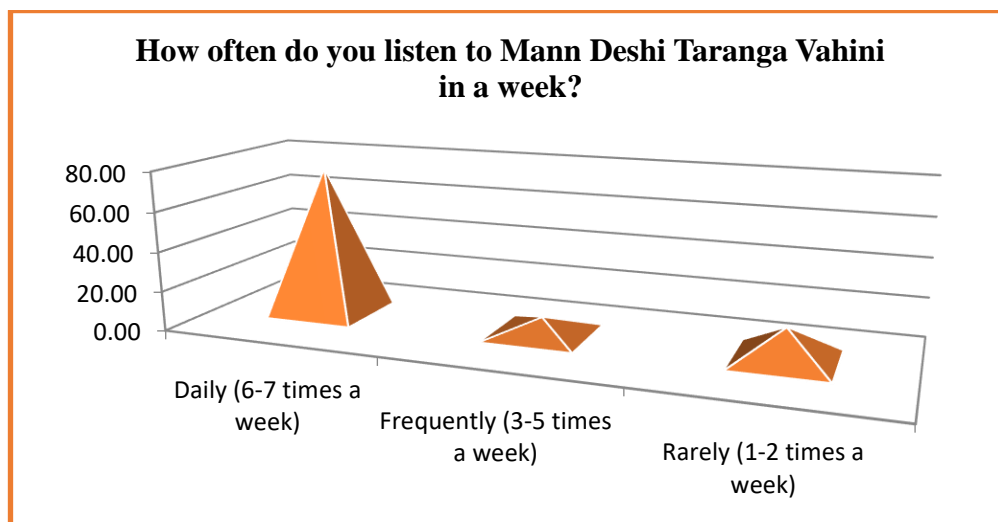
Table Number 3.3 – Frequency of Listening

How often do you listen to Mann Deshi Taranga Vahini in a week?	Frequency	Percent
Daily (6-7 times a week)	233	75.65
Frequently (3-5 times a week)	26	08.44
Rarely (1-2 times a week)	49	15.91
Total	308	100.00

(Source: Primary Data)

According to the data displayed in the above table, 75.65 percent of respondents listen to MDTV CR broadcasting daily, 8.44 percent of respondents listen frequently, and 15.91 listen rarely. Figure 3.3 represents the data in a graphical format.

Figure Number 3.3 – Frequency of Listening



(Source: Primary Data)

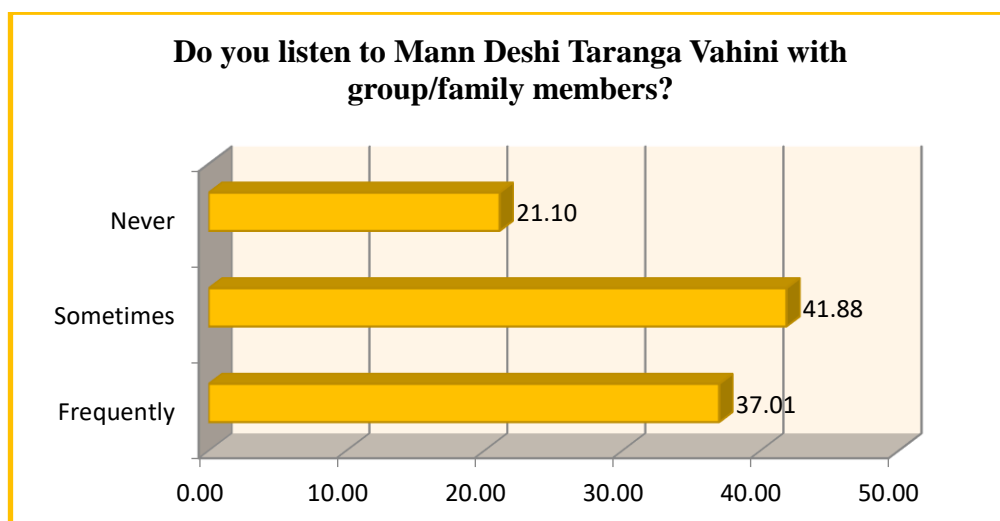
Table Number 3.4 – Group Listening

Do you listen to Mann Deshi Taranga Vahini with group/family members?	Frequency	Percent
Frequently	114	37.01
Sometimes	129	41.88
Never	65	21.10
Total	308	100.00

(Source: Primary Data)

Table 3.4 discusses about the group listening. In rural areas, it is advisable to listen to CR in a group of family, friends, or relatives. The group listening has advantages over solo listening. The data represented in the above table confirms that 37.01 percent of respondents listen in groups frequently, 41.88 percent of respondents listen sometimes, and 21.10 percent of respondents never tried group listening before. The following figure (3.4) explains the mentioned data in a graphical format.

Figure Number 3.4 – Group Listening



(Source: Primary Data)

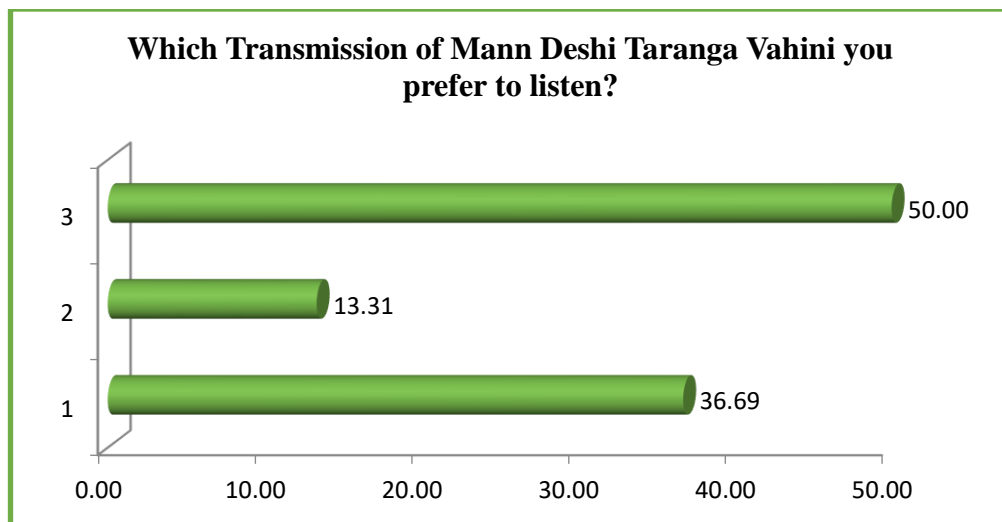
Table Number 3.5 – Preferred Transmission Timings

Which Transmission of Mann Deshi Taranga Vahini you prefer to listen to?	Frequency	Percent
Morning	113	36.69
Afternoon	41	13.31
Evening	154	50.00
Total	308	100.00

(Source: Primary Data)

MDTV CR broadcast in three transmissions: Morning, Afternoon, and Evening. The evening broadcast is repeated. It seemed crucial to ask listeners about their preferred transmission timing. As a result, 36.69 percent of respondents prefer morning transmission, 13.31 prefer afternoon transmission, and 50 percent of respondents like to listen to MDTV in the evening. Figure 3.5 shows the same data in a graphical format.

Figure Number 3.5 – Preferred Transmission



(Source: Primary Data)

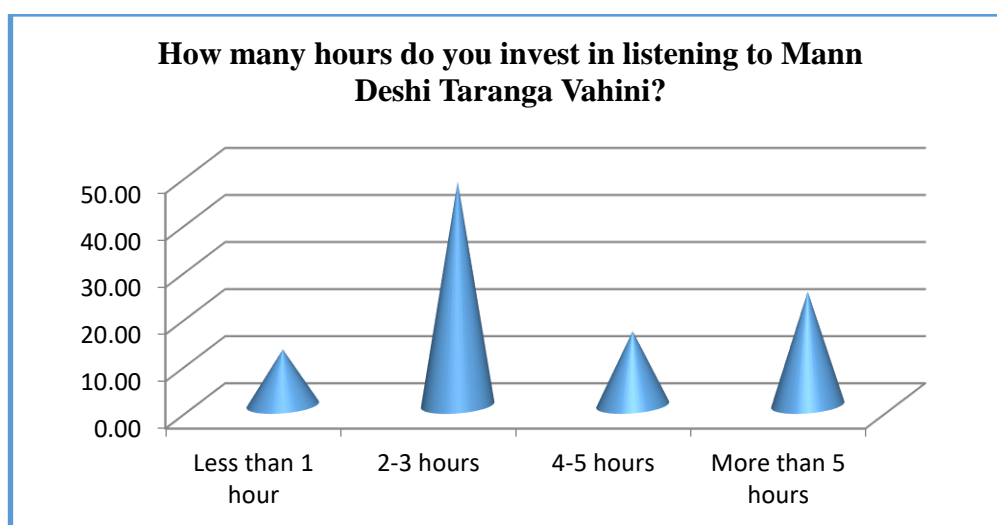
Table Number 3.6 – Duration of Listening

How many hours do you invest in listening to Mann Deshi Taranga Vahini?	Frequency	Percent
Less than 1 hour	37	12.01
1-3 hours	147	47.73
4-5 hours	49	15.91
More than 5 hours	75	24.35
Total	308	100.00

(Source: Primary Data)

Table 3.6 indicates that 12.01 percent of respondents listen to MDTV broadcasting less than one hour, 47.73 percent of respondents listen for 1-3 hours per day, 15.91 percent of respondents listen 4-5 hours per day, and 24.35 percent respondents listen to MDTV more than 5 hours per day. Figure 3.6 depicts the graphical representation of the gathered data.

Figure Number 3.6 – Duration of Listening



(Source: Primary Data)

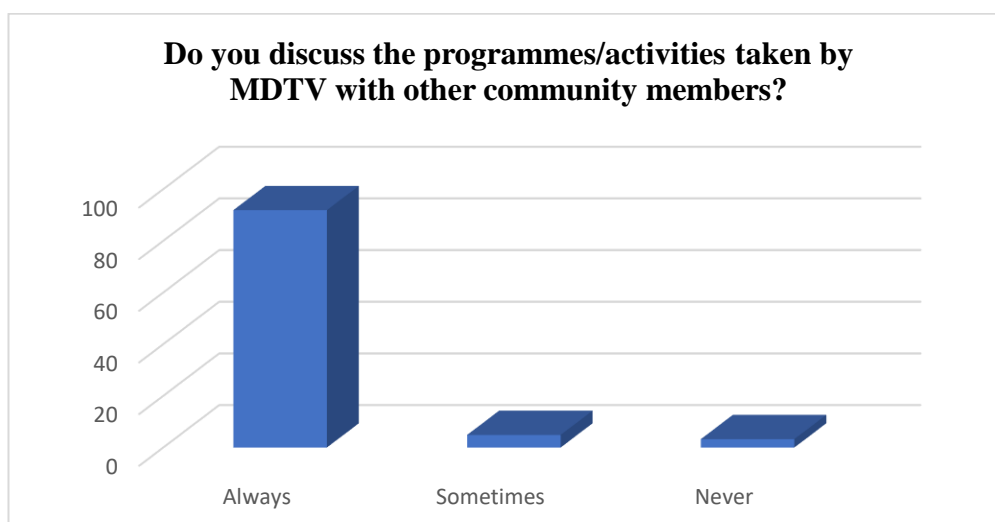
Table Number 3.7 – Local Community Discourse of Community Radio

Do you discuss the programmes/activities taken by MDTV with other community members?	Frequency	Percent
Always	283	91.88
Sometimes	15	4.87
Never	10	3.25
Total	308	100.00

(Source: Primary Data)

The question asked in table 3.7 investigates whether respondents discuss the activities taken by MDTV CR with the community. In response to this query, 91.88 percent of respondents said always option, 4.87 percent of respondents marked sometimes option, and 3.25 percent of respondents said they never discuss programmes/activities taken by MDTV with other community members. Figure 3.7 vividly shows the graphical representation of the local community discourse of community radio.

Figure Number 3.7 – Local Community Discourse of Community Radio



(Source: Primary Data)

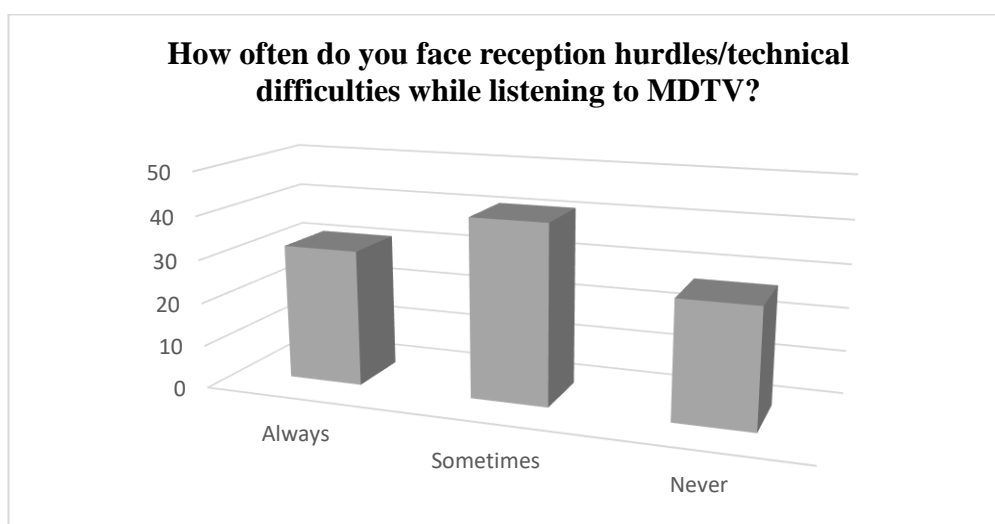
Table Number 3.8 – Reception Difficulties

How often do you face reception hurdles/technical difficulties while listening to MDTV?	Frequency	Percent
Always	97	31.49
Sometimes	127	41.23
Never	84	27.27
Total	308	100.00

(Source: Primary Data)

Table 3.8 indicates that 31.97 percent of respondents always face technical difficulties while listening to MDTV CR. On the other hand, 41.23 percent of respondents opted for sometimes option, and 27.27 percent of respondents never faced technical difficulties while listening to the broadcast. The following figure (3.8) shows the graphical representation of elucidated data.

Figure Number 3.8 – Reception Difficulties



(Source: Primary Data)

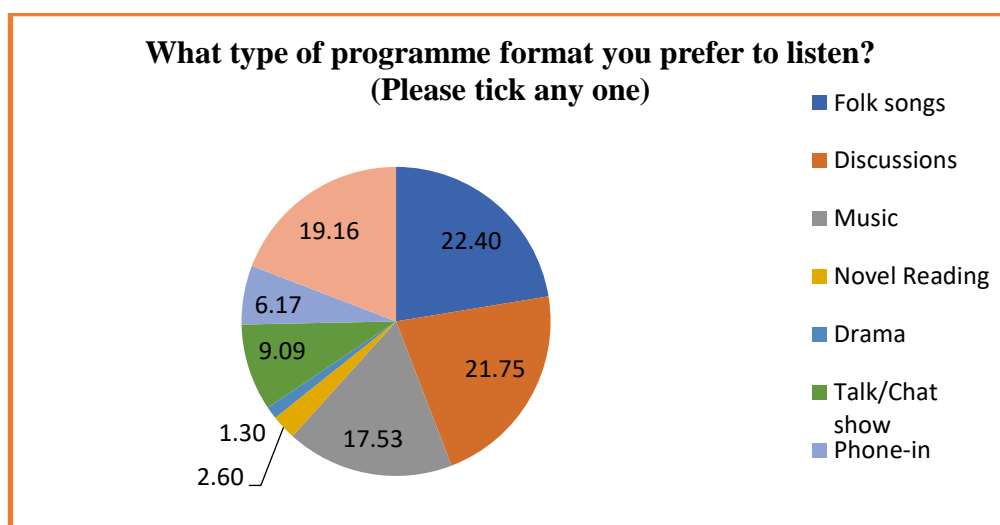
Table Number 3.9 – Favoured Programme Format

What type of programme format you prefer to listen to? (Please tick anyone)	Frequency	Percent
Folk songs	69	22.40
Discussions	67	21.75
Music	54	17.53
Novel Reading	08	02.60
Drama	04	01.30
Talk/Chat show	28	09.09
Phone-in	19	06.17
Interview	59	19.16
Total	308	100.00

(Source: Primary Data)

As may be seen from table 3.9 that respondents were asked for their preferred programme format broadcasted on the MDTV. The results indicate that 22.40 percent respondents prefer listening to folk songs, 21.75 percent respondents like discussions more than anything, 17.53 percent respondents prefer listening to music programmes, 2.60 percent respondents prefer novel reading, 1.30 percent respondents ticked on the drama programme format, 9.09 percent respondents showed their interest in talk/chat shows, 6.17 percent respondents prefer phone-in programmes, and 19.16 percent respondents selected interview as their preferred programme format. The following figure (3.9) displays the pie diagram of the data represented in the above table.

Figure Number 3.9 – Favoured Programme Format



(Source: Primary Data)

Table Number 3.10 – Favourite Content-Type

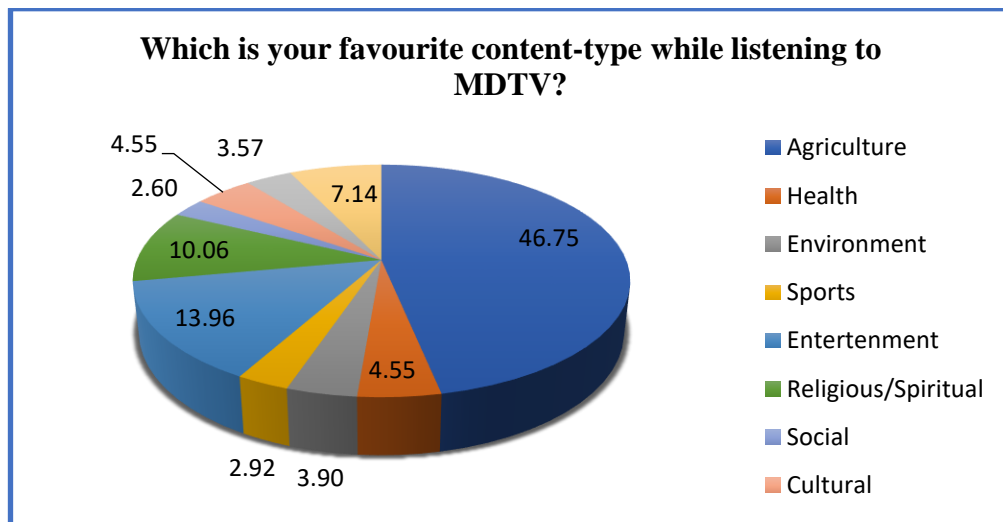
Which is your favourite content-type while listening to MDTV?	Frequency	Percent
Agriculture	144	46.75
Health	14	04.55
Environment	12	03.90
Sports	09	02.92
Entertainment	43	13.96
Religious/Spiritual	31	10.06
Social	08	02.60
Cultural	14	04.55
Technology	11	03.57

Education	22	07.14
Total	308	100.00

(Source: Primary Data)

When asked about their favorite content on the MDTV, 46.57 percent respondents selected agriculture, 4.55 percent respondents opted for health, 3.90 percent respondents noted environment, 2.92 percent respondents like sport as a favorite content, 13.96 percent respondents said entertainment, 10.06 percent respondents chose religious/spiritual, 2.60 percent respondents selected social content, 4.55 percent respondents shared interest in cultural programming, 3.57 percent respondents opted for technological content and remaining 7.14 percent respondents find education as their favorite content on MDTV. Figure 3.10 explains the gathered data in a visual form.

Figure Number 3.10 – Favourite Content-Type



(Source: Primary Data)

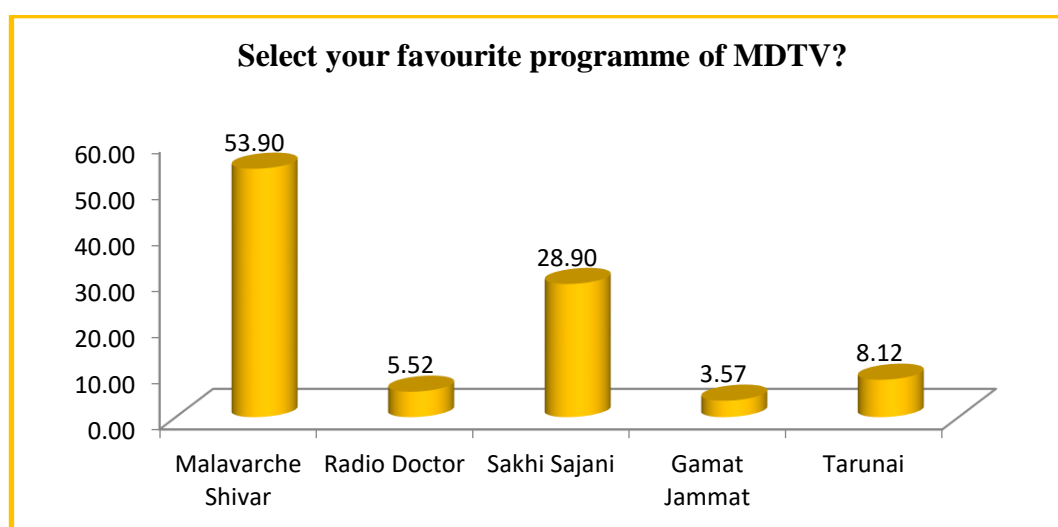
Table Number 3.11 – Favourite Programme

Select your favorite programme of MDTV?	Frequency	Percent
Malavarche Shivar	166	53.90
Radio Doctor	17	05.52
Sakhi Sajani	89	28.90
Gammat Jammatt	11	03.57
Tarunai	25	08.12
Total	308	100.00

(Source: Primary Data)

When the respondents were asked to right tick their favorite programme of the MDTV CR, 53.90 percent respondents selected Malavarche Shivar, 5.52 percent respondents showed interest in Radio Doctor, 28.90 percent respondents found Sakhi Sajani as their most favorite programme, 3.57 percent respondents selected Gammat Jammatt, and 8.12 percent respondents opted for Tarunai. The figure (3.11) given below highlights the graphical representation of the collected data.

Figure Number 3.11 – Favourite Programme



(Source: Primary Data)

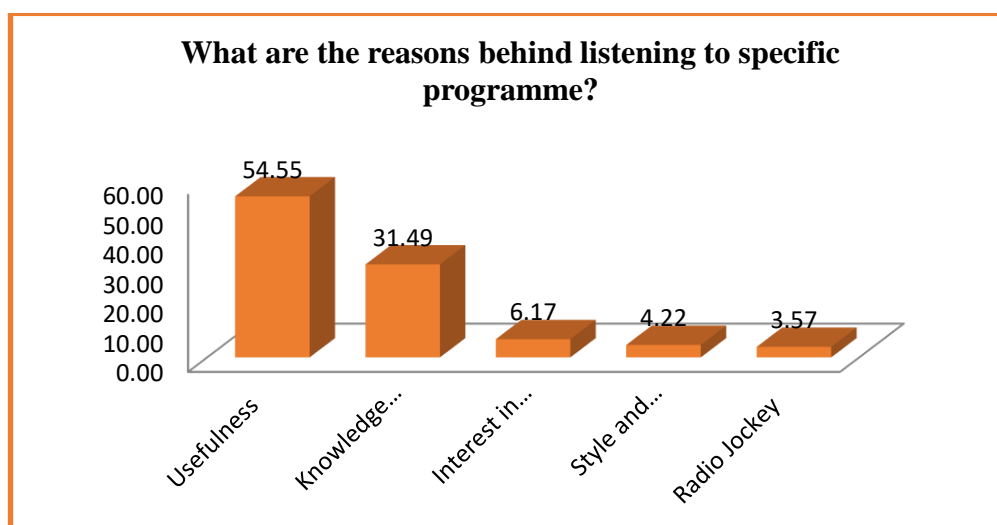
Table Number 3.12 – Reasons Behind Listening to Specific Programme

What are the reasons behind listening to a specific programme?	Frequency	Percent
Usefulness	168	54.55
Knowledge Enhancement	97	31.49
Interest in Particular Theme	19	06.17
Style and Presentation	13	04.22
Radio Jockey	11	03.57
Total	308	100.00

(Source: Primary Data)

The results of the previous question increased the curiosity of the researcher to find out the exact reason behind liking a specific programme. Hence, respondents were asked to share their reasons for favoring specific programmes from the broadcast. As a result, 54.55 percent of respondents said to like programmes because of their usefulness, 31.49 percent of respondents found knowledge enhancement as a suitable reason, 6.17 percent of respondents had an interest in a particular theme of the programmes, and 4.22 percent respondents voted for style and presentation. Figure 3.12 highlights the graphical representation of the data analyzed in the above table.

Figure Number 3.12 – Reasons Behind Listening to Specific Programme



(Source: Primary Data)

Table Number 3.13 – Studio Visits

Have you visited the studio of MDTV?	Frequency	Percent
True	232	24.68
False	76	75.32
Total	308	100.00

(Source: Primary Data)

The response to the above questions indicates that 75.32 percent of respondents accepted that they had visited the studio of MDTV. In contrast, 24.68 percent of respondents denied doing such a visit.

Screener Question

Table Number 3.14 – Feedback

Have you submitted feedback to MDTV?	Frequency	Percent
Yes	147	47.73
No	161	52.27
Total	308	100.00

(Source: Primary Data)

The above screener question was asked with an intent to understand the listener's response to the CRS. Hence, it was decided to ask about whether the listeners submit their feedback to the MDTV. The results indicate that 47.53 percent of respondents claim to submit feedback, whereas 52.27 percent of respondents denied submitting feedback to the MDTV.

Table Number 3.15 – Mechanism of Acquiring Feedback

If you have submitted the feedback, which did you choose?	Frequency	Percent
Studio Visit	101	68.71
Phone Call/ Missed Call	12	08.16
Social Media	09	06.12
During Field Recording/Visit of CR Staff	25	17.01
Total	147	100.00

(Source: Primary Data)

The previous screener question allowed the researcher to investigate the respondents who have submitted feedback. The motive of the investigation was to discover the mechanism used by respondents to reach their local CR for feedback. Out of the 147 respondents, 68.71 percent of respondents said they visited the studio for submitting feedback, 8.16 percent of respondents called the station to express themselves. 6.12 percent of respondents used social media to reach out to the MDTV; 17.01 percent of respondents recorded their feedback during the field visits of CR staff to their towns/villages.

Regular Questions

Table Number 3.16 – Social Media Following

Do you follow MDTV on social media platforms?	Frequency	Percent
Yes	83	26.95
No	225	73.05
Total	308	100.00

(Source: Primary Data)

When the respondents were questioned about following/liking MDTV CR on social media, 26.95 percent of respondents follow MDTV CR pages/handles/accounts on social media. Comparatively, 73.05 percent of respondents did not follow MDTV CR on social media.

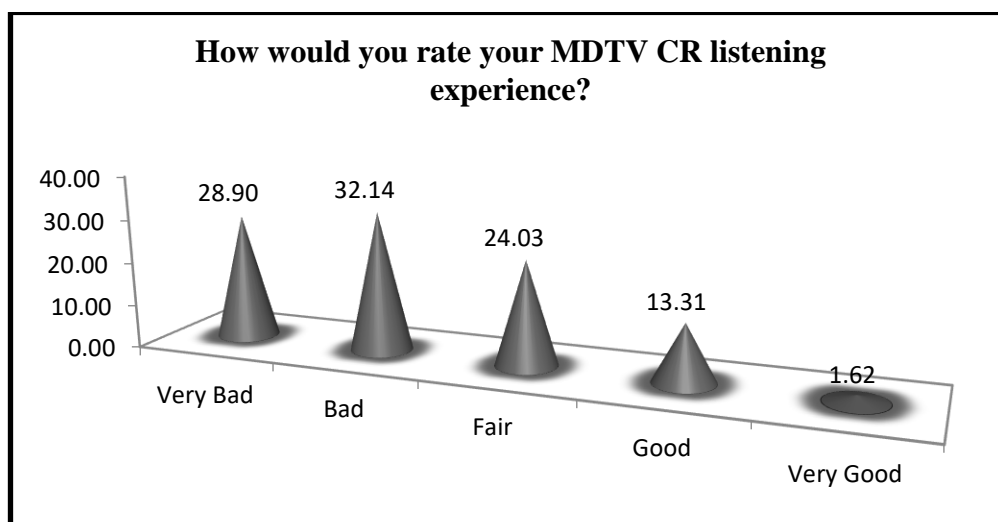
Table Number 3.17 – Experience of MDTV

How would you rate your MDTV CR listening experience?	Frequency	Percent
Very Bad	89	28.90
Bad	99	32.14
Fair	74	24.03
Good	41	13.31
Very Good	05	01.62
Total	308	100.00

(Source: Primary Data)

From the above table (3.19), it is found that 28.90 percent respondents rated the MDTV CR listening as a very bad experience, 32.14 percent respondents rated the experience as bad, 24.03 percent respondents rated it as fair, 13.31 percent respondents felt good to listen to MDTV CR, and 1.62 percent respondents had a very good experience. Figure 3.15 shows a graphical representation of listener's experience of MDTV CR.

Figure Number 3.13 – Experience of MDTV



(Source: Primary Data)

Division D – Nature of Participation and Contribution

Further aspects of the present case study needed to classify participators from listeners. Hence, by forming screener questions, respondents were asked about their participation in the content production process. As a result, 106 respondents had participated in the content making who were asked further about their nature of participation.

Screener Questions

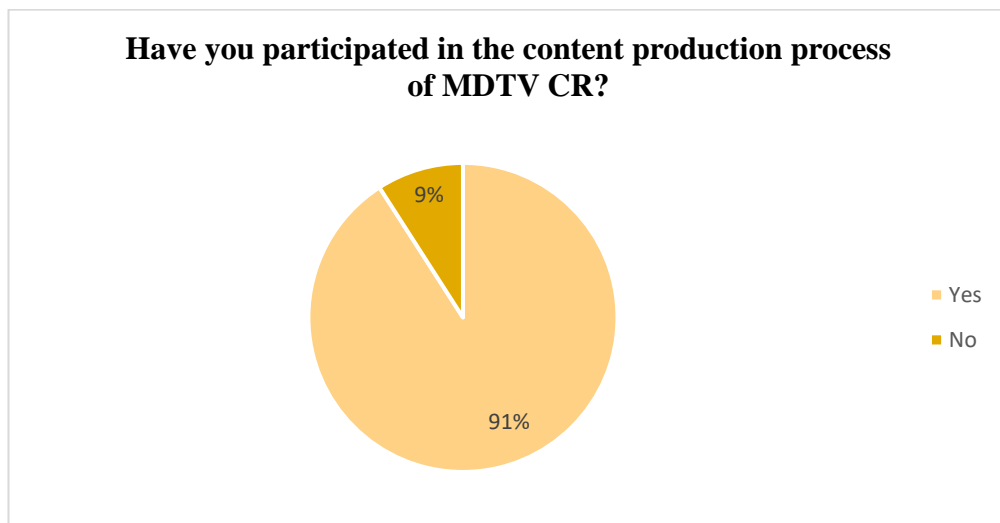
Table Number 4.1 – Participation in Content Production

Have you participated in the content production process of MDTV CR?	Frequency	Percent
Yes	280	90.09
No	28	09.09
Total	308	100.00

(Source: Primary Data)

It was necessary to classify the participators from listeners. The researcher recognized the possibility that listeners might not be the content producers. Hence, the further nature of the questionnaire is specifically designed for content producers to discover the tendency of participatory communication in the MDTV CR. The data in the above table (4.1) revealed that out of 308, 90.09 listeners, percent of listeners have participated, and 09.09 of the listeners have not been produced content on the MDTV CR. Figure 4.1 explains the same data in a graphical format.

Figure Number 4.1 – Participation in Content Production



(Source: Primary Data)

Table Number 4.2 – Reasons for Not Participating

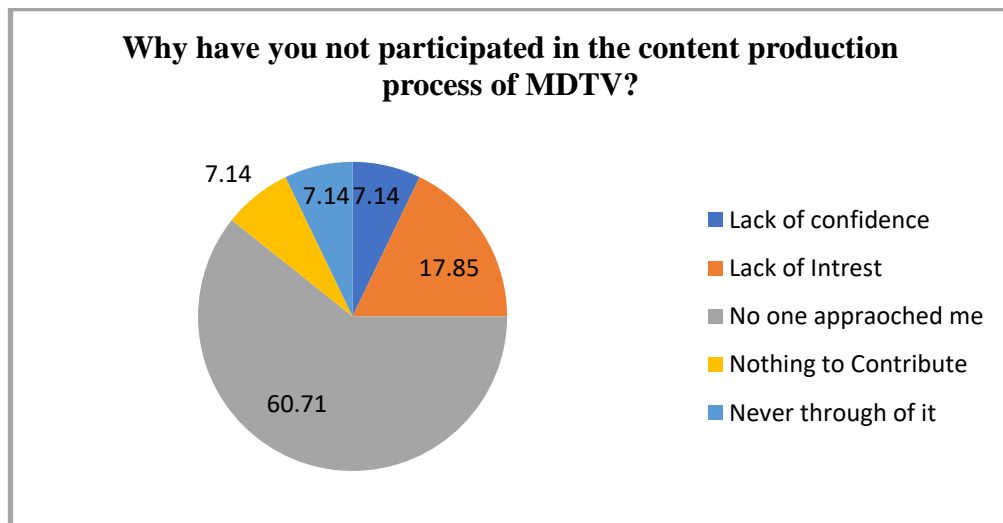
Why have you not participated in the content production process of MDTV?	Frequency	Percent
Lack of Confidence	2	7.14
Lack of Interest	5	17.85
No One Approached Me	17	60.71
Nothing to Contribute	2	7.14
Never Through of It	2	7.14
Total	28	10.000

(Source: Primary Data)

The nature of the previous question allowed the researcher to investigate the reasons of non-participants further. Consequently, the respondents were asked about their reason for not taking part in the content making process of MDTV CR. As a result, 7.14 percent respondent stayed away because of lack of confidence, 17.85 percent respondent

confessed that they do not have an interest, 60.71 percent respondent said that no one approached them or asked them to participate, 7.14 percent respondents said they had nothing to contribute, and 7.14 percent respondent never thought of participating in the content production. Figure (4.2) below would help to understand this scenario in a graphical format.

Figure Number 4.2 – Reasons for Not Participating



(Source: Primary Data)

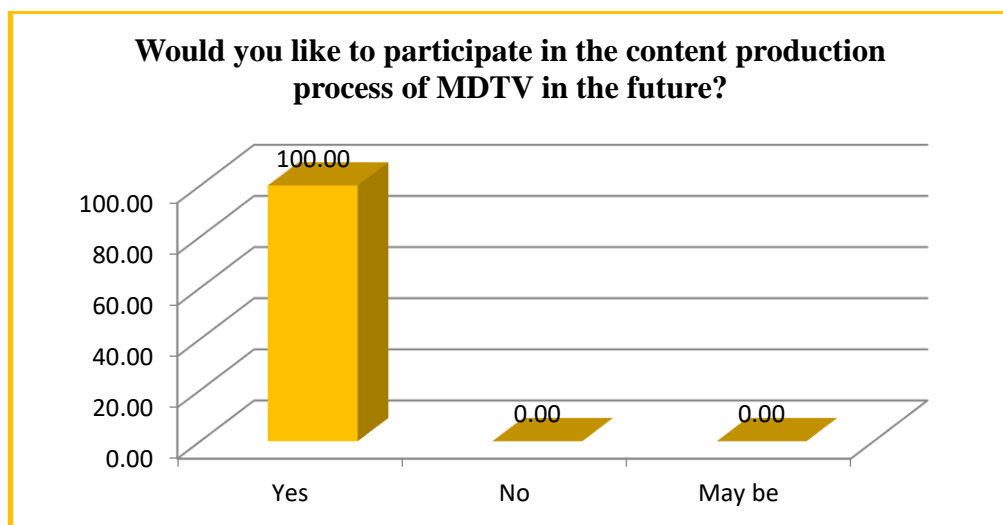
Table Number 4.3 – Future Participation Preferences

Would you like to participate in the content production process of MDTV in the future?	Frequency	Percent
Yes	28	100.00
No	00	00
May be	00	00
Total	28	100.00

(Source: Primary Data)

The non-participants were asked about their interest in participating in content production in the future. In response to this, all of the respondents said yes to future participation. The following figure (4.3) explains the scenario in a graphical format.

Figure Number 4.3 – Future Participation Preferences



(Source: Primary Data)

Regular Questions

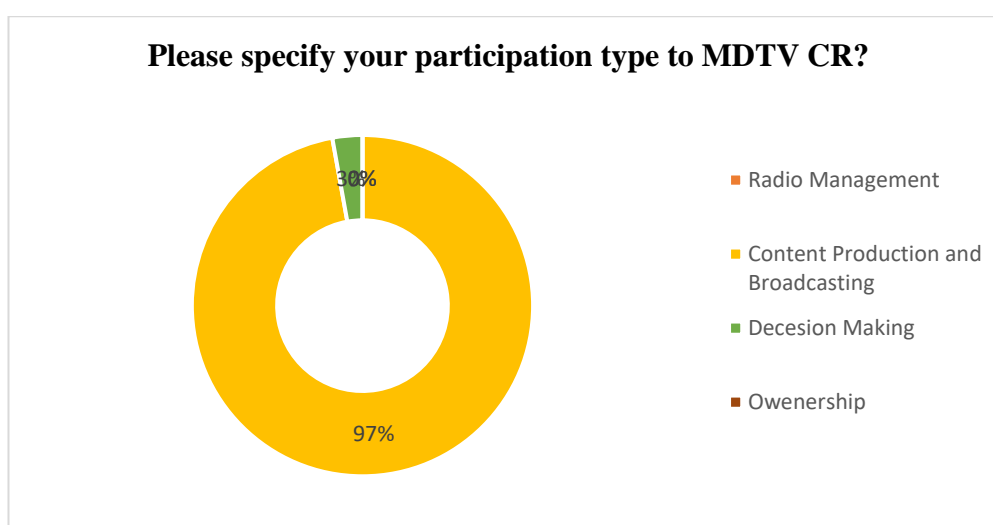
Table Number 4.4 – Nature of Participation

Please specify your participation type to MDTV CR?	Frequency	Percent
Radio Management	00	00
Content Production and Broadcasting	274	97.85
Decision Making	06	2.14
Ownership	00	00
Total	280	100.00

(Source: Primary Data)

Since participation in the community radio has various aspects, it was essential to find out the participant's nature of participation. To fulfil this perspective, participators were asked to specify their type of participation from the given option. As a result, 92.85 percent of respondents selected content production and broadcasting option, and the remaining 2.14 percent of respondents selected the decision-making option. The remaining participation types, such as radio management and ownership, remained unselected. Figure 4.4 shows the data in a graphical format.

Figure Number 4.4 – Nature of Participation



(Source: Primary Data)

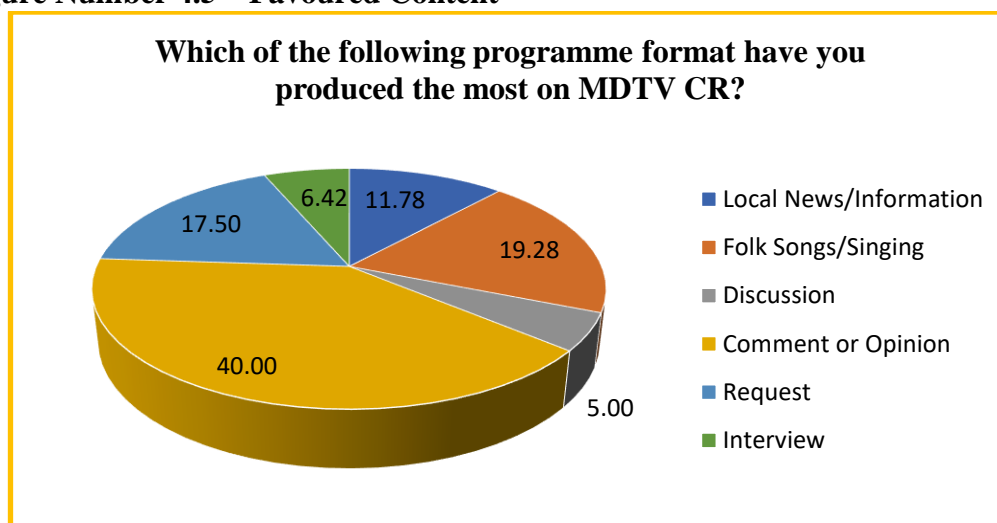
Table Number 4.5 – Favoured Content

Which of the following programme format have you produced the most on MDTV CR?	Frequency	Percent
Local News/Information	33	11.78
Folk Songs/Singing	54	19.28
Discussion	14	05.00
Comment or Opinion	112	40.00
Request	49	17.50
Interview	18	06.42
Total	280	100.00

(Source: Primary Data)

The above table indicates that 11.78 percent respondent provided their participation in local news/information programme format, 19.28 percent respondent produced folk songs or singing, percent respondents had provided their participation is discussion programmes, 40.00 percent respondents participated through comment or opinions which prominently means Vox-pop programmes, 22.40 percent respondents requested a specific content on-air, and 8.76 percent respondents had been in or conducted interview programmes. The following diagram features a graphical representation of the discussed data (4.5).

Figure Number 4.5 – Favoured Content



(Source: Primary Data)

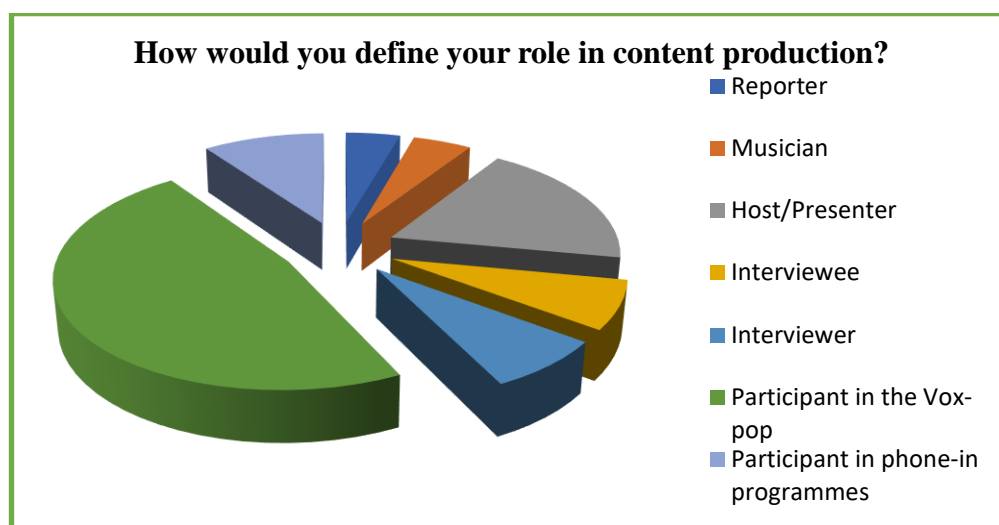
Table Number 4.6 – Role in the Participation Process

How would you define your role in content production?	Frequency	Percent
Reporter	13	4.64
Musician	14	05.00
Host/Presenter	55	19.64
Interviewee	21	07.05
Interviewer	22	07.85
Participant in the Vox-pop	139	49.64
Participant in Phone-in Programmes	29	10.35
Total	280	100.00

(Source: Primary Data)

While confirming their role in the content production of MDTV CR, 4.64 percent respondents were performed the role of reporter, 5 percent respondents were musicians, 19.64 percent respondents presented or hosted a show, 7.05 percent respondents were interviewee, 7.85 percent respondents performed the role of interviewer, 49.64 percent respondents were a participant in the Vox-pop, 10.35 and percent respondents were participants in the phone-in programmes. The following diagram (4.6) portrays the graphical representation of the data.

Figure Number 4.6 – Role in the Participation Process



(Source: Primary Data)

Table Number 4.7 – Equipment Handling

Did you have a chance to handle equipment in the recording studio?	Frequency	Percent
Yes	260	92.85
No	20	7.14
Total	280	100.00

(Source: Primary Data)

When the respondents were asked about getting the chance to handle equipment in the recording studio, 92.85 percent of respondents had handled the equipment before, but 7.14 percent of respondents refused to have such experience.

Table Number 4.8 – Outdoor Broadcasting (OB)

Did you participate in the filed activity taken by MDTV CR in your town?	Frequency	Percent
Yes	246	87.85
No	34	12.14
Total	280	100.00

(Source: Primary Data)

The data in table 4.8 revealed that 87.85 percent of respondents participated during the field activity taken by MDTV CR in their village/town; on the other hand, 12.14 percent of respondents did not participate during a field visit.

Table Number 4.9 – Compensations/ Honorariums

Did you get compensated after your contribution to the content production?	Frequency	Percent
Yes	20	07.14
No	260	92.85
Total	280	100.00

(Source: Primary Data)

The data in table 4.9 indicates that 7.14 percent of respondents got compensated after their contribution to the content making process, and 92.45 did not get compensation.

Table Number 4.10 – Funding by Community Members

Have you ever supported MDTV CR financially?	Frequency	Percent
Yes	5	1.78
No	275	98.21
Total	280	100.00

(Source: Primary Data)

The participators were asked about whether they have financially supported MDTV CR. It was discovered that 1.78 percent of the participants supported the CR financially and majority (98.21) percent of the respondents did not support the CR.

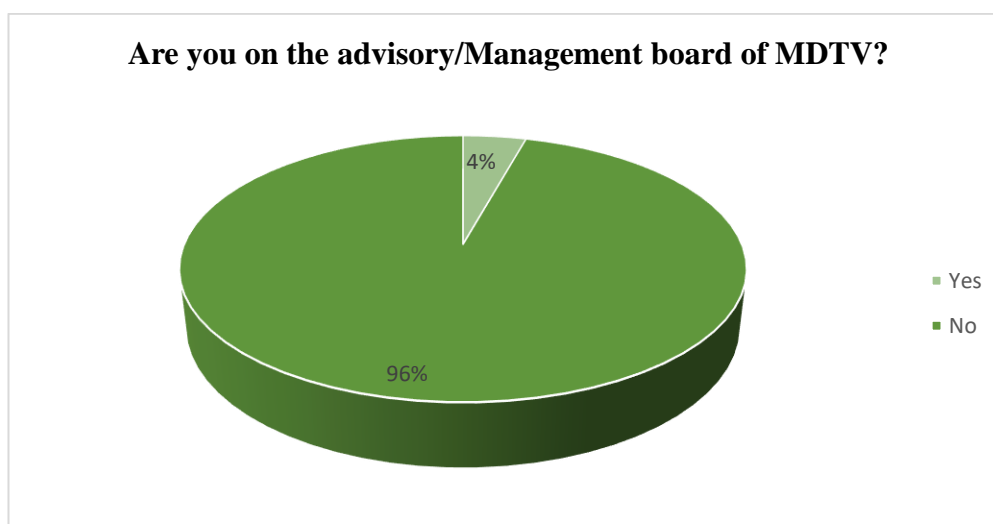
Table Number 4.11 – Participation in the CR Management

Are you on the advisory/Management board of MDTV?	Frequency	Percent
Yes	12	4.28
No	268	95.71
Total	280	100.00

(Source: Primary Data)

The above table 4.11 signifies that 4.28 percent of respondents are included on the advisory board of the MDTV CR. On the other hand, the remaining 95.71 are not part of an advisory board. Figure 4.7 highlights the graphical representation of the above classification.

Figure Number 4.7 – Participation in the CR Management



(Source: Primary Data)

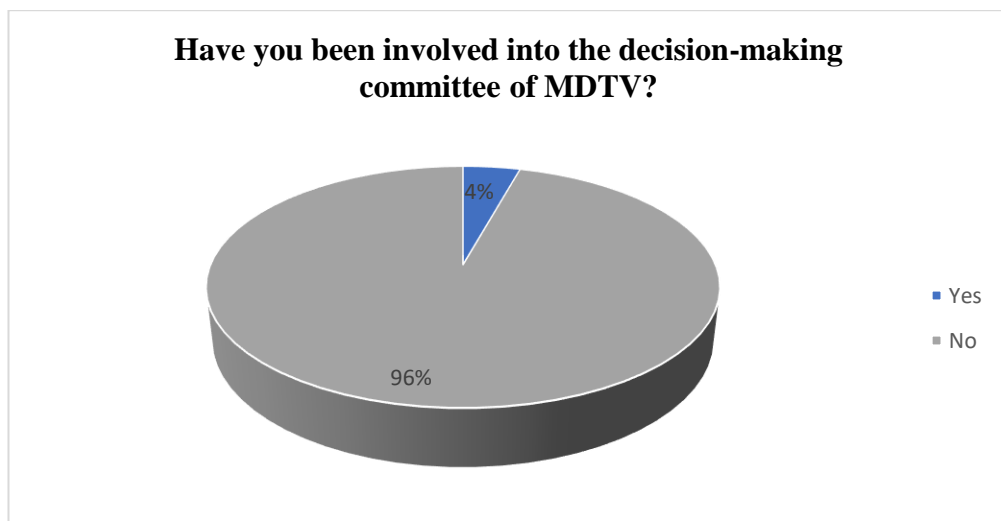
Table Number 4.12 – Community Involvement in the Decision-Making Committee

Have you been involved in the decision-making committee of MDTV?	Frequency	Percent
Yes	12	4.28
No	268	95.71
Total	280	100.00

(Source: Primary Data)

It may be observed from the above Table (4.12) that 4.28 percent of respondents have been involved in the decision-making process of MDTV CR. The rest 95.71 percent of respondents have not been part of this committee. The following graphical representation (4.8) depicts the above data.

Figure Number 4.8 – Community Involvement in the Decision-Making Committee



(Source: Primary Data)

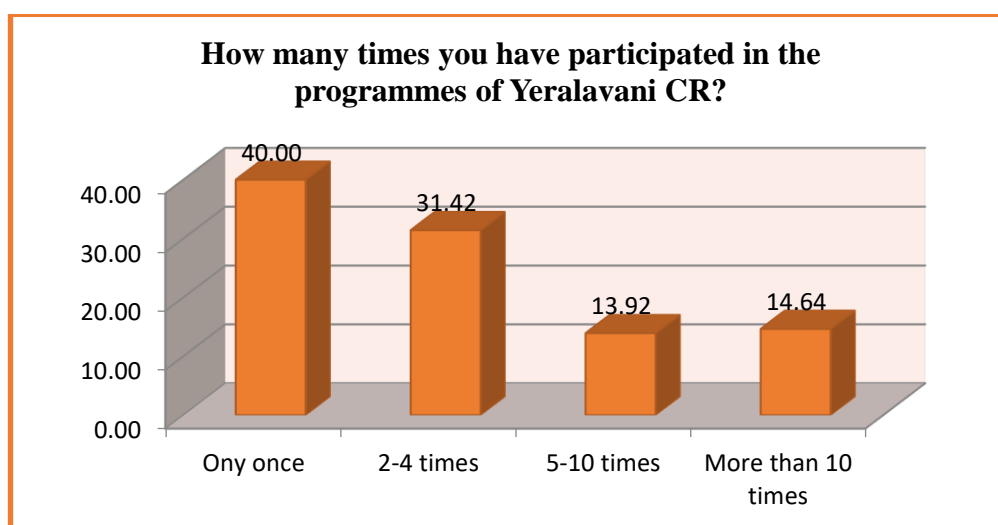
Table Number 4.13 – Frequency of Participation

How many times you have participated in the programmes of Yeralavani CR?	Frequency	Percent
Only once	112	40.00
2-4 Times	88	31.42
5-10 Times	39	13.92
More than 10 Times	41	14.64
Total	280	100.00

(Source: Primary Data)

About discovering the frequency of respondent’s participation in content production, table 4.13 shows that 40 percent of respondents have only participated once, 31.42 percent of respondents have participated 2-4 times, 13.92 percent of respondents have participated 5 to 10 times and 14.64 percent respondents have participated more than ten times. Figure 4.9 portrays the given data in a graphical format.

Figure Number 4.9 – Frequency of Participation



(Source: Primary Data)

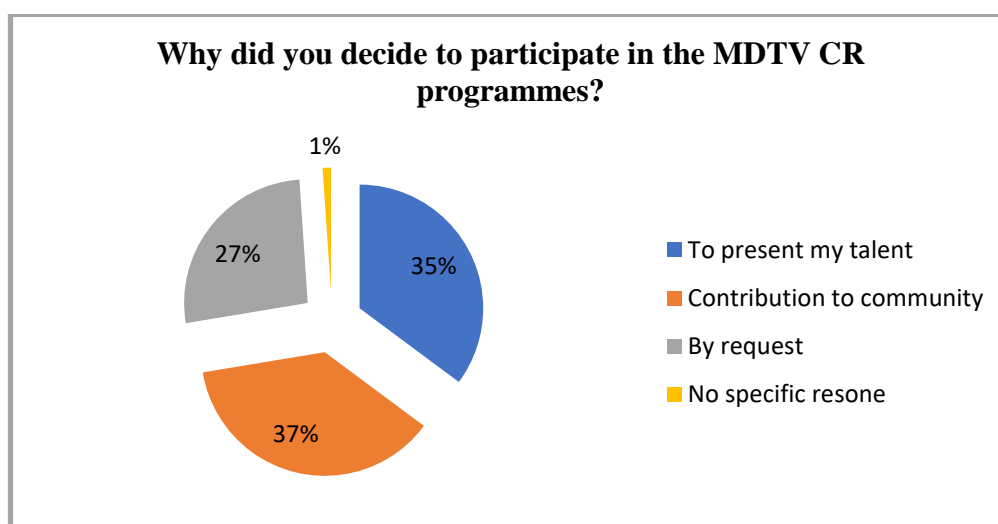
Table Number 4.14 – Intention of Participation

Why did you decide to participate in the MDTV CR programmes?	Frequency	Percent
To Present My Talent	98	35.00
Contribution to the Community	105	37.05
By Request	74	26.42
No Specific Reason	3	1.07
Total	280	100.00

(Source: Primary Data)

Data listed in table 4.13 indicates that 35 percent of respondents decided to participate in the content production process of MDTV CR to present their talent, 37 participated in contributing to the society, 26.42 participated by request, and 1.07 percent respondents had no specific reason. Figure 4.10 shows the graphical representation of the above table.

Figure Number 4.10 – Intention of Participation



(Source: Primary Data)

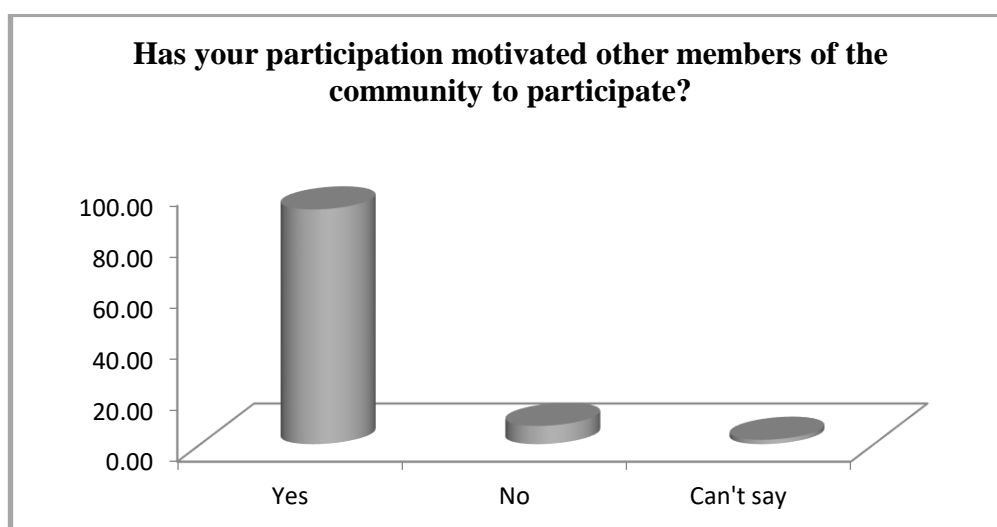
Table Number 4.15 – Role-Model for Community

Has your participation motivated other members of the community to participate?	Frequency	Percent
Yes	257	91.78
No	20	7.14
Cannot say	3	1.07
Total	280	100.00

(Source: Primary Data)

It was found from the survey that 91.78 percent of respondents accepted that their participation motivated the other members of the community, whereas 01.07 percent of respondents could not agree or disagree, and 7.14 percent of respondents did not motivate other community members.

Figure Number 4.11 – Role-Model for Community



(Source: Primary Data)

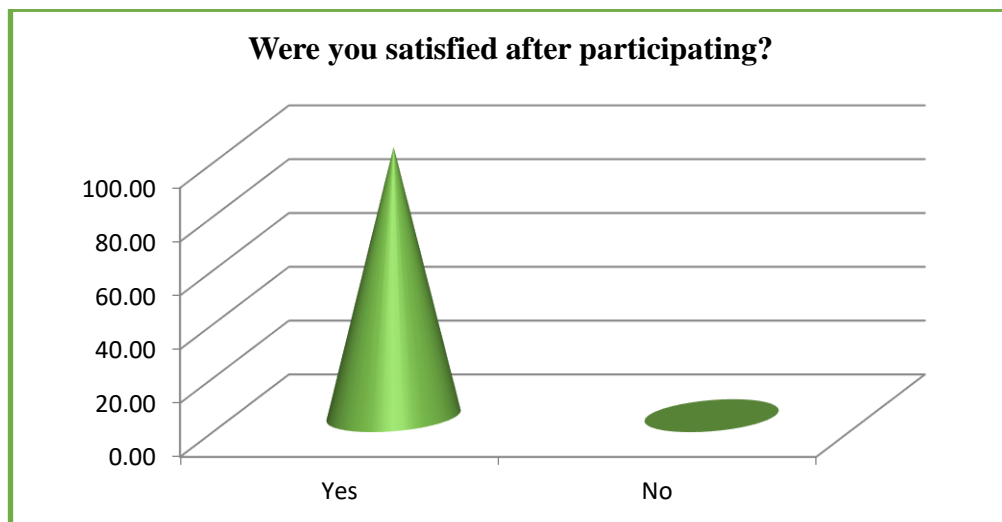
Table Number 4.16 – Satisfaction of Community Members

Were you satisfied after participating?	Frequency	Percent
Yes	280	100.00
No	00	00
Total	280	100.00

(Source: Primary Data)

It is evident from the data displayed in Table 4.15 that 100 percent of respondents felt satisfied after participating, and none of the respondents felt the opposite. Figure 4.12 highlights the data in graphical format.

Figure Number 4.12 – Satisfaction of Community Members



(Source: Primary Data)

Table Number 4.17 – Perception Towards CR Staff

Staff was accommodating and motivated to participate in the content, production, and dissemination.	Frequency	Percent
Strong Agree	177	63.21
Agree	89	31.78
Neutral	10	3.57
Disagree	4	1.42
Strong Disagree	00	00
Total	280	100.00

(Source: Primary Data)

The Likert scale was used to understand the perception of participators towards the MDTV community radio staff. Hence, respondents were asked for their opinion on the treatment they received from the CR staff. The data in the above table (4.16) indicates that 63.21 percent of respondents strongly found the staff helpful and motivating, 31.78 percent of respondents agreed with the same, 3.57 stayed neutral about this statement, 1.42 percent respondents disagreed to such conjecture, and none of the respondents strongly disagreed.

Table Number 4.18 – Skill Development and Individual Growth

Participating in the content production and dissemination process has developed your abilities/talent and has boosted confidence levels.	Frequency	Percent
Strong Agree	123	43.92
Agree	98	35
Neutral	28	10
Disagree	17	6.07
Strong Disagree	14	5.00
Total	280	100.00

(Source: Primary Data)

In response to a question in the above table (4.17), 43.92 percent of respondents strongly agreed to the fact that participating in content production helped them to develop skills and abilities and also boosted their confidence level simultaneously. The agreement also is shown by 35 percent of respondents; however, 10 percent of respondents stayed neutral, 6.07 percent of respondents disagreed, and 5.00 percent respondents felt to be strongly disagreed on the topic.

Table Number 4.19 – Solidarity in Community

My contribution to MDTV CR has increased the sense of belonging towards the community.	Frequency	Percent
Strong Agree	135	48.21
Agree	48	17.14
Neutral	55	19.64
Disagree	17	6.07
Strong Disagree	25	8.92
Total	280	100

(Source: Primary Data)

The respondents were asked about their feeling towards the community they are living in and MDTV CRs' role in increasing belongingness and togetherness towards this community. As a result, 48.21 percent of respondents strongly agreed, 17.14 percent of respondents agreed, 19.64 percent of respondents refused to pick either side and preferred to stay neutral, 6.07 percent of respondents disagreed, and 8.92 strongly showed their rejection.

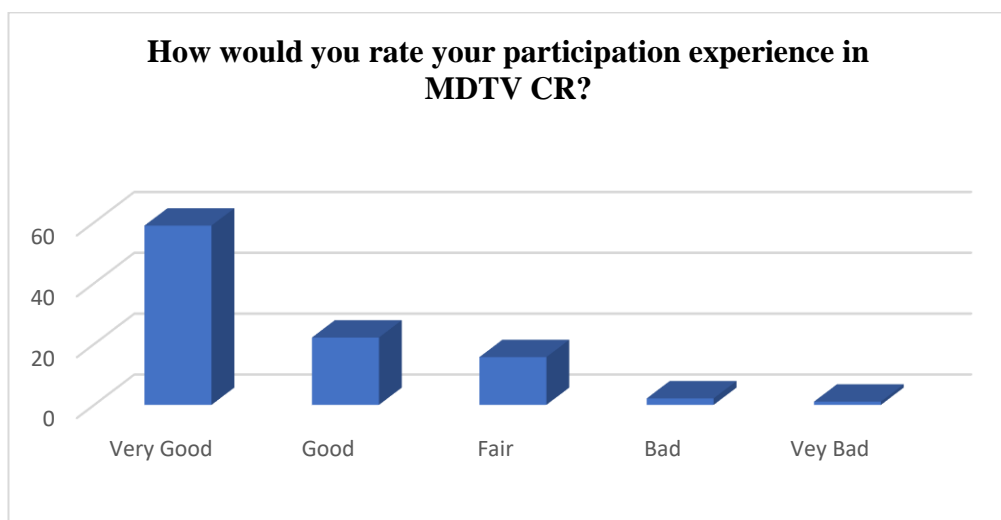
Table Number 4.20 – Experience of Participation

How would you rate your participation experience in MDTV CR?	Frequency	Percent
Very Good	165	58.92
Good	62	22.14
Fair	44	15.71
Bad	6	2.14
Very Bad	3	1.07
Total	280	100.00

(Source: Primary Data)

The data in table 4.19 indicates that 58.92 percent of respondents rated the MDTV CR learning experience very good, 22.14 percent of respondents rated good, 15.71 percent of respondents said its fair, 2.14 percent of respondents felt bad, and 1.07 percent respondents experience was very bad. The following figure (4.13) would help to give a graphical tour of the data mentioned above.

Figure Number 4.13 – Experience of Participation



(Source: Primary Data)

Table Number 4.21 – Perception of Future Commitment

Would you like to participate again?	Frequency	Percent
Yes	280	100.00
No	00	00
Total	280	100.00

(Source: Primary Data)

The researcher sensed importance in asking participants about their plans regarding continuing their participation in content production. Hence, when respondents were asked whether they would like to participate again, 100 percent of respondents said yes, and none of the respondents refused.

Table Number 4.22 – Participation in Sponsored Programme

Have you ever participated in the sponsored programme?	Frequency	Percent
Yes	232	82.85
No	48	17.14
Total	280	100.00

(Source: Primary Data)

Table 4.22 revealed that 82.85 percent of the respondents possesses the knowledge that they have participated in sponsored programmes, whereas 17.14 percent of the respondents claims to not have contributed to the sponsored programme.

Division E – Impact and Awareness

This section deals with the perception of respondents towards an MDTV CR. Hence, the statements were designed to recognize the perspective of the respondent about CR as a catalyst for development, a tool for conserving culture, the usefulness of CR, comprehensive development of society, and role of CR in maintaining harmony and solidarity in the community.

Table Number 5.1 – Catalyst of Development

MDTV is one of the main reasons behind the development and progress of the Mann region.	Frequency	Percent
Strong Agree	66	21.43
Agree	146	47.40
Neutral	87	28.25
Disagree	04	01.30
Strong Disagree	05	01.62
Total	308	100.00

(Source: Primary Data)

The data in Table 5.1 indicate the perception of the local community about the progressive change brought by MDTV CR in the Mann region. When it was asked whether the local community believes that MDTV is one of the reasons behind the development and progress in the Mann region, 21.43 percent respondents were strongly agreed with the statement, 47.40 percent respondents were agreed, 28.25 percent respondents stayed neutral about their opinion, 1.30 percent respondents have disagreed, and 1.62 percent respondents showed their strong disagreement.

Table Number 5.2 – CR – A Tool for Conserving Local Culture

MDTV has successfully conserved the local culture, dialect, local art, and heritage through its programming.	Frequency	Percent
Strong Agree	87	28.25
Agree	116	37.66
Neutral	56	18.18
Disagree	33	10.71
Strong Disagree	16	05.19
Total	308	100.00

(Source: Primary Data)

The data in Table 5.2 showed the perception of local community members about MDTV's role in the conservation of local culture and heritage. One of the primary motives of CR is to preserve local art, dialect, and culture of the local community. Hence, when the particular question was asked to the respondents, 28.25 percent of respondents were strongly agreed to the statement, 37.66 percent of respondents registered their agreement, 18.18 percent respondents chose to stay neutral on the subject, 10.71 have disagreed, and 5.19 percent respondents were strongly disagreed the statement.

Table Number 5.3 – Usefulness of CR

MDTV has managed to increase utility in the businesses and work of local people through effective and helpful content.	Frequency	Percent
Strong Agree	54	17.53
Agree	103	33.44
Neutral	79	25.65
Disagree	44	14.29
Strong Disagree	28	09.09
Total	308	100.00

(Source: Primary Data)

As one of the apparent motives of establishing CRS in the region is to produce effective and useful content for the local community, which would be beneficial to the local economy and finance. In response to the question of whether the community thinks MDTV has managed to increase utility in the local businesses through poignant content, 17.53 percent respondents strongly agreed to the statement, 33.44 percent respondents were only agreed, 25.65 percent respondents were neither agreed or disagreed, 14.29 percent respondents have disagreed, and 9.09 percent respondents have strongly rejected the statement.

Table Number 5.4 – Holistic Community

MDTV's efforts have created harmony and solidarity within the community.	Frequency	Percent
Strong Agree	115	37.34
Agree	155	50.32
Neutral	30	09.74
Disagree	03	00.97
Strong Disagree	05	01.62
Total	308	100.00

(Source: Primary Data)

It is seen in table 5.4 that 37.34 percent of respondents strongly agreed to the statement that MDTV has been successful in diffusing a harmonious environment in the local community, as well as boosted the community with the notion of solidarity. The remaining 50.32 percent of respondents were choosing to be agreed with the proposed statement; 9.74 percent of respondents adjusted themselves with being neutral to the issue, 0.97 percent of respondents disagreed, whereas 1.62 percent of respondents strongly refused the statement.

Table Number 5.5 – Comprehensive Development of Society

As a result of the NGOs' efforts and broadcasting of MDTV CR, local people have gained a better environment to live a prosperous life.	Frequency	Percent
Strong Agree	64	20.78
Agree	98	31.82
Neutral	105	34.09
Disagree	22	07.14
Strong Disagree	19	06.17
Total	308	100.00

(Source: Primary Data)

The above table (5.5) deals with a broader perspective, which claims that the listeners of MDTV CR have gained a prosperous lifestyle and a healthy environment due to effective programming. As a result, 20.78 percent of respondents strongly supported the fact, 31.82 percent of respondents were agreed, 34.09 percent of respondents stayed neutral, 7.14 percent of respondents disagreed, and 6.17 percent of respondents strongly disagreed.

Criterion XII – Descriptive Survey (Community Radio Staff)

Module A – Social Sustainability

The questions or statements that appeared in the following table were asked regarding the discourse of social sustainability, which has been explained thoroughly in the previous chapters of this thesis. Hence, the following statements are strictly confined to the audience, content, and community participation.

Sr. No	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
A1	The more participation of unskilled community members in the content production increases the risk of production of unprofessional content.	1	3	0	7	9
A2	Content in local dialect is perceived to be more impactful among listeners than content using other dialects.	18	2	0	0	0
A3	Sponsored content receives more audience participation than content that is not sponsored.	2	2	11	4	1
A4	The active use of social media by CRS discerns to be more effective in generating feedback from listeners.	4	3	5	6	2
A5	Permitting CRS to disseminate news reports could be more effective	13	4	3	0	0

	in increasing listeners than broadcasting news bulletin of All India Radio.					
--	---	--	--	--	--	--

(Source: Primary Data)

In module A, statement A1 discusses the quality of content produced by community members and at the same time, the skill of producing content is discussed as well. As may be seen from the table that only one respondent strongly agrees to the statement that the more participation of unskilled community members in content production increases the risk of production of unprofessional content. Only three respondents are agreeing; seven respondents are disagreeing, nine respondents have chosen to strongly disagree on the statement, whereas none of them chose to be neutral.

In module A, statement A2 argues that content produced in local dialect is proved to be more impactful than any other dialect or language. With this regard, 18 respondents were strongly agreed to the statement, two respondents were agreed, and none of them chose to be neutral, disagree, and strongly disagree.

In module A, statement A3 proposes that sponsored content receives more audience participation than non-sponsored content. In other words, the programme with most advertisements or offering gifts or coupons to the audience always enjoys more listenership than programmes not having these attributes. In response to this statement, two respondents were strongly agreed, one respondent was agreed, eleven respondents chose to stay neutral, four respondents have disagreed, and one respondent was strongly disagreed.

In module A, statement A4 suggests that perfect utilization of social media can increase the feedback from the listeners. In response to this, four respondents were strongly agreed, three respondents were agreed, five respondents stayed neutral, six respondents disagreed, and two respondents completely rejected this assumption.

In module A, statement A5 argues that the CRS should have the freedom to produce journalism. Presently CRS in India is allowed to broadcast news bulletin aired by All India Radio. However, this statement presents a view that the original local news bulletins might increase listenership, which AIR bulletins are failing to do so. In response to this, 13 respondents were strongly agreed, four respondents were agreed,

and three respondents chose to pick neither of the sides. None of the respondents were disagreed or strongly disagreed.

Module B – Financial Sustainability

The statements that appeared in the below table attempts to discover the perception of the in-house staff about financial affairs, revenue, and expenditure nature of community radio. None of the questions are directed towards a specific community radio. The general nature of statements enabled the researcher to achieve the perspective of professionals working in the CR sector towards financial sustainability.

Sr. No	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
B1	Providing membership cards and annually collecting small fees from community members would create a fixed income flow for CRS.	2	3	4	6	4
B2	Offering low wages internships to youth is economical than maintaining salaried staff.	4	3	9	2	2
B3	Community Radio run by Large NGO has no sustainability issues than a CR run by Small NGO.	11	2	4	2	0
B4	Advertising is the most successful source of income for any community radio station.	16	4	0	0	0

B5	Hiring professional staff builds financial pressure than training local community members working on low wages.	13	3	3	0	1
----	---	----	---	---	---	---

(Source: Primary Data)

In module B, statement B1 stresses on the paid membership by listeners to generate a fixed flow of income for CR. The fee collected by CRS can be annual or monthly which would trade a membership card and privileged services. The membership fee also creates an unsaid responsibility for CR staff to produce impactful content which would create output and be useful for the community. In response to this statement, we can see a mixed response from CR staff. Out of 20 respondents, two respondents registered their strong agreement, three respondents were agreed, four respondents stayed neutral, six respondents disagreed, and four respondents completely disagreed with this statement.

In module B, statement B2 proposes that offering low wages internships to students or local youth could be more economical than maintaining salaried staff. Most of the respondents (9) stayed neutral about this proposition; four respondents were strongly agreed, whereas three respondents were only agreed. Out of 20 respondents, 2 showed their disagreement, and 2 showed their strong disagreement.

In module B, statement B3 discusses the ownership issues by claiming that NGO with strong financial stability can run a CR which would not have to worry about sustainability issues as the CR does not need to generate income independently. The NGO is capable of running a CR without requiring profit from it. Results revealed that most of the (11) respondents strongly supported this statement, whereas two respondents agreed to it, and four respondents stayed neutral. Only two respondents show the disagreement and none of them were strongly disagreed.

In module B, statement B4 suggests that advertising is the most successful and primary source of income for any CRS. Out of twenty respondents, sixteen respondents showed their strong support to this statement, and four respondents were agreed to the fact. On the other hand, none of the respondents chose the remaining options.

In module B, statement B5 highlights the financial pressure built on the CRS by entertaining professional staff for broadcasting which can be reduced by training local community members. These members need not pay for the content as they can work on low wages or not work for money at all. The reaction to this statement seemed one-sided as 13 respondents seem to strongly agree and three respondents are agreeing. Only one respondent shows strong disagreement, and three chose to stay neutral.

Module C – Institutional Sustainability

In order to analyze the perception of community radio in-house team about the human resource, internal affairs, management and administration, policy about volunteers and interns, the following statements were also asked with an intent to register the attitude. Understanding the perspective of regular employees would help to reach conclusive evidence regarding institutional sustainability.

Sr. No	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
C1	The involvement of marginalized communities on the advisory board of community radio strengthens solidarity in the community.	14	6	0	0	0
C2	Better office infrastructure creates a healthy and peaceful work environment.	2	6	8	4	2
C3	Smart incentives or honorarium to the volunteers can improve the quality of content.	1	2	2	10	5
C4	The higher non-staff presence in community	2	1	13	3	1

	radio station maximizes opportunities for community members to participate in content production.					
C5	Constructing policies and regulations within CRS ceases the non-ethical practices.	16	3	1	0	0

(Source: Primary Data)

In module C, statement C1 suggests two crucial facts: First, there should be an advisory board of CR comprised of community members. Second, there should be the presence of members from marginalized communities of the region and society. In response to this statement, 14 respondents strongly supported it, and six respondents agreed. None of the respondents were neutral, disagree, and strongly disagree.

In module C, statement C2 argues that better office infrastructure facilitates the work-process of CR staff. It also creates a peaceful and healthy environment in the office. The results revealed that two respondents showed their strong support, six respondents stayed just agree, eight respondents chose to pick neither of the sides, four respondents chose to have disagreed, and two respondents felt the need to be strongly disagreed with the proposed statement.

In module C, statement C3 discusses the issue of compensations or honorariums to the volunteers to improve the quality of content. When asked this, ten respondents disagreed with this statement; five respondents showed their strong rejection, two respondents stayed neutral, two respondents agreed, and one strongly supported the statement.

In module C, statement C4 assume that maintaining minimum staff in the CRS can automatically increase the chances for community members to participate in the process of content production. When asked about the opinion on the above matter, 13 respondents stayed neutral, three respondents disagreed, one respondent strongly disagreed, two respondents agreed. One respondent was in the strong favor of the proposed assumption.

In module C, statement C5 talks about the in-house environment of CR, which can be maintained peacefully by constructing policies and regulations. Ultimately, it can also help to cease non-ethical off and on-air practices. In response to this, none of the respondents showed a mild and robust disagreement. Only one respondent stayed neutral, three respondents were agreed, and 16 respondents found strong agreement with the statement.

Module D – Technology Sustainability

The technological sustainability is confined to technical aspects and new technologies in content delivery. Significantly, the majority of community radio station does not possess technical staff or none of the team members possess technical skills making it difficult to maintain technical flawlessness. The following statements have designed to register the perception of in-house staff towards technological sustainability.

Sr. No	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
D1	Reception troubles occur due to the geographical setting of the region, not because of transmitter power.	15	2	2	1	0
D2	Only Live broadcast proves to be more successful in engaging community members.	0	1	2	8	9
D3	Permitting community members to handle equipment lessens the workload of in-house staff.	3	4	3	7	3
D4	Uploading content on mobile application generates more	7	2	11	0	0

	listenership than regular broadcasting.					
D5	Off-Studio broadcast manages to engage more participators than on-studio broadcast.	18	2	0	0	0

(Source: Primary Data)

In module D, statement D1 states that reception troubles occur due to the geographical setting of the region not because of transmitter power. The majority of respondents (15) strongly supported this statement, two respondents agreed, two respondents stayed neutral, one respondent showed disagreement, and none of the respondents were strongly disagreed.

In module D, statement D2 claims that the only live broadcast confirms the successful engagement of community members. The word engagement means the attention and frequency of listeners. In response to this, no one strongly supported the statement, and only one respondent agreed, whereas two respondents stayed neutral. On the other hand, eight respondents showed their disagreement, and nine respondents opposed the statement strongly.

In module D, statement D3 received mixed responses from the respondents. The statement discussed the issue of handling CR equipment by community members to lessen the workload of CR staff. In other words, providing training to frequent content contributors to use essential studio equipment will free CR staff from the routine work. The saved time can be utilized in other work. The respondents seemed confused about this statement as the data neither falls under a specific category. Out of the 20 respondents, three respondents were strongly agreed, four respondents agreed, three respondents stayed neutral, seven respondents disagreed, and three respondents were strongly disagreed.

In module D, statement D4 makes a statement about the mobile application of CR in order to increase the listenership. According to the statement, uploading content on the mobile application will have listened more than regular broadcasting. In response to this, none of the respondents disagreed or strongly disagreed. However, most of them

(11) denied taking a stance as they chose to stay neutral. Only two respondents were agreed, whereas seven respondents strongly agreed.

In module D, statement D5 discusses the differences between outdoor and indoor broadcasting. The statement senses the possibility of having more participators in the outdoor recording. When asked about this, 18 respondents strongly agreed and two respondents were agreed. Other options remained null, as no respondent chose them.

Criterion XIII – Content Analysis

Part A – Quantitative Content Analysis

The detailed research methodology adopted to conduct the following content analysis has been described in the research methodology chapter. According to the operational guidelines, the collected data is analyzed in the following format. There are four tables designed based on the objectives set for the analysis. The interpretation of the data presented in these tables is also given. However, the results and inferences are discussed in chapter eight.

Table Number 14.1 – Duration of participation of the community in content production

Week	Total Participation Duration (In Minutes)	Total Broadcasting Duration (In Minutes)	Percentage (%)
Week 1 (31/12/2018 to 6/1/2019)	143.73	2,226	6.45
Week 2 (7/1/2019 to 13/01/2019)	101.44	2,226	4.44
Week 3 (14/1/2019 to 20/1/2019)	198.22	2,226	8.90
Week 4 (21/1/2019 to 27/1/2019)	141.5	2,226	6.35
Week 5 (28/1/2019 to 3/2/2019)	91.3	2,226	4.10
All week's total	643.33	11,130	5.78

(Source: Shinkhede, 2019b)

Table 14.1 indicates the total duration of participation in the content production by community members which is classified as per week method. The total on-air time of

every week is 2226 minutes. The results reveal that in the first week (31/12/2018 to 6/1/2019), 143 minutes and 73 seconds are registered as a participated time by community members. To conclude the results of the first week, 6.45 percent duration is accounted for as community participation in CR content production. The second week (7/1/2019 to 13/1/2019) recorded a low duration than first. The total participation duration of the second week is 101 minutes 44 seconds. The percentage is 4.44 percent. The third week (14/1/2019 to 20/1/2019) scores high as 198 minutes and 22 seconds. In percentage, the third week calculates 8.90 percent which is the highest of the weekly configuration of participation time. The result of the fourth week (21/1/2019 to 27/1/2019) indicates the 6.35 percentage of participation. The minute wise classification displays the 141 minutes and 5 seconds as the contribution of the community. The last week (28/1/2019 to 3/2/2019) accounts for the lowest participation time of 91 minutes and 3 seconds, which calculates as 4.10 percent. The total duration of the broadcasting time of all five weeks is 11 thousand minutes and 130 seconds. The total participation duration of all five weeks is 643 minutes and 33 seconds. The total percentage of all week's participation is 5.78 percent.

Table Number 14.2 – Duration of community participation in the key programmes

Program Name	Total Participation Duration (In Minutes)	Total Duration of Program (In Minutes)	Percentage (%)
Malavarche Shivar	80.74	350	23.06
Sakhi Sajani	48.56	350	13.72
Radio Doctor	14.10	350	4.02
Gammat Jammatt	25.60	350	7.31
Tarunai	77.80	350	22.22
Total	246.80	1750	14.10

(Source: Primary Data)

Table 14.2 explores the duration spent by community members for producing content on MDTV CR in a key program-wise format. For the purpose, the five key programmes of MDTV CR were pointed out and listened with an intent to account for the participated duration. The operational guidelines were followed to distinguish between

community-created content and CR staff production. The selected programmes are aired for 10 minutes every day. The total duration of these programmes per week is 70 minutes. The total duration of all weeks is 350 minutes which is considered for calculating the percentage. The result indicates the 80 minutes and 74 seconds spent by community members on the programme Malavarche Shivar, which is dedicated to the agricultural content. The duration spent on the programme Sakhi Sajani by community members is 48 minutes and 56 seconds. The programme is women-centric.

On the other hand, Radio Doctor records 14 minutes and 10 seconds as a participated time. Community participation duration in the programme Gammat Jammatt is 25 minutes and 60 seconds. The programme Tarunai showcase 77 minutes and 80 seconds as community participated time. To evaluate the collected data in percentage, Malavarche Shivar shows 23.06 percent, Sakhi Sajani shows 13.72 percent, Radio Doctor indicates 4.02 percent, Gammat Jammatt indicates 7.31 percent, and Tarunai accounts 22.22 percent. The total duration of these all programmes in a month is 1750 minutes. Out of 246 minutes and 80 seconds is considered as community participation. The community participation duration in these programmes is 14.10 percent.

Table Number 14.3 – Duration of community participation in the programme formats

Program Format Type	Total Participation Duration (In Minutes)	Total Duration of Program Format (In Minutes)	Percentage (%)
Discussion	106.66	460	23.18
Interview	55.35	590	9.38
Phone-in	48.50	60	80.83
Music	45	3160	1.42
Quiz	82.37	90	91.52
Vox-Pop	111.10	120	92.58
Talk/Chat Show	149.12	580	25.71
Features	45.20	1919	2.35
Total	643.33	7574	8.49

(Source: Primary Data)

The above Table (14.3) classifies the time spent by community members according to programme format type. It is necessary to attempt to investigate the format and nature of community participation. In order to calculate the proposed duration, first, the one-month broadcast was listened carefully by the researchers, and the time for specific programme formats was pointed out. This classification benefitted the research in two ways: First, the nature of programming of MDTV was revealed. Second, the interests and preferences of the community were defined. The above table indicates that in January 2019, the content produced by MDTV contained 460 minutes of discussion-based programmes, in which community members invested 106 minutes and 66 seconds as a contribution purpose. The total percentage is 23.18 percent. The 590 minutes were spent on the interview-based programmes, in which 55 minutes and 35 seconds were registered as community participation. Although the total duration of phone-in programmes is 60 minutes, the community participation in this format is 48 minutes and 50 seconds. The percentage is 80.83 percent. Most of the broadcasting is covered by music; However, 45 minutes can be accounted for as community participation in musical shows. Approximately 120 minutes were dedicated to the Vox-pop programming format, which had 111 minutes and 10 seconds participation of community members. The talk/chat show format has 590 minutes, in which community members invest 149 minutes and 12 seconds. The feature shows contain the 1919 minutes of the broadcast, in which the community members registered the performance of 45 minutes and 20 seconds. The total duration of all programme format is 7574 minutes, in which 643 minutes and 33 seconds holds for community participation. To calculate the account of community participation, there is an 8.49 percent community contribution in content production (Programme format-wise).

Table Number 14.4 – Number of participators in content production (Weekly)

Week	Total number of participators
Week 1 (31-12-2018 to 6-1-2019)	8
Week 2 (7-1-2019 to 13-1-2019)	9

Week 3 (14-1-2019 to 20-1-2019)	16
Week 4 (21-1-2019 to 27-1-2019)	12
Week 5 (28-1-2019 to 3-2-2019)	6
Total Participators	51

(Source: Primary Data)

Table 14.4 highlights the number of participants who devoted their time to the broadcasting or content production process. In the first week (31/12/2018 to 6/1/2019), eight community members got involved in content production. A total of nine community members registered their participation in the second week (7/1/2019 to 13/1/2019). Week three (14/1/2019 to 20/1/2019) has the highest 16 number of participated community members. In the following week (21/1/2019 to 27/1/2019), 12 members registered their participation. The last week (28/1/2019 to 3/2/2019) registered 6 participants. In a month, 51 community members registered their on-air/off-air participation in content production.

**Criterion XIV – Qualitative Social Sustainability Assessment of Mann Deshi
Taranga Vahini, Mhaswad**

As discussed earlier, social sustainability could be investigated by assessing crucial factors such as programming, community participation, audience analysis, feedback mechanism viz. A variety of topics and subjects are discussed in the programmes of Mann Deshi radio, particularly engaging community members. The following table indicates the other programmes of the MDTV CR.

Programme Name	Topic	Frequency (per week)
Topical	Based on the current events the topic is finalized	Not decided
Mavaltikade	Interviews with senior citizens	One time
Yashoda Hech Jeevan	Women-centric programme	1-2 times
Gaavgaada	Covers local incidents and news.	1-2 times
Prashna Amuche Uttar Tumche	Quiz based sponsored programme	One time
Nate Sasu-Suneche	Daughter and mother-in-law related programme	1-2 times
Panni Foundation	Topical. Featured last year to promote water cup competition	One time

Table T13 – Programming of MDTV CR

Most of these programmes are presented in a live phone-in format to encourage more community participation. Other than these programmes, there could be coverage of special events, programme series funded by stakeholders, collaborative programmes, the news bulletin of AIR, public announcements, short spots by DAVP viz. Radio jockeys sometimes engage listeners in a live talk. It is not mandatory to broadcast recorded content every time. Live broadcast increases the engagement of listeners, and RJs can deliver fresh content. Most of the programmes discussed in the above table are entirely dependent on community participation. For instance, the Mavaltikade programme features interviews with senior-citizens. Without their participation, the programme could not be produced. Also, Prashna Amuche Uttar Tumche programme is hosted by a community member who dedicates his valuable time to create content.

Folk Music is the heart of Mann Deshi radio. Not a day passes by when the folk songs representing local culture and traditions are not aired. During the data backup investigation, the researcher witnessed a huge archival of folk songs. Mann Deshi radio has thousands of folk songs sung recordings by community members. For instance, the collection of folk songs includes Gajnritya, Abhanga, Gaulan, Bharud, Dhangari Ovy, Ukhane, Lokgite, Haldichi Gani, and many more. Mann Deshi radio does not pay for song royalty; instead, they prefer to broadcast songs sung by community members. It is not mandatory to have these songs written and composed by community members. They can sing popular Bollywood music also. The fact that community loves to listen to latest or old film music more than anything cannot be dismissed; however, station manager of Mann Deshi radio believes that there are plenty of mediums where the community can listen to songs, whereas CR is meant to nurture local culture, tradition, art, and peace. It is not the appropriate medium to air film music. However, the continuous requests from community members changed the policy of MDTV on broadcasting songs slightly. Presently Mann Deshi CR broadcasts Bollywood songs released in the 1950s and 1960s only in a programme 'Old is Gold' and 'Ganna Hamara Chahat Aapki.' On occasions like Independence Day, Raksha Bandhan, Holi, the CR broadcast relevant film music. Apart from the topical content, none of the programmes features the latest Bollywood music. Moreover, paying over one lakh rupees for PPL license (song royalty) is not possible for Mann Deshi radio as they try to keep low expenses.

One of the challenges of CR is to identify participatory communication for development. Also, to develop tools for engaging the community in the content production process while discovering and implementing innovative concepts and ideas. Available qualitative data suggest that there have been numerous efforts taken and techniques developed to include community members in content production. The first vital method to increase community participation is joining the community in the villages. In other words, emphasizing outdoor broadcasting can improve community content impressively. This has been precisely done by Mann Deshi radio. The station has a full-time dedicated operational staff named Anup Phuske for collecting data from the field. He organizes four to five field visits per week and also creates programmes on his own based on the data collected.

Though the CR team encourages the community to visit the studio, it is not possible for people living in a dense area to visit CR. In such a situation, their participation can be ensured by going to them. According to the station manager, since the relocation of the studio to the NGOs' new establishment in 2017, they are facing troubles for content creation with community members. Before this relocation, the studio was located in the centre of Mhaswad town, where staff did not have to invite the community for participation. The location was at the heart of Mhaswad, and people found it accessible. In the present context, as the flow of community visits is decreased, the staff realized the extraordinary efforts they need to plan for re-establishing the lost bond with the community. For the purpose, few targets were intended. First, community meetings were held frequently. Second, school visits were organized. Third, college students were approached. Fourth, Asha workers who work for women purposefully were contacted, and fifth, the members of Gram Panchayat were approached. The community meetings were held in respected villages deciding the ways these groups can help to bring content to the CR. These visits not only help to produce content but establish an emotional bond with the community creating a sense of belongingness.

In light of increasing participation, Mann Deshi radio has generated a new initiative in which the useful and appropriate newspaper articles, poems, experiences, innovations, success stories of community members are selected. Most of the time, the literature contains the contact of its creator. Mann Deshi radio staff contacts these writers and requests them to record the content written by them in their voice and send it to the CR. This way, the participation becomes two-way and benefits to the illiterates also. Notably, the researcher encountered with few anecdotes of community members during focus-group discussions. Some of them are explained below:

- Savita Mangrule lost her brother in a tragic accident. She suffered through a great depression as the event made a substantial impact on her life. At the time, she started to listen to MDTV CR and also got associated with the activities of the Mann Deshi NGO. The Mann Deshi organization helped her to become independent, even pulled her through a critical time in life. Later, Savita became a massive fan of MDTV programming. She listens to broadcasting all day without a break and submits feedback regularly. Moreover, her relationship with radio has developed over the years. She believes Mann Deshi radio is her lost brother. Every Raksha Bandhan, she comes to the station and ties a Rakhi to the

radio set. The emotional bond she shares with the Mann Deshi radio is appreciated in the community. Savita felt strong and empowered because of the radio.

- Maruti Vanjari, a small cycle shop owner, felt utterly emotional when he was asked about the role of MDTV CR in his life. He professed that his past life was troubled, and he struggled to be a decent man in the eyes of society. However, constant quarrels and mischiefs made him lose his confidence in becoming a normal person. At that moment, he discovered MDTV, and he started listening to the programmes. Gradually, the informative content helped to stabilize in life. The morning preaching's given him peace in life. Maruti stopped all wrongdoings and started being a law-abiding citizen. Presently, he opens and closes his puncture shop according to the transmission of MDTV CR. Maruti attended the focus-group discussion and described the significant role MDTV CR plays in his life (Shinkhede, 2019b).
- Kerabai Sargar, 65, who passed away recently, was a star RJ of Mann Deshi radio, even appreciated by Amit Sayani, a former RJ of Radio Ceylon (Shinkhede, 2019b) (Image 17 & 33). The reason Kerabai grabbed the attention of the national and international media and proved to be popular not only in the Mann region but also worldwide is her contribution of rare and vanishing form of folk art to MDTV CR. Kerabai wrote and used to sing folk songs (Lok-Geete), especially Palane, Ovyā, Abhanga, Gawlani, Lullabies, Inspirational and Devotional songs. Since childhood, Kerabai listened to her ancestors singing folk songs, which she continued to sing as a tradition. In the process, she created her compositions, which were highly appreciated by the listeners of Mann Deshi radio. Even the NGO published a book featuring her precious collection of folk songs (Image 21 & 25). Being a shepherd, Kerabai never thought to achieve the fame she received by getting in contact with Mann Deshi NGO and radio. Chetna Sinha, the founder of Mann Deshi NGO, plays a crucial role in bringing Kerabai's talent to the world. Kerabai was even seen in the Kaun Banega Crorepati with Chetna Sinha. Amitabh Bachchan was impressed by Kerabai during the show, as he admired her a lot. Kerabai has featured in numerous media stories and given away various interviews. Mann Deshi Radio has an archival of her songs, and it has been published in an audio format. Interestingly, no one at the station approached Kerabai for singing; one day, she

saw a hoarding of radio and walked into the studio asking for permission to sing. She wanted to keep alive her ancestors' gift and active to share it with the world.

- Ravi Shah owns a daily needs shop in the town (Image 32). He is a retired person and handles business to keep himself engaged. As a hobby and a contribution to society, he started producing a show called "Prashna Amuche Uttar Tumche" (Our Questions, Your Answers). The format of this show is that every week Shah asks particular questions on-air. He gave listeners one week to answer these questions. Next week on the show, Shah receives phone calls, letters, and point out winners and announces their names. This show has gained popularity in the region and becomes the first show to get sponsorship. The local restaurant owner offers food coupons to the winners. Interestingly, the staff does not take part in the content production process. The total responsibility is given to Shah. All these years, Ravi Shah used a pen name 'Manjunath' while interacting with listeners. When asked about his experience, Shah told the researcher that he improved his reading a lot because of the show and possessed 1200 questions. This show has become one of the flagship programmes of Mann Deshi radio (Shinkhede, 2019b).
- Samadhan Narsale read his poems on MDTC CR since he was in the 6th standard. He started young, and his poems were on the elementary level at first. Even though the staff appreciated him and encouraged him to produce content and read them on-air in his voice and presentation style. Through years, with constant motivation and improvisation of radio staff, Samadhan has skilled himself a lot and produced quality content. He has written 30 to 40 poems. Radio offered him a chance to express himself.
- The educational programmes and advertisements helped Poonam Sonawane to continue her education as she stopped in the 9th standard. Today, she is preparing for MPSC. She did complete her B.A. from YCMOU as Mann Deshi NGO started a learning center in Mhaswad, and later completed M.A. from Shivaji University. Poonam not only listened to the radio but participated in various educational programmes motivating girls to take higher education. Currently, Poonam teaches in the YCMOU learning center and conducts a tailoring course at Mann Deshi Foundation.
- Vikram Shinde, a mangrove owner, was in trouble due to the failure of the local business deal. In the depression, he conveyed his problem to MDTV CR. The

staff decided to help him. Some announcements were made from the radio about Shinde's mango deal. Within a few minutes, Shinde received numerous business deals (Shinkhede, 2019b).

The researcher witnessed numerous anecdotes and instances which describe the nature of community participation. In addition to this, focus-group discussion revealed numerous examples where community find CR broadcasting useful and productive. While interacting with respondents, few incidents were collected.

- Nirmala Gonjari gives an account of her content contribution to Mann Deshi radio as a cooking instructor. While Mrs. Gonjari used to like cooking programmes on radio previously, she felt to contribute as she had various recipes at home.
- Mrs. Sunita Namdas told that the morning 'DinVishesh' segment has been useful for her as the announcers explain the daily specials, which helps to start the day. She continues with, "Often we ladies forget the fasting day or religious importance of the particular day, the radio reminds us day special in this special segment."
- Mrs. Ashwini Futane participated in the phone-in programmes. Once she told the usefulness of curry leaves to listeners. She received positive feedback from female listeners who called her personally. This defines participatory communication through audio media.
- Dr. Desai participates in the Radio Doctor program as an expert. She is also a singer who records songs on Karaoke. Recently, due to a busy schedule, Dr. Desai found herself not in a position to visit the studio. Hence, CR staff visited her OPD for recording. Now she only comes to the studio for recording songs.

During the researcher's stay at Mann Deshi Taranga Vahini, Mhaswad, he kept a diary to take down notes. Based on the data written in the diary, the following type of guests visited Mann Deshi radio for content production during the month of March-April 2019.

Guest visits to Mann Deshi Taranga Vahini Studio

Rotary Club Members	A member of the Women Education Organization
Competitive Exam Qualified Student	Entrepreneurs
The principal of Government School	Employees of Leading IT Company
Argentina's Members from W20 Summit 2018	Musical Group
School Students	Director of Private Bank
Editor of Leading Newspaper	A lecturer from Academy of Development Administration
Team of Cancer Specialist	National Level 10 Meter Pistol Shooter
District Governor	Chief Officer of Municipal Corporation and Assistant Police Inspector

T14 – Guest Visits to MDTV CR (Shinkhede, 2019b)

The above-given incidents, quotes, and anecdotes show a clearer picture of community participation on the radio. That being said, it is also significant to attempt to collect information about sources of content. Most of the time, CR struggles to produce content due to a lack of creativity, resources, and finance. In such a case, the broadcasting time is filled with music and songs. However, the researcher witnessed genuine efforts taken by MDTV CR to increase community participation as well as produce implementation-based programmes.

The annual Mann Deshi Festival held in Mumbai each year in January-February highlights the culture and folk art of the Mann region (Image 10). The festivals promote the local culture of Mann Desh through various art forms, music, ethnic wear, traditional cosmetics viz. The staff of MDTV CR has a vital role in the organization of this festival. They record the events of this festival and broadcast on the CR (Shinkhede, 2019b).

Similarly, annual gatherings, festivals are organized in Mhaswad also. The data has also shown that the more phone-in programmes are conducted, the more community interaction occurs with productive outcomes. It was noted that Mann Deshi radio

emphasizes live phone-in programmes. Thereby, the audience listens to broadcasting to participate. As radio broadcasting is temporal, we cannot expect the listener's attention all the time. As a result, the broadcasting could be unheard or missed. Henceforth, the repeated version of phone-in programmes is broadcasted. As long as the community is considered in the content advisory committee, which should be existed in every community radio, the matrix of social sustainability is fulfilled. There have been 11 community members included in the content advisory committee, all of them originating from Mhaswad tehsil.

As far as the question of quality of content and equipment handling is concerned, the gathered information suggests that the local dialect and accent are an integral part of the content development process. While the content production process involving the community, one should not worry about the quality of content. For instance, the rural language is not always up to the highest standard of any language. However, the community should not be corrected about language and dialect. Mann Deshi radio follows this while encouraging community members to participate. Station director Shivaji Yadav reminiscence an event from the past about the innovative ideas of MDTV CR staff. Consider his following statement:

"We organized an awareness campaign on 'menstruation' for high-school girls. We performed the role mediator between the host and expert. While the doctor Madhuri Pise giving a talk to girls about personal hygiene and cleanliness, she discovered that girls are shy and reluctant to talk on the subject openly. She conveyed this to me. I sorted out a remedy on this issue. I asked girls to write their queries on a piece of paper and pass them to the doctor. Instead of answering these questions face-to-face, I requested Pise madam to record them. This way, we showed the audio-visual clip of this campaign to every school and college onwards. Sometimes you have to think broadly. Dedication is significant while working for CR". (Shinkhede, 2019b)

Like every year, Mann Deshi NGO organized a cattle camp near Mhaswad town (Image 18). Since the Mann region is a drought-prone area, the need for fodder camp is increasing every year, in this camp, a farmer brings their cattle and establish small huts. They live with their animals. Mann Deshi NGO provides fodder and water to these cattle without any cost. The villages under the district Satara are only allowed in this camp. However, last year, the drought diminished everyone's hope and made the

situation worse. Hence, farmers and tribes of other districts were also welcomed to the camp—the cattle camp bring a fantastic opportunity for CR. There were thousands of community members living in the field. The CR staff took the chance and recorded numerous folk songs, stories, information, and produced a specific programme series. Programmes such as Haldi-kumkum were organized on the camp by MDTV CR. The researcher analysed the field for two days (Shinkhede, 2019b). Talking about the content generated on this camp, station manager Shivaji Yadav said,

"The camp was crowded with women over 50s and 60s. We grabbed this opportunity to record rare folk songs as most of the women had a collection of unfamiliar folk songs such as Gajnrutya, Abhanga, Gaulan, and Bharud. In addition to this, most of these women were a victim of child marriage. We asked them to share their experiences. On recording a good collection, we made an impactable thematic program" (Shinkhede, 2019b).

Mann Deshi Cattle Camp proved to be effective in providing various potential content. It nurtured MDTV CR listeners from distant areas and gave them a platform to react. In the process of studying content development, it would be significant to understand the notion of feedback, which considered to be most effective in analyzing the needs and interests of listeners. In the media sector, the majority of content development is based on audience analysis and studies. Similarly, Mann Deshi radio has seen the significance of feedback. Studio visits have been the primary feedback method for Mann Deshi radio until recently, when the new location was inaccessible for some community members. Apart from this, the majority of feedback is collected on the field visit. As a matter of fact, the hidden agenda of outdoor broadcasting is receiving responses of listeners. As MDTV conducts field recordings frequently, the process of analyzing feedback and implements it in the content development is facilitated. Mann Deshi radio also attains feedback from the android mobile application and social media. Also, the campaigns organized by radio have positive feedback from the community, and they are in high demand. Shivaji Yadav gives us an account of a funny incident when a woman came to a radio station with a snack; she prepared according to the instructions aired on the radio. CR should not depend only on the instruments for collecting feedbacks such as telephone, social media viz. When the researcher closely observed the behaviour of staff members, it was revealed that all of them are popular in the region. They are recognized as a representative of MDTV. The staff not only gained

popularity in the area but have developed techniques to talk to the community effectively. Sachin Menkudale, RJ of Mann Deshi radio, has a tattoo on a right which reads "Let's Talk." When asked about the benefits community receives by participating in broadcasting, Sachin said,

"Every year our team of artists performs a folk music show at the Mann Deshi festival in Mumbai. Before this festival, we look for artists in the region and prepare them for the grand event. Meanwhile, we record their music in the studio and broadcast it. At the end of the show, we disclose their contacts. The radio is popular in the region. We have a huge listenership. Through the programme, these artists start getting 'Bidagi' (Contracts) of programmes."

There have been two WhatsApp groups of listeners of Mann Deshi radio. Every week, the RJ of musical request phone-in show uploads a list of songs that he/she is going to play on the show. The listeners select the number of songs on the WhatsApp group, which they want to listen to or mostly dedicate. The RJ notes down the names and broadcast on the show. Also, these groups are comprised of frequent listeners. Hence, the name of the winners, names of the contributed artists, questions, and answers included in the Prashna Amuche Uttar Tumche show are uploaded on the group. Besides this, the winners in the quiz contest get free food coupons. They upload their selfies having food in the restaurant. It works as feedback. In many instances, community members are advised and instructed before producing content in the studio about the ethics and policies of content development and making. Though the CR offers the freedom to the community, it has to follow the policy guidelines set up by the government.

The following statement is given by station in-charge Shivaji Yadav on audience analysis and research,

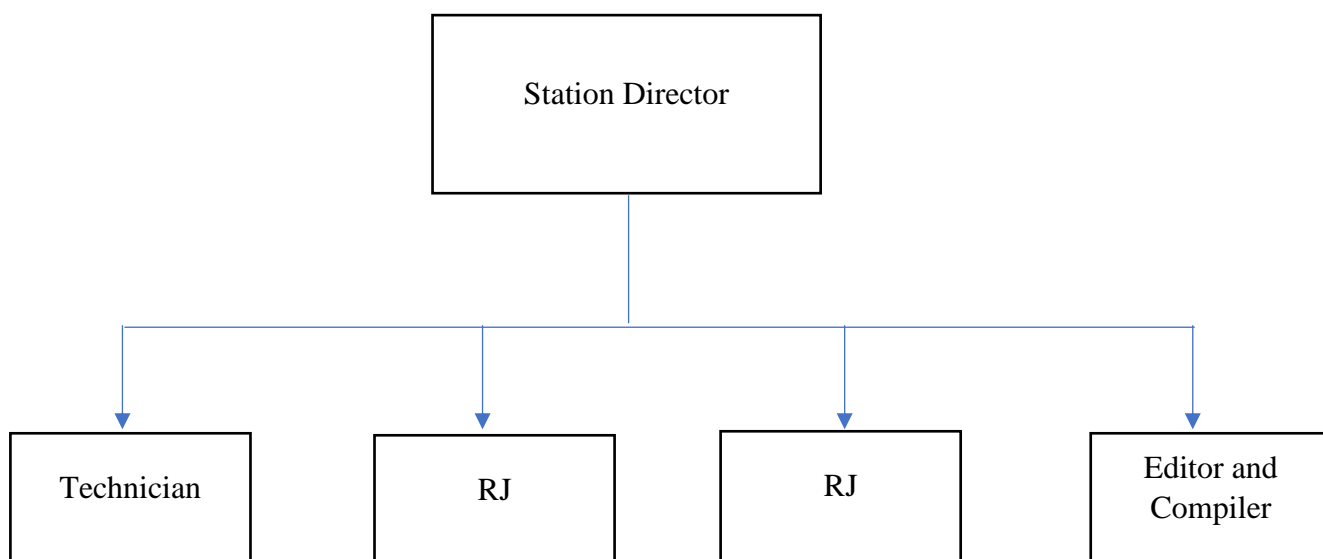
"Our audience is fragmented and segregated. Some listeners want the radio to play latest and old songs 24 hours continuously; some seek for agriculture guidelines and innovative methods and tips, some look for health-related advice, some listeners tune in for news, local affairs, some need share-market updates, local business rates. So, we have to develop content understanding community expectations".

There is no special wing for audience research. There has been no extensive survey conducted by radio specifying the exact listenership of the audience. However,

interaction with RJ Anup revealed that most of the programmes are the product of community (audience) interaction. According to him, the staff went to the community asking for their likes, dislikes, interests, preference, which helped them decide the topic and format of the programmes.

Section C – Institutional Sustainability

Criterion I – Organizational Chart of CRS



Inferences

The above organizational chart specifies the NGO has no direct relationship with the station. The staff is independent of NGO and has internal freedom. It makes us understand that CR is an independent entity in terms of internal management and human resource.

Criterion II – Job Profile of the CR Staff (Contract Basis or Regular)

Sr. No.	Name of the Staff	Designation	Responsibility	Status (Full Time/Part-Time)
1	Mr. Shivaji Yadav	Station and Programme Director	Monitoring, Guidance, Management and Planning, Finance	Full Time

2	Mr. Sachin Menkudale	Technical Assistance and RJ	Marketing, Field Recording, Programming	Full Time
3	Mr. Anup Phuske	Editor, Programme Executive	Archival, Audio Editing, Studio Management, Recording, Broadcasting	Full Time
4	Mrs. Lata Jadhav	RJ	Announcements, Improvisation, Field Recordings	Full Time
5	Ms. Rohini Gadekar	RJ	Announcements, Improvisation, Field Recordings	Full Time

Inferences

As of April 2020, MDTV CR has five full-time regular staff working in the CR. The responsibilities are distributed to each employee, and the station manager has created his policies to ensure the flow of work.

Criterion III – Human Resource Management

Sr. No.	Practices	Exist/Does not Exist	Remarks
1	Employment Contract	Y	-
2	Honorarium to Participated Community Members	Y	Rates are designed as per the contribution. However, artists from outside of Mhaswad are compensated.
3	Performance Appraisal System	Y	Not on paper. Casual nature.
4	Technical Assistance	N	-
5	Staff Roster	Y	Dedicated staff maintains the roster

6	Working Hours Framework	Y	The framework is designed and followed
7	Biometric for Staff	N	-
8	Training of Local Community Contributors	Y	As per the need. Not everyone is provided the training. If the staff sees the potential, they investigate further.

Inferences

As mentioned in the remarks, honorariums are given only to those artists who live more than 15 km from the studio. The rest are given a vote of thanks as the station tries to maintain low expenses. This policy is not written but understood by everyone. Since there is no biometric, the roster is maintained, and staff is assigned with the flexible duties. Other than that, the staff is also given errands from time to time. The responsibilities are also assigned other than job profiles. There are not instances of providing training to the community.

Criterion IV – Committees and Regulatory Framework

Sr. No.	Committee Name	Active/Non-Active	Total Number of Members
1	Content Making Committee	Y	5
2	Management Committee	Y	11
3	Decision-making Committee	N	-
4	Radio Support Committee	N	-
5	Programme Advisory Committee	Y	11

Inferences

Out of the committees displayed in the above table, three committees are formed in the MDTV CR. (Image 5 & 6) Notably, these details are displayed on a poster in the main office of community radio.

Criterion V – CR Governance Structure and Innovations in Personnel

Sr. No.	Practices (Recommended)	Exist	Does not Exist
1	Grievance Redressal	Y	-
2	Establishment as a Training Centre	-	Y
3	Publicity Management	Y	-
4	Regular Staff Meetings	Y	-
5	Open House Meetings	Y	-

Inference

The researcher witnessed the advertisement of CR and Mahila bank airing on the CR. These commercials are part of the publicity management of radio. In addition to this, social media is a prominent medium for promoting the radio. Regarding staff meetings, they are conducted on the decided days in the meeting hall, which is located in the same building. The meetings with NGO staff and authorities are also held regularly in the conference room located on the second floor.

Criterion VI – In-house Capacitation Building

Sr. No.	Parameters	Result
1	Number of Staff with Professional Training in Content Production	5
2	Number of Staff with Attended Training Seminars after Joining the Duty	5
3	Number of Staff Received Technical Training	2
4	Number of National/International Workshops Attended by Staff	10-15
5	Number of Staff with Professional Education of the Field	2

Sr. No.	Practice	Active	Non-Active	Never Existed
1	Conference Organized	Y	-	-
2	Study Trips/Visits to Other CRSs	Y	-	-
3	Radio School	-	-	Y
4	Skill Development Training	-	Y	-
5	Intensive Training Courses Planned	-	-	Y
6	Training Seminars Organized	Y	-	-

Inferences

The study trip of community members was organized to two CRSs located in the Baramati, Maharashtra (Image 8). During the FGDs, participated community members confirmed the visit.

Criterion VII – Volunteer and Interns Management

Sr. No.	Parameters	Result
1	Number of Full-Time Volunteers	0
2	Number of Part-Time Volunteers	0
3	Number of Paid Intern Students	One Every Year
4	Number of Unpaid Intern Students	0

Sr. No.	Practice	Exist/Does not Exist	Remarks
1	Volunteer Meetings	N	-
2	Appraisal and Evaluation	N	-
3	Compensation	N	-

4	Employment Nature	N	-
5	Exchange-Visits with other CRS	N	-
6	Travel Reimbursement	N	-
7	Certification/Accreditations	N	-

Inferences

No volunteers are working for MDTV CR on the paper. In the books of CR, they have no volunteers. However, in reality, the station is supported by various community members from different parts of the Mann region. Their role in the radio is not well defined. We surely know at least that they are not considered as volunteers. Since the station has no volunteers, they do not have practices and policies related to it.

Criterion VIII – Policy

Sr. No.	Policy	Exist/Does not Exist	Remarks
1	Advertising	Y	On paper
2	Broadcasting	Y	On paper
3	Volunteer	Y	On paper
4	Gender	Y	On paper
5	Minorities	N	Not on paper
6	Marginalized	N	Not on paper
7	Remunerations	Y	Not on paper
8	Code of Conduct	Y	Not on paper
9	Sexual Harassment	Y	Not on paper
10	Grievance Redressal	N	Not on paper
11	Editorial	Y	On paper
12	Recruiting	Y	Not on paper
13	Travel	Y	Not on paper
14	Use of Transport	Y	Not on paper
14	Non-budget Expenditure	Y	Not on paper

16	Budgeting	Y	Not on paper
17	Stakeholder Involvement	Y	Not on paper
18	Content Generation	Y	Not on paper

Inferences

None of the policies specified above are active on the paper (Image 31) However, their disappearance on paper do not confirm the implementation. In the above table, the policies which are not on the paper but still exist implement finely.

Criterion IX – Institutional Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Independence (Relationship of CR and its Parent Organization)	From the perspective of human resources and administration, CR is a separate entity, and the staff is also treated and considered independent from NGOs. Since the CR studio exists in the NGO building, the CR team needs to follow the rules and regulations of NGOs.
2	Transparent Agreements	As there was no transparency in sharing documents and agreements, the researcher is not confident about keeping transparency in internal agreements.
3	Internal Democracy	Keeping an eye on the distribution of work and workflow, the communication between staff members is clear, to the point, and flexible. The staff has the freedom to share their opinion and discuss. The researcher did not witness the pressure of authorities in staff members.
4	Community Members in the Working Staff	All the regular staff members working in the CR belongs to the Mann taluka. Apart from them, the researcher did not witness the presence of volunteers belonging to the respective community.

5	Infrastructure Stability	Recently, Bajaj has financially supported CR under their rural development initiative installing the latest equipment, office stationery, and infrastructure.
6	Team Dynamics	Based on the observation noted by the researcher over 15 days, as all staff members are given roles and responsibilities according to their strengths and capacities, the process of broadcasting is flawless. The office environment is friendly and peaceful.

Criterion X – Qualitative Institutional Sustainability Assessment of MDTV CR

Unlike private and public broadcasting radio, CR has distinctive management and organizational structure. It is possible to experience a difference between the different administration within the various CRSs as there are no certain management practices designed for the sector. A decisive factor of institutional sustainability can be human resource management under multiple components such as capacitation building, volunteer management, policy forming, and committees and regulatory framework are examined. Speaking about the management of MDTV CR, there has been a management committee formed with 11 members (Image 5). These committee representatives belong to various fields and sectors of society, mostly residing in Mhaswad. The latter gather once or twice in a year for ensuring the wellness of human resources and administration of CR. Following the rule of government, the members comprising this management committee are from the local community. MDTV CR has articulated a vision or mission statement to work with an aim and motive. However, it is not written or displayed in the station. The governing body of MDTV CR is Mann Deshi NGO. Though the CR is a separate entity, the NGO is influential in arranging sources for the team of CR. Besides this, as mentioned earlier, Mann Deshi CR is financially dependent on its parent organization, which forms the organization structure and changes integral themes of internal radio management. It has been cleared that the Mann Deshi NGO owns the MDTV CR, which also explains that there is no explicit community ownership.

Understanding the in-house capacitation building programme, the station seems to be active in encouraging operational staff to attend workshops, seminars, and training sessions. The station not only assigns a team to attend training programmes but organizes activities related to CR operations in Mhaswad. It should be mentioned that since the last few years of the successful acquaintance of Mann Deshi radio with the Ideosync media combine, a non-governmental organization located in Faridabad known for integrating innovative communication strategies in social and development initiatives and programmes, has profited CR with interns. An internship is an integral part of institutional sustainability as interns can share the workload of regular staff. In the current scenario, the interns work in Mann Deshi radio for approximately nine months, depending on their commitment to the Ideosync. Interestingly, the salary of the intern is paid by Ideosync media combine. Until now, three to four interns have worked with Mann Deshi radio. Other than that, the lack of journalism courses in the region disabled MDTV to offer local internships. In trying to form a perception about the MDTVs volunteer policy, the station in-charge Shivaji Yadav expressed his opinion,

"Setting up volunteers in the operational area of community radio has been my priority. Hence, we asked the principals of local colleges at Mhaswad and Dahiwadi to aware students of Mann Deshi Radio. Also, local women groups associated with Mann Deshi NGO were conveyed the same. According to this plan, we motivated students and women to become a representative of Mann Deshi Radio and bring the content that can be used in one of the programmes of Mann Deshi CR. The mixing up in society and talking with community members is significant. In return, if you managed to provide 30 minutes of content post-editing, we would pay you 50 rupees. We had a poor response from the youth. No one came forward. Not only this, but we also contacted college students for surveying listeners and agreed to pay smart incentives; still, they showed no enthusiasm. We even trained some of them and offered 10 rupees per questionnaire, but their performance was not up to the mark.

Witnessing events like these, we realized that we need to invest time in forming effective ideology and methodology to involve the active participation of volunteers".

As of now, the representatives of listeners clubs that are active in selected villages in Mhaswad taluka are considered as and playing the role of volunteers. Similarly, the frequent content contributors are also given responsibilities of volunteers; however, the

commitment of such volunteers towards the allotted work seemed too inconsistent. On this topic, Yadav said,

"We continuously lacked volunteers. We had to conduct a two-day training workshop at the local college of Dahiwadi. It was called 'Sanvad-Prastuti.' In this workshop, students were taught scriptwriting, voice-skills, editing, and broadcasting process. The selected students have further trained in the studio also. As a result, we could not pick worthwhile students. The campaign was highly unsuccessful. What added to this was the 'Radio-Jockey Course' for females. We needed a female radio jockey, and the only way to find one was by conducting a self-financed course. In this course, 40 candidates participated. Unfortunately, none of them were found to be useful".

According to Yadav, currently, they are focusing on the genuine community members, mostly housewives, retirees, and disabled who can invest some time in the CR operations. Shivaji Yadav seemed happy about his staff working honestly with complete devotion. He said he need not ask his staff about given responsibility. He gets to see results directly.

Emphasizing on the observations noted by the researcher during his extensive visit to the CR, the roles and responsibilities of operational staff are seemed to be decided; however, the duty of staff is flexible. For instance, despite having specialized training or expertise in a particular aspect of CR, all staff members are trained to handle every significant responsibility in the operations of CR. They all have a basic knowledge of all the aspects and elements which are essential to broadcast from a CR. One of the staff members of MDTV CR offers consultation to outside clients who are willing to start a CR. The station allows the member to invest time in consultation only after completing his work hours at Mann Deshi radio. However, the profits and the organization's share in this consultation were not cleared. It was also noted that most of the necessary policies are active, but cannot be seen on the paper.

Recently, two staff members were trained for the SWEEPS programme, which was focused on voter awareness. These operational staff went to Hyderabad for training. Upon returning, they produced a series of programme which was funded by SWEEPS. Similarly, all of the staff members have received training in one of the aspects of community radio (Image 28).

The observations marked by the researcher indicates that CR adopts most of the parent organization policies as their own.

Section C – Technological Sustainability

Criterion I – Equipment Assessment

Sr. No.	Equipment	Quantity
1	Desktop	5
2	Laptop	2
3	Audio Recorder	2
4	Audio Mixer	3
5	Transmitter	1
6	Lumen Mic	1
7	Headphone	12
8	Mic	12
9	Air-conditioner	2
10	Musical Instruments (Karaoke)	2
11	Mac Mini	1
12	Box Speaker	2

Inferences

The above equipment and machinery are installed in the new studio of Mann Deshi radio. The old studio is not operational.

Criterion II – Technical Requirements

Sr. No.	Technical Requirement	Exist/Does not Exist	Remarks
1	Air-Conditioned Studio	Y	The whole of office of CR is air-conditioned
2	24/7 Power/Electricity Backup Systems	Y	Inverter is installed
3	Data Backup Mechanism	Y	Data is stored daily on the external hard disks

4	Software Updates	Y	One staff member is dedicated to this work
5	Equipment Upgradation	Y	-
6	Karaoke	Y	Frequently in use
7	Stand-by Equipment	Y	Ready and maintained in case of emergency
8	Fire Extinguishers	Y	Installed in the office
9	Safety Drills	Y	-

Inferences

Please refer to the Images (22, 23, 3 & 4) for studio set-up. Recently, Bajaj has re-installed equipment and infrastructure in Mann Deshi radio (Image 27). Hence, the old equipment material is stand-by. Impressively, the data backup system is praiseworthy. The CR has the backup of at least six to seven years.

Criterion III – Integration with Digital Media (Innovations)

Sr. No.	Innovations	Exist/Never Existed	Active/Non-Active
1	Cloud Utilization	N	-
2	Internet Radio	Y	Y
3	Mobile Application	Y	Y
4	Use of Open Access Software	Y	Y
5	Presence on Facebook	Y	Y
6	Presence on Twitter	N	-
7	Presence on Instagram	N	-
8	Presence on YouTube	N	-
9	WhatsApp Groups of Listeners	Y	Y
10	VPN (Virtual Private Network)	N	-
11	Use of Facebook Live	N	-

Inferences

Powered by Andremo, Mann Deshi Taranga Vahini, Mhaswad 90.4 MHz is an android application available on Google Play Store for free of cost. The mobile application offers live broadcast through live internet streaming and episodes of key programmes. This application is the experiment to share the 2000 hours of folk songs, interviews, and various material created by community members. As of 10 April 2020, the application has a 3+ rating and 500+ downloads. Mann Deshi NGO has a YouTube account through the CR related videos that are uploaded. Mann Deshi radio is active on Facebook. However, there is no evidence of the Facebook live session until now. There are two WhatsApp groups formed to connect with the community. These groups have only frequent listeners and participators as members. The CR related activities are posted on the group, and feedback is also submitted.

Criterion IV – Innovations in Digital Broadcasting

Sr. No.	Platforms	Exist/Does not Exist	Remarks
1	MANCH	Y	Organized and participated in numerous webinars and used the same content for programmes
2	EDEA	N	-
3	GISS.tv	N	-
4	GRINS	N	-
Sr. No.	Innovative	Exist/Does not Exist	Remarks
1	Use of Small Wind Power Supply Technology	N	-
2	Use of Solar Power Technology	N	-

Sr. No.	Digital Management	Exist/Does not Exist	Remarks
1	Digital Repository	N	-
2	Last Signal Testing Report	N	-
3	Equipment Insurance	N	-
4	Licensed Audio Editing Software	Y	Sound Forge is used for audio editing

Inferences

Mann Deshi Radio is active on MANCH. As of now, the CR has conducted few webinars. Evidence of collaboration with other CRSs can be seen on MANCH. Apart from MANCH, the researcher did not see the presence of MDTV on EDEA and GISS.tv.

Criterion V – Technological Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Interactivity on Social Media	Interaction on social media is limited to inform and share. Similarly, the listeners are utilizing social networks for the same purposes.
2	Stand-byes	Since the CR has installed new equipment under the rural development initiative of Bajaj finance, the old equipment could be used as a stand-by.
3	Skilled Staff	Before joining the CR, none of the staff members who are working currently were skilled or had professional training in the field. Over the years, working consistently in the field, meanwhile attending training seminars and

		workshops, the staff has developed skills in every aspect of CR.
4	Studio Management	The acoustical balance of the studio is maintained through a proper mechanism. The money is well spent on the studio, which promises high-quality recording.
5	Station Infrastructure	The complete CR office is air-conditioned. Also, station infrastructure is adequate, well-maintained, and sophisticated.
6	Crisis Management	As the CR is established under the NGO building, which is comprised of various compartments of ongoing projects, the establishment is capable of handling crises.

Criterion VI – Qualitative Technological Sustainability Assessment of MDTV CR

The mobile application 'Mann Deshi Taranga Vahini' is available on google play store without any cost. It was developed by an intern a few years back. It has been managed by the staff ever since. The use of the application is not only limited to listening, but the programmes uploaded on it are referred to as those who wish to produce content on the radio. Through the mobile application, people can listen to the live broadcasting of Mann Deshi radio since the CR team has created an internet radio. Though the CR is limited to a specific community, the members of the same population living far from it can take advantage of the internet radio scheme. There has been positive feedback from such community members.

Regarding the maintenance of equipment, the CR team has been trained through self-help or technical assistance. For instance, one staff member is trained to maintain an air-conditioner. Another team member is trained to look after the mixer. One or two cases had happened when the team members had to travel to Pune for buying missing parts. Speaking about antenna and transmitter, the government has restricted CRSs to place a 33m antenna and use 50 watts transmitter; if any of the stations throughout India found to be violate these rules, their license will be canceled.

It has been observed that social media plays a crucial role in community radio broadcasting and management. In the present scenario, as discussed earlier, two listener

WhatsApp groups are designed by the staff. However, only the frequent participators and listeners are part of these groups. The team also revealed that upon receiving funds for programmes, the respected agency or stakeholder forms a WhatsApp group for further guidelines. Other than that, to improve the collaboration between the community radio sector, various WhatsApp groups can be seen designed especially for the people working in it. For instance, community radio association has formed a group called Federation of community radio, Sare Sama (CRS in Maharashtra) are active groups on social media.

It must be said that Mann Deshi radio has kept the recordings stored in an external hard disk from 2008. The data is arranged by the year and name. Even Mann Deshi radio stops recording new content for a year; they can broadcast without interruption for a year ahead.

Sustainability Assessment Report of MDTV CR

- MDTV CR is financially dependent on the Mann Deshi NGO. It does not have the potential to operate independently and enjoy financial freedom.
- MDTV CR is popular in the region and majority of community members are aware of its existence. However, awareness does not confirm listenership and participation.
- The data reveals that MDTV CR has a satisfying listenership in the region. Community participation in the content production is overwhelming. The results of content analysis have shown satisfactory participation.
- Lack of radio sets is the prominent reason for non-listenership.
- The community members listen to CR regularly and prefers to listen in the evening.
- Folk music is the most favoured content at MDTV CR. Apart from that, community is interested in agricultural programmes and ‘Malavarche Shivar’ is the most popular programme.
- Feedback is attained through studio visits.
- There is a low participation in decision-making, ownership, and management.
- Those who have not participated in the content production are willing to participate in the future only if someone approached them from radio.
- There is a specific group of community members who participate recurrently in studio. The rest of the participation is gathered through outdoor broadcasting and Vox-pop shows.
- Community is not capable of funding CR. Hence, CR must rely on other sources of revenue generation.
- The staff of MDTV CR is dedicated and generous. The internal management is well operated.
- MDTV CR has a good infrastructure, technological space, and updated instruments.
- The perception of MDTV CR in the society is positive.
- **If we ignored the financial dependence of MDTV CR on its parent organization, it is sustainable community radio.**

PART 2 – YERALAVANI CR

Segment 1 – Profile of the Community Radio Station

Introduction

Yeralavani CR broadcast from a small village of Jalihal in Jat taluka of Sangli district. Jalihal is 150 km away from the district headquarter. However, content production takes place in the Sangli studio, where the head office of the Yerala Projects Society is established. YPS, a non-governmental organization, runs Yeralavani. The Studio located in the Jalihal is rarely used for content production as the broadcasting content is sent from Sangli studio every month in external hard disks. The majority of the CR staff works from Sangli studio. The Jalihal studio currently has two RJs and one helper on the ground. The remaining staff operates from Sangli studio. However, this workflow has been recently adopted as resource persons, and RJs were facing difficulties living in the Jalihal. Jalihal is situated on the border of Maharashtra and Karnataka. The place is partially cut-off from the urban area. According to the officials of Yeralavani, content generation on the community level is continued in the baseline studio. However, Sangli is a district place and a major urban city in the area to generate resources. Moreover, the experts and guests cannot visit the Jalihal studio due to its remoteness. Their participation could easily record in the Sangli studio. The following table discloses the primary information regarding Yeralavani CR.

Introduction to Yeralavani CR

Community Radio	Yeralavani
Frequency	91.2 MHz
Launch Date	31/07/2011
Language	Marathi and Kannada
Parent Organization	Yerala Projects Society
Location	Jalihal
Taluka	Jat
District	Sangli
Email	yeralavani91.2@gmail.com
Phone	09423035952

T15 – Primary Information of Yeralavani CR

The motive of Yeralavani is to provide the necessary information and spread awareness about government schemes in rural areas. The name Yerala derives from the Yerala river which runs through the region. The people in the region speak Marathi; however, most of the community is fluent in Kannada. The Karnataka border is near to Jalihal, which makes the community of the region bilingual with mixed culture from both states. It makes it even harder for CR staff as the accent of the local community is difficult to understand. One of the objectives of Yeralavani CR is to work towards the empowerment and development of the local community while focusing on keeping the community updated and alarmed about the recent happenings in the world as well as the country. The following table describes the broadcasting structure of the community.

Broadcasting of Yeralavani CR

Community Radio	Yeralavani
Broadcast Hours	11 hours 30 minutes
Transmissions	Morning and Evening
Broadcast Timing	6.00 am to 12.00 pm 4.00 pm to 9.30 pm
Coverage Area	15 km

T16 – Broadcasting Details of Yeralavani CR

Adopting a practical approach towards the content, the programming of Yeralavani CR is focused on executing day-to-day problems and hurdles of the local community. Considering the backwardness and poorness in the region, Yeralavani attempts to increase job and education opportunities within youth. Agriculture has been one of the prominent business sectors of Jat taluka. Yeralavani, through the programming, identifies the challenges in farming and provides useful guidelines to the farmers. The content generation is also associated with government schemes. The station has been developing topical programmes with a thematic approach regarding the latest government schemes. The aim is to spread awareness and supply filtered information to the public. The baseline survey and the initial years of Yeralavani CR highlight the critical efforts taken by staff in establishing an audience and developing a tendency to listen to the medium of radio. What added to this was to understand the accent and dialect of the local community. It was observed that local RJs could communicate with people impressively than urban professionals. When the community started recognizing

efforts of CR and appreciating programmes, they were approached for participating in the process of content production. It seemed impossible in the beginning to think about the possibility of involving community members in scriptwriting, editing, equipment handling, recording. However, the community gradually developed a sense of belongingness with CR staff and started visiting the studio frequently. The process took a great amount of time to achieve the trust of the local community. Fortunately, the efforts of YPS in the area are well-appreciated as it is operating since 1998.

In order to increase listenership, the team of CR has distributed hundreds of radio sets. Nevertheless, the community was still finding it challenging to tune the station and remember the timing of the exact programme they are supposed to listen to. Hence, the mobile van was developed with a loudspeaker to inform the community about CRs activities. Through many instances, the team of Yeralavani discovered that educating people to make them listen to the radio is a challenging task. Another challenge was to assemble a tower and station. Lack of technical support in the region hauled the process for a while, but the consistent efforts of the CR team placed the antenna successfully. An uninterrupted power supply is a needful element while establishing CR station, which was a challenge since the Yerala region is facing 12-14 hours of electricity cut-off everyday popularly known as load shading. For the purpose, a small windmill had been placed in the backyard of the station. The initiative was appreciated throughout the country but unfortunately stopped due to some difficulties. However, the problem of electricity shortage has been solved.

The programming of Yeralavani CR is a result of the survey which was taken during the initial years. The topics are addressed by identifying local challenges, needs, and strengths. Based on these findings, the sequence of programmes is arranged. The guidance of experts from the agriculture, animal husbandry, teachers, lawyers is sought frequently. In this process, the involvement of farmers, students, youth, gram panchayat members, Anganwadi teachers, Asha workers, and SGH programme women is sought. Until now, Yeralavani has provided vocal training, writing, and editing related skill development courses for local youth. Despite the passive media reach in the Yerala region, Yeralavani flawlessly achieved the feedback of listeners. YPS runs a primary and secondary school within the CR premises. For a few years, every Sunday, the local staff of CR trained students for career developmental activities other than academics i.e., music, craft, drawing, speeches, and writing. Yeralavani also plays a crucial role in

the projects organized by YPS, such as backyard poultry projects, health camps, and women day celebrations.

The Operational Region of Yeralavani CR

The Yerala region is considered as the poorest, backward, and underdeveloped area of the Sangli district. Strikingly, the land situated near the banks of Krishna river is identified as most fertile and productive, which occupies most of the Sangli district. Unfortunately, the eastern corner of the district has not been fortunate in terms of water, electricity, and fertile land. Moreover, the Yerala region faces numerous problems. Besides this, the Yerala region is facing migration trouble as the marginal farmers turn sugarcane laborers for six months and roam around the district and return with health-related diseases seeking for ill-practiced babas and vaidus. The superstitious attitude of these people disallows them to overcome the fundamental issues. Unavailability of needful resources and illiteracy causes poverty in the area. In addition to this, climate change and meagre rainfall keep smothering the hope of farmers. The negligence of the government has caused bad roads, poor public transportation, water scarcity, unemployment, and many such issues.

The project area of Jalihal block of Jat taluka comprises of 22 villages. This region has been declared as a drought-prone area by the state government. Historical evidence suggests that Jat taluka was a part of Mann Desh. However, presently this region comes under the Miraj subdivision. Looking at the census 2011 results, the population of Jat taluka is 327,747, and the area is 2,258.28 km². Even though the official language of this region is Marathi, Kannada is spoken exclusively in the villages situated nearby the Karnataka border. The lack of education is promoting superstitious practices in the region such as snake bites are treated by small-time babas instead of doctors, early marriage of girls is an indicator of gender inequality, outdated beliefs during the pregnancy affect mother's health.

The Parent Organization

Yerala Projects Society is a non-governmental, non-religious, non-political organization set-up in 1996 to develop an underprivileged society of the Yerala region.

In the last 37 years, YPS has uplifted the living of the Yerala community despite never-ending drought conditions. The NGO is active around the 22 villages under the Jat block of Sangli district. YPS attempts to eradicate underdeveloped elements of society by satisfying the basic needs of deprived families. In this process, YPS deliberately attempts to keep the culture, self-respect, wisdom, self-esteem intact.

YPS has a partnership with various foreign-funding institutions. The revenue model of NGO is not displayed on the website. The basic information specifies the name of foreign funding organizations. The activities of YPS projects are divided into service programmes and support programmes. Fields such as agriculture, horticulture, sericulture, women's activities, animal husbandry, and training are included in-service programmes. On the other hand, education, health, small-enterprise development, housing, land and water, migrating labours, NGO networking, and energy are included under support programmes. YPS has completed projects on Kamlapur, Sangli, and Jalihal sites. These projects include watershed development, implementation of RCH programme, preventive health care programme, kitchen garden, subsoil irrigation technique programme, self-help group, nursery and demonstration, goat project.

The basic principle of NGO is to support self-sustained development, rather than provide service or act as a savior. Every programme of YPS is planned according to the target population. The local community is involved in every step of planning and implementation. YPS has built people's structures to ensure sustainable development and developed the required infrastructure in various villages in the Yerala region.

Segment 2 – Sustainability Assessment

Section A – Financial Sustainability

Criterion I – Monthly Expenditure (Prominent Expenses)

Running Costs	Priority No	Running Cost	Priority No
Place Rent	-	Song Royalty	4
Staff Salary	1	Stationery/Office Supplies	6
Honorariums /Compensations	10	Infrastructure Maintenance	13
Traveling (Staff and Contributors)	3	Spectrum Allocation Fees	14
Electricity Bill	2	License Renewal Fees	15
Equipment Maintenance	7	Refreshments	17
Internet	8	Telephone	5
Legal Software	16	Outdoor Broadcasting	9
Capacity Building	12	Publicity	11

Inferences

Last year, Yeralavani CR decided to apply for a PPL license for song royalty. There is an annual fee for the license. Since both studios are established on the owned property of NGO, there is no place rent. However, operating from two studios have made things expensive for Yeralavani CR as they have to pay two electricity bills. In the same way, staff count is increased along with other numerous things. The total expense of a Yeralavani per month is approximately one lakh and ten thousand. The electricity bill for Jalihal is around 5 thousand every month. The stationary expenses include the material purchasing required to create content.

Criterion II – Sources of Income (Prominent)

Sr. No.	Revenue Generation Methods	Primary	Secondary	Does not Exist	Remarks
1	Parent Organization	Y	-	-	The CR is highly dependent on YPS for funding
2	Stakeholders		Y	-	Not consistent in obtaining partnerships
3	Advertising	Y	-	-	The Sangli studio manages the advertisers
4	Government Funding/Grants	-	Y	-	Not consistent in acquiring grants
5	Donor Funding (National/International)	Y	-	-	International donor funds the NGO
6	Community Donation	-	-	N	-
7	Aid Agency Support	-	-	N	-

Inferences

Yerala Projects Society finance Yeralavani CR as a parent organization. The NGO has taken up and still taking various developmental projects in the Yerala region. While planning the financial budget of these projects, the NGO create a budget head for CR programming based on the theme of the project. Thus, NGO can finance CR. Advertising is another primary source of revenue. The NGO is dependent on foreign funding. However, it is not directly affecting the CR.

Criterion III – Finance Management

Sr. No.	Practice	Exist/Does not Exist	Remarks
1	Separate Bank Account	Y	It is mandatory to operate from a separate bank account
2	Monthly Expense Sheet	Y	-
3	Fundraising Activities	N	-
4	Annual Budget	Y	Formed and discussed in March every year
5	Petty Cash Budget	Y	Managed by project director
6	On-air Appeals for Donations	N	-
7	Annual/Monthly Audit	N	-
8	Tariff Book (Ad-rates)	N	-
9	Funding Proposals	N	-
10	Loan/EMI	N	-
11	Financial Statements	Y	-

Inferences

Yeralavani CR has a separate bank account from which the transaction is done. The researcher witnessed a reluctance from staff members when they were asked to provide financial statements and plans as an evidence. Hence, most of the parameters were orally confirmed without providing documents to prove the facts.

Criterion IV – Innovative Revenue Generation Methods

Sr. No.	Broadcast Revenue Generation Methods (On-air)	Exist/Does not Exist	Remarks
1	Subscription/Membership Fees	N	-
2	Sponsored Programmes	Y	-

3	Corporate Social Responsibility (CSR)	N	-
4	Sale of Programmes	N	-
5	Radiothon	N	-
6	On-air Appeals for Donation	N	-
7	Selling Air-time	N	-

Inferences

There are few sponsored programmes at the moment. Similarly, the staff tried to offer membership to the local community. Due to a lack of enthusiasm and need, the experiment failed. As the Yerala region is drought-prone, the local community is poor and migrate twice a year. They are not capable of providing funds for the CRS.

Sr. No.	Non- Broadcast Revenue Generation Methods (Off-air)	Exist/Does not Exist	Remarks
1	In-kind Contributions	Y	-
2	Event Participation	N	-
3	CR Merchandise Sale	N	-
4	Renting In-House Infrastructure	Y	-
5	Studio Rent	Y	-
6	Equipment Hire	Y	-
7	Premise Rental	Y	-
8	Consultancy to Social Organizations and Businesses	N	-
9	Paid Internships	N	-
10	Collaboration with Local Journalism Colleges	Y	Since the Sangli is a district place; the CRS has an open policy on training journalism

			students or arranging study visits
11	Telecentre	N	Never existed and no plans to formulate in the near future.
12	Greetings through CR	N	
13	Sale of Staff Service	Y	Staff is allowed to earn money independently by consultation. The CR is not profited from it.

Inferences

Sangli studio is open for renting. Due to low demand and need, it is rarely occupied. In-kind contributions are popular in the Jalihal campus. The local community members often offer agricultural products and other materials to the staff and CR as a gesture towards the community. Surprisingly, no interns are working in the Sangli studio.

Criterion V – Financial Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Transparency in Sharing Financial Agreements/Statements	The research experienced that the staff was reluctant to share financial statements and documents.
2	Independence (Relationship of CR and Parent Organization)	From the perspective of financial relationships, despite CR is one of the independent projects of NGO, it is entirely dependent on its parent organization for finance. CR is unable and incompetent to earn revenue on its own. Hence, if the parent organization stops supporting CR financial, it would not probably survive; however, it is very unlikely to occur.
3	Financial Decision-Making	The running costs are covered by the revenue earned from DAVP empanelment. If not possible, NGO

		covers the expenses. For making crucial financial decisions, CR staff has to consult the NGO authorities.
4	Keeping Records of Expenditure	The staff claimed to have a record of expenditure; however, due to a lack of transparency in sharing documents, the researcher is suspicious about the archival.
5	Re-investing Surplus Amount	Since the revenue of CR is lower than expected, there is no question arises of re-investing surplus amount.
6	Fund Diversity	Due to inconsistency in revenue generation sources, there is no fund diversity

Criterion VI – Qualitative Financial Sustainability Assessment of Yeralavani CR

As mentioned in the previous chapter and community radio profile, Yerala Projects Society runs Yeralavani, which makes it NGO owned and operated CRS. Yeralavani operates from two locations; hence the management of expenses and revenue methods is a vital component of the CR. Drawing from the account given by the project manager, the monthly expense of Yeralavani is approximately 1,10,000/- including both studios. Last year, the fundraising campaign was directed in Sangli to raise money for paying song royalty. In return, the businessmen were assured of advertisements for their products. It was a successful campaign, and currently, Yeralavani possesses a PPL license of song royalty. There was no transparency noted while discussing financial affairs; therefore, the discourse on financial sustainability is limited.

In the present scenario, as the station is impanelled with DAVP. The primary source of income is advertisements and public announcements given by DAVP (Directorate of Advertising and Visual Publicity). However, Yeralavani struggles with the inconsistency in getting ads from DAVP and suffers from the uncertainty of getting paid on time. The operational area has no potential to produce advertisements. First, there is no need for publicity of products or businesses in the region as people are still busy surviving with basic needs. Very rarely, local businesses wish to advertise on the radio; in that case, they cannot afford the rates of advertisements; hence station has to modify its rate card to encourage local vendors. However, this practice does not always benefit the station in the right way. The practice of fundraising exists in the Yeralavani

but in a different way. Instead of requesting for charity, Yeralavani suggests the wealthy businessman of Sangli produce commercials of their services or products on the CR even it is not going to benefit them as the audience is not located in the Sangli. There seems to be a positive response to this ideology, but these ads are filling up the time-space only as they will not be useful for both parties ever.

Other than this, Yeralavani attempts for funded projects regularly. However, the flow of getting this opportunity is rather low. In 2017, the department of science and technology-supported Yeralavani financially to produce a programme series on women's health and nutrition, which costs more than 14 lakhs (Image 50). Since Yeralavani is NGO owned and operated, there is an investment of funds for radio programmes in various projects of YPS. For instance, in the poultry farm project of YPS, a particular amount was invested in producing programmes on the radio. Thus, the process of investing funds for C.R. programmes in the NGOs projects leads to funding diversity and annual budgeting. While investigating various income sources, it was revealed that in the non-capital and capital expenses of the first three years of Yeralavani was covered by the agricultural department's scheme ATMA (Agriculture Technology Management Agency), mainly regulated for CRS.

Finding the relationship between the NGO and CR, the question of the existence of CR as a separate entity was reiterated. The project manager of Yeralavani CR, Anuradha Kunte, explained as follows.

"NGO thinks CR as its vital element mostly because it works as an extension to NGOs projects and activities which I do not think is wrong, rather it has proved to be effective. Yeralavani can be regarded as a separate entity as we have the freedom to develop content, produce, and broadcast. However, in terms of fund generation and financial sustainability, we are dependent on the NGO. Without NGO supporting us financially, we would not survive on our own".

There is a separate bank account of Yeralavani, and according to the station in-charge, until they receive payment from DAVP, which is not regular, NGO paid their expenses as a reimbursement. This rather sounds suitable than showcasing complete financial dependency on the NGO. About the plans regarding developing more effective income generation, the station in-charge indicated that they are in the process of utilizing the

Sangli studio commercially. The plan is to produce advertisements in the Sangli studio and sell them outside of Sangli. These ads will not be put on Yeralavani CR.

Section B – Social Sustainability

Criterion I – Key Programming Index

Sr. No.	Program Name	Area of Focus	Duration	Frequency	Transmission	Language	Programme Type
1	Ranga Prabhatiche	Technology, Education	1 hour	Everyday	Morning and Evening	Marathi	Interview, Discussion, Talk
2	Gheu Bharari	Women Issue, Awareness, Entertainment	1.30 hour	Everyday	Morning and Evening	Marathi	Music, Talk
3	Agrovan	Newspaper Reading, Agriculture	30 minutes	Everyday	Morning and Evening	Marathi	Interview, Discussion
4	Yerala Sangrahatun	Recorded Content, Repeat Broadcast of Old Shows	1 hour	Everyday	Morning and Evening	Marathi and Kannada	Miscellaneous
5	Vividha Kannada	Cooking, Drama, Feature, Music	30 minutes	5 days	Morning and Evening	Kannada	Music, Interview, Talk
6	Yerala Vichar	Awareness	1 hour	5 days	Morning and Evening	Marathi	Talk, Interview, Discussion

		Information Updates					
--	--	---------------------	--	--	--	--	--

Inferences

The programmes mentioned in the above table are key programmes of the community radio. Other programmes are discussed in the qualitative social sustainability assessment.

Criterion II – Programming Format Assessment

Programming Format	Application (Yes/No)	Programming Format	Application (Yes/No)
Information Updates/ Awareness	Y	Interview	Y
Folk Music	N	Discussion	Y
Filmy Music	Y	Drama	Y
Preaching/ Devotional	Y	Talk	Y
Live Phone-in	N	Magazine	N
Quiz	N	Vox-Pop	Y
Sport Commentaries	N	Story Telling	Y
Feature	Y	Live Coverage	N

Criterion III – Topics and Beats

Beat/ Topic/ Area	Application (Yes/No)	Beat/ Topic/ Area	Application (Yes/No)
Agriculture	Y	Science and Technology	Y
Health/Fitness	Y	Education	Y

Religious	Y	Women	Y
Economics/Business	N	Youth	Y
Environmental	Y	Children	Y
Film/Drama	Y	Senior Citizens	Y
Government Scheme	Y	Literature	Y
Industrial Workers	Y	Sports	N

Criterion IV – On-air and Off-air Organization of Content

Sr. No.	Programming and Broadcasting Metrix	Exist/Does not Exist	Remarks
1	Broadcast Automation	Y	The evening broadcast is repeated; hence the automated broadcasting is practiced.
2	Mobile Studio (Van)	Y	The mobile van was used in the early years of CR. Presently there is no van in the scene.
3	Brainstorming Sessions	Y	Organized weekly by the station manager, including volunteers and employees.
4	Field Recordings	Y	The Jalihal studio staff explores the region once or twice a week and record the needful content.
5	Interactive Programming	N	As phone-in programs are not conducted, there has been no on-air interaction.
6	Audio Conferencing/Radio Bridges	N	-
7	Expert Consultation on Content Making	Y	The expert committee suggests opinions from time to time.

8	Folk Music Archival	N	-
9	Collaborative Programming	Y	Programmes are produced collaboratively and shared.
10	Content Regulation/Verification	Y	The produced content is followed by a content making policy.
11	Resource Pool	Y	-
12	Programme Alert Message System	Y	Not active currently
13	DAVP Empanelment	Y	The sponsored announcements and spots are frequently aired.
14	List of Local Advertisers	Y	List is maintained

Inferences

The content is transferred to Jalihal studio from Sangli studio every week through external hard disk. Jalihal staff is not allowed to make changes in the content as the programmes with jingles, promos, and announcements are clued-up as per the schedule. Live announcements are broadcasted very often from base-studio. Hence, broadcast automation is active in Yeralavani CR. Phone-in programmes are temporarily stopped due to very few contents is being produced at Jalihal campus and broadcasting live from Sangli studio is not possible. In the initial years, listeners were informed through SMS before airing a programme. Later, as listeners got familiar with radio and understood the concept of broadcasting, the service was stopped. The programmes of other CRSs are broadcasted, and it is considered as collaborative broadcasting.

Criterion V – Audience Analysis and Management

Sr. No.	Audience Metrix	Exist/Does not Exist	Remarks
1	Audience Research	Y	Developed few mechanisms to research audience

2	Listenership Survey	N	Only through the third-party
3	Listener Clubs	N	Potential to form
4	Group Listening Sessions	Y	Not frequent
5	Listener Database	Y	Maintained by Jalihal studio staff
6	Listeners Forum	N	-

Inferences

The staff is asked to call frequent listeners regularly and have a chat with them. Through a conversation, the staff takes feedback from listeners. This procedure is being conducted since the first year of establishment. Apart from this, the missed call initiative generated an excellent positive response from the local community, which is discussed in detail in the next segment.

Criterion VI – Participation Metrix

Sr. No.	Participation Metrix	Exist/Does not Exist	Remarks
1	Door-to-door Campaigns	Y	The pilot study and a few years after the establishment of the station involved this campaigning
2	Weekly Newsletter of CR	N	-
3	Radio Set Distribution	Y	The radio sets had been distributed in the area after the establishment
4	Radio Set Installation at Public Places	Y	There are few spots in the villages nearby CR which are installed with radio sets

5	Village Volunteers	Y	Volunteers are active in the selected villages
6	Radio Souvenirs	N	-
7	Annual Day Functions	Y	Every year the birthday of CR is celebrated with various activities
8	Local Cultural Festival	N	-

Inferences

The door-to-door campaign is discussed in the qualitative assessment. Within the few years of establishment, radio sets were distributed as the radio medium was new to the local community. There was no other radio service in the region before. Presently, radio sets are distributed rarely and only to the needful. The researcher witnessed few public places in various villages where the radio sets are installed from Yeralavani CR for group listening. The birthday of Yeralavani is celebrated every year with a theme. It includes the community, especially women, and celebrated with competitions, talent shows, dance, and music.

Criterion VII – Feedback Mechanisms (Recommended and Innovative)

Sr. No.	Feedback Mechanisms	Exist/Does not Existed	Active/Non-Active
1	Studio Visits	Y	Y
2	Open-Day	Y	Y
3	Field Visits	Y	Y
4	Via Telephone	Y	Y
5	Via Social Media/ Mobile App	N	-
6	Feedback Collection Boxes in Villages	N	-
7	Suggestion Box at the CRS	N	-

8	On-air Feedback Programmes (Anecdotal)	N	-
---	---	---	---

Inferences

Feedback is mostly obtained through telephone method. Besides that, the volunteers, staff, and NGO staff who works in the field take feedback from the community regularly. Since there are fewer smartphone users, feedback from social media is not possible at the moment. Open-day is organized once or twice a year. Studio visits are less as the remote location of the radio. The community cannot visit the Sangli studio. Mostly the staff goes to the field for feedback.

Criterion VIII – Advertising

Sr. No.	Advertising Sources (Recommended)	Exist/Does not Exist	Active/ Non-Active
1	Local Vendors and Businesses	Y	Y
2	State Government	Y	Y
3	DAVP	Y	Y
4	Radio Advertising Agencies	N	-

Inferences

Commercials from local businesses, vendors, and shop owners are taken. The spots from DAVP, Central and State government are also frequently accepted and aired. A detailed note on advertisement is written in qualitative assessment.

Criterion IX – Innovations in Programming and Broadcasting

Sr. No.	Innovative Programmes/Initiatives	Application (Yes/No)
1	Radio Browsing	N
2	Local Talent Hunt	N

3	On-air Competitions	N
4	Local News Website	N
5	Promotional Kit	N
6	Consumer Helpline/ Community Noticeboard	Y
7	Citizen Audit of Government Schemes	Y
8	Live Coverage of Local Sports Events	N
9	Musical Request Show	Y
10	Birthday Celebration Programme	Y

Inferences

The use of Yeralavani CR as a consumer helpline and noticeboard is discussed in the qualitative assessment. Although the musical request show is on the programme list, the limitations on live broadcast have stopped the format for a while. On the other hand, the birthday celebration notification on the radio had a passive response from people. Hence, the programme is currently not active.

Criterion X – Social Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Local Language Programming	Even though the Kannada language is prominently used in the local community, very few programmes are aired in the Kannada language as the local dialect is difficult to understand and use; a majority of programmes aired in standard Marathi language.
2	Collaborations with other CRSs	The programmes produced by other stations are aired a few times in a week. However, there has not been evidence of two stations sharing the budget of the same project
3	Localized Information	The information outside of the community might be used but always filtered with relevant content to the community and edited with a suitable perspective for local people.

4	Interactive Diverse Programming	Interactive programming rarely occurs. For a few months, the content for broadcasting is produced in Sangli studio and sent to Jalihal through external hard disks. Thus, making it challenging to conduct live phone-in programmes with unskilled local staff.
5	Audience Relations	During the field survey, the majority of the community seemed to be informed about the existence of CR. The ground staff has developed good relations with the local people and maintained frequent contact.
6	Community Visits to CRS	Since the content is not being made in the Jalihal campus, the community seems to be gathering only on significant events, meets, and festivals.

Criterion XI – Extensive Descriptive Survey (Listeners and Content Producers)

Division A – Demographics

Sex	Frequency	Percentage
Male	191	61.22
Female	121	38.78
Transgender	0	00
Total	312	100.00
Age	Frequency	Percentage
Under 20 years old	64	20.51
20 to 30 years old	142	45.51
31-40 years old	36	11.54
41-50 years old	15	4.81
51 years old	55	17.63
Total	312	100.00
Education	Frequency	Percentage
Illiterate	31	9.94
Literate but no formal education	39	12.5
Up to Primary Level	69	22.12
Up to SSC	68	21.79
Up to HSC	44	14.1
Up to Graduation	48	15.38
Post-Graduation and Above	13	4.17
Total	312	100.00
Occupation	Frequency	Percentage
Farmer	71	22.76
Worker/Labour	22	7.5
Employee	31	9.94

Housewife	58	18.59
Self-employed	6	1.92
Unemployed	4	1.28
Student	111	35.58
Retired	9	2.88
Total	312	100.00
Monthly Income	Frequency	Percentage
Less than 5k	66	21.15
5k to 10k	58	18.59
11k to 20k	101	32.37
More than 20k	87	27.88
Total	312	100.00

(Source: Primary Data)

Division B – Screener Questions

Table Number 2.1 <i>(Source: Primary Data)</i>	Do you know about Yeralavani?	Frequency	Percent
	Yes	360	90.00
	No	40	10.00
	Total	400	100.00
Table Number 2.2 <i>(Source: Primary Data)</i>	How did you know about Yeralavani?	Frequency	Percent
	Tuned in by chance	17	4.72
	Through Local Community	153	42.50
	NGO Activities	77	21.39
	Advertising	33	9.17
	Community Radio Field Survey	80	22.22
	Total	360	100
Table Number 2.3 <i>(Source: Primary Data)</i>	Do you listen to Yeralavani?	Frequency	Percent
	Yes	312	86.67
	No	48	13.33
	Total	360	100

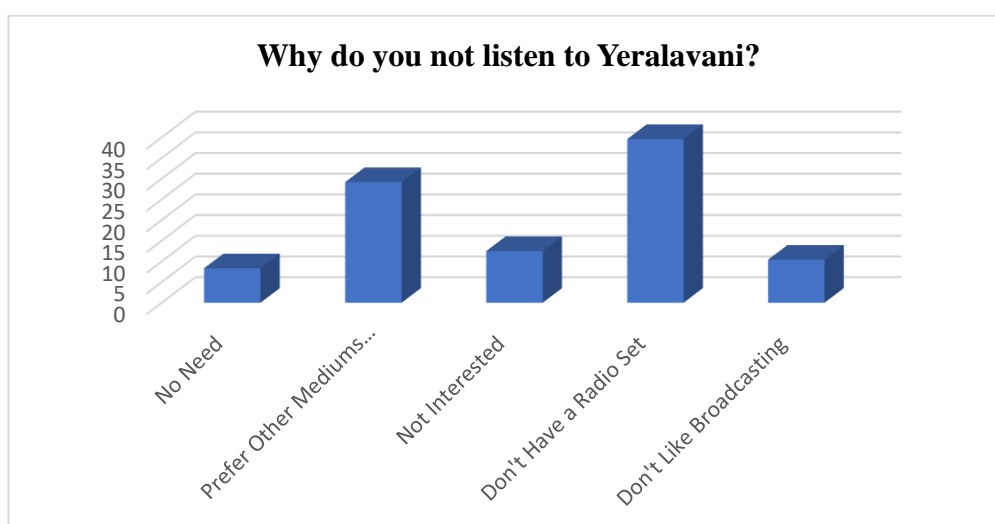
Table Number 2.4 – Reasons for Non-listeners

Why do you not listen to Yeralavani?	Frequency	Percent
No need	4	8.33
Prefer Other Mediums of Entertainment	14	29.17
Not Interested	6	12.5
Do not Have a Radio Set	19	39.58
Do not Like Broadcasting	5	10.42
Total	48	100.00

(Source: Primary Data)

Table 2.4 reveals that 8.33 percent of respondents do not recognize CR listening as a needful activity, 29.17 percent of respondents prefer other mediums of entertainment, 12.05 respondents are not interested, 39.58 are struggling for radio sets, and 10.42 respondents claims to dislike the Yeralavani CR programmes. Figure 2.4 displays the graphical representation of reasons of non-listeners.

Figure Number 2.4 – Reasons for Non-listeners



(Source: Primary Data)

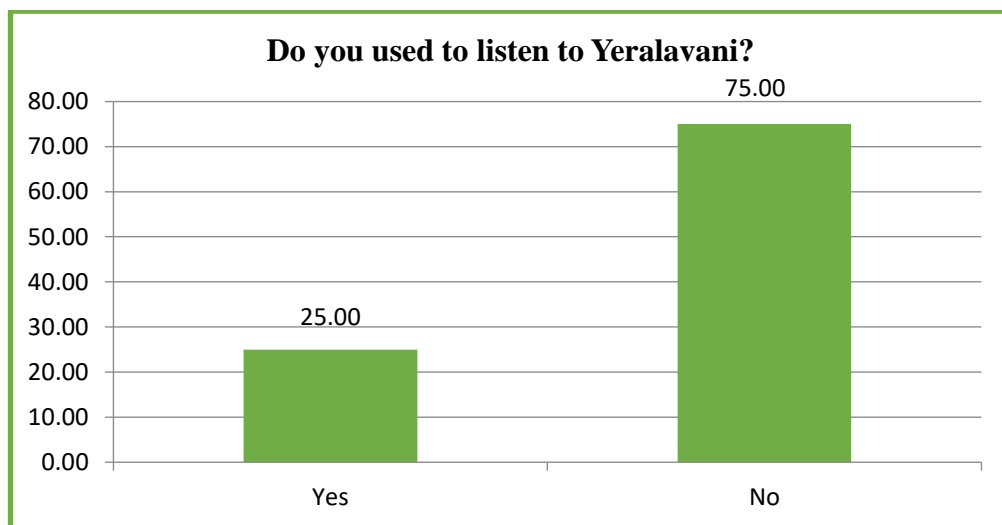
Table Number 2.5 – Past Listener of Yeralavani

Do you use to listen to Yeralavani?	Frequency	Percent
Yes	12	25.00
No	36	75.00
Total	48	100.00

(Source: Primary Data)

When the question was asked about the past relations with Yeralavani CR, 25.00 percent of respondents agreed to the fact, and 75.00 percent said to have no past association with the local CR. Figure 2.5 reveals the graphical representation of past listeners of Yeralavani CR.

Figure Number 2.5 – Past Listener of Yeralavani



(Source: Primary Data)

Table Number 2.6 – Reasons for Quitting Listening to the Yeralavani

Why did you stop listening to Yeralavani?	Frequency	Percent
Lack of Interest	2	16.67
Programmes Was not Effective	3	25.00
Do not Have a Radio Set	7	75.00
Total	12	100.00

(Source: Primary Data)

Table number 2.5 represents the community members who stopped listening to Yeralavani CR due to unknown reasons. Out of the 12 respondents, the smaller number of community members (16.17 percent) stopped due to lack of interest, 25.00 respondents found the programming ineffective, and the majority of respondents (75.00 percent) did not have radio sets. Figure 2.6 depicts the graphical representation of the reasons of community members who stopped listening to the Yeralavani CR.

Figure Number 2.6 – Reasons for Quitting Listening to the Yeralavani



(Source: Primary Data)

Division C – Listening Habits

Table Number 3.1 <i>(Source: Primary Data)</i>	Do you own a radio set?	Frequency	Percent
	Yes	96	30.77
	No	216	69.23
	Total	312	100.00
Table Number 3.2 <i>(Source: Primary Data)</i>	How do you listen to Yeralavani?	Frequency	Percent
	Radio Set	88	28.21
	Mobile /FM	113	36.22
	Both	111	35.58
	Total	312	100.00
Table Number 3.3 <i>(Source: Primary Data)</i>	How often do you listen to Yeralavani in a week?	Frequency	Percent
	Daily (6-7 times a week)	237	75.96
	Frequently (3-5 times a week)	36	11.54
	Rarely (1-2 times a week)	39	12.50
	Total	312	100.00
Table Number 3.4 <i>(Source: Primary Data)</i>	Do you listen to Yeralavani with group/family members?	Frequency	Percent
	Frequently	66	21.15
	Sometimes	48	15.38
	Never	198	63.46
	Total	312	100.00
Table Number 3.5 <i>(Source: Primary Data)</i>	Which Transmission of Yeralavani you prefer to listen to?	Frequency	Percent
	Morning	256	82.05
	Evening	56	17.95
	Total	312	100

Table Number 3.6 <i>(Source: Primary Data)</i>	How many hours do you invest in listening to Yeralavani?	Frequency	Percent
	Less than 1 hour	33	10.58
	2-3 hours	135	43.27
	4-5 hours	44	14.10
	More than 5 hours	100	32.05
	Total	312	100.00
Table Number 3.7 <i>(Source: Primary Data)</i>	Do you discuss the programmes/activities taken by Yeralavani with other community members?	Frequency	Percent
	Always	225	72.12
	Sometimes	64	20.51
	Never	23	07.37
	Total	312	100.00
Table Number 3.8 <i>(Source: Primary Data)</i>	How often do you face reception hurdles/technical difficulties while listening to Yeralavani?	Frequency	Percent
	Always	56	17.94
	Sometimes	189	60.57
	Never	67	21.47
	Total	312	100.00
Table Number 3.9 <i>(Source: Primary Data)</i>	What type of programme format you prefer to listen to? (Please tick any one option)	Frequency	Percent
	Folk songs	10	3.21
	Discussions	53	16.99
	Music	109	34.94
	Novel Reading	24	7.69
	Drama	22	7.05
	Talk / Chat show	33	10.58

	Phone-in	14	4.49
	Interview	47	15.06
	Total	312	100.00
Table Number 3.10 <i>(Source: Primary Data)</i>	Which is your favourite content-type while listening to Yeralavani?	Frequency	Percent
	Agriculture	102	32.69
	Health	11	03.53
	Environment	16	05.13
	Sports	06	01.92
	Entertainment	79	25.32
	Religious/Spiritual	39	12.50
	Social	36	11.54
	Cultural	08	02.56
	Technology	07	02.24
	Education	08	02.56
	Total	312	100.00
	Table Number 3.11 <i>(Source: Primary Data)</i>	Select your favorite programme of Yeralavani?	Frequency
Bhakti Geete		10	03.21
Rang Prabhatiche		02	00.64
Gheu Bharari		90	28.85
Kannada Songs and Programmes		91	29.17
Yerala Sangrahatun		33	10.58
Family Katta		18	05.77
News and Agrovan		66	21.15
Geetmala		02	00.64
Total		312	100.00

Table Number 3.12 <i>(Source: Primary Data)</i>	What are the reasons behind listening to a specific programme?	Frequency	Percent
	Usefulness	201	64.42
	Knowledge Enrichment	74	23.72
	Interest in Particular Theme	14	04.49
	Style and Presentation	23	07.37
	Total	312	100.00
Table Number 3.13 <i>(Source: Primary Data)</i>	Have you visited the studio of Yeralavani?	Frequency	Percent
	True	73	23.40
	False	239	76.60
	Total	312	100.00
Table Number 3.14 <i>(Source: Primary Data)</i>	Do you follow Yeralavani on social media platforms?	Frequency	Percent
	Yes	14	4.49
	No	298	95.51
	Total	312	100.00
Table Number 3.15 <i>(Source: Primary Data)</i>	How would you rate your Yeralavani CR listening experience?	Frequency	Percent
	Very Bad	05	1.60
	Bad	31	9.94
	Fair	111	35.58
	Good	78	25.00
	Very Good	87	27.88
	Total	312	100.00

Screener Question

Table Number 3.14 – Feedback

Have you submitted feedback to Yeralavani?	Frequency	Percent
Yes	90	28.85
No	222	71.15
Total	312	100.00

(Source: Primary Data)

The results in Table 3.14 indicate that 28.85 percent of respondents claim to submit feedback, whereas 71.15 percent of respondents denied submitting feedback to the Yeralavani.

Table Number 3.15 – Mechanism of Acquiring Feedback

If you have submitted the feedback, which medium did you choose?	Frequency	Percent
Studio Visit	21	23.33
Phone Call/Missed Call	7	7.78
Social Media	5	5.56
During Field Recording/Visit of CR Staff	57	63.33
Total	90	100.00

(Source: Primary Data)

Out of the 90 respondents, 23.33 percent of respondents said they visited the studio for submitting feedback, 7.78 percent of respondents called the station to express themselves. 5.56 percent of respondents used social media to reach out to the Yeralavani; 63.33 percent of respondents recorded their feedback during the field visits of CR staff to their towns/villages.

Division D – Nature of Participation and Contribution

Further aspects of the present case study needed to classify participators from listeners. Hence, by forming screener questions, respondents were asked about their participation in the content production process. As a result, 111 respondents had participated in the content making who were asked further about their nature of participation.

Screener Questions

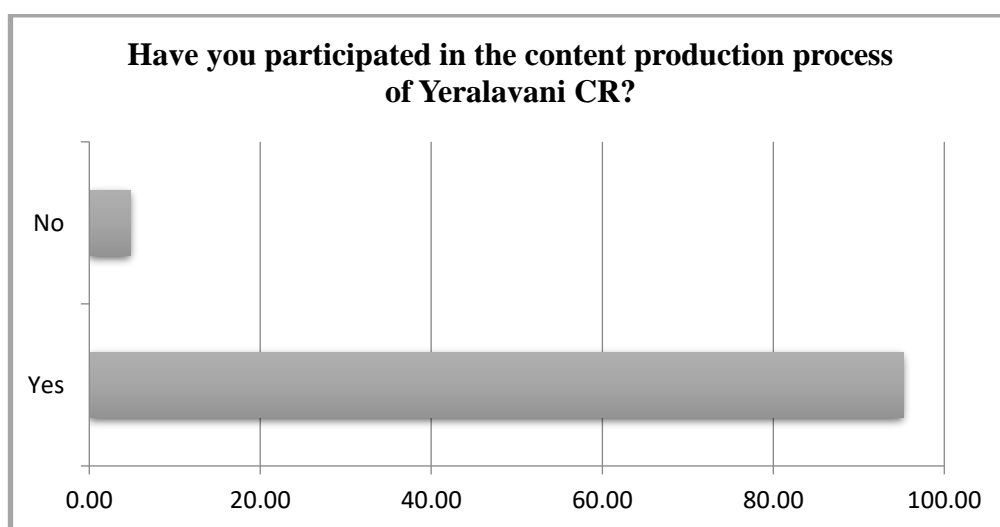
Table Number 4.1 – Participation in Content Production

Have you participated in the content production process of Yeralavani CR?	Frequency	Percent
Yes	297	95.19
No	15	4.80
Total	312	100.00

(Source: Primary Data)

The data in the above table (4.1) revealed that out of 312 listeners, 95.19 percent of listeners have participated, and 4.80 listeners have not been produced content on the Yeralavani CR. Figure 4.1 explains the same data in a graphical format.

Figure Number 4.1 – Participation in Content Production



(Source: Primary Data)

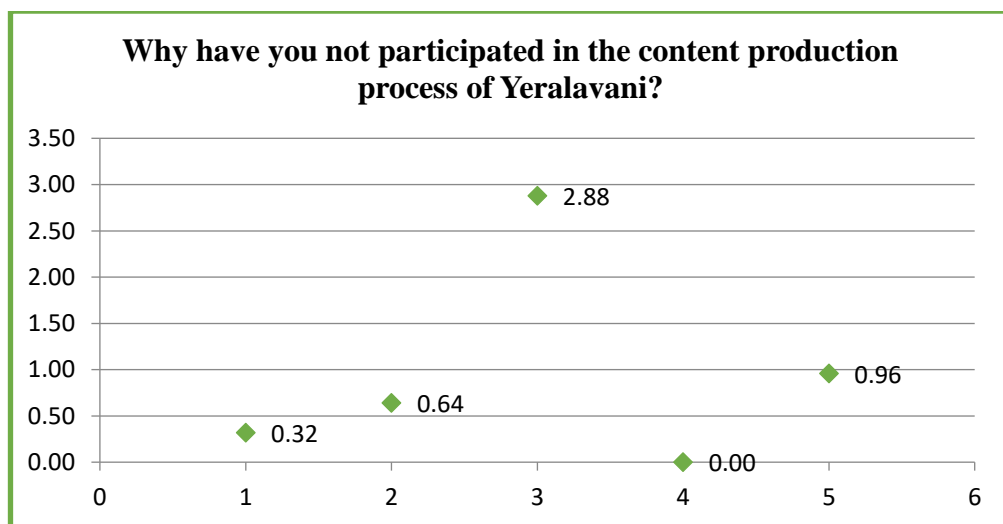
Table Number 4.2 – Reasons for Not Participating

Why have you not participated in the content production process of Yeralavani?	Frequency	Percent
Lack of confidence	1	00.32
Lack of Interest	2	00.64
No One Approached Me	9	02.88
Nothing to Contribute	0	00
Never Through of It	3	00.96
Total	15	100.00

(Source: Primary Data)

The responses in Table 4.2 revealed that 00.32 percent respondent stayed away because of lack of confidence, 00.64 percent respondent confessed that they do not have interest in taking part, 02.88 percent respondent said that no one approached them or asked them to participate, none of the respondents said they had nothing to contribute, and 00.96 percent respondent never thought of participating in the content production. Figure (4.2) below would help to understand this scenario in a graphical format.

Figure Number 4.2 – Reasons for Not Participating



(Source: Primary Data)

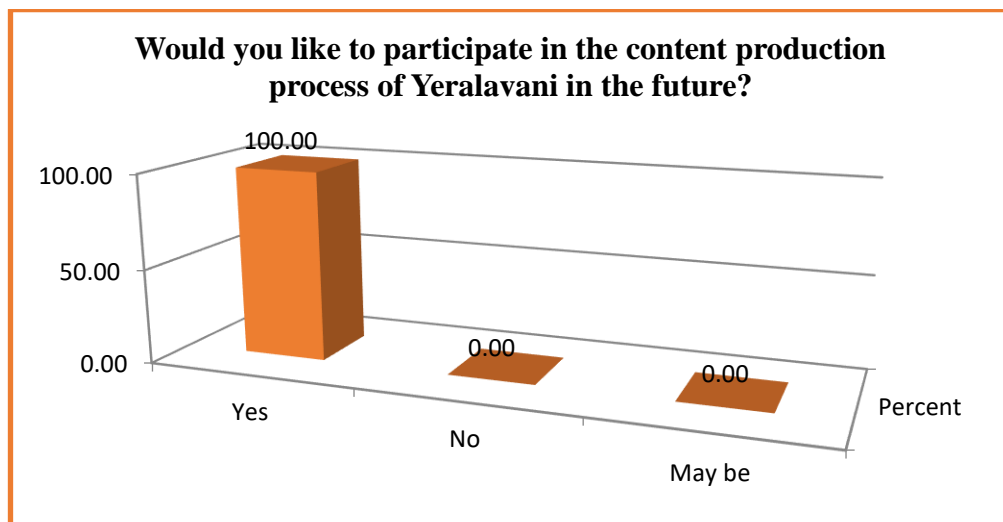
Table Number 4.3 – Future Participation Preferences

Would you like to participate in the content production process of Yeralavani in the future?	Frequency	Percent
Yes	15	100
No	0	00
May be	0	00
Total	15	100.00

(Source: Primary Data)

Table 4.3 represents that all of the respondents are willing to participate in the future. The following figure (4.3) explains the scenario in a graphical format.

Figure Number 4.3 – Future Participation Preferences



(Source: Primary Data)

Regular Questions

Table Number 4.4 <i>(Source: Primary Data)</i>	Please specify your participation type to Yeralavani CR?	Frequency	Percent
	Radio Management	10	3.36
	Content Production and Broadcasting	287	96.63
	Decision-Making	2	00.67
	Ownership	0	00
	Total	297	100.00
Table Number 4.5 <i>(Source: Primary Data)</i>	Which of the following programme have you produced most on Yeralavani?	Frequency	Percent
	Local News/Information	29	9.76
	Folk Songs/Singing	14	4.71
	Discussion	58	19.52
	Comment or Opinion	147	49.49
	Request	41	13.80
	Interview	8	2.69
	Total	297	100.00
Table Number 4.6 <i>(Source: Primary Data)</i>	How would you define your role in content production?	Frequency	Percent
	Reporter	26	8.75
	Musician	14	4.71
	Host/Presenter	7	2.35
	Interviewee	29	9.76
	Interviewer	21	7.07
	Participant in the Vox-pop	152	51.17
	Participant in the Phone-in	48	16.16
	Total	297	100.00

Table Number 4.7 (Source: Primary Data)	Did you have a chance to handle equipment in a recording studio or during field visits?	Frequency	Percent
	Yes	205	69.02
	No	92	30.97
	Total	297	100.00
Table Number 4.8 (Source: Primary Data)	Did you participate in the filed activity taken by Yeralavani CR in your town?	Frequency	Percent
	Yes	215	71.38
	No	82	27.60
	Total	297	100.00
Table Number 4.9 (Source: Primary Data)	Did you get compensated after your contribution to the content production?	Frequency	Percent
	Yes	10	3.36
	No	287	96.63
	Total	297	100.00
Table Number 4.10 (Source: Primary Data)	Have you ever supported Yeralavani CR financially?	Frequency	Percent
	Yes	6	00.00
	No	291	100.00
	Total	297	100.00
Table Number 4.11 (Source: Primary Data)	Are you on the advisory/Management board of Yeralavani CR?	Frequency	Percent
	Yes	10	00.00
	No	287	100.00
	Total	297	100.00
Table Number 4.12 (Source: Primary Data)	Have you been involved in the decision-making process of Yeralavani?	Frequency	Percent
	Yes	2	00.67
	No	295	99.32

	Total	297	100.00
Table Number 4.13 <i>(Source: Primary Data)</i>	How many times you have participated in the programmes of Yeralavani CR?	Frequency	Percent
	Only once	115	38.72
	2-4 times	129	43.43
	5-10 times	47	15.82
	More than 10 times	6	2.02
	Total	297	100.00
Table Number 4.14 <i>(Source: Primary Data)</i>	Why did you decide to participate in the Yeralavani CR programmes?	Frequency	Percent
	To Present my Talent	39	13.13
	Contribution to Community	225	75.75
	By Request	14	4.71
	No Specific Reason	19	6.39
	Total	297	100.00
Table Number 4.15 <i>(Source: Primary Data)</i>	Has your participation motivated other members of the community to participate?	Frequency	Percent
	Yes	277	93.26
	No	4	1.34
	Cannot say	16	5.38
	Total	297	100.00
Table Number 4.16 <i>(Source: Primary Data)</i>	Were you satisfied after participating?	Frequency	Percent
	Yes	297	100
	No	0	00
	Total	297	100.00
Table Number 4.17	Staff was accommodating and motivated to participate in the content, production, and dissemination.	Frequency	Percent

<i>(Source: Primary Data)</i>	Strong Agree	102	34.34
	Agree	106	35.69
	Neutral	46	15.48
	Disagree	25	8.41
	Strong Disagree	18	6.06
	Total	297	100.00
Table Number 4.18 <i>(Source: Primary Data)</i>	Participating in the content production and dissemination process has developed your abilities/talent and has boosted confidence levels.	Frequency	Percent
	Strong Agree	111	37.37
	Agree	109	36.70
	Neutral	65	21.88
	Disagree	6	2.02
	Strong Disagree	6	2.02
Total	297	100.00	
Table Number 4.19 <i>(Source: Primary Data)</i>	My contribution to Yeralavani CR has increased the sense of belonging towards community and proud member of the community.	Frequency	Percent
	Strong Agree	138	46.46
	Agree	101	34.00
	Neutral	52	17.50
	Disagree	5	01.68
	Strong Disagree	1	00.33
Total	297	100.00	
Table Number 4.20 <i>(Source:</i>	How would you rate your participation experience in Yeralavani CR?	Frequency	Percent
	Very Good	188	63.29

<i>Primary Data)</i>	Good	69	23.23
	Fair	31	10.43
	Bad	6	02.02
	Very Bad	3	01.01
	Total	297	100.00
Table Number 4.21 <i>(Source: Primary Data)</i>	Would you like to participate again?	Frequency	Percent
	Yes	297	100.00
	No	0	0
	Total	297	100.00
Table Number 4.22 <i>(Source: Primary Data)</i>	Have you participated in the sponsored programme?	Frequency	Percent
	Yes	222	74.74
	No	75	25.25
	Total	297	100.00

Division E – Impact and Awareness

Table Number 5.1 <i>(Source: Primary Data)</i>	Yeralavani is one of the main reasons behind the development and progress of the region and boosted community welfare.	Frequency	Percent
	Strong Agree	69	22.12
	Agree	114	36.54
	Neutral	87	27.88
	Disagree	39	12.50
	Strong Disagree	03	00.96
	Total	312	100.00
Table Number 5.2 <i>(Source: Primary Data)</i>	Yeralavani has successfully conserved the local culture, dialect, local art, and heritage through its programming.	Frequency	Percent
	Strong Agree	32	10.26
	Agree	55	17.63
	Neutral	107	34.29
	Disagree	87	27.88
	Strong Disagree	31	09.94
	Total	312	100.00
Table Number 5.3 <i>(Source: Primary Data)</i>	Yeralavani has managed to increase utility in the businesses and work of local people through effective and helpful content.	Frequency	Percent
	Strong Agree	116	37.18
	Agree	84	26.92
	Neutral	69	22.12
	Disagree	17	05.45
	Strong Disagree	26	08.33
	Total	312	100

Table Number 5.4 <i>(Source: Primary Data)</i>	Yeralavani efforts have created harmony and solidarity within the community	Frequency	Percent
	Strong Agree	89	28.53
	Agree	96	30.77
	Neutral	41	13.14
	Disagree	74	23.72
	Strong Disagree	12	03.85
	Total	312	100.00
Table Number 5.5 <i>(Source: Primary Data)</i>	As a result of the NGOs efforts and broadcasting of Yeralavani CR, local people have gained a better environment to live a prosperous life.	Frequency	Percent
	Strong Agree	59	18.91
	Agree	64	20.51
	Neutral	87	27.88
	Disagree	71	22.76
	Strong Disagree	31	09.94
	Total	312	100.00

(Source: Primary Data)

Criterion XII – Descriptive Survey (Community Radio Staff)

Sr. No	Social Sustainability	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
A1	The more participation of unskilled community members in the content production increases the risk of production of unprofessional content.	0	0	2	4	14
A2	Content in local dialect is perceived to be more impactful among listeners than content using other dialect.	15	5	0	0	0
A3	Sponsored content receives more audience participation than content that is not sponsored.	7	4	2	5	2
A4	The active use of social media by CRS discerns to be more effective in generating feedback from listeners.	14	4	1	1	0
A5	Permitting CRS to disseminate news reports could be more effective to increase listeners than broadcasting news bulletin of All India Radio.	20	0	0	0	0
Sr. No	Financial Sustainability	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
B1	Providing membership cards and annually collecting small fees from community members would create a fixed income flow for CRS.	3	2	1	2	13
B2	Offering low wages internships to youth is economical than maintaining salaried staff.	1	1	10	3	5
B3	Community Radio run by Large NGO has no sustainability issues than a CR run by Small NGO.	0	2	5	6	7

B4	Advertising is the most successful source of income for any community radio station.	11	6	3	0	0
B5	Hiring professional staff builds financial pressure than training local community members working on low wages.	8	9	1	1	1
Sr. No	Institutional Sustainability	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
C1	Involvement of marginalized communities on advisory board of community radio strengthens the solidarity in community.	4	7	7	2	0
C2	The better office infrastructure creates a healthy and peaceful work environment.	16	2	2	0	0
C3	Smart incentives or honorarium to the volunteers can improve the quality of content.	17	2	1	0	0
C4	The higher non-staff presence in community radio station maximizes opportunities for community members to participate in content production.	0	2	3	6	8
C5	Constructing policies and regulations within CRS ceases the non-ethical practices.	4	16	0	0	0
Sr. No	Technological Sustainability	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
D1	Reception troubles occurs due to geographical setting of the region not because of transmitter power.	12	6	2	0	0
D2	Only Live broadcast proves to be more successful in engaging community members.	3	4	0	9	4

D3	Permitting community members to handle equipment's lessens the workload of in-house staff.	2	3	8	3	4
D4	Uploading content on mobile application generates more listenership than regular broadcasting.	2	3	8	3	4
D5	Off-Studio broadcast manages to engage more participators than on-studio broadcast	14	6	0	0	0

(Source: Primary Data)

Criterion XII – Content Analysis

Table Number 14.1 – Duration of participation of the community in content production

Week	Total Participation Duration (In Minutes)	Total Broadcasting Duration (In Minutes)	Percentage (%)
Week 1 (31-12-2018 to 6-1-2019)	179.70	2,520	7.13
Week 2 (7-1-2019 to 13-1-2019)	102.30	2,520	4.05
Week 3 (14-1-2019 to 20-1-2019)	64.14	2,520	2.54
Week 4 (21-1-2019 to 27-1-2019)	63.13	2,520	2.66
Week 5 (28-1-2019 to 3-2-2019)	40.4	2,520	1.60
All Weeks	453.07	12,600	3.60

(Source: Shinkhede, 2019b)

Table Number 14.2 – Duration of community participation in the key programmes

Program Name	Total Participation Duration (In Minutes)	Total Duration of Program (In Minutes)	Percentage (%)
Ranga Prabhatiche	12.20	420	2.90
Gheu Bharari	17.44	630	2.76
Vividha Kannada	11.10	210	5.28
Yerala Sangrahatun	44.50	210	21.19
Family Katta	78.89	630	12.52
Agrovan	33.32	210	12.52
Geetmala	0	630	0
Total	197.45	2940	6.71

(Source: Primary Data)

Table Number 14.3 – Duration of community participation in the programme formats

Program Format Type	Total Participation Duration (In Minutes)	Total Duration of Program Format (In Minutes)	Percentage (%)
Discussion	112.40	134	83.88
Interview	110.10	150	73.40
Phone-in	0	0	0
Music	0	7400	0
Quiz	0	0	0
Vox-Pop	131.20	140	93.71
Talk/Chat Show	70	1120	6.25
Features	30	606	4.95
Total	453.07	9550	4.55

(Source: Primary Data)

Table Number 14.4 – Number of participators in content production (Weekly)

Week	Total number of participators
Week 1 (31-12-2018 to 6-1-2019)	11
Week 2 (7-1-2019 to 13-1-2019)	5
Week 3 (14-1-2019 to 20-1-2019)	4
Week 4 (21-1-2019 to 27-1-2019)	7
Week 5 (28-1-2019 to 3-2-2019)	3
Total Participators	30

(Source: Primary Data)

Criterion XIV – Qualitative Social Sustainability Assessment of Yeralavani CR

Apart from the key programmes, Yeralavani broadcasts various programmes focusing on community welfare topics. The following list defines the programmes apart from the ones mentioned in the sustainability model.

Programme Name	Topic	Frequency (per week)
Dinvishesh	A short programme indicating the social and religious importance of the day	Everyday
Bhakti Geete	Features Bhajan, Kirtans, and devotional music and songs	Everyday
Kannada Geete	Kannada songs with tips, slogans, and quotes	Everyday
Today's Sakal News	R.J. reads out the relevant news from Sakal newspaper every day	Everyday
Family Katta	Programme is divided into three segments each for women, children, and farmers	2-3 times a week
Geetmala	A series of Bollywood songs	2-3 times a week
Kannada Comedy	A late-night show featuring audio of popular Kannada comedy shows trending on YouTube	Everyday
Novel Reading	R.J. reads popular Marathi novels in a programme series	Everyday

Table T17 – Programming of Yeralavani CR

Besides this, fillers and spots are included in the regular broadcast. Khatti-Mithi is a two minutes filler which features the conversation of two female characters about women topics such as menstruation, personal hygiene, moral values, social responsibility, gender equality, the importance of education, health awareness viz. This programme has a rural setting and is presented in a local rural dialect. Since the operational area of Yeralavani is comprised of Marathi and Kannada community, these people have invented a completely different dialect of their own. Yeralavani staff

always struggle to produce programmes in the dialect. Not only this, but they also face difficulties understanding the community and interacting with them on the radio.

Nonetheless, the RJs finally have developed an understanding of the accent. There are some spots developed to play between the programmes and the beginning of the transmission. A conversation between two imaginary characters about various topics such as climate change, agriculture supported businesses, voter awareness, general health tips is the theme of these spots. What add-in are the short programmes featuring songs. As mentioned earlier, Yeralavani has paid song royalty and owns a PPL license.

With a perspective to implement change and progress in society through the effective impact of content, Yeralavani CR has taken a few initiatives in the past. Funded by stakeholders or organizations, the programme series focused on the relevant crucial social and environmental issues faced by the Yeralavani community daily. While interacting with the project manager and station in-charge, numerous instances and incidents were given about the community participation and feedback to these projects.

In 2016-17, Yeralavani, with the financial support from the department of science and technology (DST), produced a programme series called 'Jagar Tichya Arogyacha' (For 'Her' Health) (Shinkhede, 2019b). The series was focused on women health and nutrition. The objectives of this initiative were to improve awareness in community women through radio programmes about specific topics on health and hygiene, also ensuring nutritional security among women and children by informing about healthy food practices, spreading awareness in the community about taking precautions to fight against epidemics and communicable diseases, air programmes to guide on preventive measures to reduce health problems, and establishing curative links between the expert panel on the radio and community seeking treatment. Yeralavani also aimed to arrange medical camps with free treatment. On the implementation level, under the period of 15 months, a team comprised of more than 20 professionals, experts, and volunteers covered 14 selected villages in the region registering 1000 women from age group 14 to 50 who willingly participated in the programmes aired on the CR. The total amount sanctioned for this project was 14,60,000/- and various committees were formed by Yeralavani and DST to ensure the effectiveness of project and monitoring.

Under this scheme, 366 programmes were prepared and broadcasted covering various topics such as Anaemia, pregnancy care, infants care, menstrual hygiene, cancer,

women's reproductive health, nutritional intake through locally available ingredients, infertility, mental and dental health (Shinkhede, 2019b).

According to the official project report, fifteen gatherings of women were arranged to promote programmes and acquire feedback. These participatory meets helped to break the ice between CR and the community. After these meets, the community opened up and shared its concerns and opinions. Following this, nine camps/events were also arranged with various motives and perspectives.

In the beginning, the programmes were presented in a magazine format. Later, they were arranged in various skits, debates, interviews, discussion, and reports. The effect of dramatization was also given. Some popular programmes are mentioned: 'Khatti-Mithi' programme featured the dramatized conversation of elderly women. Among them, one is innocent with various questions, and the other wise women answers them. 'My Story' programme featured success stories of women about health and nutrition. 'Health Book' featured advice of specialist doctors. The content of these programmes was transformed into spots, quizzes, phone-ins, and folk songs (Shinkhede, 2019b).

This project helped Yeralavani comprehensively. It was possible to reach adolescent girls and pregnant women. In the end, Yeralavani had a list of more than 1500 community members with their contacts, which further used to ensure future participation in content production. The official report and FGD suggests that the output of this initiative was significant and productive. Numerous community members not only got cured but educated in self-care—the project benefitted Yeralavani with trained women volunteers, key resource persons, and creative opinion leaders (Shinkhede, 2019b).

The scientific information and health information shared through the programmes motivated women to bring change in food habits and daily practices. There have been numerous success stories. The story of Sangita Mailpure, who was a part-time volunteer in this programme inspired many women in the region. At the time Sangita started working with the DST project, she was married and had three daughters. She was pregnant again, and this chance was for a son as her mother-in-law and husband insisted on it. During the project, she delivered a healthy baby girl. However, her in-laws were not happy and demanded a divorce. Depressed with the situation, Sangita confessed the situation to the Yeralavani staff. During the time, 'Jagar Tichya Aarogyacha' aired on

Yeralavani CR. The show revealed that the man is responsible for deciding the sex of a fetus. The realization made Sangita confident. CR staff helped her to convey this to her in-laws who were convinced accordingly. They changed their perception immediately and accepted Sangita. Now she lives happily with her four daughters and husband (Shinkhede, 2019b). Upon successful implementation of the DST project, Yeralavani CR got motivated to conduct similar projects. However, it is difficult to maintain consistency in achieving funds and find stakeholders.

It has been observed by the researcher that Yeralavani prominently emphasis on informing or alerting the community. Hence, the programmes are mainly information-based with a notion of entertainment (Shinkhede, 2019b). Yeralavani is required to generate rich content which changes the status-quo of the community and lead them to prosperous life. It cannot be denied that Yeralavani has been successful in making such programmes in the past. However, the frequency of producing such programmes is very low. There are a few examples which should be mentioned. For instance, last year the Yerala region witnessed a massive hailstorm due to agricultural businesses got severely affected. The RJs of Yeralavani planned a phone-in programme on this topic and engaged a distressed farmer in a conversation. The farmer expressed his troubles to RJ next day. Yeralavani received numerous phone calls from farmers across the region. They thanked the CR for the conversation as they thought they were the only ones with loss (Shinkhede, 2019b). A few years back, the Yerala region was affected by the dengue fever epidemic. Yeralavani immediately alarmed the community about the epidemic and broadcasted precautions and necessary treatment. Later, the staff realized the limitations of the programmes as it only alerted people. Hence, the staff joined the hands of the sanitization department and embarked on a quest to remove the accumulated water from the containment zone (Shinkhede, 2019b). Another disturbing incident occurred last year in the Yerala region. Some of the teenagers in the region died due to drinking methyl alcohol. Yeralavani took this situation seriously and produced a series of programme about the consequences of addiction and the bad effects of drinking alcohol. The efforts were continued further as RJs helped the local administration to locate the wine bar causing impure alcohol. On locating the bar, they dismantled it and saved the teenagers (Shinkhede, 2019b).

In the year of 2019, Yeralavani produced a series of programme on the traditional occupation of the Yerala region – 'Jen Manufacturing.' Jen is a mattress, and it is made

of sheep wool. The show featured the challenges of Jen manufacturers as the new generation is not interested in this ancestral art form. During the initial survey, the staff Yeralavani found out that there is negativity in the youth about this business. Hence, the show showcased the positive side of the business and opened-up various commercial opportunities. The efforts did not stop only at this as CR helped these manufactures to achieve new markets throughout the country. The programme was successful as the new generation embraced this occupation full-heartedly. Their prejudices were removed. The triumph of this programme got Yeralavani' Best Local Cultural Programme' award at the National Community Awards-2019 at New Delhi (Shinkhede, 2019b).

During an interview with Mrs. Kunte, the researcher exposed to the fact that even after setting up the CRS, Yeralavani struggled to establish an audience base. Interestingly, there was no other radio station operator in the area at that time. Hence, the community was entirely new for the medium. The did not know anything about CR and broadcasting. As a result, volunteers and staff of Yeralavani decided to establish an audience in order to broadcast. The staff identified that they need to change community members into audiences by incepting skills and abilities to be a listener. The staff researched how to develop media literacy skills (ability to interpret text, genres, meanings) in community members. Gradually, they succeeded in producing the listeners for broadcasting seamlessly (Shinkhede, 2019b). The following statement of Anuradha Kunte offers an elaborated view on the above issue.

"We did a pilot study before setting up a station. We found out that people were new to the radio medium as they did not have a reception to public and private service broadcasters in the region before. Thus, they did not own radio sets or any other medium to listen to the transmission. So, we had to start from scratch. On starting community radio, these rural people were new to the concept and technology. We listed as many community members as we can and providing them with radio sets. Further, we organized a media literacy campaign in nearby towns and prepared a mobile van. Through this van, we taught people tuning radio stations, AM and FM settings, station tuning through mobile, and reception techniques. We also set up radio sets at public places such as petrol pumps, schools, colleges, and hospitals. Even after campaigning, we observed that the local community was unable to understand the format of radio programs. Therefore, we prepared promos of

programs and specified its genre and usability to a specific community. Not only this, but community members also were not punctual when it came to the program timings. They used to miss the programs. To solve this issue, we put up hoardings explaining program timings in public places of nearby villages. We continuously aired promos regarding radio timings. Gradually, community members understood the concept of community radio as we further increased their participation in all aspects"

(Shinkhede, 2019b).

Grabbing the attention of the community was a challenge. For instance, the name 'Krishi-Jagat' (Agriculture World) is well understandable and indicates the genre and content; however, the backwardness and lack of media literacy disallowed the community to predict the nature and content of the programme. For the purpose, staff produced promos explaining the expected audience for a specific programme. Thus, Yeralavani considers listening as participation. In a broader scenario, listenership should be considered as the first criterion of participation by, especially rural community radio centres.

Kunte continued further about the uncertainty of community participation as the community is raw and cannot be expected anything more than listening. Nevertheless, efforts were made and still taken by the staff. To start including the community in programmes, Yeralavani aired the mobile number of the station and asked listeners to give a missed call. Upon receiving a missed call, RJs used to call the listeners and engage them in phone-in programmes. Gradually, the missed calls stopped and listeners preferred to speak on their expense. Before setting up Yeralavani, the YPS was active in the region and managed a strong base of volunteers in every social hierarchy. Eventually, the team of NGO volunteers helped Yeralavani in increasing listenership as well as participation. The list of contact numbers was created of these volunteers worked in various fields. Indeed, RJs used to call them and broadcast the interaction on the air. Outdoor broadcasting was also taken seriously once the CR team was exposed to the community members. Consider the following statement of Kunte,

"We constantly keep track of community members. We regularly call them to enquire about current happenings in the region. If asked directly about local issues, it has been seen that the community hesitates to talk. However, if we engage them in tittle-

tattle or have a friendly chat, they start to open up. That is how we look for content for programming".

RJs calls specific people who are on the content development committee, which is not formed on the paper. The participation efforts of Yeralavani are listed in the following bullet points:

- 'Aapla Aawaz' (Our Voice) show featured the local community in nearby villages talking about the latest happenings in the community. RJs visit these villages on bike and record responses of people gathered in public places. Those who talked better or showed the capability of presentation were taken to Sangli for further training to work as an announcer or content contributor.
- There had two instances when Yeralavani conducted live outdoor broadcasting. The first was conducted near Jalihal, where the 'Sinchan Parishad' was broadcasted live (Shinkhede, 2019b). Second, with the help of trained community members, the fair of Guddapur was covered.
- The DST project inspired and invented a few women who can write scripts on a particular subject effectively. These women were taken to Sangli studio and further trained for content making. On Yeralavani day in 2017, two hours live programme featured the bytes of Rajashri Mordi, Suravanti Gadade, Savita Mote, Nirmala Kalkar, and Yojana Pujari. They were included in the DST content advisory committee as a community member.
- Yeralavani played the role of media partner for the first time in the launching of a Dragon fruit event in Sangli. A WhatsApp group of interested farmers was formed, and the announcements were made from on the radio.
- YPS runs a primary school in the Jalihal campus. The students of this school are encouraged to study the pre-production, production, and post-production stages. If RJs find the spark in a student, they trained him/her further. The researcher met few students in FGD and also witnessed them taking part in the programmes.
- The programmes on behavioral change propose a situation or true story in a skit without disclosing the end. The result of this situation/story is kept open to the community, and RJ asks them to call and share your opinion. The calls of the local community are aired on the programme the next day. Often the stories or

situations proposed in the programme are provided by women in the community through calls or letters without disclosing their names.

- At the end of every programme, RJs broadcast a telephone or mobile number for the community to share the feedback.
- The list of experts, doctors, media experts, the scientist is maintained, and these people are associated with the radio. Often their opinion is recorded remotely or in-studio.
- YPS launched a scheme in 2019, offering ten mango plants to those who gave birth to a girl child. The purpose was to prevent female foeticide. The winner names were announced on Yeralavani.
- The local community was asked to inform the birthday of family, friends, relatives in order to wish them on-air; however, this scheme was not successful.
- The local community was asked to buy a membership for 10 rupees; in return, the Yeralavani team would visit the house on birthday; however, this scheme failed due to low response of the community.
- A mobile recharge scheme was implemented. The local community was asked to call and request a recharge. The money was later collected from them in person through CR or volunteers. However, due to low response, the scheme failed.

Feedback is mostly acquired from telephone calls. Often, Yeralavani works as a consumer helpline, informing the community about services offered nearby. For instance, 'xyz hospital' is offering free diabetic tests for diabetes patients. Please visit it before evening'. The respected organization or government department calls Yeralavani station and thank them by informing the number of visitors came through Yeralavani. Earlier, Yeralavani implemented a scheme to test the signal. They urged listeners to give a missed call if they can listen to the broadcasting. Also, indicators are followed and observed. Anuradha Kunte, project manager at Yeralavani CR, speaks about linkages and indicators of audience research and response,

"We connect community members. We just become a mediator in the process. We help them to reach their destination. For instance, a group of women in Yerala region is known for spraying disinfectant on grapes. We broadcast their contact number for the needful. Same way, many farmers lend their tractors from time to time. We aired mobile numbers of such farmers. We also make announcements regarding help or

opportunities in hospitals, colleges, skill centres, health camps, viz. Community do not call us but contact the respective agency. We get to know from the benefitted. We also started a morning show called 'Employment Times,' where we sort out the essential jobs in the region from a local newspaper and broadcast. That way, job seekers receive assessed information. The show is popular in the youth" (Shinkhede, 2019b).

While analysing the broadcasting and programming of Yeralavani, it was discovered that since the last few months (as per station director), the content production process is conducted in Sangli studio. The researcher did not come across any evidence that the content production was taking place in Jalihal studio. During the observation period at Sangli, the researcher witnessed that the completed programmes with announcements, spots, fillers, advertisements, jingles are arranged according to transmission time and duration in a folder with written instructions on paper and transferred to an external hard disk. Every other week, a staff member of NGO comes to Sangli from Jalihal and take the external hard disk back to the base studio. The staff working in Jalihal is supposed to copy the programmes and arranged sequentially as per instruction for broadcasting. The researcher witnessed this process in March 2019; however, he is not sure about the present situation. As a result, the researcher noted two observations: First, since the broadcasting is pre-recorded, there are no live announcements made during a day. Second, community participation is low due to staff prepare content without visiting the local community.

Drawing on the information gathered from focus group discussion arranged with the Sangli staff and frequent participators, the content making process is decoded with analysing the nature of programmes. One prominent phenomenon was observed in the category of programmes. Analysing the pre-production, production, and post-production processes, the programmes were seen categorized as an informing based and implementation based. Consider the following statement given by Sanika Khare, working as an RJ at Sangli studio,

"I produce a programme called 'Balranga' which is focused on children. Usually, I collect stories, articles, poems, songs from newspapers, magazines, and the internet. I even visit schools in the Yerala region and record the bytes of students. Recently, as we are producing more and more content from Sangli studio, we try to visit Jalihal at least once in a month".

Vidula Kelkar, a full-time staff of CR and NGO, defines her role in content production as follows,

"I worked as an editor first, then shifted to work on projects. I mostly create awareness-based programmes which does not require data from the community. I communicate with project heads, government officers, ASHA workers, and NGO staff for data. Therefore, I can produce content easily from Sangli studio without visiting Jalihal. Until now, I have worked with REACH for T.B. awareness, Panchayati Raj, and such".

Since the data is collected from the internet and newspapers, the question of copyright was asked. The station director Uday Godbole answered as follows,

"We collect data from open sources that are easily available with the purpose of sharing. Often the material posted on Facebook, WhatsApp, and other social networks is supposed to reach maximum people; hence we do not encounter any copyright issue with it. However, we need to take permission from the writer for our novel reading programme. We usually read the famous and recommended novels; hence we always get permission with a smile".

The discussion was further led the researcher to ask about the newspaper reading programme invented by Yeralavani, to which Uday Godbole reacted as follows,

"I read out Sakal newspaper and Agrovan supplement, which is focused on farming. We have taken permission from the Sakal newspaper for readings. It is 20 minutes programme broadcast daily. It is not a recorded show and cannot be stocked like other programmes. Hence, every morning, I record reading here in Sangli studio and send it to the Jalihal studio through WhatsApp. I read out only headlines of national and international news. We give preference to local news, especially relevant to Jat taluka. Such news we read out completely. It is the only live programme we have on board right now".

Tracing the balance between Kannada and Marathi programmes, it was necessary to ask about the expected language for content production. Uday Godbole gave the following statement in this regard,

"The fact that Kannada is more popular in the Yerala region than Marathi cannot be dismissed. Currently, there is no balance in our programming regarding language.

We should create more programmes in Kannada as the community enjoys the Kannada language shows more than Marathi. However, we do not have fluently Kannada speaking staff available in Sangli. We had an R.J. called Ramesh Kundale, who used to interact with the community in Kannada. Since he left Yeralavani, the live phone-in Kannada programmes have been stopped".

It is no doubt that local dialect captures the attention of listeners and increase their engagement level with radio. The efforts to speak in local dialect has been taken frequently from RJs and announcers; however, it has been the most challenging task until now for Sangli staff to learn the dialect and accent. Nevertheless, whenever such experiments were done, the community has loved, appreciated, and welcomed the programmes. On a conversation about the difficulties that occur in the content creation process, all staff members were agreed on some facts which were elucidated by Uday Godbole,

"We have huge content available for programming. We collect data from various sources which is unending. However, we have to filter this information in light of the social, economic, religious, and environmental attributes of the community we are serving for. Also, we cannot bombard the community with continuous intellectual bulk of information; hence in an hour programme, we play 30 minutes of songs to relax listeners".

In terms of individual development, the researcher came across various instances, anecdotes, and quotes given by the community members. In a focus-group discussion arranged in the Jalihal village, which was attended by 8-10 community members, various topics were discussed, such as preparation for content generation, voice training, challenges of participation, the motivation of family members, and innovations for sustainability. Apart from this, secondary sources revealed anecdotal evidence of the local community who has benefited from the C.R. programming. These anecdotes are presented in bullet points.

- Uday Kulkarni, who lives in Sankh, has a farm and mobile repair shop. He listened to the instructions of agriculture experts on CR and planted chilies on his farm. The experiment was a massive success for him. He also installed a digital water distribution system on his farm and operated it from his mobile. He thanks Yeralavani for changing his life.

- Mahadev Sopan has a transforming story and emotional relationship with Yeralavani. A 45-year-old farmer who lives in Khandnal started to listen to the radio. Following the instructions of experts in a farming show, he planted sapodilla, and it worked successfully. Later he planted split peas, groundnut, and sunflower in his farm, making him financially sustainable. He followed the information provided on the Yeralavani sincerely. Not only this, but he also travelled with the radio team to Hyderabad to learn more about farming. He learned a lot about organic farming through CR. Instead of keeping the information received from the CR to himself, Sopan shared with other community members.
- Yeralavani helped women like Suravati Gadade to explore individual strengths and develop inner talent, which was even hidden from her all these years. Born in a low-income family, since childhood Suravati lived a superstitious life, which felt righteous until she participated in health and nutrition campaigns by Yeralavani, where experts cleared her consciousness by providing scientific facts. Influenced by the campaign, Suravati participated in numerous programmes and produced content. Her focus was on making superstition free society. The content shared in the campaign reflected in her life as she decided to educate her two girls and then arrange their marriage.
- Listening to Yeralavani regularly, Rajshri Mordi dreamed of becoming a radio jockey, which she turned into reality. The staff recognized her underdeveloped talent and sent her to Sangli studio for training. On completing training, Rajshri has become confident to take interviews, edit programmes, and engage listeners impressively.

The focus-group discussion was arranged with frequent participators with a purpose to understand challenges local communities face in content production as well as recognize their role in programming. As discussed earlier, YPS runs a primary school in the Jalihal campus. Six students from this school attended the focus-group discussion. All of them were trained by professionals and had produced various programmes on the radio.

Pratima Kulkarni shared her views on her journey with Yeralavani,

"Recently, I passed the HSC exam and thinking of joining the Arts field. I am associated with Yeralavani from the very beginning. The C.R. started operating when I was in the 5th standard. I was not working at that time, but observing the operations and working. One day, RJ identified my command on Kannada language and offered me to join in a quiz programme. Thus, I started taking part in CR and become a family member".

Bapurao Jadhav, the eightth standard student, shared his first experience with Yeralavani CR,

"When I volunteered for Yeralavani first, RJ told me to take an interview with the principal of kids paradise. I was scared first, but the constant guidance of my teachers and RJs boosted confidence. My friends and I jotted down a few questions. Before entering the studio, we were given instructions about keeping 4mt distance from the microphone. We were also asked not to speak in clean and accurate Marathi. As the Yerala region is underdeveloped, the community would not be able to understand you. Hence, we tried to speak in our normal accent to make listeners feel comfortable".

The interaction with students revealed that RJs hold every Saturday' Junior Yeralavani' class after school in which interested students are trained to become capable of producing programmes on CR. In addition to this, students possess the knowledge of editing and trained on Sound Forge. It was also revealed that the family and friends of these students motivated them to participate in radio programmes. Moreover, other members of the community got inspired by these students and came forward for content contributions.

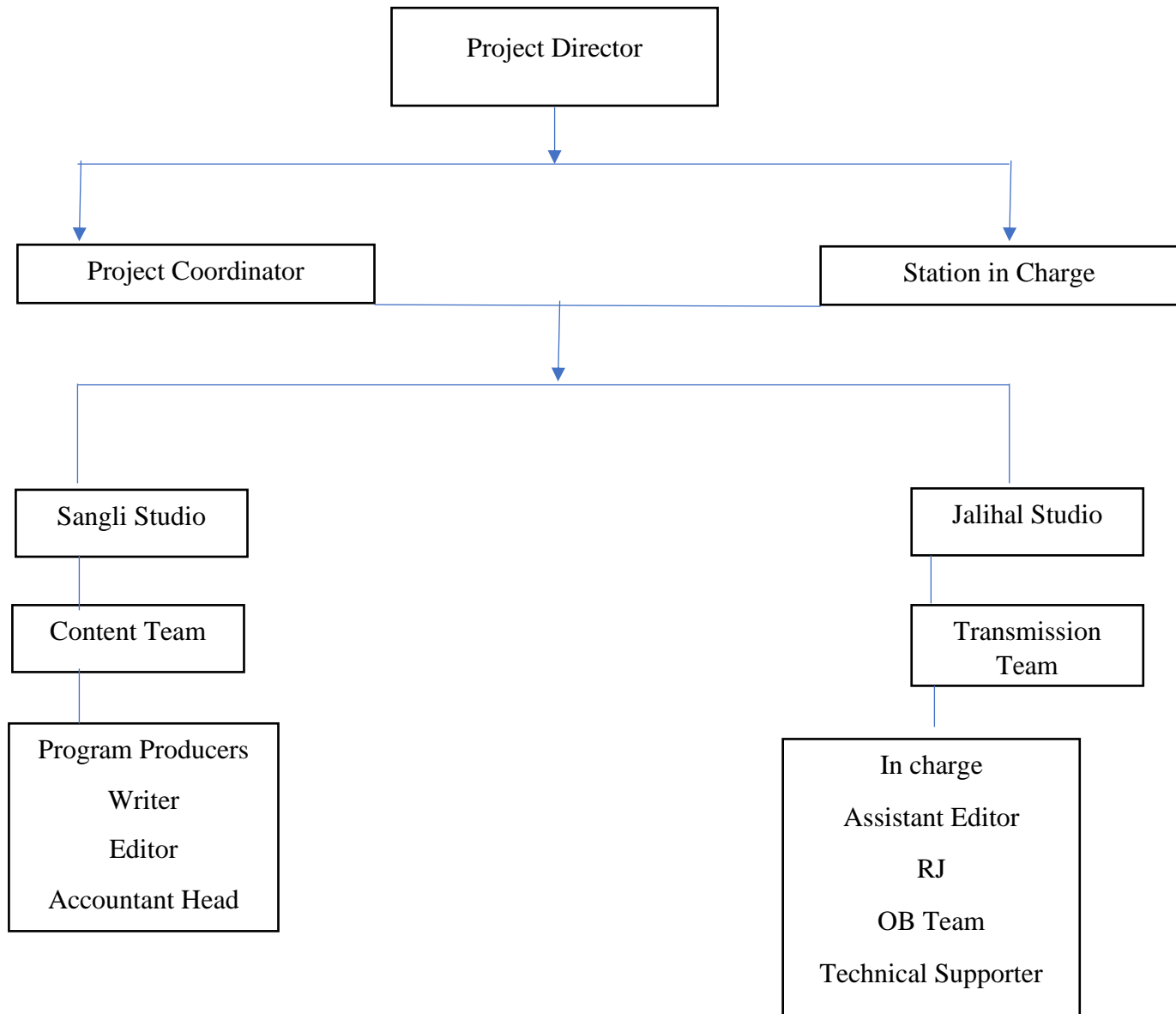
Sujata Kundale, an 8th standard student who sees herself as a successful RJ in the near future, shared her experience.

"I am proud of one thing: Yeralavani is our radio, belongs to Yerala community, and we, the community operate it, no one else. When my family, neighbours, relatives listened to me on CR, they were proud of me and supported me constantly. Now everyone tends to listen since their members are participating in programmes. Before this, everyone seemed busy on social media, but as soon as they discovered our presence on the radio, they started listening".

These anecdotes reflect the relationship of the community with Yeralavani. It also defines that there will always be a specific group of people participating in the programming.

Section C – Institutional Sustainability

Criterion I – Organizational Chart of CRS



Inferences

The above organizational chart has elaborated on the operational structure of CR. It also justifies the relationship with NGO. Since the Yeralavani CR operates from two differently located studios, the staff is high in numbers and divided into two divisions. From the above table, it can be said that Sangli studio has a content production team and the Jalihal campus comprises of the transmission team. The content is produced prominently in Sangli studio. Jalihal studio campus is supposed to broadcast the sent programmes. They rarely produce programmes. Since the Yeralavani CR is a project of

YPS, it has a project director and co-ordinator from the organization. CR and NGO share a close relationship.

Criterion II – Job Profile of the CR Staff (Contract Basis or Regular)

Sr. No.	Name of the Staff	Designation	Responsibility	Status (Full Time/Part-Time)
1	Uday Godbole	Station Director	Programming, Technical Assistance, Management	Full Time
2	Anuradha Kunte	Project Head	Finance, External Resource Development Marketing	Full Time
3	Vidula Kelkar	Admin Head	Administration, HR	Full Time
4	Janhavi Khadilkar	Editor	Audio Editing, Announcer, Programming	Part-Time
4	Neeta Joshi	RJ	Programming	Part-Time
5	Ashwini Khadilkar	RJ	Programming	Part-Time
6	Sanika Khare	RJ	Programming	Part-Time
8	Madhuri Jirge	RJ	Programming	Part-Time
9	Sujata Kamble	RJ (Jalihal Campus)	Broadcasting Management, Studio Management	Part-Time
10	Rahul Kamble	RJ (Jalihal Campus)	Broadcasting, Field Recording	Part-Time
11	Suma Kulkarni	Technical Assistance (Jalihal Campus)	Monitoring, Technical Help	Part-Time

Inferences

The above table specifies the full-time and part-time regular staff working in Sangli and Jalihal studio campus.

Criterion III – Human Resource Management

Sr. No.	Practices	Exist/Does not Exist	Remarks
1	Employment Contract	Y	-
2	Honorarium to Participated Community Members	Y	Rates are fixed
3	Performance Appraisal System	Y	Not on paper
4	Technical Assistance	Y	The Sangli and Jalihal studio has one part-time technical assistant working
5	Staff Roster	Y	-
6	Working Hours Framework	Y	Staff and volunteers have allocated working hours
7	Biometric for Staff	N	-
8	Training of Local Community Contributors	Y	Not consistent and frequent

Inferences

Honorariums are given to the community members for participating in the community radio programmes. Although there is no biometric for monitoring staff attendance, the staff roster is maintained at both studios.

Criterion IV – Committees and Regulatory Framework

Sr. No.	Committee Name	Exist/Does not Exist	Total Number of Members
1	Content Making Committee	Y	6
2	Management Committee	Y	5
3	Decision-making Committee	N	-
4	Radio Support Committee	N	-

5	Programme Advisory Committee	N	-
---	------------------------------	---	---

Inferences

Although the staff claims the existence of content making and management committees, we do not see the list of members displayed in the offices.

Criterion V – CR Governance Structure and Innovations in Personnel

Sr. No.	Practices (Recommended)	Exist	Does not Exist
1	Grievance Redressal	Y	-
2	Establishment as a Training Centre	-	Y
3	Publicity Management	Y	-
4	Regular Staff Meetings	Y	-
5	Open House Meetings	-	Y

Inferences

The methods of grievance redressal from the community are solved by staff. The project director takes an internal grievance. Yeralavani CR is not utilized as a training center yet; however, in the Jalihal campus, the primary and secondary school students have been given extra credit for contributing to CR programming.

Criterion VI – In-house Capacitation Building

Sr. No.	Parameters	Result
1	Number of Staff with Professional Training in Content Production	2
2	Number of Staff with Attended Training Seminars after Joining the Duty	4

3	Number of Staff Received Technical Training	1
4	Number of National/International Workshops Attended by Staff	2
5	Number of Staff with Professional Education of the Field	4

Sr. No.	Practice	Active	Non-Active	Never Existed
1	Conference Organized	-	Y	-
2	Study Trips/Visits to Other CRSs	Y	-	-
3	Radio School	Y	-	Y
4	Skill Development Training	-	-	Y
5	Live Classroom Program	-	Y	-
6	Intensive Training Courses Planned	-	-	Y
7	Training Seminars Organized	Y	-	-

Inferences

Radio school is a broad concept. In the Jalihal campus, YPS runs a primary and secondary school (Image 51). The students in this school are tested with abilities to produce, edit, and broadcast content. The selected students are given proper training and involved in CR productions (Image 42). During FGDs, the researcher met such a few students. For the school students, a few years back, live classroom sessions were broadcasted, but due to some reasons, the programme stopped. The staff has visited Radio Matoli in Kerala. Also, they have visited a few other CRSs to enhance the perspective.

Criterion VII – Volunteer and Interns Management

Sr. No.	Parameters	Result
1	Number of Full-Time Volunteers	4
2	Number of Part-Time Volunteers	4
3	Number of Paid Intern Students	0
4	Number of Unpaid Intern Students	0

Sr. No.	Practice	Exist/Does not Exist	Remarks
1	Volunteer Meetings	Y	Whenever necessary
2	Appraisal and Evaluation	Y	Not frequent. They are not designed on paper.
3	Compensation	Y	-
4	Employment Nature	Y	-
5	Exchange-Visits with other CRS	N	-
6	Travel Reimbursement	Y	-
7	Certification/Accreditations	N	-

Inferences

Every volunteer of Yeralavani CR is associated with the Yerala Projects Society. They are either regular staff working in various departments or part of projects. Since these volunteers are part of NGO activities, it is not confirmed whether they are paid specially for their efforts.

Criterion VIII – Policy

Sr. No.	Policy	Exist/Does not Exist	Remarks
1	Advertising	Y	On paper
2	Broadcasting	Y	On paper
3	Volunteer	Y	On paper
4	Gender	Y	Not on paper
5	Minorities	N	Not on paper
6	Marginalized	N	Not on paper
7	Remunerations	Y	On paper
8	Code of Conduct	N	Not on paper
9	Sexual Harassment	N	Not on paper
10	Grievance Redressal	Y	Not on paper
11	Editorial	Y	Not on paper
12	Recruiting	Y	On paper
13	Travel	Y	Not on paper
14	Use of Transport	Y	Not on paper
14	Non-budget Expenditure	Y	Not on paper
16	Budgeting	Y	On paper
17	Stakeholder Involvement	Y	Not on paper
18	Content Generation	Y	Not on paper

Inferences

None of the policies specified above are active in the paper. However, their absence on paper does not confirm the implementation

Criterion IX – Institutional Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Independence (Relationship of CR and its Parent Organization)	CR is independent to produce programmes and conduct activities. However, the consent of NGO is required for financial matters. In most of the CR projects, the NGO staff has provided help.
2	Transparent Agreements	As there was no transparency in sharing documents and agreements, the researcher is not confident about keeping transparency in internal agreements.
3	Internal Democracy	Apart from 3 members, the rest of the staff works part-time and on a contract basis. They are neither considered as volunteers nor full-time dedicated staff. Their involvement is limited to content production. In the process, they have the freedom to raise a concern or share opinion.
4	Community Members in the Working Staff	The operational staff in Sangli studio belongs to an urban crowd. None of them are from rural background. On the other hand, the three staff members working in the Jalihal campus hail from the same town.
5	Infrastructure Stability	The office infrastructure is neither costly and sophisticated nor poor and outdated.
6	Team Dynamics	The office environment seemed friendly and co-operative since all staff members are distributed with responsibilities. The reporting authority also makes sure the work is done or not.

Criterion X – Qualitative Institutional Sustainability Assessment of Yeralavani CR

An analysis of the vision or mission statement of Yeralavani suggested that the station was established to have better communication with the community (Image 46 & 47). Also, the inclusion of radio is to bridge the gap between underprivileged people in the area with the developing world outside. Although CR claims to reach eighty thousand people and about eighty villages, they do not have substantial data to prove these facts.

Upon investigating the management and administration of Yeralavani, it was understood that despite having two studios, there is only one station in-charge who operates from Sangli. There are approximately 8 to 10 staff members working in the Sangli studio. Rest, three are operating from Jalihal, which is the transmission centre. It was seen that all of the RJs are female, and apart from the station manager, there is no other male announcer or RJ. Hence, the researcher is concerned about the application of gender equality policy. As a matter of fact, recently, two male RJs left Yeralavani due to some reason. One of them was blind. Satish Nawale installed himself in a spoken interface and digital braille system. He trained himself using these instruments. As a result, he was successful in tuning programmes, design cue sheets, engage listeners in a live interaction. He has been considered by television media for his innovative contribution. Sadly, he left Yeralavani last year (Shinkhede, 2019b).

Similarly, another RJ who was fluent in Kannada was a star RJ in the area. Both RJs worked from Jalihal; hence they often engage community members in live phone-in conversations and programmes. In the present time, the Jalihal studio has no dedicated professional or trained RJ who could conduct interactive live activities. Hence, since last year, the live broadcast has been stopped.

CR often takes the help of the people working for the NGO, especially when it comes to outdoor broadcasting. Thus, even working for the CR, these team or project members are not displayed in the organizational structure of CR. To study the community involvement in the management and decision-making committee, no evidence was found about the existence of such committees. To present this more elaborately, there is no committee on paper. However, few community members are given the task to provide inputs on the operation of CR. The researcher also met these members. However, there is no paperwork formed to prove the existence of such a committee.

Community ownership is another concern of government while distributing license for CR; however, as the NGO owns and operates CR, very few community members are involved in the operations of Yeralavani. Moreover, most of the RJs working belongs to an urban area. Nonetheless, Yeralavani arranges a short field survey tour for these RJs from time to time to introduce them to ground level work and community they are working within.

Again, this brings us to the in-house capacitation, which plays a crucial role in institutional sustainability as well as social sustainability. The records show that the staff often gets training and professional guidance about not only content but various aspects of CR. Also, study trips are organized to other CRSs, especially out of Maharashtra. A few years back, the team of Yeralavani visited Radio Matoli, which is located in Kerala. This trip was successful and formed a WhatsApp group of the CRS in various parts of the country. The study trips were also conducted in Mann Deshi Taranga Vahini, Mhaswad, and Radio MGIRI, Wardha. Anuradha Kunte, project manager and Uday Godbole, station director, has attended conferences and workshops organized various leading organizations, NGOs, and educational institutes working in the field. In addition to this, they both are often invited as a CR expert in various talks and panel discussions. Mr. Godbole even offers consultation services regarding CR studio set-up. Regarding organizing in-house training or national level seminars, there have been no such occurrences. As far as the question of policymaking and concern, most of the policies mentioned in the sustainability model are not on the paper.

Section C – Technological Sustainability

Criterion I – Equipment Assessment

Sr. No.	Major Equipment (Sangli Studio)	Quantity
1	Desktop	6
2	Sound Card	1
3	Printer	1
4	Hard Disk	4
5	Mic	8
6	Karaoke Mic	1
7	Transmitter	2
8	Mixer	1
9	Speaker Box	1
10	Recording Units	3
	Major Equipment (Jalihah Studio)	Quantity
1	Transmitter	2
2	Mixer	3
3	Mike Stand	4
4	Recording Unit	1
5	Invertor	1
6	Generator	1
7	Air-conditioner	1
8	Cables	15

Inferences

Only the list of the significant equipment of both studios is specified in the above table. As Yeralavani CR has two studios, the number of equipment is higher.

Criterion II – Technical Requirements

Sr. No.	Technical Requirement	Exist/Does not Exist	Remarks
1	Air-Conditioned Studio	Y	Both Sangli and Jalihal studios are air-conditioned
2	24/7 Power/Electricity Backup Systems	Y	The generator is installed in the backyard
3	Data Backup Mechanism	Y	Data is stored on the external hard disk weekly
4	Software Updates	Y	A responsibility of checking for software updates is managed
5	Equipment Upgradation	Y	Dedicated authority is assigned for the task
6	Karaoke	N	-
7	Stand-by Equipment	N	-
8	Fire Extinguishers	N	-
9	Safety Drills	N	-

Inferences

There is a power back-up in Jalihal studio as the light cut off frequently occurs. The stand-by equipment was not noticed by the researcher which increases the risk factor as the broadcasting studio is located in remote rural areas.

Criterion III – Integration with Digital Media (Innovations)

Sr. No.	Innovations	Exist/Does not Exist	Active/Non-Active
1	Cloud Utilization	N	-
2	Internet Radio	N	-
3	Mobile Application	N	-
4	Use of Open Access Software	N	-
5	Presence on Facebook	Y	Y
6	Presence on Twitter	Y	Y
7	Presence on Instagram	N	-
8	Presence on YouTube	N	-
9	WhatsApp Groups of Listeners	N	-
10	VPN (Virtual Private Network)	N	-
11	Use of Facebook Live	N	-

Inferences

In the future plans of Yeralavani CR, the station director expressed that they are planning a broad social media survey and campaign. However, presently, Yeralavani is active on Facebook and Twitter. Gradually, the local community is getting familiar with smart-phones and the internet. This opportunity is taken by the staff to plan a social media campaign.

Criterion IV – Innovations in Digital Broadcasting

Sr. No.	Platforms	Exist/Does not Exist	Remarks
1	MANCH	Y	Frequently organize webinars
2	EDEA	N	-
3	GISS.tv	N	-

4	Open-Source Internet Broadcast Hosting Services	N	-
Sr. No.	Innovative	Exist/Doesn't Exist	Remarks
1	Use of Small Wind Power Supply Technology	Y	The station used a small wind power supply a few years ago
2	Use of Solar Power Technology	N	-
Sr. No.	Digital Management	Exist/Does not Exist	Remarks
1	Digital Repository	N	-
2	Last Signal Testing Report	N	-
3	Equipment Insurance	Y	-
4	Licensed Audio Editing Software	Y	Sound Forge is purchased for audio editing

Inferences

Yeralavani is active on the MANCH platform only. The community radio has conducted few webinars and collaborated with other CRSs.

Criterion V – Technological Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Interactivity on Social Media	In the present scenario, Yeralavani is not active on social media.
2	Stand-byes	The researcher did not witness stand-by equipment in his research.

3	Skilled Staff	The Sangli studio has a trained staff. Most of the female RJs have worked in All India Radio before. The rest are working with for a longer time with the radio, thus learning the skills in the process. In the light of technical assistance, the Jalihal campus has one staff with basic technical skills.
4	Studio Management	Both studios have basic infrastructure. The acoustical balance, reverberation, noise-limiting walls are perfect.
5	Station Infrastructure	Both studios are air-conditioned and equipped with power backup.
6	Crisis Management	The Sangli studio is located under the NGO building hence having a basic crisis management system.

Criterion VI – Qualitative Technological Sustainability Assessment of Yeralavani CR

There is a significant flaw observed by the researcher while analysing the technological sustainability of Yeralavani is that there is an issue of technical assistance in the Jalihal studio, which is in the isolated area. After taking various efforts to find a technical resource person in the region, Yeralavani is still unable to appoint technical help in a difficult time. There have been incidents when the broadcasting stopped abruptly due to equipment failure. In such situations, getting immediate technical help is not possible. The nearest resourceful place in Sangli is almost 150 km away from Jalihal. It has been one of the troubles faced by Yeralavani CR. Recently, the percentage of power-cut has lessened in the Jalihal. Before that, it was also challenging to continue broadcasting on back-up power systems. Hence, until recently, Yeralavani was the only station in India operating on wind-mill generated power to ensure uninterrupted power supply for the radio.

Shortly, Yeralavani is planning to utilize social media networks for publicity, awareness, increasing listeners, engagement, and participation, and generating the frequency of feedback. As of now, Yeralavani is not active on social media, and we do not see WhatsApp groups of listeners. Also, Yeralavani cannot be accessed on the

internet as they do not have internet radio service activated. Yeralavani is also planning to start a community video service that will be delivered through YouTube.

This year, Yeralavani went through from a major up-gradation of equipment under which transmitter and mixer were prominently replaced. There has been only one incident when live coverage of 'Sinchan Parishad' was broadcasted. Other than that, the CR team is permitted to use mobile as a recording device while field visits.

Based on the researcher's observation, as long as the Yeralavani appoints technical help in the Jalihal campus, they will not face technical hurdles. Despite having two studios, Yeralavani is ahead in technological sustainability. The frequent equipment maintenance and up-gradation have improved the technical aspect of the station.

Sustainability Assessment Report of Yeralavani CR

- Yeralavani CR is financially dependent on the Yerala Projects Society. It does not have the potential to operate independently and enjoy financial freedom. However, since the NGO is incorporating CR in its various projects and allocating budget for media awareness, the CR seems independent.
- Yeralavani CR is popular in the Yerala region. It is the only radio in the area.
- There is a satisfactory listenership to Yeralavani. The participation of community is not frequent and decreased since the programmes are being made in Sangli Studio.
- Lack of radio sets is the prominent reason for non-listenership.
- The community prefers the morning broadcast and does not prefer listening in the evening as the broadcast is repeated.
- The community members in the region are more interested in musical programmes. Also, they seem to prefer Kannada language than Marathi. Agriculture programmes are popular as they provide usability.
- The results of content analysis show very low participation in the content-making.
- Feedback is attained through wireless communication networks. Community is not coming forward to submit feedback.
- There is a no participation of community in decision-making, ownership, and management.
- Those who have not participated in the content production are willing to participate in the future only if someone approached them from radio.
- Participation is mostly taken through wireless communication systems. The frequency of participation is high, but only through remote participation.
- Since the baseline studio is only used for broadcasting programmes, the staff is active and dedicated in Sangli studio only.
- The perception of Yeralavani CR in the society is positive.
- **Without NGOs support, Yeralavani CR will not operate successfully. To summarize, it is not sustainable.**

PART 3 – PANZARAWANI CR

Segment 1 – Profile of the Community Radio Station

Introduction

Panzarawani CR is run by the Lupin Foundation which is a multinational non-governmental organization leading in the field of medicine and health. Established in 2017, Panzarawani is still a new-bird exploring the sphere of CR sector. Situated in the remote area near Pimpalner, the station is off-road and appears to be inaccessible to the community. Panzarawani is still struggling to aware the nearby communities about its existence which has become even worse as the antenna is mistakenly placed in a deep ground creating reception difficulties in the region. It may not be the only issue since mountain ranges surround the whole region. These mountains create blockages for radio waves which in result have become the prominent reason for non-listenership (Shinkhede, 2020). Nevertheless, understanding the technical problems, the team of Panzarawani has formed several official WhatsApp groups and added the potential listeners in them. As the morning broadcasting comes to an end, the station manager uploads all the programmes sequentially on the group. Short videos even support these programmes by RJs explaining the background of the content. Announcers and RJs not only use this medium to upload content but to interact with group members and obtain feedback. This initiative of Panzarawani is praiseworthy as none of the CRS in the state has so effectively approached the community through social media. The following table explains the fundamental information about Panzarawani.

Introduction to Panzarawani CR

Community Radio	Panzarawani
Frequency	90.4
Launch Date	16/4/2017
Language	Marathi, Ahirani, Hindi, Konkani, Mauchi, and Bhilau

Parent Organization	Lupin Human Welfare and Research Foundation, Dhule
Location	Jebapur
Taluka	Sakri
District	Dhule
Email	panzarawani@gmail.com
Phone	02561-273755

Table T18 – Primary Information of Panzarawani CR

The lupin human welfare and research foundation has established Panzarawani with an aim to develop the tribal part of the region, aware them of the latest government schemes, educational opportunities, and new agricultural practices. The programming of Panzarawani reveals the use and implementation of various dialects and languages in the region. The announcers and RJs are amongst the local community and fluent with the local dialect which enables them to interact with tribes effectively through innovative programmes. Such a tribal community is provided with radio sets and some of them own smartphones too. Ahirani is the primary spoken language of the Khandesh; the region comprises of Dhule, Nandurbar, and Jalgaon district. Last year, on Independence Day, CR managed to pull off 15 hours seamless broadcast involving the local community in content production. In a women empowerment programme series during the Navdurga festival, nine versatile women shared their experiences on-air. The following table indicates the broadcasting structure of Panzarawani.

Broadcasting of Panzarawani CR

Community Radio	Panzarawani
Broadcast Hours	7 hours
Transmissions	Morning and Evening
Broadcast Timing	7.00 am to 11.00 am 4.00 pm to 7.00 pm
Coverage Area	15 km

Table T19 – Broadcasting Details of Panzarawani CR

The signature programmes of Panzarawani includes various discourses beneficial to the local community. The creative arrangement of the script and delivery medium has made every programme exceptional. Although Panzarawani aims to bring the community in the mainstream and accelerate its social and economic elements, the team makes sure to preserve the local culture in this process. Some of the programmes broadcasted on CR are wholly dedicated to regional music. In order to ensure maximum participation of the community, CR staff encourages listeners to make music clips in their voice to play on-air. As per the NGOs policy, presently, Panzarawani is not accepting advertisements from private vendors. They have become completely dependent on NGO for finance.

The Operational Region of Panzarawani CR

The studio of Panzarawani is located in the Jebapur, which is a small settlement 6 km from Pimpalner, a nearby market-place, which is 75 km far from district place, Dhule. Jebapur comes under Sakri taluka. Even though the Sakri is taluka place, Pimpalner is as big as Sakri in terms of population, economy, education, and businesses. The Western Ghats occupies the western part of the taluka, and 35.27 % of the land is forested. Hence, the tribes and nomadic can be found impressively. This area is prominently populated with Konkani, Mavachi, Bhill, and Vanjari tribes. Sakri has been the biggest tehsil of Maharashtra with two significant towns and 225 villages. The tehsil has eight revenue circles. Despite the achievements, the broadcasting of Panzarawani is limited to a 15 km radius, which has reception troubles due to mountain ranges in the region. Unlike the other regions studied earlier, the Sakri tehsil is not poor and backward. Agriculture has been a boosting business of this reason making local farmers rich and resourceful.

The Parent Organization

Lupin Human Welfare and Research Foundation, a non-governmental organization, was established by Dr. Desh Bandhu Gupta in 1988 as a rural support programme, and later turned into an extensive activity with broader aims and goals. Lupin Foundation aims to see Indian villages not only economically prosperous but centres of leading

corporate houses, technologists, and development-oriented people with neutral values. In addition to this, NGO emphasizes on sustainable development of underprivileged and marginalized sections of the society creating an ecological scenario in villages while installing basic infrastructure. To be more specific, lupin foundation attempts to increase educational opportunities by providing formal education, strengthen fields like agriculture and animal husbandry, build community centers providing basic sanitation, drinking water and electrification.

The completed and on-going projects of NGO, indicates that the work of the foundation is divided into four elements: Natural resource management, Economic development, Social development, and Infrastructure development. The NGO is known for formulation of projects such as an umbrella programme of natural resource management, tribal development fund, national watershed development fund, and better cotton initiative. In the Sakri tehsil, the lupin foundation has adopted several villages. In these villages, Lupin Gram Vikas Panchayat (LGVP) has been established. This group of community members involves a catalyst for development, a tool for social change, and an unending source of motivation and role-model for the community. Overall, the lupin foundation is working towards making rural life-enriching. For the purpose, CR is an effective tool to convey and implement development to the target population.

Segment 2 – Sustainability Assessment

Section A – Financial Sustainability

Criterion I – Monthly Expenditure (Prominent Expenses)

Running Costs	Priority No	Running Cost	Priority No
Place Rent	-	Song Royalty	-
Staff Salary	1	Stationery/Office Supplies	6
Honorariums /Compensations	8	Infrastructure Maintenance	13
Traveling (Staff and Contributors)	5	Spectrum Allocation Fees	11
Electricity Bill	2	License Renewal Fees	15
Equipment Maintenance	12	Refreshments	4
Internet	7	Telephone	3
Legal Software	14	Outdoor Broadcasting	9
Capacity Building	13	Publicity	10

Inferences

Panzarawani CR is small-scale CR. Established in 2017, it is still new in the broadcasting sector. The above table specifies the monthly top running costs (non-capital expenses). It has been observed that due to low staff count and limited operations, the expenses of Panzarawani are limited. Since it is established on the NGO property, there is no place rent. Also, the song royalty is not paid by Panzarawani.

Criterion II – Sources of Income (Prominent)

Sr. No.	Revenue Generation Methods	Primary	Secondary	Does not Exist	Remarks
1	Parent Organization	Y	-	-	CR is highly dependent on lupin foundation
2	Stakeholders	-	Y	-	CR does not try for stakeholder engagement
3	Advertising	-	Y	-	Local businesses are not interested in advertisements.
4	Government Funding/Grants	-	-	N	
5	Donor Funding (National/International)	-	-	N	-
6	Community Donation	-	-	N	-
7	Aid Agency Support	-	-	N	-

Inferences

Although the station has an open policy for advertising and stakeholder investment, it is financed by Lupin Foundation. It is entirely dependent on parent organizations for funding. Moreover, the parent organization has not allowed the station to adopt revenue-earning methods. Hence, as per the orders, the staff is not allowed to initiate methods of revenue generation. Recently, two stakeholders produced a programme series. Apart from that, local advertisers have no interest in opting for commercials despite constant pleading. Panzarawani CR is a CSR activity of the Lupin Foundation.

Criterion III – Finance Management

Sr. No.	Practice	Exist/Does not Exist	Remarks
1	Separate Bank Account	N	Currently operating through NGOs bank account
2	Monthly Expense Sheet	Y	Responsibility of lupin foundations account section
3	Fundraising Activities	N	-
4	Annual Budget	N	-
5	Petty Cash Budget	Y	Handled by the station manager. Receipts need to be submitted to NGO
6	On-air Appeals for Donations	N	-
7	Annual/Monthly Audit	N	-
8	Tariff Book (Ad-rates)	N	-
9	Funding Proposals	N	-
10	Loan/EMI	N	-
11	Financial Statements	Y	-

Inferences

Panzarawani CR has no freedom over financial decisions and expenses. They need to ask for authorities before making any decision that considers finance. The parent organization handles finance of Panzarawani and staff had little to share about financial operations.

Criterion IV – Innovative Revenue Generation Methods

Sr. No.	Broadcast Revenue Generation Methods (On-air)	Exist/Does not Exist	Remarks
1	Subscription/Membership Fees	N	-
2	Sponsored Programmes	Y	-

3	Corporate Social Responsibility (CSR)	N	-
4	Sale of Programmes	N	-
5	Radiothon	N	-
6	On-air Appeals for Donation	N	-
7	Selling Air-time	N	-

Inferences

As specified before, the parent organization provides funds to the CR and restrict it to earn revenue on its own. Hence, other revenue generation methods are not adopted and implemented. There are few sponsored programmes.

Sr. No.	Non- Broadcast Revenue Generation Methods (Off-air)	Exist/Does not Exist	Remarks
1	In-kind Contributions	N	-
2	Event Participation	N	-
3	CR Merchandise Sale	N	-
4	Renting In-House Infrastructure	N	-
5	Studio Rent	Y	Very few instances as there are no demand in the local area
6	Equipment Hire	Y	CR is open for renting equipment but the demand is less
7	Premise Rental	Y	CR is open for renting a place
8	Consultancy to Social Organizations and Businesses	N	-
9	Paid Internships	N	-

10	Collaboration with Local Journalism Colleges	N	-
11	Telecentre	N	-
12	Greetings through CR	N	-
13	Sale of Staff Service	N	-

Inferences

The CR has an open policy on renting premises, equipment, and studio. However, the studio is located on the outskirts of Pimpalner which has increased accessibility issues. Nonetheless, the community and local businesses do not need to use the renting material.

Criterion V – Financial Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Transparency in Sharing Financial Agreements/Statements	The research experienced that the staff was reluctant to share financial statements and documents.
2	Independence (Relationship of CR and Parent Organization)	Panzarawani CR is completely financially dependent on the lupin foundation. Perhaps, it can be said that the NGO is not allowing CR to become an independent entity. The reasons are discussed in the qualitative assessment.
3	Financial Decision-Making	Since the CR is unable to generate income flow independently, the staff is bound to ask NGO authorities for any decision.
4	Keeping Records of Expenditure	The staff claimed to have a record of expenditure; however, due to a lack of transparency in sharing documents, the researcher is suspicious about the archival.

5	Re-investing Surplus Amount	Since the CR is not earning income, there is no question arises of re-investing surplus amount.
6	Fund Diversity	The only fund CR receives from its parent organization. Hence, there is no fund diversity.

Criterion VI – Qualitative Financial Sustainability Assessment of Panzarawani

In terms of applying conventional financial sustainability assessment parameters on Panzarawani, there was a limitation as the Panzarawani CR has no other revenue source than NGO funding. The authorities of NGO and station in-charge of the station showed openness to share the financial scenario of the station early in the process of assessment. Panzarawani is already struggling with reception difficulties and audience reach; authorities are not yet ready to make CR as a separate entity creating its revenue method. On the contrary, it is also possible that NGO is still observing the response of the community to the CR in order to take decision of making CR as an independent enterprise. Getting advertisements from a local market place, it has become more challenging. The station is impanelled with DAVP; however, as seen in the other CRs, the flow of revenue is inconsistent and uncertain. More specifically, CR cannot rely on the DAVP for fixed monthly income. It can be summarized from the observations that the isolated location of Panzarawani has created most of the problems regarding every aspect of sustainability. The community members have difficulties reaching the station as no public transport is available, and CR has reception difficulties due to the mountain ranges in the region. It would have been a far greater picture if the station was established in the Pimpalner town itself.

It was also noted that the Panzarawani CR does not have a separate bank account and NGO monitors cashless and in-cash transactions from its bank account. It implies that before making any decision, CR needs to take permission from the Lupin Foundation. Until now, Panzarawani has received funds from two significant stakeholders for programming. First, a fund was received from the health department, the Government of Maharashtra for producing awareness programme series on measles-rubella. Second, recently, the station-director Rahul Thackeray went to Hyderabad for a training camp arranged by SWEEPS for making programme series on voter awareness. The fund was

received for the same. Speaking about the expenses such as outdoor broadcasting, the station manager revealed that NGO pays 2 Rs per kilometre for outdoor visits. Rest of the expenses are covered through NGO. Since there is no separate bank account of CR, on paper, they have no expenses.

The researcher was curious about the attitude of the parent organization regarding not allowing Panzarawani to generate income sources on its own. When asked repeatedly, Rahul Thackeray explained,

“Panzarawani CR comes under CSR (Corporate Social Responsibility) activity of Lupin Foundation. Hence, I believe that they can run the CR as long as they can without allowing it to generate revenue”.

Throughout the interview process, the staff seemed frank to discuss financial operations and affairs.

Section B – Social Sustainability

Criterion I – Key Programming Index

Sr. No.	Program Name	Area of Focus	Duration	Frequency	Transmission	Language	Program Type
1	Krishi Sandesh	Agriculture, Animal Husbandry, Business	5 minutes	Everyday	Morning and Evening	Marathi and Ahirani	Talk
2	Arogya Mantra	Health, Medicine, Self-care, Awareness	5 minutes	Everyday	Morning	Ahirani	Interview, Discussion
3	Yuavashakti	Career, Education, Sport, Technology, Entertainment	30 minutes	Everyday	Morning and Evening	Marathi and Ahirani	Music, Interview, Drama, Discussion
4	Shet Shivar	Agriculture, Economics	8.20 minutes	Everyday	Morning	Marathi and Ahirani	Phone-in, Talk,
5	Swamini	Women Issues, Cooking, Family Planning	30 minutes	Tuesday	Morning and Evening	Marathi and Ahirani	Music, Interview, Discussion
6	Gav Sanvad	Government Schemes,	30 minutes	Monday	Evening	Marathi and Ahirani	Phone-in, Vox-pop

		Senior Citizen					
--	--	----------------	--	--	--	--	--

Inferences

The above programmes specified in the table are the key programmes of Panzarawani. Other than these, there are many programmes which are discussed in the qualitative assessment.

Criterion II – Programming Format Assessment

Programming Format	Application (Yes/No)	Programming Format	Application (Yes/No)
Information Updates/ Awareness	Y	Interview	Y
Folk Music	Y	Discussion	Y
Filmy Music	Y	Drama	Y
Preaching/ Devotional	Y	Talk	Y
Live Phone-in	Y	Magazine	Y
Quiz	N	Vox-Pop	Y
Sport Commentaries	N	Story Telling	Y
Feature	Y	Live Coverage	Y

Criterion III – Topics and Beats

Beat/ Topic/ Area	Application (Yes/No)	Beat/ Topic/ Area	Application (Yes/No)
Agriculture	Y	Science and Technology	Y
Health/Fitness	Y	Education	Y
Religious	Y	Women	Y

Economics/Business	Y	Youth	Y
Environmental	Y	Children	Y
Film/Drama	Y	Senior Citizens	Y
Government Scheme	Y	Literature	Y
Industrial Workers	N	Sports	Y

Criterion IV – On-air and Off-air Organization of Content

Sr. No	Programming and Broadcasting Metrix	Exist/Does not Exist	Remarks
1	Automated Broadcast	Y	The evening transmission is mostly repeated broadcast of morning shift; hence the broadcast is automatic in the evening
2	Mobile Studio (Van)	N	-
3	Brainstorming Sessions	Y	Conducted every time during the content making process
4	Field Recordings	Y	Every week. Mostly record folk songs of the region (Image 64)
5	Interactive Programming	N	There has not been a live phone-in programme yet
6	Audio Conferencing/Radio Bridges	N	-
7	Expert Consultation on Content Making	Y	The members on the programme advisory committee offer guidance
8	Folk Music Archival	Y	-
9	Collaborative Programming	Y	Frequently collaborate with the CRS in the state
10	Content Regulation/Verification	Y	No structural methodology to regulate

11	Resource Pool	Y	Established a few contacts with resource persons
12	Programme Alert Message System	N	-
13	DAVP Empanelment	Y	Recently attached to the DAVP
14	List of Local Advertisers	N	-

Inferences

‘Panzarakathchi Gani’ is a programme dedicated to folk songs. It highlights the folk music of the region produced by the local artists (Image 66 & 68). Regarding collaborative programmes, Panzarawani has broadcasted other CRSs production a few times. Recent empanelment with DAVP benefitted the CR economically. A committee formed by the CR comprising respected and dignified professionals from various fields such as journalism, education, governance, medical is always guides staff about content production. Moreover, they help as a resource to generate content ideas and scripts.

Criterion V – Audience Analysis and Management

Sr. No.	Audience Metrix	Exist/Does not Exist	Remarks
1	Audience Research	N	In progress. Not formed mechanisms for yet
2	Listenership Survey	N	Only baseline survey before setting up a station
3	Listener Clubs	N	The listeners on WhatsApp groups could be considered as listener groups
4	Group Listening Sessions	N	-
5	Listener Database	Y	A small register with contacts of frequent participators and listener is maintained

6	Listeners Forum	N	Listeners in WhatsApp groups often discuss the programmes online
---	-----------------	---	--

Inferences

Obtaining contact numbers of listeners or rather people living within the broadcasting area and adding them in the WhatsApp groups has been a vital part of audience research. The list featuring potential listeners and participators is displayed in the station along with the committee members (Image 79). WhatsApp group chats or conversation with the staff can be regarded as listener forum as it solves the queries and keeps them updated about the activities and happenings.

Criterion VI – Participation Metrix

Sr. No.	Participation Metrix	Exist/Does not Exist	Remarks
1	Door-to-door Campaigns	Y	Practiced in the initial months of startup. Currently inactive.
2	Weekly Newsletter of CR	N	-
4	Radio Set Distribution	N	Due to reception difficulties, this activity is put on halt
5	Radio Set Installation at Public Places	N	-
6	Village Volunteers	Y	A station in-charge maintains a list of volunteers in selected villages
7	Radio Souvenirs	N	-
8	Annual Day Functions	N	It has not been a year since the broadcasting
9	Local Cultural Festival	N	Not organized by Panzarawani yet

Inferences

There are continuous efforts taken for increasing community participation. Apart from those who can listen to the broadcast on social media, find it hard to listen as reception issues in the region are on a high. Nevertheless, the efforts of distributing high-frequency radio sets and making a pact of village volunteers are active. Panzarawani is still in the primary stage. Hence it would be inappropriate to expect more from it.

Criterion VII – Feedback Mechanisms (Recommended and Innovative)

Sr. No.	Feedback Mechanisms	Exist/Never Existed	Active/Non-Active
1	Studio Visits	Y	Y
2	Open-Day	Y	N
3	Field Visits	Y	Y
4	Via Telephone	Y	Y
5	Via Social Media	Y	Y
6	Feedback Collection Boxes in Villages	N	-
7	Suggestion Box at the CRS	N	-
8	On-air Feedback Programmes (Anecdotal)	Y	Y

Inferences

Feedback is generated mostly through social media. Community members rarely visit the studio. The frequent participators prefer face-to-face visits. However, others use Facebook or WhatsApp to submit their response. Panzarawani broadcasts the audio clippings of feedback submitted by community members and airs them in the form of an anecdotal feedback programme. Since its new in the region, it is a great way to promote community radio.

Criterion VIII – Advertising

Sr. No.	Advertising Sources (Recommended)	Exist/Does not Exist	Active/ Non-Active
1	Local Vendors and Businesses	Y	N
2	State Government	Y	N
3	DAVP	Y	Y
4	Radio Advertising Agencies	N	-

Inferences

Since local businesses and vendors are not interested in advertising their products or services, there has not been an example of advertising. The reason of reluctance of advertisers is the less competition in the local area. Hence, the businesses do not feel the need for promotion.

Criterion IX – Innovations in Programming and Broadcasting

Sr. No.	Innovative Programmes/Initiatives	Application (Yes/No)
1	Radio Browsing	N
2	Local Talent Hunt	N
3	On-air Competitions	N
4	Local News Website	N
5	Promotional Kit	N
6	Consumer Helpline/ Community Noticeboard	Y
7	Citizen Audit of Government Schemes	N
8	Live Coverage of Local Sports Events	N
9	Musical Request Show	N
10	Birthday Celebration Programme	Y

Inferences

Helping the community is one of the ways to increase listenership. Panzarawani often plays the role of consumer helpline service or convenor between the two parties.

Criterion X – Social Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Local Language Programming	Strikingly, Panzarawani CR produces most of the programmes in the local language. As the staff is fluent and skilled in speaking the local language, there is no problem in producing local content.
2	Collaborations with other CRSs	There have been instances when the programmes produced by other CRS in Maharashtra were aired on Panzarawani CR.
3	Localized Information	Except for collaborative programmes and public announcements and spots given by the government, every content produced is relevant to the local community.
4	Interactive Diverse Programming	It frequently occurs as the station is capable of conducting live phone-in programmes. Besides, CR regularly interacts with the community on WhatsApp.
5	Audience Relations	Currently, Panzarawani is in the process of establishing a strong audience base in the region. The results are satisfactory.
6	Community Visits to CRS	As the location is inaccessible for most of the community, even in the Pimpalner, the community does not visit the station regularly. The visits occur only when staff provides transport services. Those who can afford a private vehicle, they visit the studio.

Criterion XI – Extensive Descriptive Survey (Listeners and Content Producers)

Division A – Demographics

Table Number 1.1 – Classification of Respondents based on ‘Sex’

Gender	Frequency	Percentage
Male	134	67
Female	49	24.5
Transgender	17	8.5
Total	200	100.00
Age	Frequency	Percentage
Under 20 years old	18	9.0
20 to 30 years old	21	10.5
31-40 years old	85	42.5
41-50 years old	33	16.5
51 years old and above	43	21.5
Total	200	100.00
Education	Frequency	Percentage
Illiterate	96	48.0
Literate but no formal education	37	18.5
Up to Primary Level	11	5.5
Up to SSC	14	7.0
Up to HSC	22	11.0
Up to Graduation	10	5.0
Post-Graduation and Above	10	5.0
Total	200	100.00
Occupation	Frequency	Percentage
Farmer	61	30.5
Worker/Labour	15	12.5
Employee	13	6.5
Housewife	31	15.5
Self-employed	17	8.5

Unemployed	29	14.5
Student	14	7.0
Retired	20	10.0
Total	200	100.00
Monthly Income	Frequency	Percentage
Less than 5k	26	13
5k to 10k	74	37
11k to 20k	66	33
More than 20k	34	17
Total	200	100.00

(Source: Primary Data)

Division B – Screener Questions

Table Number 2.1 <i>(Source: Primary Data)</i>	Do you know about Panzarawani?	Frequency	Percent
	Yes	390	97.05
	No	10	02.05
	Total	400	100.0
Table Number 2.2 <i>(Source: Primary Data)</i>	How did you know about Panzarawani?	Frequency	Percent
	Tuned in by Chance	19	4.75
	Through Local Community	218	54.50
	NGO Activities	95	23.75
	Advertising	54	13.05
	Community Radio Field Survey	14	3.50
	Total	400	100.00
Table Number 2.3 <i>(Source: Primary Data)</i>	Do you listen to Panzarawani?	Frequency	Percent
	Yes	390	97.05
	No	10	02.05
	Total	400	100

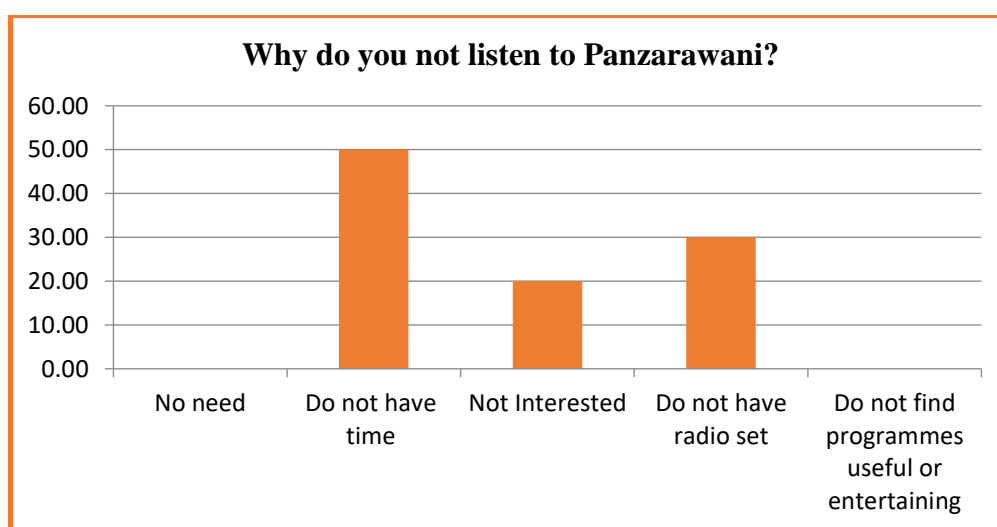
Table Number 2.4 – Reasons for Non-listeners

Why do you not listen to Panzarawani?	Frequency	Percent
No need	0	00
Prefer Other Mediums of Entertainment	5	50.00
Not Interested	2	20.00
Do not Have a Radio Set	3	30.00
Do not Like Broadcasting	0	00
Total	10	100

(Source: Primary Data)

Table 2.4 reveals that none of the respondents do not recognize CR listening as a needful activity, 50 percent respondents prefer other mediums of entertainment over community radio programming, 20 percent respondents are not interested, 30 are struggling for radio sets to listen to the CR, and none of the respondents claim to dislike the Panzarawani CR programmes. Figure 2.4 displays the graphical representation of reasons of non-listeners.

Figure Number 2.4 – Reasons for Non-listeners



(Source: Primary Data)

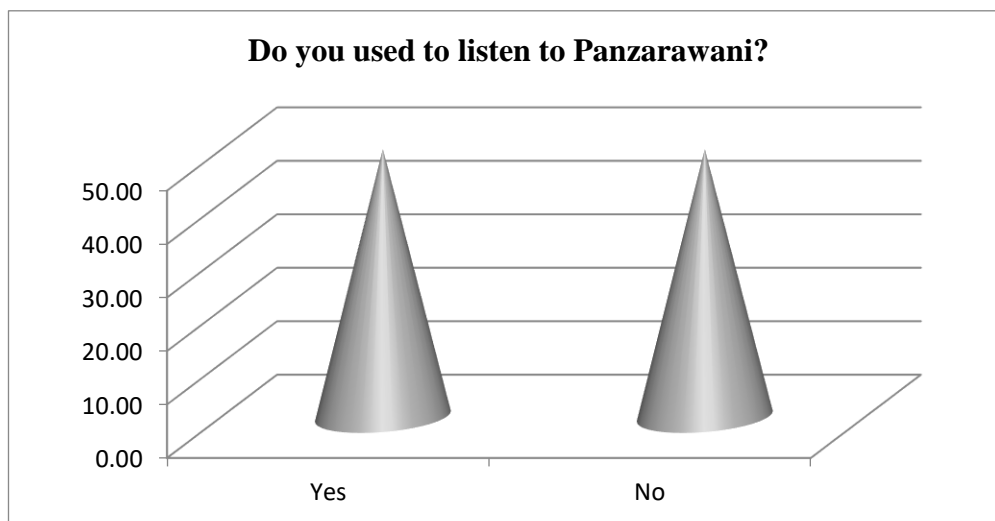
Table Number 2.5 – Past Listener of Panzarawani

Do you used to listen to Panzarawani?	Frequency	Percent
Yes	5	50.00
No	5	50.00
Total	10	100

(Source: Primary Data)

When the question was asked about the past relations with Panzarawani, 50 percent of respondents agreed to the fact and 50 percent said to have no past association with the local CR. Figure 2.5 reveals the graphical representation of past listeners of Panzarawani CR.

Figure Number 2.5 – Past Listener of Panzarawani



(Source: Primary Data)

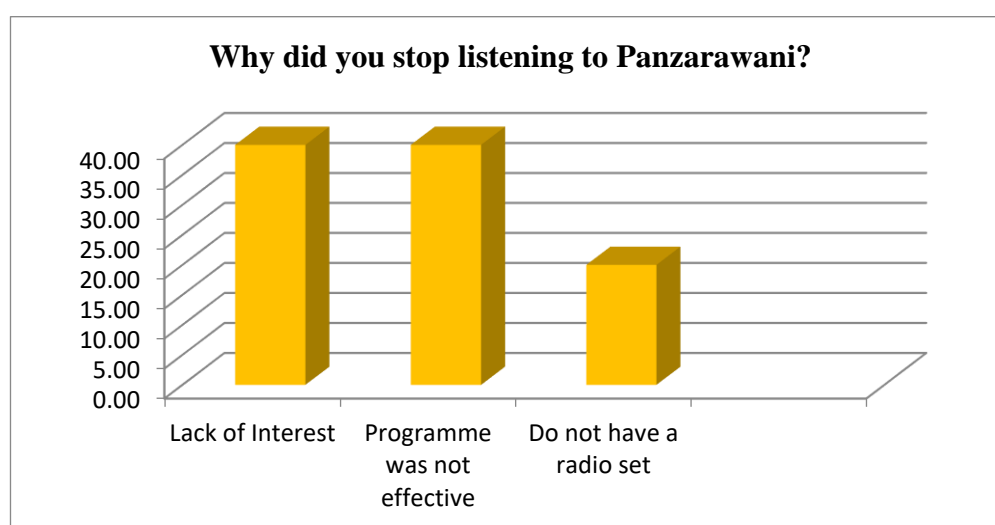
Table Number 2.6 – Reasons for Quitting Listening to the Panzarawani

Why did you stop listening to Panzarawani?	Frequency	Percent
Lack of Interest	4	40.00
Programmes Was not Effective	4	40.00
Do not Have a Radio Set	2	20.00
Total	10	100

(Source: Primary Data)

Table 2.6 represents that 40 percent of respondents stopped listening to Panzarawani CRS due to lack of interest, 40 respondents found the programming ineffective, and 20 percent respondents did not have radio sets. Figure 2.6 depicts the graphical representation of the reasons of community members who stopped listening to the Panzarawani CR.

Figure Number 2.6 – Reasons for Quitting Listening to the Panzarawani



(Source: Primary Data)

Division C – Listening Habits

Table Number 3.1 <i>(Source: Primary Data)</i>	Do you own a radio set?	Frequency	Percent
	Yes	334	85.64
	No	56	14.35
	Total	390	100
Table Number 3.2 <i>(Source: Primary Data)</i>	How do you listen to Panzarawani?	Frequency	Percent
	Radio Set	26	6.66
	Mobile /FM	101	25.89
	WhatsApp	263	67.43
	Total	390	100.00
Table Number 3.3 <i>(Source: Primary Data)</i>	How often do you listen to Panzarawani in a week?	Frequency	Percent
	Daily (6-7 times a week)	222	56.92
	Frequently (3-5 times a week)	114	29.23
	Rarely (1-2 times a week)	54	13.84
	Total	390	100.00
Table Number 3.4 <i>(Source: Primary Data)</i>	Do you listen to Panzarawani with group/family members?	Frequency	Percent
	Frequently	239	61.28
	Sometimes	111	28.46
	Never	40	10.25
	Total	390	100.00
Table Number 3.5 <i>(Source: Primary Data)</i>	Which Transmission of Panzarawani you prefer to listen to?	Frequency	Percent
	Morning	290	74.35
	Evening	100	25.64
	Total	390	100.00

Table Number 3.6 <i>(Source: Primary Data)</i>	How many hours do you invest in listening to Panzarawani?	Frequency	Percent
	Less than 1 hour	47	12.05
	2-3 hours	65	16.66
	4-5 hours	87	22.30
	More than 5 hours	191	48.97
	Total	390	100.00
Table Number 3.7 <i>(Source: Primary Data)</i>	Do you discuss the programmes/activities taken by Panzarawani with other community members?	Frequency	Percent
	Always	114	29.23
	Sometimes	227	58.20
	Never	49	12.56
	Total	390	100.00
Table Number 3.8 <i>(Source: Primary Data)</i>	How often do you face reception hurdles/technical difficulties while listening to Panzarawani?	Frequency	Percent
	Always	169	43.33
	Sometimes	177	45.38
	Never	44	11.28
	Total	390	100.00
Table Number 3.9 <i>(Source: Primary Data)</i>	What type of programme format you prefer to listen to? (Please tick any one option)	Frequency	Percent
	Folk songs	55	14.10
	Discussions	57	14.61
	Music	63	16.15
	Novel Reading	58	14.87
	Talk/Chat show	29	7.43
	Phone-in	108	27.69

	Interview	20	5.12
	Total	390	100
Table Number 3.10 <i>(Source: Primary Data)</i>	Which is your favourite content-type while listening to Panzarawani?	Frequency	Percent
	Agriculture	190	48.71
	Health	16	4.10
	Environment	17	4.35
	Sports	14	3.58
	Entertainment	39	10.00
	Religious/Spiritual	29	7.43
	Social	54	13.84
	Cultural	6	1.53
	Technology	5	1.28
	Education	20	5.12
	Total	390	100.00
Table Number 3.11 <i>(Source: Primary Data)</i>	Select your favourite programme of Panzarawani?	Frequency	Percent
	Graam Geeta	58	14.87
	Krishi Sandesh	137	35.12
	Aarogya Mantra	23	5.89
	Gav Sanvad	24	6.15
	Yuva shakti	27	6.92
	Shet Shiwar	117	30.00
	Swamini	62	15.89
	Total	390	100

Table Number 3.12 <i>(Source: Primary Data)</i>	What are the reasons behind listening to a specific programme?	Frequency	Percent
	Usefulness	305	78.20
	Knowledge Enrichment	47	12.05
	Interest in Particular Theme	28	7.71
	Style and Presentation	10	2.56
	Total	390	100.00
Table Number 3.13 <i>(Source: Primary Data)</i>	Have you visited the studio of Panzarawani?	Frequency	Percent
	True	376	96.41
	False	14	3.58
	Total	390	100.00
Table Number 3.14 <i>(Source: Primary Data)</i>	Do you follow Panzarawani on social media platforms?	Frequency	Percent
	Yes	380	97.43
	No	10	2.56
	Total	390	100.00
Table Number 3.15 <i>(Source: Primary Data)</i>	How would you rate your Panzarawani CR listening experience?	Frequency	Percent
	Very Bad	4	01.02
	Bad	1	00.25
	Fair	22	05.64
	Good	138	35.38
	Very Good	225	57.69
	Total	390	100.00

Screener Question

Table Number 3.14 – Feedback

Have you submitted feedback to Panzarawani?	Frequency	Percent
Yes	346	88.71
No	44	11.28
Total	390	100.00

(Source: Primary Data)

Table 2.6 represents that 88.71 percent of respondents claim to submit feedback, whereas 11.28 percent of respondents denied submitting feedback to the Panzarawani.

Table Number 3.15 – Mechanism of Acquiring Feedback

If you have submitted the feedback, which medium you chose for it?	Frequency	Percent
Studio Visit	14	4.04
Phone Call/Missed call	23	6.64
Social Media	271	78.32
During Field Recording/Visit of CR Staff	38	10.98
Total	346	100.00

(Source: Primary Data)

Table 2.6 represents that 4.04 percent of respondents said they visited the studio for submitting feedback, 6.64 percent of respondents called the station to express themselves. 78.32 percent of respondents used social media to reach out to the Panzarawani; 10.98 percent of respondents recorded their feedback during the field visits of CR staff to their towns/villages.

Division D – Nature of Participation and Contribution

Further aspects of the present case study needed to classify participators from listeners. Hence, by forming screener questions, respondents were asked about their participation in the content production process. As a result, 41 respondents had participated in the content making process, which was asked further about their nature of participation.

Screener Questions

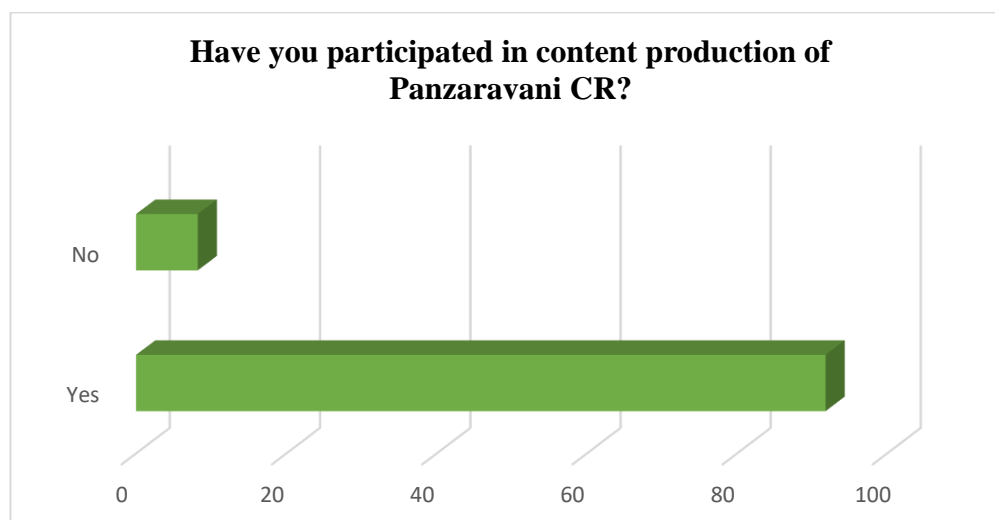
Table Number 4.1 – Participation in Content Production

Have you participated in the content production of Panzarawani CR?	Frequency	Percent
Yes	358	91.79
No	32	8.20
Total	390	100.00

(Source: Primary Data)

The data in the above table (4.1) revealed that out of 200 listeners, 91.79 percent listeners have participated and 8.20 listeners have not produced content on the Panzarawani CR. Figure 4.1 explains the same data in a graphical format

Figure Number 4.1 – Participation in Content Production



(Source: Primary Data)

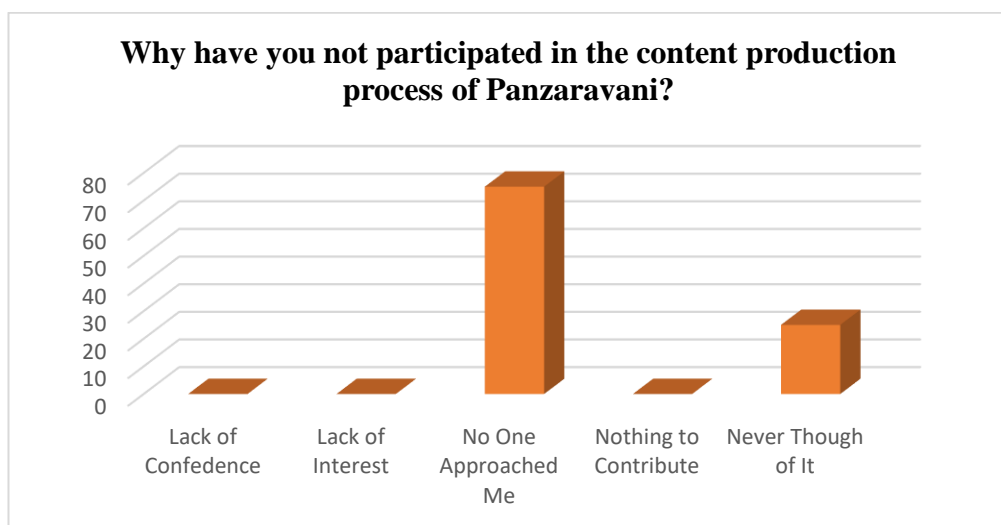
Table Number 4.2 – Reasons for Not Participating

Why have you not participated in the content production process of Panzarawani?	Frequency	Percent
Lack of Confidence	00	00
Lack of Interest	00	00
No One Approached Me	24	75.00
Nothing to Contribute	00	00
Never Through of It	8	25.00
Total	32	100.00

(Source: Primary Data)

The responses revealed that 75 percent respondent said that no one approached them or asked them to participate, 25 percent respondent never thought of participating in the content production. The other options were not selected by the respondents. Figure (4.2) below would help to understand this scenario in a graphical format.

Figure Number 4.2 – Reasons for Not Participating



(Source: Primary Data)

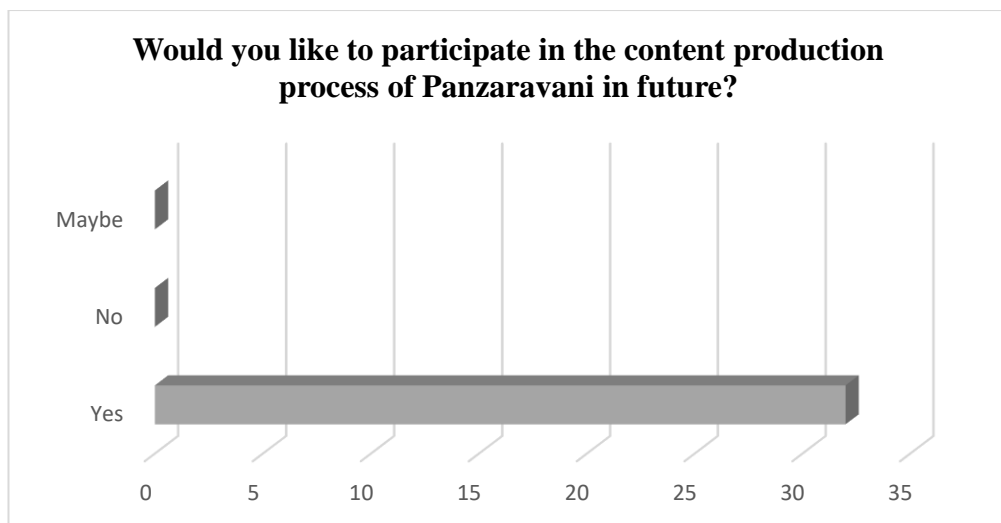
Table Number 4.3 – Future Participation Preferences

Would you like to participate in the content production process of Panzarawani in the future?	Frequency	Percent
Yes	32	100.00
No	00	00
Maybe	00	00
Total	32	100.00

(Source: Primary Data)

Table 4.3 represents that all of the respondents would like to participate in Panzarawani broadcasting in future. The following figure (4.3) explains the scenario in a graphical format.

Figure Number 4.3 – Future Participation Preferences



(Source: Primary Data)

Regular Questions

Table Number 4.4 <i>(Source: Primary Data)</i>	Please specify your participation type to Panzarawani CR?	Frequency	Percent
	Radio Management	00	00
	Content Production and Broadcasting	358	100.00
	Decision-Making	00	00
	Ownership	00	00
	Total	358	100.00
Table Number 4.5 <i>(Source: Primary Data)</i>	Which of the following programme have you produced most on Panzarawani?	Frequency	Percent
	Local News/Information	23	6.42
	Folk Songs/Singing	16	4.46
	Discussion	67	18.71
	Comment or Opinion	169	47.20
	Request	74	20.67
	Interview	9	2.51
	Total	358	100.00
Table Number 4.6 <i>(Source: Primary Data)</i>	How would you define your role in content production?	Frequency	Percent
	Reporter	24	6.70
	Musician	36	10.05
	Host/Presenter	8	2.23
	Interviewee	66	18.43
	Interviewer	23	6.42
	Participant in the Vox-pop	147	41.06
	Participant in the Phone-in	54	15.08
	Total	358	100.00

Table Number 4.7 <i>(Source: Primary Data)</i>	Did you have a chance to handle equipment in a recording studio or during field visits?	Frequency	Percent
	Yes	331	92.41
	No	27	07.54
	Total	358	100.00
Table Number 4.8 <i>(Source: Primary Data)</i>	Did you participate in the filed activity taken by Panzarawani CR in your town?	Frequency	Percent
	Yes	300	83.79
	No	58	16.20
	Total	358	100.00
Table Number 4.9 <i>(Source: Primary Data)</i>	Did you get compensated after your contribution to the content production?	Frequency	Percent
	Yes	355	99.16
	No	3	00.83
	Total	358	100.00
Table Number 4.10 <i>(Source: Primary Data)</i>	Have you ever supported Panzarawani CR financially?	Frequency	Percent
	Yes	00	00
	No	358	100.00
	Total	358	100.00
Table Number 4.11 <i>(Source: Primary Data)</i>	Are you on the advisory/Management board of Panzarawani CR?	Frequency	Percent
	Yes	00	00
	No	358	100.00
	Total	358	100.00
Table Number 4.12 <i>(Source:</i>	Have you been involved in the decision-making process of Panzarawani?	Frequency	Percent
	Yes	00	00
	No	358	100.00

<i>Primary Data)</i>	Total	358	100.00
Table Number 4.13 <i>(Source: Primary Data)</i>	How many times you have participated in the programmes of Panzarawani CR?	Frequency	Percent
	Only once	124	34.63
	2-4 times	94	26.25
	5-10 times	87	24.30
	More than 10 times	53	14.80
	Total	358	100.00
Table Number 4.14 <i>(Source: Primary Data)</i>	Why did you decide to participate in the Panzarawani CR programmes?	Frequency	Percent
	To Present my Talent	301	84.07
	Contribution to Community	29	08.10
	By Request	18	05.02
	No Specific Reason	10	02.79
	Total	358	100.00
Table Number 4.15 <i>(Source: Primary Data)</i>	Has your participation motivated other members of the community to participate?	Frequency	Percent
	Yes	268	74.86
	No	39	10.89
	Cannot say	51	14.24
	Total	358	100.00
Table Number 4.16 <i>(Source: Primary Data)</i>	Were you satisfied after participating?	Frequency	Percent
	Yes	341	95.25
	No	17	4.17
	Total	358	100.00
Table Number 4.17	Staff was accommodating and motivated to participate in the content, production, and dissemination.	Frequency	Percent

<i>(Source: Primary Data)</i>	Strong Agree	204	56.98
	Agree	103	28.77
	Neutral	28	7.82
	Disagree	17	4.74
	Strong Disagree	6	1.67
	Total	358	100.00
Table Number 4.18 <i>(Source: Primary Data)</i>	Participating in the content production and dissemination process has developed your abilities/talent and has boosted confidence levels.	Frequency	Percent
	Strong Agree	212	59.21
	Agree	99	27.65
	Neutral	25	6.98
	Disagree	14	3.91
	Strong Disagree	8	2.23
Total	358	100.00	
Table Number 4.19 <i>(Source: Primary Data)</i>	My contribution to Panzarawani CR has increased the sense of belonging towards community and proud member of the community.	Frequency	Percent
	Strong Agree	212	59.21
	Agree	48	13.40
	Neutral	54	15.08
	Disagree	32	8.93
	Strong Disagree	12	3.35
Total	358	100.00	
Table Number 4.20 <i>(Source:</i>	How would you rate your participation experience in Panzarawani CR?	Frequency	Percent
	Very Good	226	63.12

<i>Primary Data)</i>	Good	104	29.05
	Fair	22	6.14
	Bad	3	00.83
	Very Bad	3	00.83
	Total	358	100.00
Table Number 4.21 <i>(Source: Primary Data)</i>	Would you like to participate again?	Frequency	Percent
	Yes	358	100
	No	00	00
	Total	358	100.00
Table Number 4.22 <i>(Source: Primary Data)</i>	Have you participated in the sponsored programme?	Frequency	Percent
	Yes	290	81.00
	No	68	18.99
	Total	358	100.00

Division E – Impact and Awareness

Table Number 5.1 <i>(Source: Primary Data)</i>	Panzarawani is one of the main reasons behind the development and progress of the region and boosted community welfare.	Frequency	Percent
	Strong Agree	141	36.15
	Agree	86	22.05
	Neutral	96	24.61
	Disagree	57	14.61
	Strong Disagree	10	02.56
	Total	390	100.00
Table Number 5.2 <i>(Source: Primary Data)</i>	Panzarawani has successfully conserved the local culture, dialect, local art, and heritage through its programming.	Frequency	Percent
	Strong Agree	235	60.25
	Agree	122	31.28
	Neutral	20	05.12
	Disagree	10	02.56
	Strong Disagree	3	00.76
	Total	390	100.00
Table Number 5.3 <i>(Source: Primary Data)</i>	Panzarawani has managed to increase utility in the businesses and work of local people through effective and helpful content.	Frequency	Percent
	Strong Agree	87	22.30
	Agree	63	16.15
	Neutral	111	28.46
	Disagree	49	12.56
	Strong Disagree	80	20.51
	Total	390	100.00

Table Number 5.4 <i>(Source: Primary Data)</i>	Panzarawani efforts have created harmony and solidarity within the Community	Frequency	Percent
	Strong Agree	139	35.64
	Agree	147	37.69
	Neutral	59	15.12
	Disagree	38	09.74
	Strong Disagree	7	01.79
	Total	390	100.00
Table Number 5.5 <i>(Source: Primary Data)</i>	As a result of the NGOs efforts and broadcasting of Panzarawani CR, local people have gained a better environment to live a prosperous life.	Frequency	Percent
	Strong Agree	64	16.41
	Agree	69	17.69
	Neutral	47	12.05
	Disagree	102	26.15
	Strong Disagree	108	27.69
	Total	390	100.00

Criterion XII – Descriptive Survey (Community Radio Staff)

Sr. No	Social Sustainability	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
A1	The more participation of unskilled community members in the content production increases the risk of production of unprofessional content.	0	0	4	14	2
A2	Content in local dialect is perceived to be more impactful among listeners than content using other dialect.	16	4	0	0	0
A3	Sponsored content receives more audience participation than content that is not sponsored.	3	2	4	7	4
A4	The active use of social media by CRS discerns to be more effective in generating feedback from listeners.	18	2	0	0	0
A5	Permitting CRS to disseminate news reports could be more effective to increase listeners than broadcasting news bulletin of All India Radio.	2	4	2	7	5
Sr. No	Financial Sustainability	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
B1	Providing membership cards and annually collecting small fees from community members would create a fixed income flow for CRS.	0	0	4	10	6
B2	Offering low wages internships to youth is economical than maintaining salaried staff.	5	4	2	6	3

B3	Community Radio run by Large NGO has no sustainability issues than a CR run by Small NGO.	15	5	0	0	0
B4	Advertising is the most successful source of income for any community radio station.	13	5	2	0	0
B5	Hiring professional staff builds financial pressure than training local community members working on low wages.	11	2	2	3	2
Sr. No	Institutional Sustainability	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
C1	Involvement of marginalized communities on advisory board of community radio strengthens the solidarity in community.	6	6	6	2	2
C2	The better office infrastructure creates a healthy and peaceful work environment.	14	4	1	1	0
C3	Smart incentives or honorarium to the volunteers can improve the quality of content.	4	2	6	4	4
C4	The higher non-staff presence in community radio station maximizes opportunities for community members to participate in content production.	1	2	3	10	4
C5	Constructing polices and regulations within CRS ceases the non-ethical practices.	15	5	0	0	0
Sr. No	Technological Sustainability	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
D1	Reception troubles occurs due to geographical setting of the region not because of transmitter power.	18	2	0	0	0

D2	Only Live broadcast proves to be more successful in engaging community members.	1	1	1	7	10
D3	Permitting community members to handle equipment's lessens the workload of in-house staff.	2	2	5	7	4
D4	Uploading content on mobile application generates more listenership than regular broadcasting.	14	4	2	0	0
D5	Off-Studio broadcast manages to engage more participators than on-studio broadcast	13	5	1	1	0

(Source: Primary Data)

Criterion XII – Content Analysis

Table Number 14.1 – Duration of participation of the community in content production

Week	Total Participation Duration (In Minutes)	Total Broadcasting Duration (In Minutes)	Percentage (%)
Week 1 (31-12-2018 to 6-1-2019)	135.54	1260	10.75
Week 2 (7-1-2019 to 13-1-2019)	111.14	1260	8.82
Week 3 (14-1-2019 to 20-1-2019)	98.20	1260	7.79
Week 4 (21-1-2019 to 27-1-2019)	121.12	1260	9.61
Week 5 (28-1-2019 to 3-2-2019)	87.8	1260	6.96
All Weeks	553.8	6300	8.79

(Source: Primary Data)

Table Number 14.2 – Duration of community participation in the key programmes

Program Name	Total Participation Duration (In Minutes)	Total Duration of Program (In Minutes)	Percentage (%)
Graam Geeta	45.0	175	25.71
Krishi Sandesh	56.80	175	32.45
Aarogya Mantra	21.90	175	12.51
Aaradhana	37.87	1050	3.60
Yuvashakti	55.50	1050	5.28
Gramoday	44.80	450	9.95
Gav Sanvad	76.53	150	51.01
Shet Shivar	91.0	1050	8.67

Swamini	12.90	150	8.60
Total	442.3	4425	9.99

(Source: Primary Data)

Table Number 14.3 – Duration of community participation in the programme formats

Program Format Type	Total Participation Duration (In Minutes)	Total Duration of Program Format (In Minutes)	Percentage (%)
Discussion	112.30	378	29.70
Interview	156.25	360	43.40
Phone-in	135.40	140	96.71
Music	23.50	3120	0.75
Quiz	0	0	0
Vox-Pop	108.45	122	88.89
Talk/Chat Show	11.9	101	11.78
Features	6	334	1.8
Total	553.8	4555	12.15

(Source: Primary Data)

Table Number 14.4 – Number of participators in content production (Weekly)

Week	Total number of participators
Week 1 (31-12-2018 to 6-1-2019)	16
Week 2 (7-1-2019 to 13-1-2019)	13
Week 3 (14-1-2019 to 20-1-2019)	8
Week 4 (21-1-2019 to 27-1-2019)	22
Week 5 (28-1-2019 to 3-2-2019)	9
Total Participators	68

(Source: Primary Data)

Criterion XIV – Qualitative Social Sustainability Assessment of Panzarawani

Apart from the key programmes, Panzarawani broadcasts diverse topics focusing on community welfare topics. The following list defines the programmes other than the mentioned before in the sustainability model.

Programme Name	Topic	Frequency (per week)
Sant Mahima	Devotional programme	2-3 times
Sanvadatun Batmi	Local news is communicated through the interaction with the community	3-4 times
Majha Sandesh	Promos are broadcasted of famous personalities in the community about specific subjects	On a special occasion
Amrut Vachan	Devotional programme	Everyday
Nisarga Dnyan	Environmental programme	4-5 times
Arogya Mantra	Health tips	3-4 times
Aradhana	Devotional songs programmes	Everyday
Guldasta	Features Hindi songs recorded by local artists	Monday
Gramoday	Lupin Foundation magazine programme	Monday-Tuesday-Wednesday
Geet-Ganga	Local artists sing Marathi songs	Tuesday
Pustak Vachan	Novel reading programme	Wednesday
Panzara Kathchi Gani	Features folk songs and music of the region	Thursday
Hello Doctor	Interaction with doctors	Friday
Sahitya Darbar	Literature-based programme	Saturday
Balsabha	Children centric programme	Sunday
Topical	According to the event, the importance of day programmes is made. It also includes programmes provided by Manch and Ideosync.	-

Table T20 – Programming of Panzarawani CR

Anyone in the CR staff can conduct these programmes. Local artists present their songs on the karaoke track which is available in the studio. Panzarawani prefers to broadcast songs sung by local artists and amateur singers. The only magazine programme features the success stories of the lupin foundation which are published every month in the foundation's magazine. Panzarakathchi Gani programme has cultural importance as it features the folk culture and art of the region (Image 66 & 67). It also helps to create an archival of folk songs. There was a positive response seen in the staff about sharing programmes of other CRS in Maharashtra. For instance, Panzarawani CR has broadcasted a programme series produced by Radio FTII, Pune on Manch called 'Kar Erade Buland.'. Besides this, the researcher witnessed numerous events on the WhatsApp group, where the programmes of various CRS in Maharashtra were shared. A few months back, a singing video of Kadubai Kharat, who is from Aurangabad, went viral on Facebook. Panzarawani contacted her and her interview was conducted over the phone by Rahul Thackeray, which was aired simultaneously through four leading community radio stations in Maharashtra. Apart from Radio FTII, Panzarawani has collaborated with Radio Swaranant, Washim, and Radio MGIRI, Wardha, Yeralavani, Sangli (Image 84). Recently, Panzarawani successfully conducted a webinar on Manch, an online platform created for collaborative programming especially for CRS.

While investigating sources of information, it was observed that the station manager himself could not keep the records of every activity taken in the station. As the load of work already equips him without having adequate staff, he has managed to keep very few records in the logbook. According to the visitors' book which is given to every visitor to submit his/her feedback, the station managers of various CRSs in Maharashtra have visited Panzarawani studio.

Lupin Foundation has distributed 30 radio sets in the nearby town only to those who cannot afford to buy them or financially unstable to have a smartphone. During the field visits and survey, the researcher found out a few shops and small businesses having radio sets given by the NGO (Image 71).

Further investigation on the content development process indicated that the staff had maintained various lists of local artists, lecturers, journalists, governmental officers, doctors, agricultural experts, schools, government departments, public relations

departments of various organizations. Moreover, the list of frequent contributors and listeners is available at the station which is frequently used for content production. Regarding the content advisory committee, the report of the committee meeting was shared by Thackeray. We can see the decisions are taken in this meeting about creating a WhatsApp group of members, making programmes on female foeticide, dowry, self-employment viz. promoting local artists in folk art-related programming. These meetings are held once every month and a detailed report is produced. The report helped the researcher to understand the content creation process. On the wall of Panzarawani station, the list of community members who could be a great help to find local artists and content is displayed with contact numbers and locations (Image 78). The list of nearby schools was also seen with contact numbers of resource persons for creating content for programme Balsabha which is children centric programme broadcast every Sunday.

Suryakant Jagtap, a volunteer of Panzarawani, is a dedicated member of the community who is working for CR since the beginning without asking for money in return. He has been a great help to bring the community to a radio station and maintaining good relations with them. He has covered various events outside of Pimpalner and engaged in numerous field recordings. He has created a wing of content producers in Pimpalner town who are always ready to produce content. Most of them are teachers and journalists.

Interestingly, Panzarawani CR is utilizing WhatsApp, a social network, impressively for generating the content, delivering programmes to the community, collaborating with other CRS in the state, and managing internal administration with the parent organization. At the time of data collection, there were five to six WhatsApp groups of Panzarawani –

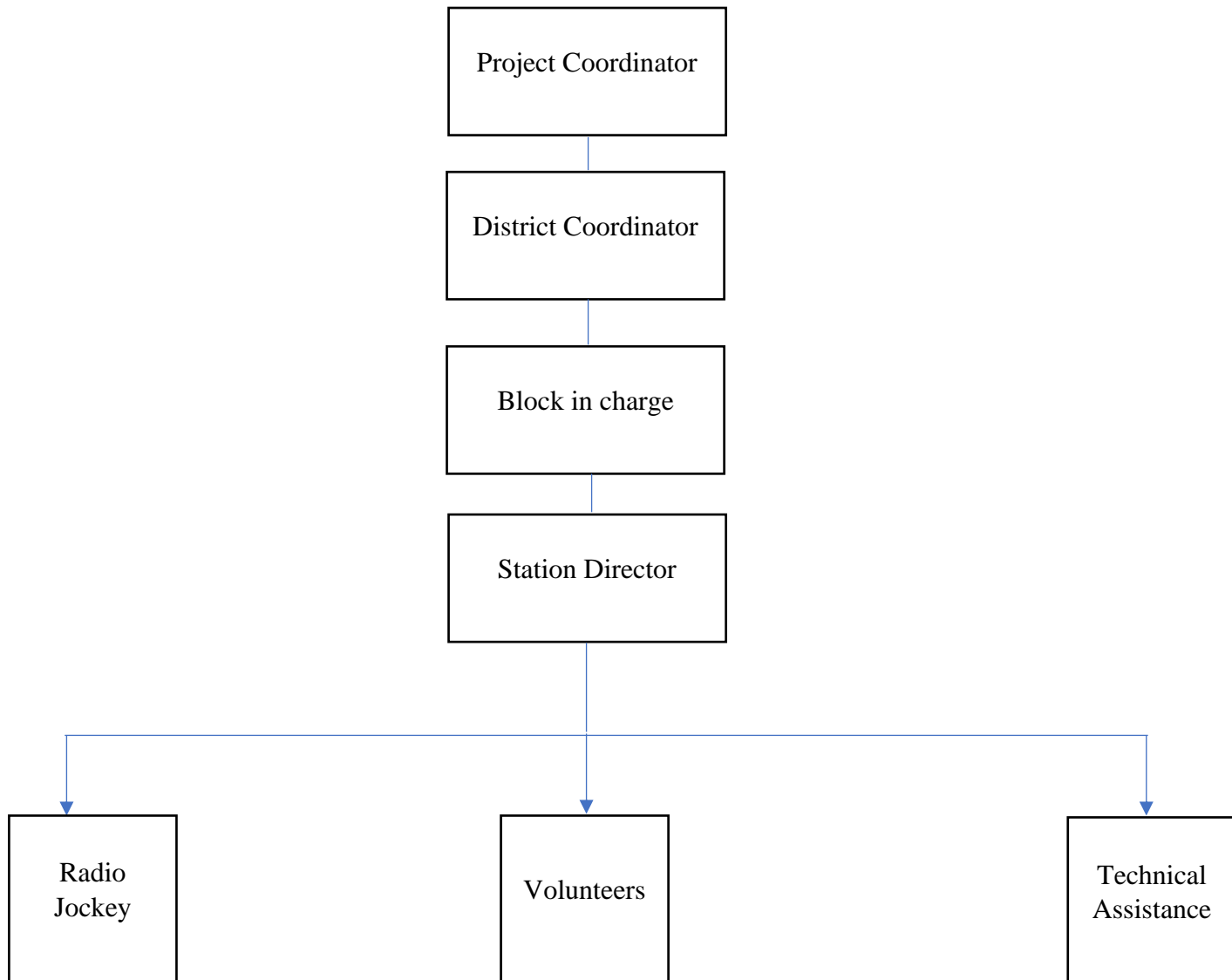
- Panzara Content advisory committee group involves local journalists and teachers, farmers, and NGO authorities.
- Panzara Karyakram 1, 2,3 and 4 groups involve the community members of the region, also from the other parts of Khandesh. This group is prominently used for delivering content and setting regarding participants sending posts on the group is often changing allowing only admins to post content. Nevertheless, RJs interact with the community from these groups mainly (Images 81 to 86).

Since the station is in the developing process, phone-in programmes are not conducted. However, phone-out programmes are regularly produced. Phone-out means interviewing community members on the call and recording the content. Recorded content is edited afterward and broadcasted. ‘Sambal’ is a local musical instrument that highlights the folk culture of the region, also ‘Dongryadev,’ a local festival which depicts the folk culture, is covered by Panzarawani CR. ‘Pavari’ is also a musical instrument played on the occasions of dance which is recorded by Panzarawani a few times. These musical recordings are played in the programmes. Panzarawani CR is looking forward to sponsored programmes. A few months back, Panzarawani played the role of media partner in a debate competition organized by the Dnyanganga foundation in Pimpalner. The winners were announced from the radio and also invited to the station to present their performance.

It is challenging to make the community comfortable talking with the radio. It becomes more difficult for the people who are new to the medium as they are often shy and restrictive to share their opinion. In such situations, the use of local language can change the scenario progressively. Also, field recordings have proved to be useful in recording most responses from the community since everyone cannot visit the station.

Section C – Institutional Sustainability

Criterion I – Organizational Chart of CRS



Inferences

The above organizational structure implies that the Lupin Foundation is closely related to the affairs of Panzarawani. This structure confirms that the community radio is monitored strictly by the NGO.

Criterion II – Job Profile of the Working Staff

Sr. No.	Name of the Staff	Designation	Responsibility	Status (Full Time/Part-Time)
1	Rahul Thackery	Station Director and RJ	Miscellaneous	Full Time
2	Jaywant Kapade	RJ	Programming and Broadcasting	Part-Time

Inferences

We can see from the above table that there are only two staff members. There is a vacant post for female RJ.

Criterion III – Human Resource Management

Sr. No.	Practices	Exist/Does not Exist	Remarks
1	Employment Contract	Y	The contract is formulated not more than a year irrespective of designation
2	Honorarium to Participated Community Members	N	The honorariums are given only to experts and guests
3	Performance Appraisal System	N	-
4	Technical Assistance	N	-
5	Staff Roaster	Y	A unique way is developed as staff signs the attendance as well as the details of programmes produced on a specific day. (Image 77)

6	Working Hours Framework	Y	Duties are assigned
7	Biometric for Staff	N	-
8	Training of Local Community Contributors	N	-

Inferences

It was observed that there is only one full-time staff monitors everything. Hence, the parameters in the above chart cannot be applicable as per the situation. It is not wise to keep the minimum staff. There should be at least five to six members of the staff.

Criterion IV – Committees and Regulatory Framework

Sr. No.	Committee Name	Active/Non-Active	Total Number of Members
1	Content Making Committee	N	-
2	Management Committee	Y	5
3	Decision-making Committee	N	-
4	Radio Support Committee	N	-
5	Programme Advisory Committee	Y	10

Discussion

We can see the list of members included in programme advisory and management committee. Also, the minutes of the meeting are written down in a notebook (Image 80).

Criterion V – CR Governance Structure and Innovations in Personnel

Sr. No.	Practices (Recommended)	Exist	Does not Exist
1	Grievance Redressal	-	Y
2	Establishment as a Training Centre	-	Y
3	Publicity Management	-	Y
4	Regular Staff Meetings	Y	-
5	Open House Meetings	-	Y

Inferences

Staff meetings are arranged with NGO authorities as there are only two members of the staff.

Criterion VI – In-house Capacitation Building

Sr. No.	Parameters	Result
1	Number of Staff with Professional Training in Content Production	1
2	Number of Staff with Attended Training Seminars after Joining the Duty	1
3	Number of Staff Received Technical Training	0
4	Number of National/International Workshops Attended by Staff	1
5	Number of Staff with Professional Education of the Field	1

Sr. No.	Practice	Active	Non-Active	Never Existed
1	Conference Organized	-	-	Y
2	Study Trips/Visits to Other CRSs	Y	-	-

3	Radio School	-	-	Y
4	Skill Development Training	-	-	Y
5	Intensive Training Courses Planned	-	-	Y
6	Training Seminars Organized	-	-	Y

Inferences

The station manager – Rahul Thackeray, is the only one who has been to other CRSs, attended workshops and training seminars. As Panzarawani is still struggling with increasing staff members, listenership, community participation, they cannot conduct activities such as skill development training, training courses and organizing training seminars.

Criterion VII – Volunteer and Interns Management

Sr. No.	Parameters	Result
1	Number of Full-Time Volunteers	1
2	Number of Part-Time Volunteers	0
3	Number of Paid Intern Students	0
4	Number of Unpaid Intern Students	0

Sr. No.	Practice	Exist/Does not Exist	Remarks
1	Volunteer Meetings	Y	Conducted by station manager from time to time
2	Appraisal and Evaluation	Y	No methodological framework formed
3	Compensation	N	-

4	Employment Nature	Y	-
5	Exchange-Visits with other CRS	N	-
6	Travel Reimbursement	N	-
7	Certification/Accreditations	N	-

Inferences

Only one volunteer is working for Panzarawani CR. He is not paid by the CR.

Criterion VIII – Policy

Sr. No.	Policy	Exist/Does not Exist	Remarks
1	Advertising	Y	On paper
2	Broadcasting	Y	On paper
3	Volunteer	Y	On paper
4	Gender	Y	Not on paper
5	Minorities	N	Not on paper
6	Marginalized	N	Not on paper
7	Remunerations	Y	On paper
8	Code of Conduct	N	On paper
9	Sexual Harassment	N	Not on paper
10	Grievance Redressal	N	Not on paper
11	Editorial	Y	On paper
12	Recruiting	Y	Not on paper
13	Travel	Y	Not on paper
14	Use of Transport	Y	Not on paper
14	Non-budget Expenditure	N	Not on paper
16	Budgeting	N	On paper

17	Stakeholder Involvement	Y	Not on paper
18	Content Generation	Y	Not on paper

Inferences

None of the policies specified above are active in the paper. However, their absence on paper does not confirm the implementation. In the above table, the policies which are not on the paper but still exist implement finely.

Criterion IX – Institutional Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Independence (Relationship of CR and its Parent Organization)	Through the perspective of in-house administration and management, the minimum number of staff in the CR has put limitations on the exploration of the relationship between CR and NGO.
2	Transparent Agreements	There was no transparency in sharing documents other than content related paperwork and digital copies of programmes.
3	Internal Democracy	There are limitations to even investigate the parameter since the limited number of staff.
4	Community Members in the Working Staff	One of the members working on a regular post belongs to the local community, while the only volunteer also belongs to the local community.
5	Infrastructure Stability	The necessary infrastructure is installed in the station and NGO building.
6	Team Dynamics	There are limitations to even investigate the parameter since the limited number of staff.

Criterion X – Qualitative Institutional Sustainability Assessment of Panzarawani

As indicated in the sustainability model above, Panzarawani CR has two full-time staff members and one volunteer. Recently, one female RJ left the job due to some reasons. Since then, the station is running with one staff. Only one RJ belong to the local community. More specifically, only one staff member knows the local language and capable of interacting with the community. At the time of research, there was a vacant post for a female radio jockey. In station in-charges experience, it has been difficult for CR to appoint experienced and talented staff. Due to a lack of professional courses in the region, the interested candidates are ready to live in a rural area but lack needful experience and skills. Therefore, it is essential to organize capacitation building programmes for working staff. Upon investigating further, it was revealed that only the station manager has professional training in the field and have attended various workshops and seminars. As Panzarawani CR is in the beginning process, they neither have organized any training courses or workshops, nor they have sent staff to other institutes and organizations for training.

Currently, a one dedicated volunteer is working for Panzarawani CR. He is not entitled to money, nor he demands it. The CR has a policy of not paying incentives to volunteers. Perhaps, the day volunteers ask for money; they will be sent home with a thank note. Speaking about management and decision-committee, there is no on a paper committee formed in this regard; however, few members of society are consulted whenever there is a need.

As the researcher spent a few days at the Panzarawani CR, he arranged field visits, interacted with the community, and spent time with full-time staff and volunteers. As a result, it was observed that it is not possible to apply all the parameters used for assessing institutional sustainability, as there is only one dedicated full-time staff member. Also, ignoring the fact that Panzarawani has just completed a year would not be valid while assessing human resources and administration. It was seen that the parent organization had created a dedicated wing to look through the human resource of CR which is not a part of CR.

Section C – Technological Sustainability

Criterion I – Equipment Assessment

Sr. No.	Equipment	Quantity
1	Home Theatre	1
2	On Air Mixer	1
3	External Sound Card	1
4	Condense Mic	2
5	Headphone	2
6	Speaker	1
7	Voltmeter	1
8	Transmitter Rack	1
9	Transmitter	2
10	Mic	14
11	Power strip	1
12	Mixer	1
13	Sony IC Recorder	1
14	Boom Mic	1

Inferences

Essential and prominent details of equipment possessed by the Panzarawani CR is displayed in the above table.

Criterion II – Technical Requirements

Sr. No.	Technical Requirement	Exist/Does not Exist	Remarks
1	Air-Conditioned Studio	Y	The complete office is air-conditioned
2	24/7 Power/Electricity Backup Systems	Y	Installed in the backyard
3	Data Backup Mechanism	Y	Data is backed up regularly on external hard disks
4	Software Updates	Y	The installed software is checked for updates regularly
5	Equipment Upgradation	N	Since the station is newly set up, there has been no need for up-gradation until now
6	Karaoke	N	No music shows are recorded
7	Stand-by Equipment	N	-
8	Fire Extinguishers	Y	-
9	Safety Drills	N	-

Inferences

The studio set-up of Panzarawani is capable of flawless operations as it is equipped with air-conditioned, latest operating system laptop, and necessary broadcasting machinery (Image 69 & 70). There is no dedicated technical assistance for resolving technical issues and managing technical affairs.

Criterion III – Integration with Digital Media (Innovations)

Sr. No.	Innovations	Exist/Never Existed	Active/Non-Active
1	Cloud Utilization	N	-
2	Internet Radio	N	-
3	Mobile Application	N	-
4	Use of Open Access Software	N	-
5	Presence on Facebook	Y	Y
6	Presence on Twitter	Y	Y
7	Presence on Instagram	Y	Y
8	Presence on YouTube	Y	Y
9	WhatsApp Groups of Listeners	Y	Y
10	VPN (Virtual Private Network)	N	-
11	Use of Facebook Live	Y	Y

Inferences

Panzarawani is highly active on social media networks. It is present on leading social media platforms. Moreover, the WhatsApp groups of listeners are the convenor of programmes. The role of these groups is discussed in detail in social and technical qualitative assessment. Please see the Images (81 to 86) to understand the broadcasting through WhatsApp groups.

Criterion IV – Innovations in Digital Broadcasting

Sr. No.	Platforms	Exist/Does not Exist	Remarks
1	MANCH	Y	CR staff participated in a few webinars
2	EDEA	N	-
3	GISS.tv	N	-
4	GRINS	N	-

Sr. No.	Innovative	Exist/Does not Exist	Remarks
1	Use of Small Wind Power Supply Technology	N	-
2	Use of Solar Power Technology	N	-
Sr. No.	Digital Management	Exist/Does not Exist	Remarks
1	Digital Repository	N	-
2	Last Signal Testing Report	Y	The station is facing reception difficulties; hence signal testing occurs every month
3	Equipment Insurance	Y	-
4	Licensed Audio Editing Software	Y	Sound Forge is installed on one desktop

Inferences

Recently, Panzarawani successfully conducted a webinar on MANCH. The staff used this platform to produce content and collaborative programming. Other than that, CR is not utilizing any of the other platforms. Often, the staff conducts a signal testing report as there are reception troubles.

Criterion V – Technological Sustainability Matrix

Sr. No.	Assessment Parameters	Remarks
1	Interactivity on Social Media	WhatsApp has become a prominent source of content delivery. RJs not only post programmes on these groups, but they interact with listeners through chat and videos. Every morning, RJ Rahul posts a video of 3 to 4 minutes interacting with the community about various issues. There is seems to a positive response of listeners on these groups.
2	Stand-byes	There is no stand-by equipment available in Jebapur studio
3	Skilled Staff	The station manager has worked in the CR sector for a while and possesses an excellent skilled profile. However, the other staff is not skilled. They will be trained with the time mainly through experience.
4	Studio Management	The studio is well designed and built with expensive material. It can produce high-quality programmes and also capable of producing music programmes.
5	Station Infrastructure	According to officials, approximately one crore has been spent on building a studio and installing necessary infrastructure. As per the observations, the infrastructure is well maintained and suitable to maintain a healthy working environment.
6	Crisis Management	The parent organization handles most of the affairs of CR, which includes crisis management.

Criterion VI – Qualitative Technological Sustainability Assessment of Panzarawani CR

When it comes to reception and signal testing, Panzarawani has struggled and still struggling to reach out to the community. While CR staff believes the low transmission, power causes the reception hurdles; the researcher confidently thinks that the mountain ranges in the region and the position of a radio antenna in sunken place have made it difficult to reach the community (Image 60). For instance, during the survey, it was revealed that half of the Pimpalner town does not get the frequency to Panzarawani CR. That being said, the questions remain that who are getting frequency? There is no signal testing report available. The researcher believes that the baseline survey and pilot study has failed the authorities about finalizing the location of CR.

The distinctive element that Panzarawani has which no other CR at least Maharashtra has, is the effective presence on social media, especially on WhatsApp with positive feedback from the community. Conquering the reception issues, as discussed in the social sustainability elaborately, the WhatsApp groups of Panzarawani are proved to be influential and productive in transporting the regular broadcast to the community (Shinkhede, 2020).

Since the equipment in Panzarawani is new, there has not been reported any instances of maintenance or failure; however, there is technical assistance available in the Pimpalner town. On the other hand, the staff has been instructed and trained with essential technical skills in order to broadcast seamlessly.

Sustainability Assessment Report of Panzarawani CR

- Panzarawani is completely dependent on its parent organization for all purposes. Perhaps, the fact that it has just started operating might be the reason for its dependence.
- Panzarawani is getting positive response from the community. However, people are facing hard time to attain frequency on their devices. However, as Panzarawani is delivering programmes on WhatsApp groups, the listenership is satisfactory.
- Majority of community listens to Panzarawani CR through WhatsApp.
- Reception hurdles is the main cause of non-listenership.
- Community participation in Panzarawani is impressive, well-processed, and strategic. The use of local language and dialect motivates listeners to listen and participate.
- Phone-in programmes and musical request shows are flagships programmes of Panzarawani and generates potential listeners and participators.
- The result of content analysis shows satisfactory. The participant visits the studio and also contribute remotely.
- Folk music programmes are popular in the community as much as agricultural programmes.
- There is a no participation of community in decision-making, ownership, and management.
- The internal decision-making is in the hands of NGO. The staff of CR have less freedom. Also, Panzarawani CR has no other revenue source than NGO funding.
- The staff of Panzarawani CR should be increased. Since the station is operational with the help of three members, most of the assessment parameters could not be applied.
- Panzarawani CR has a good infrastructure, technological space, and updated instruments.
- The perception of Panzarawani CR in the society is positive.

- **To summarize, Panzarawani is not sustainable station. It needs to improve in various areas. However, it has potential to be a successful sustainable station in future.**

Result of Hypothesis Testing

First Hypothesis –

H1 –There is a significant relationship between demographic characteristics of the community members and content production.

H0 – There is no significant relationship between demographic characteristics of the community members and content production.

Chi-Square Tests			
Chi-square Tests	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1193.873 ^a	1	.071
Likelihood Ratio	1265.470	1	.032
Linear-by-Linear Association	605.262	1	.164
N of Valid Cases	1200		

Since the Chi-Square Value is 1193.873^a and Asymp. Sig. (2-sided) is .071 **there is no significant relationship between demographic characteristics of the community members and content production (social sustainability)**. It means that the null hypothesis is accepted and alternative is rejected.

Second Hypothesis –

H2 – There is a significant relationship between content production and financial sustainability

H0 – There is a no significant relationship between content production and financial sustainability

Chi-Square Tests					
Chi-Square Tests	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	6.459E2 ^a	1	.002		
Continuity Correction ^b	651.529	1	.002		
Likelihood Ratio	542.018	1	.002		
Fisher's Exact Test				.000	.000
N of Valid Cases ^b	1200				

Since the Chi-Square Value is 6.459E2^a and Asymp. Sig. (2-sided) is .002 **there is significant relationship between content production and financial sustainability.** It implies that alternative hypothesis is accepted and null is rejected.

Third Hypothesis –

H3 – There is a significant relationship between content production and institutional sustainability

H0 – There is a no significant relationship between content production and institutional sustainability

Chi-Square Test					
Chi-Square Tests	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	8.716 ^a	1	.001		
Continuity Correction ^b	9.542	1	.002		
Likelihood Ratio	17.632	1	.000		
Fisher's Exact Test				.000	.000
N of Valid Cases	1200				

Since the Chi-Square Value is 8.716^a and Asymp. Sig. (2-sided) is .001 **there is significant relationship between content production and Institutional sustainability.** It means that the alternative hypothesis is accepted and null is rejected.

Fourth Hypothesis –

H4 – There is a significant relationship between content production and technological sustainability

H0 – There is a no significant relationship between content production and technological sustainability

Chi-Square Test					
Chi-Square Tests	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	743.122 ^a	1	.002		
Continuity Correction ^b	679.406	1	.001		
Likelihood Ratio	847.023	1	.001		
Fisher's Exact Test				.000	.000
N of Valid Cases	1200				

Since the Chi-Square Value is 743.122^a and Asymp. Sig. (2-sided) is .002 **there is significant relationship between content production and technological sustainability.** It means that the alternative hypothesis is accepted and null is rejected.

Chapter – V

CONCLUSION

Conclusion

- **The result of first hypothesis testing confirms that the participation of community in content production cannot be judged from its demographics.** The demographics, such as sex, age, educational profile, monthly income, viz have no influence on the participation to the CRS. For instance, listeners with higher education and monthly income may or may not be the contributor to the community radio. We cannot predict about the participation of community members. Since the participation of community is much appreciated in the CR than assessing the quality and type of their contribution, we cannot predict a specific class of community based on their demographics who will regularly contribute to the station.
- In this particular study, it is noted that demographics characteristics do not influence the community participation in content production. Content production is the first step of community to involve in the CRS. Gradually, it opens the other doors to engage more in the internal management of CRS.
- Nevertheless, the CR staff can concentrate on retirees, housewives, disabled, students as these groups can contribute more frequently. Even if every element of society is equally participating in the content production and we cannot discriminate between them, the frequency of participation is essential as regularity changes the impact and results. Hence, specific classes of society should be targeted for content production.
- **The second hypothesis result confirms that financial sustainability is heavily influenced from social sustainability.** In other words, it implies that content plays a crucial role in getting finance, donations, and revenue for the CR. Hence, even though the NGO manages the funds from external resources, the listenership and success of a CRS will always be only dependent on the usability of content it produces. For instance, in the survey, the participants were asked whether they have participated in the sponsored programme of CRS. This question had a positive response from participants.
- The content produced on CRSs is responsible for success and sustainability. Despite the strong financial support, the listenership would only increase if the content is exciting and appealing to the community. There is a strong correlation

between the content and the revenue. The following figure would elaborate on the fact:

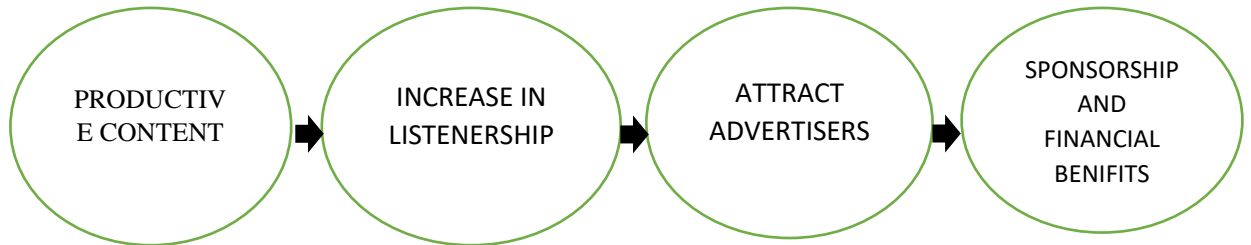


Figure F13: Relationship of Content with CRSs Sustainability (Shinkhede, 2019b)

- If the programme offers the usability value and entertains the community simultaneously, it could be simplified. Such programmes are demanded and possess good listenership. As soon as the listenership of a specific programme increases, the CR team can approach advertisers. The advertisers should be asked for either commercials or sponsorship. The rules regarding sponsored content are tightened in India. Still, the sponsored content benefits the CR in two ways: 1) artists get compensated, and 2) other advertisers get attracted. There is a link between content and financial benefits. Hence, social sustainability is the root of financial sustainability. However, this process will only be facilitated if the content has potential (Shinkhede, 2019b).
- Content production is the most vital part of achieving a state of sustainability. Content production has to be participatory from the selection of topics to content generation. The content of CR is divided into two categories: Awareness and Implementation (Shinkhede, 2019b). The awareness content informs or alerts community members about a specific issue, event, or decision, whereas implementation content aims to eradicate deep-rooted problems of the community.



Figure F14: Type of Programmes in CRSs

- It is expected from CRSs to produce implementation programmes than informing the community. It requires reliable human resources, community participation, strategic communication, and support of the government to produce implementation-based programmes. The nature of the content and content production process is the heart of social sustainability.
- It can be asked that whether the content is more significant or the participation of community in the content production. In this case, both are equally important and contribute to the financial sustainability. It can be said that the content production process is more important. It decides whether the station will be sustainable or not. While producing content with community, CR staff should not mind about the quality of content. For instance, the local language, ascent of community members should be motivated and preferred. The post production process by CR staff should focus on shaping the content for the usability of the society. However, at the stage of production, staff should only concentrate on participation of community. Whatever content community produces should be aired on the CR as long as it fits in the ethical framework developed by the government. The question can be asked, in this regard, that what is a good content? What type of content should be produced by the CR staff which can ultimately contribute to the financial sustainability? The answer to these questions can be found in the assessment model as it specifies the categories of good content, types of preferred programmes, methods to increase community participation in the content production, and techniques of increasing listenership. As described before, the model is innovative as well as an assessment. Hence, there is no need to work on deciding the good content as it is already described in the model. The following table indicates the references:

Idea of good content	Page number (reference)	Idea of good content	Page number (reference)
Sponsored Programmes	96	On-air feedback programmes (on-air)	109
Radiothon	97	Radio Browsing	111
Telecentre	99	On-air competitions	111
Greetings through CR	99	Live coverage of local sport events	112
Coverage of local events	107	Musical request shows	112
Field Recordings	103	Birthday celebration programmes	112
Interactive Programming	104	WhatsApp group activities	125
Collaborative Programming	104	Collaboration with MANCH	126
Radio Bridge	104	Localized awareness-based programming	112
Coverage of local cultural programmes	107	Local language programming	125

T21: Idea of Good Content

- The integration of digital media networks with CR is the next logical factor to be emphasize on. Considering the growing influence of social media networks on everyday life on human lives, it is advisable to CR staff to formulate WhatsApp or Facebook groups of the listeners and begin uploading content. Thus, the content can reach to the farthest part of the community where radio waves are difficult to reach. However, while getting familiar with this process, the content producers should not forget that the main objective of producing programmes is to disseminate them on the air. It has proved that the reception hurdles are common is rural areas. Since the CRSs are restricted for low-power transmitter and avoid using boosters, uploading content on social media can act as an archival as well as reach to the community members who have been outside of the native place. Another benefit of using social media is to generating interactive communication with community. As described before,

feedback is important to the CR and it is sometimes difficult to achieve. However, social media facilitates the process of achieving feedback. If the feedback is obtained daily, the productivity of programming can improve.

- **The result of third hypothesis testing confirms that the institutional sustainability is heavily influenced from content production processes.** In the survey, the participants were asked that if they get compensated after contributing in the content production. It was seen that very few participants were given financial benefits for their contribution. Still, we can see community members participating in the content production. In the survey, it was also asked the motivation or reason of participation. As a response, most of the members explained that they want to contribute to the community, hence participate in the programmes. It means that community members have volunteerism in them. Volunteerism is the greatest parameter of institutional sustainability. Participation of community despite of honorariums shows that content can influence the characteristics of institutional sustainability.
- Community participation is a core value of CR sustainability. There are two types of community participation in content production. The following figure describes those types:

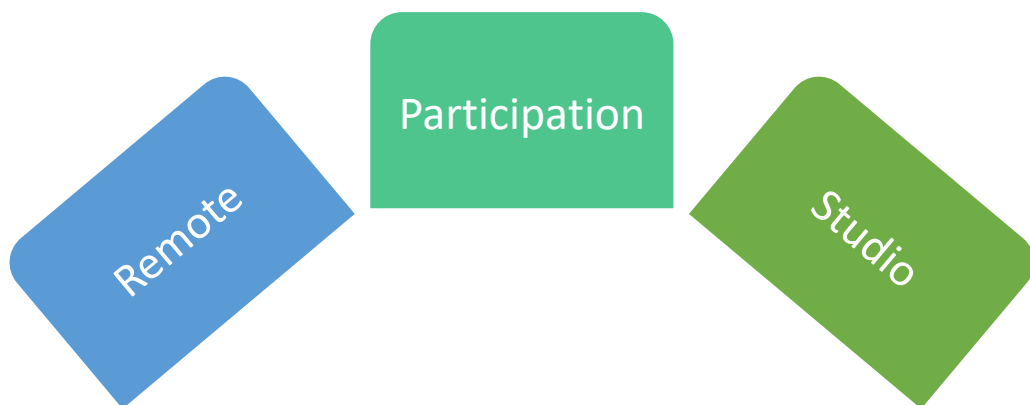


Figure F15: Prominent Components of Community Participation in Content Production

- Community participation is easy to acquire through outdoor broadcasting or field recordings. Instead of requesting community members to visit the studio for content production, CR staff reach out to them. This way, the community

members living in the farthest area can be included in the content-making. Remote participation does not require CR staff to present physically at the location. It can be submitted through social media networks, wireless communication networks viz. On the other hand, studio participation is the second type of community participation. The artists and content contributors are requested to visit the studio for recording. The studio recordings provide a quality recording. The content contributors can improvise the content by discussing it with the staff. CR must not make it mandatory for the community to produce content in the only studio.

- As discussed in the earlier chapters of this study, community participation is also very necessary in decision-making process, management, and ownership. However, while assessing three selected CRSs, it was seen that community is not involved in these areas. Even though the NGO is an official owner of CR, it could transfer the authorities and decision-making process to the community. As much as there is a need for community owning the shares/assets of CR, the non-intervention of NGOs is equally crucial to enjoying independence and work without hassle.
- **It is confirmed from the result of fourth hypothesis testing that technological sustainability can be achieved through content production processes.** In the survey, the participants were asked whether they had a chance to operate equipment during studio or filed recording. Majority of respondents confirmed that they have operated equipment before. If the community is able to operate equipment (mike, editing software, recorder), it means that they are sustainable to create the content independently. This act of producing content lessens the load of CR staff and increase the possibility of producing maximum content. In other words, if the station is becoming technologically sustainable, it will be only through content production and participation of community in the content production.
- The thorough analysis of suitable theoretical and conceptual approaches for community radio in the discourse of development communication was presented in the first chapter of this research. The discussions indicated that ‘Another Development’ paradigm is a potential methodological framework for community radio. The conceptual and ethical design of community radio is highly befitting the terms and agendas developed in another development

paradigm—for instance, the nature of CR changes with the surroundings. No one could write the programming and operational guidelines of CR, which would be applicable all over the world. CR is a progressive tool that must adapt to its surroundings. There should be no fixed framework for it, which precisely another development paradigm offers. It provides CR an ability to develop according to the local culture and scenario. It provides CR an opportunity to nurture the local culture along with flexible operations.



Figure F16: Supremacy of Social Sustainability

- As described before, social sustainability is a foundation of other sustainability. The above diagram suggest that the social sustainability is at the core of CR sustainability. The remaining sustainability shares close link with it. However, social sustainability has a power over them. The reason behind this supremacy is the power of content and community participation in the content-making.
- Since the CRS can be operated successfully through powerful content there are various techniques and programme formats given in the thesis in the rural community radio sustainability assessment model. For instance, innovative revenue generation methods are available on page no. 102, non-broadcast revenue methods are discussed on page no. 104, innovations in programming and broadcasting are mentioned in page no. 118, viz.

Recommendations and Suggestions

- Community radio operators must understand that without adequate community consultation, community resources, orientation, and buy-in, they should not proceed to start a community radio. Sustainability is not a challenge or even a problem if the station is established with intensive research and framework. Hence, it is crucial to have a comprehensive strategic planning and necessary arrangements before setting up a station.
- Patronship of NGO and dependence of CR on its parent organization are challenging topics to study. In this case, the scholars should be able to understand that the CRSs established in the remote and isolated area would have to seek the help of NGOs for funding as there are very few resources available in distant regions. On the other hand, if the station has access to numerous resources with strong community support, it should avoid relying on NGO funds. Similarly, NGOs must limit its interference in CRs affairs, primarily financial.
- There is no harm in receiving philanthropic support from large non-profit development organizations; however, this cannot be the principal purpose or revenue stream for CRs. CRS should depend primarily on community contribution, advertising revenue, and ancillary businesses (internet access, sale of transistors, and mobiles, for instance). Not for profits should be encouraged to contribute to a common pool resource fund, which can be dedicated to purposes dictated by the CR sector, rather than tied to the specific objectives of individual agencies. Concerned NGOs are also part of the community, and it is their responsibility to make sure that the community radio team can lead the station through their creativity. It is not about dependency, but it is their (NGO) responsibility to handhold the station and its team to run the station by quality programming apart from financial issues. NGO should try to avoid presenting the CR as NGO radio or its ownership as president/secretary, viz.
- Since CRSs in India can be established only under a non-to-profit organization or a registered non-political and non-religious organization apart from educational institutes and KVK, the raw community is not eligible for a licence. The community must come together to form a non-to-profit (NGO). Only this way would it be able to considered for a license. However, once the NGO is

established, it should gradually reduce its engagement in CR affairs so it can be an independent entity. Moreover, community engagement in all four significant aspects must be increased accordingly. To ensure the independence of CR rigorously, an affidavit can be submitted in court, ensuring the financial independence of CR in the future.

- The community must understand the potential of this medium. The effectivity of CR programming should be measured upon the dependence of the community on CR. In their daily life, the community should find CRS involved. CRS is required to create a 'need' in every community member's life.
- Correspondingly, the community's involvement in the CRSs is reliant on the integrity of relations CR maintains with it. The staff working in CR should always look for a friendly relation which is not based on commercial purpose. The community must feel the affection and empathy towards the station. The community members need to feel that the station is an integral part of their community. Hence, the CR staff must be within the targeted community.
- Community participation plays a crucial role in ensuring CR sustainability. As long as the community actively participates in programming, ownership, decision-making, and management, the CR is secured from facing sustainability challenges. The best way to increase community participation in mentioned subjects is to set long-term and short-term goals to create community resources (human resources) from their community to run the station by their community resources. The station manager should keep the community members involved from day one on decision-making, application, setup, and establishment of production. The staff should establish a community-led oversight committee to which the CR reports from the beginning – with a rolling nomination. A community pool of volunteers is required to become the first cohort of trainees, with representation from every section of the local community – and especially from the most marginalized sections. Regular community social audits of the CRS are necessary to form from the beginning.
- It is difficult for every community member to invest time in programming or content production. In such a case, the staff of CRS should concentrate upon a specific class of society. For instance, homemakers, retirees, disabled, students, and amateurs could be the potential producers as they can invest time in the production. Such community pools should be curated and maintained.

- The location of the studio matters a lot for two things: First, it should be accessible to community members. Secondly, the antenna establishment should be technically accurate regarding signal access.
- It is the task of the CR staff to reach the community instead of requesting the community to visit the station. In other words, field recordings enable remote participation, which does not require a studio setup. Those who cannot visit the station due to some difficulties are included in this activity. Even the population in the most isolated part of the region is connected with the community through outdoor broadcasting. CR staff should set goal to achieve maximum recordings from the field.
- Often central and state government departments receive funds to incorporate schemes and projects for the community. Due to a lack of awareness, CRSs stayed away from communicating with these departments. There have been some initiatives to bridge this gap. However, collective efforts have not been seen. There is also an alternative option to appoint a mediator to facilitate the communication between both entities.
- The restrictions on the sponsored programme, advertisements, and news production are leading CRS in a limited diameter. By requiring Indian CRs to focus on development related content primarily, we are restricting them from being viable local platforms for information, news, cultural expression, and shared decision-making, instead of choosing to make the purveyors of yojanas and development schemes. This kind of content is better suited to the public broadcasters than CR. The ban on the news on local radio is also counterproductive, as the lifeblood of hyperlocal media is the ability to share local information and news, which is not covered by mainstream media. The restrictions on the kinds of organizations that can apply for license is also problematic: There should be processes to allow community groups to apply, without the need for organizational setups of any kind. To conclude, it can be said that the ban on news production, the cap on annual income, and policy on advertisements rate are a hinderance to the growth of CRSs.
- One of the salient functions of CR is to nurture local/regional culture through its programming and non-programming activities. Every region has a different folk or local culture, which reflects through art. CR is supposed to create a funnel to broadcast the local folk music and, at the same time, promote potential

local talent. This core function of CR is supposed to carry out by every CRS in the country since India has a rich cultural history and background.

- CRSs should establish training and capacity building cascades so that a steadily growing pool of community members has production and management skills.
- There must be an urge to devote life to the community in CRSs staff. This feeling or purpose cannot be achieved. It should be from within. This way, the staff works without expecting a large sum of money.

Bibliography

Books and Research Papers

1. Abraham, Renni (2017, July 19). Red-tape silences Must, Mumbai University's FM radio channel. Retrieved from <https://www.thehindu.com/news/cities/mumbai/red-tape-silences-must-mumbai-universitys-fm-radio-channel/article19303958.ece>
2. Adeoye J. & Jays, R. (2011). Governance, Management and Sustainability of Community Radio Station. Community Radio Project in Nigeria: Blueprint for National Development. Shaibu, S.A., and Idebi, S.K.O., (eds.), 69-88. Footprints Book Publishers.
3. Agrawal et al. (2019). Drama, Feature and Music. New Delhi: Indira Gandhi National Open University.
4. Alaez, Bonita. (2010). Community Radio and Empowerment. Economic and Political Weekly, Vol. XLV, No 16, 29-32.
5. Amadu, Mohammed & Alhassan, Amin. (2018). Community radio in rural development in North-eastern Ghana.
6. AMARC (1995). Waves for freedom [Report on the Sixth World Conference of Community Radio Broadcasters]. Dakar: Senegal.
7. AMARC (1998). What is Community Radio?
8. AMARC (2006), 'Voices of the World – Free the Airwaves', Conference Report. November 11 – 17, Jordan.
9. AMARC. Community Radio, Social Impact Assessment. Removing Barriers, Increasing Effectiveness. AMARC, 2007.
10. Ang, Ien. (1991). Desperately seeking audience. New York: Routledge.

11. Arora, V, Ramakrishnan N. & Fernandez L. (2015). Community Radio and Sustainability: A Participatory Research Initiative. New Delhi. IMC & CEMCA.
12. Aruna K, Sudhan Rani V, Sailaja A. (2018). Extent of Regularity, duration of listening and attention paid by listeners towards Sangham community radio programmes. *Journal of Pharmacognosy and Phytochemistry*, 7(3): 600-602.
13. Atton, C. (2002). *Alternative journalism*. London: Sage.
14. Atton, C. (2003). What is 'Alternative' Journalism? *Journalism*, 4(3), 267–272.
15. Bailey, O. G., Cammaert's, B., & Carpentier, N. (2007). *Understanding Alternative Media*. New York: McGraw Hill.
16. Bailur, S. (2012). Who is the community in community radio? *Economic and Political Weekly*, Vol:47, Issue No, 17, 92-99.
17. Berelson, B. (1952). *Content analysis in communications research*. Illinois: Free Press.
18. Berger, A. A. (1998). *Media research techniques*. Thousand Oaks, CA: SAGE Publications, Inc. doi: 10.4135/9781452243160
19. Berrigan, F. (1979). *Community Communications: The role of community media in development*. Paris. UNESCO.
20. Bessette G. and Rajasunderam C.V. (1996). *Development Communication in West and Central Africa: Toward a Research and Intervention Agenda Participatory Development Communication: A West African Agenda*. IDRC.
21. Bhatnagar et al. (2018). *The Technology for setting up*. New Delhi: Indira Gandhi National Open University.

22. Bhatt R, Ramakrishnan N. (2013). *Community Radio: An Introduction*. New Delhi: CEMCA.
23. Bouhafa, M. (1998). *Child Survival and Broadcasting –Opportunities and Challenges*, paper presented at international conference on Broadcasting for Child Survival, Voice of America/USAID (Washington, April 1998).
24. Brennon, B. (2017). *Qualitative Research Methods for Media Studies*. New York: Routledge.
25. Bruhn, J.G. (2011). *The Sociology of Community Connections*. Springer Publication.
26. Buckley, S. (2011) *Community media: a good practice handbook*. Paris: UNESCO.
27. Busolo D. & Ngigi S. (2016). *Assessing Sustainability of Rural Community Radio in Kenya: A Case of Radio Mangelete*. *New Media and Mass Communication, Vol.54. 1-9*.
28. Busolo, D.N. (2013) *Assessing Sustainability of Rural Community Radio in Kenya: Case Study of Radio Mangelete*. University of Nairobi.
29. Campbell, D. T. (1952). *The Bogardus Social Distance Scale*. *Sociology and Social Research, 36, 3 2 2 –325*.
30. Canon, Lisa (1999). *Life beyond aid: Twenty strategies to help make NGO sustainable*. Initiative for participatory development.
31. Cantril, H., & Allport, G. W. (1935). *The psychology of radio*. Harper.
32. Cantril, H., & Allport, G. W. (1935). *The psychology of radio*. Harper.

33. Carpentier, N., Lie, R., & Servaes, J. (2003). Community media: Muting the democratic discourse? *Continuum: Journal of Media & Cultural Studies*, 17(1),51-68.

34. Carpentier, N., Lie, R., & Servaes, J. (2003). Making Community Media Work. In J. Servaes, *Approaches to Development*. Paris: UNESCO.

35. Chambers, R. (1994). The origins and practice of participatory rural appraisal. *World Development*, vol. 22, issue 7, 953-969.

36. Childers, T. (1976). The Social Bases of the National Socialist Vote. *Journal of Contemporary History*, 11(4), 17–42.
<https://doi.org/10.1177/002200947601100404>

37. Coghlan, D., & Brydon-Miller, M. (2014). *The Sage encyclopaedia of action research*. Thousand Oaks, CA: SAGE.

38. Cohen, A. P. (1985). *The symbolic construction of community*. Chichester: E. Horwood.

39. *Community Radio Compendium (2019)*. Published by One World Foundation India on behalf of the Ministry of Information and Broadcasting, Government of India.

40. *Community Radio Policy Guidelines (2004)*, Ministry of Information and Broadcasting, Government of India, www.mib.nic.in/CRS/CRShtm.mainpg.htm

41. *Community Radio Policy Guidelines (2006)*, Ministry of Information and Broadcasting, Government of India, www.mib.nic.in/CRS/CRShtm.mainpg.htm

42. Conrad, D. (2011) Lost in the Shadows of the Radio Tower: A Return to the Roots of Community Radio Ownership in Kenya, Uganda and Tanzania. What happens when / if the donor leaves? Presentation delivered at the 2011 International Communication Association Conference. 28 May 28 2011, Boston
43. Correia, Rute; Vieira, Jorge; Aparicio, Manuela. (2019) Community radio stations sustainability model: An open-source solution. *Radio Journal: International Studies in Broadcast & Audio Media, Volume 17, Number 1, April 2019, pp. 29-45(17).*
44. Costa, Peter. (2012). The Growing Pains of Community Radio in Africa. *Nordicom Review*. 33. 10.2478/nor-2013-0031.
45. Curren, James (2011). *Media and Democracy*. Oxon: Routledge.
46. Dagron A.G. (2004), 'Media, freedom and poverty: A Latin American perspective', *Media Development, WACC, Vol. 51, No. 2, pp. 8-11.*
47. Dagron, G. (2001). *Making Waves: Stories of Participatory Communication for Social Change*. New York. The Rockefeller Foundation.
48. Das, B. (2005). *Communication studies in India*. A Keynote address delivered at the pre-conference India and Communication studies, at the annual meeting of the International Communication Association, Chicago (May 20-21).
49. Das, Biswajit. (2008). *Construction of Community in Communication Research*. Working paper number 02/2008. Centre for Culture, Media & Governance, Jamia Milia Islamia, New Delhi.
50. Dash, B. (2015). *Community Radio Movement: An Unending Struggle in India*. *J Dev Commun* 26 (1): 88-94.

51. Dash, B. (2016). Media for empowerment: A study of community radio initiative in Bundelkhand. (Ph.D. Thesis). Tata Institute of Social Sciences, Mumbai.
52. Dash, B.B. (2017). Community Radio – Community, Media, and Society. egpathshala.
53. DDS (Deccan Development Society). 2000. The Pastapur initiative on community radio.
54. Downing, J. (2001). Radical media: Rebellious communication and social movements. Thousand Oaks, CA: Sage.
55. Dunaway D. (2002), 'Community radio at the beginning of the 21st century: Commercialism vs. community power' in Community Media in the Information Age – Perspectives and Prospects, N.W. Jankowski (ed.), New Jersey: Hampton Press, pp. 72-81.
56. Duncombe, S. (1997). Notes from underground: Zines and the politics of alternative culture. London: Verso.
57. Dutta, M. J. (2015), Decolonizing Communication for Social Change: A Culture-Centred Approach. *Communication Theory*, 25: 123-143.
58. Fairbairn, J. (2009). Community media sustainability guide. Internews.
59. Faisal, A & Alhassan, A. (2017). Community Access and Participation in Community Radio Broadcast: Case of Radio Gaakii, Ghana. *Journal of Development and Communication Studies*, Vol. 5. No. 2.
60. Faisal, A.M., & Alhassan, A. (2018). Community Access and Participation in Community Radio Broadcast: Case of Radio Gaakii, Ghana.

61. Faruqui et al. (2003). Programme Concepts. New Delhi: Indira Gandhi National Open University.
62. Fraser C. and Estrada S.R. (2002), 'Community Radio for Change and Development', *Development*, Vol. 45, No. 4, pp. 69-73.
63. Fraser, C & Estrada S. (2002). Community Radio for Change and Development. *Development (45-4): 69-73*.
64. Fraser, C., & Restrepo-Estrada, S. (2001). Community radio handbook. Bangkok: UNESCO Office Bangkok and Regional Bureau for Education in Asia and the Pacific. Retrieved from <http://unesdoc.unesco.org/images/0012/001245/124595e.pdf>.
65. Fröhlich, J.; Däschle, D.; Geerts, A.; Jannusch, S. Community Participation at Local and Community Radio Stations. An Explorative Study in Africa, Asia, Latin America and the Pacific. Available online: https://www.cameco.org/media/general_report_final.pdf
66. Fuller, L. K. (2007). Community media: International perspectives. New York: Palgrave Macmillan.
67. Girard B. (1992), 'A Passion for Radio: Radio Waves and Community', Montreal: Black Rose Books.
68. Gondwe, T, Mavindidze, Z. (2014). An exploration into the operations and sustainability of community radio stations in South Africa. Occasional Paper Series 1(1). Braamfontein: Freedom of Expression Institute.
69. Gramsci, A., In Buttigieg, J. A., & Callari, A. (1992). Prison notebooks.
70. Ground Realities: Community Radio in India (2011). New Delhi: UNESCO.

71. Guo, L. (2017), Exploring the Link Between Community Radio and the Community: A Study of Audience Participation in Alternative Media Practices. *Communication, Culture & Critique*, 10: 112-130. doi:10.1111/cccr.12141
72. Harleen, Ahluwalia (2017, January 23). Govt amends policy guidelines for community radio stations. Retrieved from <https://www.livemint.com/Politics/GHCr23S3Y0B0MAhFHls2fJ/Govt-amends-policy-guidelines-for-community-radio-stations.html>
73. Herman, E. S., & Chomsky, N. (1988). Manufacturing consent: The political economy of the mass media. New York: Pantheon Books.
74. Howley, K. (2005). Community media: People, places and communication technologies. Cambridge, UK: Cambridge University Press.
75. Howley, K. (2005). Community Media: People, Places, and Technologies. New York: Sage Publication.
76. Hussain, F & Tongia R. (2007). Community Radio for Development in South Asia: A Sustainability Study. Presented in *International Conference on Information and Communication Technology and Development*.
77. Innovations in Community Radio (with special reference to India) (2014). A report published by MoIB & CEMCA.
78. Iyer, K. & Vats, A. (2018). Community Radio as a force multiplier of financial empowerment for rural women: A case study of Afaz-e-Mewat. *International Journal of Advance and innovative Research*. Vol. 5, Issue 4 (XIV), 166-169.
79. Jacobson, Thomas and Storey, Douglas. (2006). Development Communication and Participation: Applying Habermas to a Case Study of Population Programs in Nepal. *Communication Theory*. 14. 99 - 121. 10.1111/j.1468-2885.2004.tb00307. x.
80. Jankowski, N.W and Prehn, O. (2001), 'Community Media in the Information Age: Perspectives and Prospects', Cresskill: Hampton Press.
81. Jennings, V.S. (2015). Community Radio Sustainability Policies and Funding. CI/FEM/MAS. UNESCO.
82. Josaiah et al. (2018). The Concept of Community Radio. New Delhi: Indira Gandhi National Open University.

83. Kar E. (2009), 'Community Radio could lend voice to the voiceless', The Hindu Online Edition, February 11.
84. Kar, Esther. (2017). People's Empowerment Through Radio: Community Radio as a Participatory Communication Tool. *Communicator, Volume LII, Number 1, 39-52.*
85. Katiyar, Kshitij. (2015). Understanding Community Volunteering and Representation: Case Study of Waqt ki Awaz Community Radio Station. Dissertation Thesis. Tata Institute of Social Sciences, Mumbai.
86. Kaushik A. (2018). Plurality and Diversity of Voices in Community Radio: A Case Study of Radio Brahmaputra from Assam. In: Servaes J. (eds) Handbook of Communication for Development and Social Change. Singapore: Springer.
87. Kazi, S. (2007). Sustaining Community Radio Initiatives in India: Challenges at the Grassroots. eINDIA.
88. Kerlinger, F.N. (1986). Foundations of Behavioural Research, third edition. New York: Rinehart and Watson.
89. Kothari, C.R. (2004) Research Methodology: Methods and Techniques. 2nd Edition. New Delhi: New Age International Publishers.
90. Krishna D.K, et al., (2018). Content Analysis and Comparative Study of Good Management Practices Followed by Community Radio Stations. *International Journal of Agricultural Sciences, Vol.10 Issue 12: 6485-6488.*
91. Krishna D.K., Kumbhare N.V., Padaria R.N., Singh, P. (2016). Comparative Analysis of Sustainability of Selected Community Radio Stations. *International Journal of Extension Education. Vol. XII:39-45.*
92. Kumar K. (2007), 'Community Radio in India: Opportunities and Challenges', Excerpts from the Doctoral Thesis, Educomm Asia, A Quarterly of the Commonwealth Educational Media Centre for Asia, Vol. 12, No. 3, March.
93. Kumar, Keval J. (2011). *Mass Communication in India.* Mumbai: Jaico Publishing house.
94. Kumar, Vidhanshu (2017). Assessing Participation in a Community Radio Station by Using a Toolkit for the Critical Analysis of Participatory Media Processes. Paper presented at MICA ICMC 2017 (Ahmedabad, India, 10-12 Jan 2017)

95. Lakhendra, Bala (2012). Community Radio and Development. In Issues of Development Communication and Society. (Edited by Saxena, Ambrish). New Delhi: Kanishka Publishers.
96. Lakshaman Rao, Y.V. (1995). *Communication and Development*. Mirnesota: University of Minnesota Press.
97. Laxmi, L. Malik K. and Venniyoor. S. (2018). Sustainability. New Delhi: Indira Gandhi National Open University.
98. Lush, David & Urgoiti, Gabriel. (2012). Participation Pays: The Sustainability of Community Broadcasting in Perspective. Windhoek. Fesmedia Africa.
99. Majid, Tehranian. (1979). Communication and international development – some theoretical considerations, *Media Asia*, 6:3, 157-160, DOI: 10.1080/01296612.1979.11725974
100. Malik, K. K. (2015). Our media, Our principles: Building codes of practice for community radio in India. *Journalism Studies*, 16(5), pp. 750 -764.
101. Malik, Kanchan. (2017). Researching Community Radio: Reminiscences of a conceptual and empirical journey. *Communicator, Volume LII, Number 1, 21-37*.
102. McBride S. (1980) Many Voices One World: Report of the International Commission for the Study of Communication Problems. UNESCO, Kogan Page, London.
103. McLuhan, M. (1964) *Understanding Media: The Extensions of Man*, London: Routledge.
104. McLuhan, M. (1964). *Understanding media: The extensions of man*. New York: McGraw-Hill.
105. McQuail, D. (1997). *Audience analysis*. Thousand Oaks, CA: SAGE Publications, Inc.
106. McQuail, Denis. (2010). *McQuail's Mass Communication Theory*. London: Sage Publications.
107. Mefalopulos, P. (2008). *Development Communication Sourcebook: Broadening the Boundaries of Communication*. Washington, DC: World Bank.

108. Melkote S.R. (1991). *Communication for Development in the Third World: Theory and Practice*. Sage, Thousand Oaks, CA.
109. Melkote S.R. (1992). *Communication for Development in the Third World: Theory and Practice*. NY: SAGE Publications
110. Melkote, S. R., & Steeves, H. L. (2001). *Communication for Development in the Third world: Theory and Practice for empowerment* (2 ed.). New Delhi: Sage.
111. Melkote, S., Steeves, L. (2001). *Communication for Development and Empowerment in the Third World: Theory and Practice*. New Delhi/Newbury Park/London, Sage Publishers.
112. Merriam, S.B. (1988) *Case Study Research in Education A Qualitative Approach*. Jossey-Bass, San Francis-co.
113. Mhagama, M. (2000). *The role of community media in development: a case study of the cato manor development project*. Submitted to the Faculty of Human Sciences, University of KwaZuluNatal – Howard College, in partial fulfilment of the Master of Arts and Culture, Communication and Media studies.
114. Minar, D. & Greer, Scott. (2007). *The Concept of Community: Readings with Interpretations*. Adline Transactions.
115. Moemeka A.A. (1981), 'Local Radio, Community Education for Development', Ahmadu Bello University Press, Samaru-Zaria, Nigeria.
116. Moemeka A.A. (1994), 'Radio strategies for community development: A critical analysis', *Communicating for development: A new pan disciplinary perspective*, State University of New York Press, Albany, New York, pp. 124-142.
117. Moemeka, A. A. (1997). *Development Communication for Developing Societies: Facing the Realities*. *Gazette (Leiden, Netherlands)*, 59(4), 379–393.
118. Moitra, A., Kumar, A., & Seth, A. (2018). *An Analysis of Community Mobilization Strategies of a Voice-based Community Media Platform in Rural India*. *Information Technologies & International Development*, 14, 116-133.
119. Morgan, D. L. (1997). *Qualitative research methods series, Vol. 16. Focus groups as qualitative research* (2nd ed.). Sage Publications, Inc. <https://doi.org/10.4135/9781412984287>

120. Mozoomdar et al. (2003). *Radio Broadcasting: An Introduction*. New Delhi: Indira Gandhi National Open University.
121. Murthy, D.V.R. (2000). Developmental news coverage in the Indian press, *Media Asia*, 27:1, 24-53.
122. Myres, Mary. (2011). *Voices from the Villages: Community Radio in the developing world. A report to the centre for International Media Assistance*. CIMA & NED.
123. Nair, S and White, S. (1987). Participation is the key to development communication. *Development Communication Research Project*, Issue 5.
124. Narula, Uma. (1994). *Development Communication: Theory and Practice*. New Delhi: Har-Anand Publication.
125. Nirmala, Y. (2015). The role of community radio in empowering women in India. *Media Asia*, 42(1-2), pp. 41 -46. doi:10.1080/01296612.2015.1072335
126. Ogan, C. L. (1982). Development Journalism/Communication: The Status of the Concept. *Gazette (Leiden, Netherlands)*, 29(1-2), 3-13.
127. Ogburn, W. F. (1922). *Social change with respect to culture and original nature*. New York: B.W. Huebsch, Inc.
128. Okinyi, N. (2019). Communities' Participation in Kenya through Community Radio Broadcasting Stations in Kenya on Development: A Critical Review. *Global Media Journal, Vol.17 No.32:158*.
129. Partridge, G.A.W. (1982). The Domino method. Retrieved from <https://doi.org/10.1111/j.1468-3156.1982.tb00043.x>
130. Partridge, S. (1982). *Not the BBC/IBA: the case of community radio*. UK: Comedia.
131. Patil, Dhanraj. (2019). Participatory Communication Approach for RD: Evidence from two Grassroots CR Stations in Rural India. *Asia Pacific Journal of Rural Development, 1-13*.
132. Pavarala V. & Kumar K. (2007). *Other Voices, The Struggle for Community Radio in India*. New Delhi. Sage Publishers India Pvt. Ltd.
133. Pavarala V. (2003), 'Breaking Free - Battle over the Airwaves', *Economic and Political Weekly, May 31, p. 2166*.

134. Pavarala V. (2007), 'Democratising the Airwaves', *Vidura, Issue: January-March*.
135. Pavarala, V. (2003). Breaking free: Battle over the Airwaves. *Economic and Political Weekly*, 38(22), pp. 2166 - 2167. Retrieved from <http://www.jstor.org/stable/4413628>
136. Pavarala, Vinod. (2003). Building Solidarities: A Case of Community Radio in Jharkhand. *Economic and political weekly*. 10.2307/4413632.
137. Prajapati, Shweta. (2017). Insights from the Past: Exploring the Future of Community Radio in India. *Communicator, Volume LII, Number 1*, 39-52.
138. Quebral, N. (1975) 'Development Communication: where does it stand today?'. *Media Asia*,2004): 197202. *Radio Journal – International Studies in Broadcast & Audio Media*, 13(1), pp. 105 - 120. doi:10.1386/rjao.13.1-2.105_1
139. Rajgor, Mital. (2016). Role of Community Radio for Development in Western India (in special context to Gujarat, Maharashtra, and Rajasthan). (Ph.D. Thesis). Gujarat University, Ahmedabad.
140. Ratnabali, M. Gupta B.M. and Nagaraji S. (2018). Programming. New Delhi: Indira Gandhi National Open University.
141. Roa Omar. & Erazo E. (2018). Perceptions and participation in community radio stations in Narino, Columbia. *Communicar n.54 Vol.XXVI*, 81-90.
142. Robben, Antonius & Sluka, Jeffrey. (2015). Ethnography. *International Encyclopaedia of the Social & Behavioural Sciences*. 10.1016/B978-0-08-097086-8.12065-3.
143. Roger, E.M. (2003). *Diffusion of Innovations* (5th edition). New York: Free Press.
144. Rogers E.M. (1976), 'Communication and development: Critical perspectives', Beverly Hills, Sage.
145. Rogers, E.M. and Shoemaker, F.F. (1971) *Communication of Innovation: A Cross-Cultural Approach*. 2nd Edition, The Free Press, New York.

146. Roncagliolo, Rafael. (1995). Trade Integration and Communication Networks in Latin America. *Canadian Journal of Communication*, Vol, 20, No. 3 DOI: <https://doi.org/10.22230/cjc.1995v20n3a882>
147. Schiller, h. I. (1975). Communication and cultural domination. *International journal of politics vol. 5, no. 4, communication and cultural domination (winter 1975/1976), pp. 1-127*
148. Schramm W. (1964), 'Mass Media and National Development', Stanford University Press, Stanford.
149. Seidu Al-hassan, Alhassan Andani and Abdulai Abdul-Malik (2011). The Role of Community Radio in Livelihood Improvement: The Case of Simli Radio, Field Actions Science Reports [*Online*], Vol. 5.
150. Servaes, J. (1996). Participatory Communication (Research) from a Freirean perspective. *Africa Media Review*, 10(1), pp. 73-91.
151. Servaes, J. (2007). Harnessing the UN System into a Common Approach on Communication for Development. *International Communication Gazette*, 69(6), 483–507. <https://doi.org/10.1177/1748048507082838>
152. Servaes, Jan. (2007). Development communication – for whom and for what? *Communicatio*. 21. 39-49. 10.1080/02500169508537827.
153. Shahzalal and Azizul Hassan. (2019). Communicating Sustainability: Using Community Media to Influence Rural People's Intention to Adopt Sustainable Behaviour. *Sustainability, MDIP, Open Access Journal*, Vol. 11(3), pages 1-28, February.
154. Shanthini, Sarah. (2018). Trajectories of Community Radio in Tamilnadu: Ownership Pattern, Community Participation and Sustainability (Ph.D. Thesis). Manonmaniam Sundaranar University, Tirunelveli.
155. Shinkhede, C.S. (2019a). Exploring Social Sustainability of Rural Community Radio: Case of Mann Deshi Taranga Vahini, Mhaswad. *Journal of Emerging Technologies and Innovative Research*, Vol. 6, Issue 6, 668-680.
156. Shinkhede, C.S. (2019b). Grassroots Development and Community Radio: Drawing Insights on Community Communication, and Participation.

GARI International Journal of Multidisciplinary Research, Vol. 5, Issue 3, 41-64.

157. Shinkhede, C.S. (2020). Disruptions in Development Journalism: Understanding Resistance and Approach of Community Radio Stations. *Journal of Xi'an University of Architecture and Technology, Vol. XII, Issue II, 133-44.*
158. Singh, Dipti (2017, November 7). For almost a year, Mumbai University's FM radio off air. Retrieved from <https://indianexpress.com/article/cities/mumbai/rewind-for-almost-a-year-mumbai-universitys-fm-radio-off-air-4925919/>
159. Singhal, A. and Rogers, E. (1999). *Entertainment Education: A Communication Strategy for Social Change*. Mahwah, NJ: Lawrence Erlbaum Associates
160. Singhal, A. and Rogers, E. M. (2001). *India's Communication Revolution: From Bullock carts to Cyber Marts*. New Delhi: Sage.
161. Singhal, Arvind. (2001). *Facilitating Community Participation Through Communication*.
162. Sloss, G. Sam, Philliber, S. and Schwab, M. (1980). *Social Research: Guides to a Decision-Making Process*.
163. Sreedhar R. (2007). *Community Stations tackle the question of commercialism. India Radio Bulletin, No. 7, p. 3, May 14-27.*
164. Sreedhar R. Sen A. and Jayaweera W. (2019). *Community Radio*. New Delhi: Indira Gandhi National Open University.
165. Melkote Srinivas and Steeves Leslie (2015). *Place and role of development communication in directed social change: a review of the field. Journal of Multicultural Discourses, 10:3, 385-402.*
166. Srivastava, A. (2018). Socio-economic transformation of under-privileged communities by community radio imitating ancient tradition of oral teaching. *Global Scientific Journals. Vol. 6, Issue 2.*
167. Stake, R. E. (1995). *The art of case study research*. Sage Publications, Inc.

168. Sustainability of Community Radios – A Training Guide. A report submitted by Radio for Peacebuilding, Africa.
169. Tabing, Louie. (2002). How to do Community Radio: A primer for Community Radio Operators. New Delhi: UNESCO.
170. Tacchi J. (2003), ‘Promise of Citizens’ Media’, Lessons from Community Radio in Australia and South Africa’. *Economic and Political Weekly*, May 31.
171. Tacchi, J. (2008). Voice and Poverty. *Media Development*, 55(1), pp. 12-16.
172. Tacchi, Jo & Watkins, Jerry & Keerthirathne, Kosala. (2009). Participatory content creation: Voice, communication, and development. *Development in Practice*. 19.
173. Tajfel, H and J C Turner (1979): “An Integrative Theory of Intergroup Conflict”, *The Social Psychology of Intergroup Relations*, 33: 47-47.
174. Tavhiso, M. (2009). Sustainability Challenges Facing Community Radio: a comparative study of three community radio stations in Limpopo Province.
175. Tavhiso, Muswede. (2009). Sustainability Challenges Facing Community Radio: A Comparative Study of Three Community Radio Stations in Limpopo Province. University of Limpopo.
176. Tehranian, M. (1999). Global Communication and World Politics: Domination, Development and Discourse, Colorado: Lynne Rienner Publishers.
177. Tharoor, S. (2000). India: from Midnight to Millennium. New Delhi: Penguin.

178. Tönnies, F. (2001). *Tönnies: Community and Civil Society* (Cambridge Texts in the History of Political Thought) (J. Harris, Ed.; M. Hollis, Trans.). Cambridge: Cambridge University Press. doi:10.1017/CBO9780511816260
179. Tufte, Thomas; Mefalopulos, Paolo. 2009. *Participatory Communication: A Practical Guide*. World Bank Working Paper; no. 170. World Bank. © World Bank. <https://openknowledge.worldbank.org/handle/10986/5940> License: CC BY 3.0 IGO.”
180. UNESCO-UNEP. (1976). *The Belgrade charter: A global framework for environmental education*. Belgrade: International Environmental Education Workshop.
181. Venkateshwaralu et al. (2003). *Programme Concepts*. New Delhi: Indira Gandhi National Open University.
182. Venkateshwaralu et al. (2019). *Innovations in Broadcasting*. New Delhi: Indira Gandhi National Open University.
183. Venniyoor S, Mukhopadhyay B. and Dipak, S. (2018). *Managing a Community Radio Station*. New Delhi: Indira Gandhi National Open University.
184. Vernraju et al. (2018). *Community Radio and Society*. New Delhi: Indira Gandhi National Open University.
185. Vernraju et al. (2018). *Content Development*. New Delhi: Indira Gandhi National Open University.
186. Vilanilam. J.V. (2009). *Development Communication in Practice: India and the Millennium Development Goals*. New Delhi: SAGE Publications India Ltd.

187. Villanilam, J.V. (2005). *Mass Communication in India: A Sociological Perspective*. SAGE.
188. VOICES (1996). Bangalore declaration on radio.
189. Voniati, C., Doudaki, V., & Carpentier, N. (2018). Mapping community media organisations in Cyprus: A methodological reflection
190. Watson, J. & Hill, A. (2015). *Dictionary of Media and Communication Studies*. London: Bloomsbury.
191. Watson, R. (2018) *Is Participation in Community Media an Agent of Change?* MeCCSA 2018, London.
192. White, S. A., Nair, K. S., & Ascroft, J. R. (1994). *Participatory Communication: Working for Change and Development*. New Delhi: Sage.
193. White, S. and Nair, S. *Cultural Renewal: An Operational Model for Sharing Diversity through Participatory Communication a conceptual paper for presentation to the intercultural and Development Communication Division International Communication Association Sidney, Australia, July 11-15, 1994.*
194. Wimmer, R. D. & Dominick, J. R. (2014). *Mass media research: An introduction*. New York: Cengage Learning.
195. Yerala Projects Society. (2017). *Community Radio Programmes on Science for Women's Health and Nutrition*. Submitted to Department of Science, Government of India.
196. Yin, R. K. (2009). *Case study research: Design and methods (4th Ed.)*. Thousand Oaks, CA: Sage.

197. Yin, R.K. (2003). *Case Study Research: Design and Methods*. Sage. Thousand Oaks, California.
198. Yoon, C. (1996). *Participatory Communication for Development Participatory Development Communication: A West African Agenda*. IRDC.

Web and Other Sources

1. Gemeinschaft and Gesellschaft. (n.d.). In Merriam-Webster dictionary. Retrieved from <https://www.merriam-webster.com/dictionary/gemeinschaft>
2. Mann, Maharashtra. (n.d.). In *Wikipedia*. Retrieved April 12, 2020, from https://en.wikipedia.org/wiki/Mann_Maharashtra
3. Self-sustainability. (n.d.). In *Wikipedia*. Retrieved April 12, 2020, from <https://en.wikipedia.org/wiki/Self-sustainability>
4. Community radio. (n.d.). In *Wikipedia*. Retrieved April 21, 2020, from https://en.wikipedia.org/wiki/Community_Radio
5. Sustainability. (n.d.). In *Wikipedia*. Retrieved April 26, 2020, from <https://en.wikipedia.org/wiki/Sustainability>
- 6.
7. Mhaswad. (n.d.). In *Wikipedia*. April 22, 2020, from <https://en.wikipedia.org/wiki/Mhaswad>
8. Sakri. (n.d.). In *Wikipedia*. April 22, 2020, Retrieved from <https://en.wikipedia.org/wiki/Sakri>
9. PIB. (2019, August 27). How to set up a Community Radio Stations. Retrieved from <https://www.youtube.com/watch?v=F6bA-BuAk3k>
10. About us. (n.d.). Retrieved from www.mannadeshifoundation.com
11. How we work. (n.d.). Retrieved from www.yerala.org

Annexure A

Images

Mann Deshi Taranga Vahini, Mhaswad



Image 1 – Façade of Mann Deshi NGO, Mhaswad



Images 2 – Front Desk of MDTV CR



Image 3 – Studio of MDTC CR



Image 4 – Work Station MDTV CR

माण देशी फाउंडेशन म्हसवड संचलित				
माण देशी तरंग वाहिनी, म्हसवड FM Band 90.4MHz				
* व्यवस्थापन समिती *				
क्र.सं.	अ.नं.	सदस्यांचे नाव	गाव	पद
७६७	१	श्रीमती.चेतना सिन्हा	म्हसवड	अध्यक्ष
६९९	२	श्री.जवाहर देशमाने	म्हसवड	सदस्य
२२०	३	सौ.रेखा कुलकर्णी	म्हसवड	सदस्य
२९९	४	अॅड.अभिजित केसकर	म्हसवड	सदस्य
६३९	५	सौ.वनिता शिंदे	म्हसवड	सदस्य
	६	श्री.रविंद्र शहा	म्हसवड	सदस्य
२३३	७	डॉ.प्रा.बाळासाहेब बळवंत	दहिवडी	सदस्य
२२१	८	डॉ.लक्ष्मण कोडलकर	पुळकोटी	सदस्य
५२६	९	सौ.वैशाली पाटील	म्हसवड	सदस्य
	१०	सौ.जयश्री नरळे	पानवण	सदस्य
	११	श्री.शिवाजी यादव	म्हसवड	सचिव

ओ! "रोज ऐका माणदेशी रेडिओ, फक्त तुमचा रेडिओ!"

Image 5 – Management Committee

माण देशी फाउंडेशन म्हसवड संचलित				
माण देशी तरंग वाहिनी, म्हसवड FM Band 90.4MHz				
* कार्यक्रम सल्लागार समिती म्हसवड *				
अ.नं.	सदस्यांचे नाव	गाव	पद	
१	श्रीमती.चेतना सिन्हा	म्हसवड	अध्यक्ष	
२	डॉ.समीना तांबोळी	म्हसवड	सदस्य	
३	डॉ.हेमा पिंजारी	म्हसवड	सदस्य	
४	श्री.डॉ.युवराज शिंदे	पालघर	सदस्य	
५	सौ.केराबाई सरगर	दिडवाघवाडी	सदस्य	
६	श्री.नाथा देशमुख	कुकुडवाड	सदस्य	
७	सौ.मीना मंगरुळे	म्हसवड	सदस्य	
८	श्री.विजय काटकर	दिवड	सदस्य	
९	सौ.अश्विनी फुटाणे	म्हसवड	सदस्य	
१०	श्री.जगन्नाथ लोहार	म्हसवड	सदस्य	
११	श्री.शिवाजी यादव	म्हसवड	सचिव	

ओ! "रोज ऐका माणदेशी रेडिओ, फक्त तुमचा रेडिओ!"

Image 6 – Programme Advisory Committee



Image 7 – Interview in Studio of MDTV CR



Image 8 – Collaboration with Sharada CR



Image 9 – Community Contribution



Image 10 – Mann Deshi Festival, Mumbai



Image 11 – Annual Day Celebration



Image 12 – Haldi-Kumkum Event



Image 13 – Voter Awareness Camp by MDTV Image 14 – Women’s Day Event by MDTV



Image 15 – Women Empowerment Camp Image 16 – Voting Awareness Rally



Image 17 – Late Kerbai Sargar Image 18 – Mann Deshi Fodder Camp



Image 19 & 20 – Souvenirs by MDTV CR

Image 21 – Folk Songs Book of Kerabai

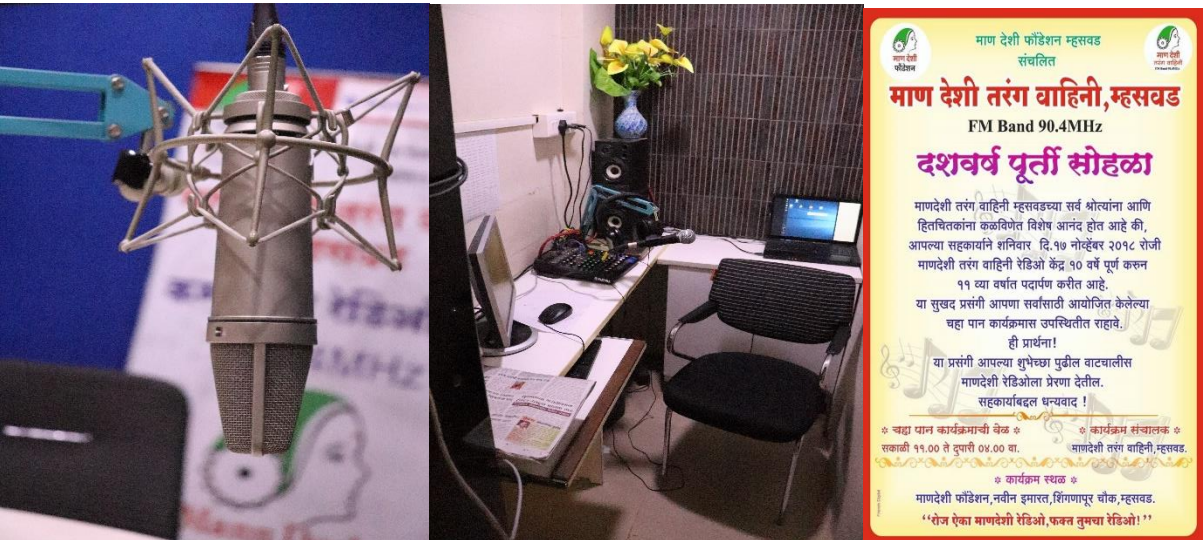


Image 22 – Mic

Image 23 – Transmission Room

Image 24 – 10 years celebration



Image 25 – Folk Songs CD of Kerabai

Image 26 – Audio Mixer

Published by MDTV CR



Image 27 – Partnership with Bajaj



Image 28 – Achievements of MDTV CR

Mann Deshi Foundation's Mann Deshi Tarang Vahini Mhaswad FM Band 90.4MHz STAKE HOLDERS				
SR.NO.	NAME OF STAKEHOLDER	PLACE	YEAR	WORK DONE
1	Ministry Of Information and Broadcasting	New Delhi	2010 to up to this date	Participate in CR sammelan / regional sammelan. Training programme at New Delhi. Peer Programme. CRS awareness camp at Bhopal.
2	CEMCA	New Delhi	2011-2012	Training Camp at Gondwale Bk. and Vasundhara Radio Baramati for Mann Deshi women for making TB CUP regarding Health issue for Mann Deshi Community
3	REACH	Chennai	2012: up to this Date	Sixteen TB Awareness Radio Programme (Episode) TB Awareness Exhibition / Competition / Meetings
4	CRA	New Delhi	2012 up to this Date	National Level Discussion on CRS Problems and Membership
5	District TB Forum / (State Govt.)	Satara	2013 up to this Date	TB Awareness Programme for Mann Deshi Community / TB Free School / TB Patient get together programme.
6	The Leprosy Mission Trust India	Noida	2014	Awareness Programme on Leprosy
7	UNICEF, Maharashtra	Yashada, Pune	2014	Training Camp for content generation and DGIPR
8	Tehsil Office / Sub Divisional Office Mann Khatav	Dahiwadi	2014 to 2017	Awareness Radio Programmes / Meetings for Voter Registration / Voting Process / Increase Voting in rural area. 'jal yukta shivar Govt. Programme' Watershed Programme - Satya Mev Jayate
9	Election Commission of Maharashtra	Mumbai	2014 and 2016	Awareness of voting at Parliament and Assembly Election. Training camp for increasing voting footfall at Vidya Vani CRS Pune, by J.S. Sahayra State Election Commissioner.
10	CRFC	New Delhi / Mount Abu	2015 up to this Date	National Level Discussion on CRS Problems
11	MOU with Dahiwadi College, Dahiwadi	Dahiwadi	2015 up to this Date	Youth Awareness Programme for college Students improvement on communication skills workshop.
12	Development Alternative / TARA	New Delhi	2015	Water Literacy for Mann Deshi Community. Short Term Crop / Organic Farming / Water Conservation in farming
13	Ideosync Media Combine	Faridabad, Haryana	2015 up to this Date	Awareness Radio Programme for Community related Govt. Scheme. Fellowship research on CRS work in the Community.
14	DAVP	New Delhi	2015 up to this Date	Empanelment Camp for DAVP. Central Govt Advertisement For Mann Deshi Community.
15	Dr. Ramkrishna Sabale	Pune	2015-16	Guidelines to Mann Deshi farmers in water literacy, farming and weather related advice.
16	DPC (District Planning Commission)	Satara	2016	Awareness Advertisement for Community related to Mudra Bank skill India
17	CCS (Center for Civil Society)	New Delhi	2017	School Policy training at Nainital, Uttarakhand
18	Action-aid and ...	Bhubaneswar	2017	Workshop for best practices in CRS

Image 29 – Stakeholders of MDTV CR and Completed Projects

Yeralavani CR



Image 36 – Exterior of Yeralavani CR



Image 37 – Front Desk of Yeralavani CR



Image 38 – Audio Mixer



Image 39 – Jalihal Studio



Image 40 – Transmitter at Jalihal



Image 41 – RJs at Jalihal Studio



Image 42 & 43– Training Programme for Students at Jalihal



Image 44 – Poster in Jalihal Studio



Image 45 – Programme Banner

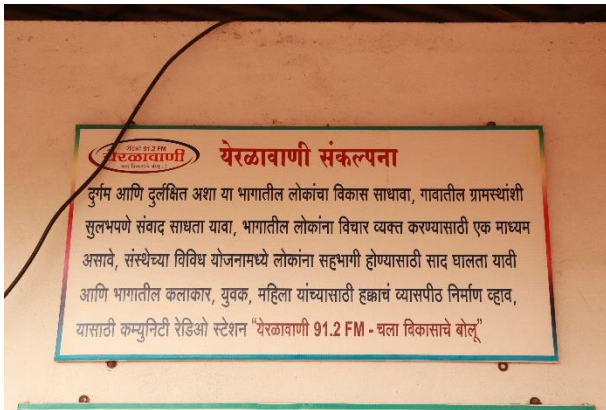


Image 46 – Concept of Yeralavani CR

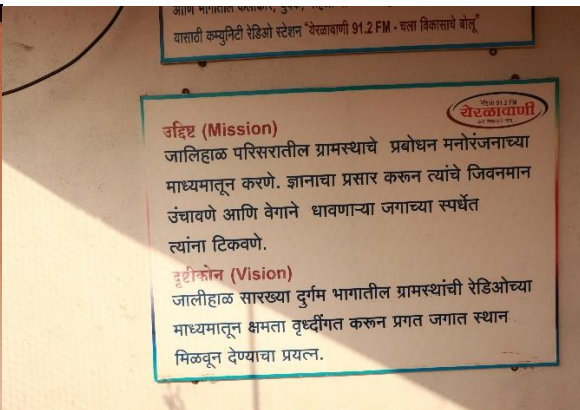


Image 47 – Mission and Vision of Yeralavani

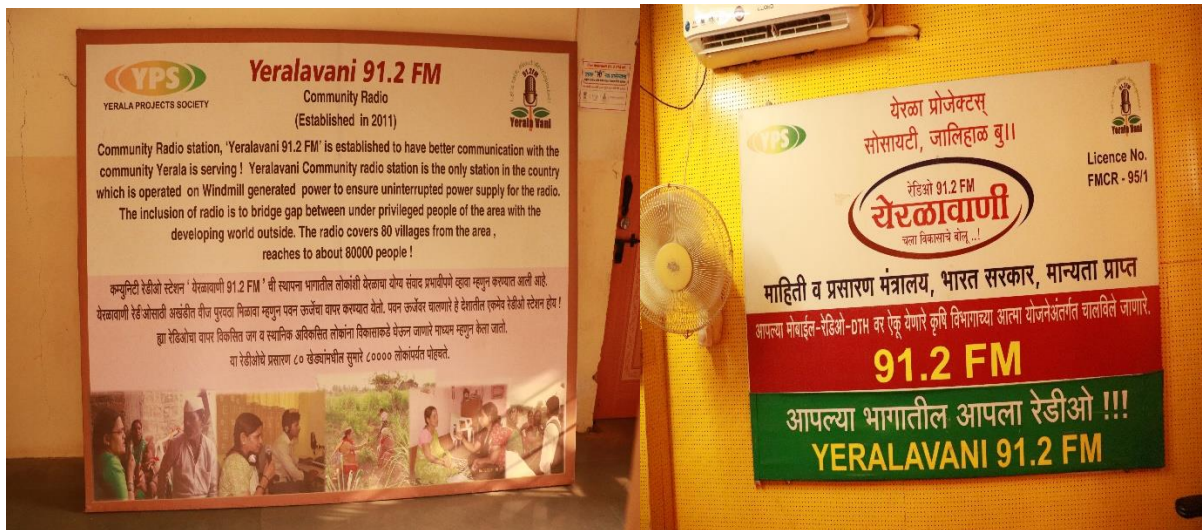


Image 48 & 49 – Publicity Banner of Yeralavani



Image 50 – 'Jagar Tichya Aarogyacha Program



Image 51 – School run by YPS, Sangli



Image 51 & 52– RJs and Content Production at Sangli Studio



Image 53 & 54 – Field survey



Image 55 & 56 – Focus-group discussion at Jalihal and Sangli



Image 57 – RJ at Jalihal Studio



Image 58 – Interview with Community Member

Panzarawani CR



Image 59 – Exterior view of Panzarawani CR



Image 60 – Surrounding mountains



Image 61 – Front desk of Panzarawani



Image 62 – Studio of Panzarawani



Image 63 – Station Director, Panzarawani



Image 64 – Audio Mixer



Image 65 – Outdoor recording



Image 66 – Recording in Jebapur Studio



Image 67 and 68 – Folk music recording for programme ‘Panzarakathchi Gani’



Image 69 & 70 – Studio of Panzarawani



Image 71 – Distributed radio set



Image 72 – Arrangement in studio



Image 73 – Transmitter in the studio



Image 74 – Samson MPC



Image 75 – Field survey



Image 76 – Generator in the backyard

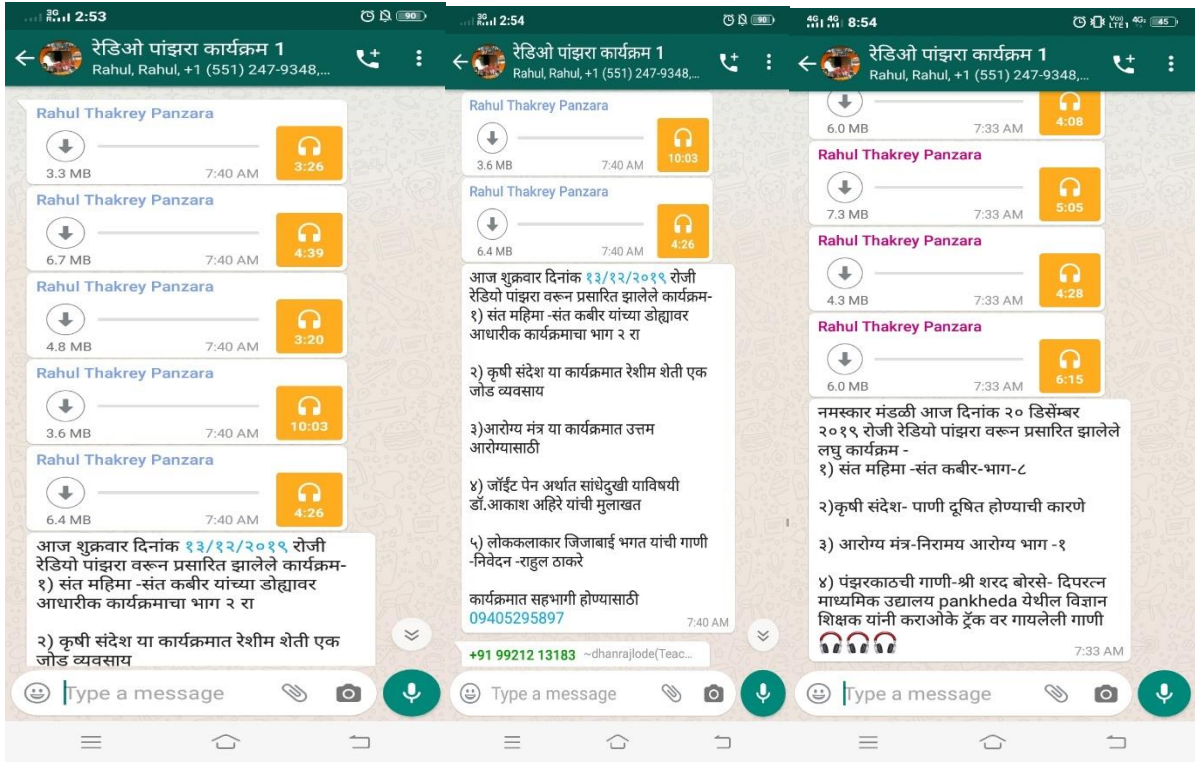


Image 81, 82, & 83 – Screenshots of Panzarawani WhatsApp group

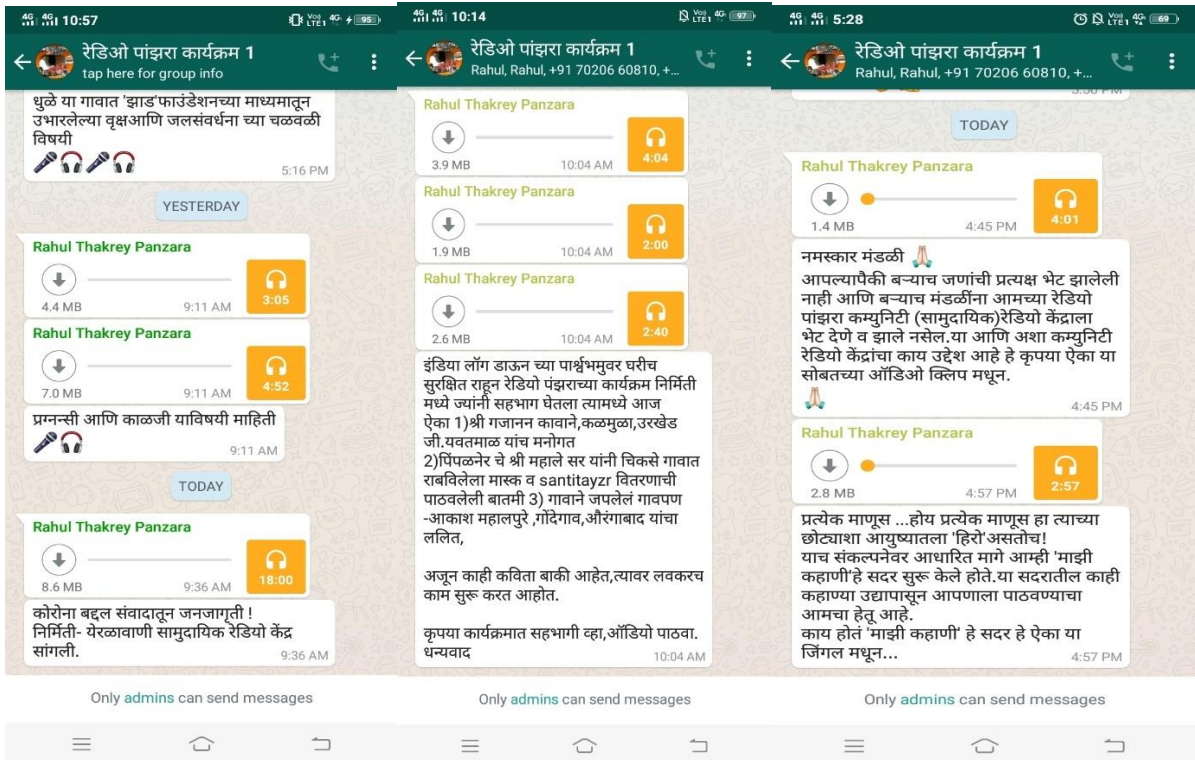


Image 84, 85 & 86 – Screenshots of Panzarawani WhatsApp group

Annexure B

Questionnaire Marathi (Extensive Listenership Survey)

Tilak Maharashtra Vidyapeeth, Pune

Department of Mass Communication and Journalism

(This survey is being conducted with regard to Ph.D. Thesis title: "Assessing Sustainability of Rural Community Radio in Maharashtra with special reference to Mann Deshi Taranga Vahini, Mhaswad")

ही प्रश्नावली पाच भागांमध्ये विभागली गेली आहे.

भाग १: उत्तरदात्याचा आलेख

भाग २: स्क्रीनर प्रश्ने

भाग ३: श्रवण पद्धती

भाग ४.: सहभाग व योगदान

भाग ५: प्रभाव आणि जागरूकता

प्रश्नावली (मराठी)

कम्युनिटी रेडिओचे नाव:

ठिकाण:

सूचना: प्रश्नावली भरताना काळ्या शाईचा वापर करावा आणि उत्तरांवर राईट टिक करावे. उत्तरदात्यांना केवळ एकच पर्याय निवडण्याचे स्वातंत्र्य द्यावे.

भाग १: उत्तरदात्याचा आलेख

नाव:

लिंग: १. पुरुष २. स्त्री ३. इतर

वय: १. २० वर्षाखालील २. २०-३० वर्षे ३. ३१-४० वर्षे ४. ४१-५० वर्षे ५. ५१ वर्षे किंवा त्याहून अधिक

शिक्षण: १. अशिक्षित २. शिक्षित पण औपचारिक शिक्षण नाही ३. प्राथमिक ४. दहावीपर्यंत ५. बारावीपर्यंत ६. स्नातक व अधिक

उपजीविकेचे साधन: १. शेतकरी २. कामगार ३. नोकरी ४. गृहिणी ५. स्वयं-रोजगार ६. बेरोजगार ७. विद्यार्थी ८. निवृत्त

मासिक उत्पन्न: १. ५ हजाराहून कमी २. ५ ते १० हजार ३. १० ते १५ हजार ४. १५ हजाराहून अधिक

भाग २: स्क्रीनर प्रश्न

अ १: तुम्हाला येरळावाणी सामुदायिक रेडिओविषयी माहित आहे का?

१. हो २. नाही

जर उत्तर नाही असेल तर सर्वेक्षण थांबवावे. जर हो असेल तर प्रश्न क्र. अ २ विचारावा

अ २: तुम्हाला येरळावाणी सामुदायिक रेडिओविषयी कसे कळले?

१. आकस्मिक २. समुदायातील इतर सदस्यांकडून ३. NGO च्या माध्यमातून ४. जाहिरात ५. सामुदायिक रेडिओचे सर्वेक्षण व मोहीम

अ ३: तुम्ही येरळावाणी सामुदायिक रेडिओ ऐकता का?

१. हो २. नाही

जर उत्तर हो मिळाले तर प्रश्न क्र. ब १ विचारावा. जर नाही मिळाले तर प्रश्न क्र. अ ४ विचारावा.

अ ४: तुम्ही इतरत्र कुठले रेडिओ स्टेशन ऐकता का?

१. हो २. नाही

अ ५: तुम्ही येरळावाणी सामुदायिक रेडिओ का ऐकत नाही?

१. गरज वाटत नाही २. संवादाच्या व करमणुकीच्या इतर साधनांना पसंती देता ३. आवड नाही ४. रेडिओ सेट नाही ५. कार्यक्रम व प्रसारण आवडत नाही

अ ६: तुम्ही यापूर्वी कधी येरळावाणी सामुदायिक रेडिओ ऐकत होता का?

१. हो २. नाही

जर उत्तर हो मिळाले तर प्रश्न क्र. अ ७ विचारावा अन्यथा सर्वेक्षण थांबवावे.

अ ७: येरळावाणी सामुदायिक रेडिओ ऐकणे बंद का केले?

१. आवड कमी झाली २. कार्यक्रम अप्रभावी जाणवले ३. रेडिओ सेट नसल्याने ४. इतर

भाग ३: श्रवण पद्धती

ब १: तुमच्याकडे रेडिओ सेट आहे का?

१. हो २. नाही

ब २: तुमचे येरळावाणी सामुदायिक रेडिओ ऐकण्याचे साधन कोणते?

१. रेडिओ सेट २. मोबाईल ३. दोन्ही

ब ३: आठवड्यातून किती वेळा येरळावाणी सामुदायिक रेडिओ ऐकता?

१. रोज (६-७ वेळा) २. नेहमीच (३-५ वेळा) ३. क्वचितच (१-२ वेळा)

ब ४: तुम्ही येरळावाणी सामुदायिक रेडिओ मुख्यत्वे कुठे ऐकता?

१. घरी २. कामाच्या ठिकाणी ३. सार्वजनिक ठिकाणी ४. प्रवास करताना

ब ५: तुम्ही येरळावाणी सामुदायिक रेडिओ सामूहिक पद्धतीने ऐकता का?

१. नेहमीच २. कधीकधी ३. कधीच नाही

ब ६: तुम्हाला येरळावाणी सामुदायिक रेडिओचे कोणते प्रसारण ऐकायला आवडते?

१. सकाळ २. संध्याकाळ

ब ७: तुम्ही येरळावाणी सामुदायिक रेडिओ दिवसातून किती तास ऐकता?

१. एका तासाहून कमी २. दोन ते तीन तास ३. चार ते पाच तास ४. पाच तासांहून अधिक

ब ८: तुम्ही येरळावाणी सामुदायिक रेडिओ ऐकायला कधीपासून सुरुवात केली?

१. सुरुवातीपासून २. पाच ते सहावर्षे ३. दोन ते चार वर्षे ४. गेल्या वर्षापासून ५. गेल्या काही महिन्यांपासून

ब ९: तुम्ही येरळावाणी सामुदायिक रेडिओ केंद्रातर्फे प्रसारित होणाऱ्या कार्यक्रमांबद्दल व उपक्रमांबद्दल समुदायातील इतर व्यक्तींसह चर्चा करता का?

१. हो २. नाही

ब १०: तुम्हाला येरळावाणी सामुदायिक रेडिओ ऐकण्यात कधी तांत्रिक अडथळा जाणवला आहे का?

१. नेहमीच २. कधीकधी ३. कधीही नाही

ब ११: येरळावाणी सामुदायिक रेडिओवर वाजविली जाणारी चित्रपट गीते उपयुक्त वाटतात का?

१. हो २. नाही ३. सांगता येत नाही

ब १२: येरळावाणी सामुदायिक रेडिओवरून प्रसारित होणाऱ्या जाहिराती उपयुक्त वाटतात का?

१. उपयुक्त २. निरर्थक ३. सांगता येत नाही

ब १३: तुम्ही कोणत्या प्रकारच्या कार्यक्रम स्वरूपाला अधिक पसंती देता? कोणताही एक पर्याय निवडा

१. लोक संगीत किंवा लोककला २. चर्चा ३. गाणी ४. कादंबरी वाचन ५. नाट्य ६. टॉक शो ७. फोन-ईन कार्यक्रम ८. मुलाखत ९. फिचर

ब १४: तुम्ही कोणत्या पद्धतीचा आशय ऐकणे जास्त पसंत करता? कोणताही एक पर्याय निवडा

१. कृषीविषयक २. स्वास्थ्यसंबंधित ३. पर्यावरणविषयक ४. खेळ ५. करमणूक ६. स्त्रियांचे विषय ७. राजकारण व सामान्य ज्ञान ८. धार्मिक/अध्यात्मिक ९. सामाजिक प्रश्न १०. सांस्कृतिक ११. तंत्रज्ञान १२. शिक्षण

ब १५: येरळावाणी सामुदायिक रेडिओवरून प्रसारित होणारा तुमचा पसंतीचा कार्यक्रम सांगा. केवळ एक पर्याय निवडावा.

१. भक्ती गीते २. रंग प्रभातीचे ३. घेऊ भरारी ४. कन्नड कार्यक्रम व गाणी ५. येरळा संग्रहातून ६. फॅमिली कट्टा ७. बातम्या व ऍग्रोवन ८. गीतमाला

ब १६: एखादा ठराविक कार्यक्रम ऐकण्यामागील कारण कोणते?

१. उपयुक्तता २. ज्ञान संवर्धन ३. आवड/कुतूहल ४. सादरीकरण व शैली

ब १७: येरळावाणी सामुदायिक रेडिओ ऐकणे फायद्याचे वाटते का?

१. हो २. नाही ३. सांगता येत नाही

ब १८: तुम्ही जालिहाल येथील येरळावाणी सामुदायिक रेडिओच्या स्टुडिओला भेट दिली आहे का?

१. हो २. नाही

ब १९: तुम्ही येरळावाणी सामुदायिक रेडिओला कधी फीडबॅक(कार्यक्रम आवडला/नावडला याचा प्रतिसाद) दिला आहे का?

१. हो २. नाही

दिला असेल तर कसा?

१. भेट देऊन २. मिस्ड कॉल/फोन करून ३. पत्राद्वारे ४. सोशल मीडियावरून ५. एसएमएस द्वारे ६. इतर

ब २०: तुम्ही येरळावाणी सामुदायिक रेडिओला सोशल मीडियावर फॉलो करता का?

१. हो २. नाही

ब २१: येरळावाणी सामुदायिक रेडिओ ऐकण्याचा तुमचा अनुभव सांगा.

१. अत्यंत वाईट २. वाईट ३. बरा ४. चांगला ५. अत्यंत चांगला

भाग ४: सहभाग व योगदान

क १: तुम्ही येरळावाणी सामुदायिक रेडिओच्या आशय निर्मिती व प्रसारण प्रक्रियेत सहभागी झाला आहात का?

१. हो २. नाही

जर उत्तर नाही मिळाले तर प्रश्न क्र. कक१ व कक२ विचारावा आणि भाग ५ मधील प्रश्न विचारावे.

कक १ - तुम्ही येरळावाणी सामुदायिक रेडिओच्या आशय निर्मिती आणि प्रसारणामध्ये सहभाग का घेतला नाही?

१. आत्मविश्वासाची कमी २. आवड नाही ३. कोणी विचारले नाही ४. सहभाग नोंदवावा अशी जवळ माहिती नाही ५. कधी विचार केला नाही

कक २: तुम्हाला भविष्यात सहभागी व्हायला आवडेल का?

१. हो २. नाही ३. सांगता येत नाही

क २: तुमच्या सहभागाचा प्रकार सांगा.

१. रेडिओ व्यवस्थापन २. आशय निर्मिती व प्रसारण ३. निर्णय प्रक्रिया ४. मालकी किंवा निधी संबंधित

क ३: कुठल्या प्रकारच्या आशय निर्मितीमध्ये अधिक सहभाग नोंदवला?

१. स्थानिक माहिती किंवा बातमी २. लोक गीते किंवा लोककला ३. चर्चा ४. प्रतिक्रिया किंवा मत ५. नाट्य ६. मुलाखत ७. आवडीचे गाणे लावण्यासाठी विनंती

क ४: सहभाग व योगदान प्रक्रियेमध्ये तुम्ही सर्वात अधिक वेळा पार पाडलेली भूमिका सांगा. कुठलाही एकच पर्याय निवडा.

१. पत्रकार/माहिती पुरवणे २. गायक ३. सूत्रधार ४. सादरकर्ता ५. मुलाखत घेणारा ६. मुलाखत देणारे ७. प्रतिक्रिया नोंदवणारे ८. फोन-इन कार्यक्रमात कॉल करणारे ९. चॅट शो मधील अतिथी १०. आवड/विनंती ११. निर्माते किंवा संकलक

क ५: येरळावाणी सामुदायिक रेडिओच्या फोन-इन कार्यक्रमांमध्ये सहभाग घेतला आहे का?

१. हो २. नाही

क ६: स्टुडिओमध्ये किंवा फिल्ड व्हिजिट दरम्यान तुम्हाला रेडिओसंबंधित उपकरणे किंवा तांत्रिक साधने हाताळण्याची संधी मिळाली का?

१. हो २. नाही

क ७: येरळावाणी सामुदायिक रेडिओतर्फे घेण्यात आलेल्या क्षेत्रीय भेटीत तुम्ही सहभागी झाला आहात का?

१. हो २. नाही

क ८: येरळावाणी सामुदायिक रेडिओतर्फे आयोजिण्यात आलेल्या कॅम्प/सण/उत्सव/मेळावे/शिबीर यामध्ये तुम्ही सहभाग नोंदवला आहे का?

१. हो २. नाही

क ९: तुम्ही सहभाग (कोणत्याही प्रकारचा) नोंदवल्यावर मानधन मिळाले आहे का?

१. हो २. नाही

जर नाही तर तुम्हांला मानधनाची गरज वाटते का?

१. गरज वाटते २. गरज वाटत नाही

क १०: तुम्हाला येरळावाणी सामुदायिक रेडिओच्या सल्लागार समिती किंवा व्यवस्थापन मंडळावर समाविष्ट करून घेण्यात आले आहे का?

१. हो २. नाही

क ११: आशय निर्मिती प्रक्रियेसाठी तुमचे मत जाणून घेतले आहे का?

१. हो २. नाही

क १२: तुम्ही येरळावाणी सामुदायिक रेडिओला आजवर अर्थसहाय्य केले आहे का?

१. हो २. नाही

क १३: तुम्ही आजवर किती वेळा येरळावाणी सामुदायिक रेडिओच्या कार्यक्रमांमध्ये सहभाग नोंदवला आहे?

१. फक्त एकदा २. २-४ वेळा ३. ५-१० वेळा ४. १० पेक्षा अधिक

क १४: येरळावाणी सामुदायिक रेडिओच्या कार्यक्रमांमध्ये सहभागी का व्हावेसे वाटले?

१. स्वतःची कला सादर करण्यासाठी २. समुदायाला मदत/योगदान ३. विनंतीनुसार ४. काही ठराविक कारण नाही

क १५: तुमच्या सहभागामुळे समुदायातील इतर व्यक्ती सहभागासाठी प्रवृत्त किंवा प्रभावित झाले का?

१. हो २. नाही

क १६: सहभाग नोंदवल्यानंतर तुम्ही समाधानी झाल्यासारखे वाटले का?

१. हो २. नाही

नाही झालात तर का?

१. स्टाफ मदतपूर्ण नव्हता २. आत्मविश्वासाची कमी आढळली ३. आशय बदलला गेला ४. तांत्रिक अडचणी ५. इतर

क १७: येरळावाणी सामुदायिक रेडिओ केंद्रातील स्टाफ व लोक मदतशील आहेत व आशय निर्मिती व प्रसारणाच्या प्रक्रियेत त्यांनी सतत प्रेरित केले.

१. पूर्ण सहमत २. सहमत ३. तटस्थ ४. असहमत ५. पूर्ण असहमत

क १८: आशय निर्मिती व प्रसारणाच्या प्रक्रियेने तुमच्यातील गुणांना वाव मिळून त्यांचा विकास झाला आणि तुमचा

आत्मविश्वास वाढण्यास मदत झाली.

१. पूर्ण सहमत २. सहमत ३. तटस्थ ४. असहमत ५. पूर्ण असहमत

क १९: येरळावाणी सामुदायिक रेडिओ केंद्रामध्ये सहभाग नोंदवल्याने समुदायाविषयी आपुलकीची भावना प्रबळ झाली तसेच समुदायाचा एक अभिमानी सदस्य असल्याची भावना जागृत झाली.

१. पूर्ण सहमत २. सहमत ३. तटस्थ ४. असहमत ५. पूर्ण असहमत

क २०: तुमचा येरळावाणी सामुदायिक रेडिओ केंद्रातील योगदानाचा अनुभव कसा होता?

१. अत्यंत वाईट २. वाईट ३. बरा ४. चांगला ५. अत्यंत चांगला

क २१: तुम्हाला परत सहभागी व्हायला आवडेल का?

१. हो २. नाही

क २२: तुम्ही कधी प्रायोजित कार्यक्रमात सहभागी झाला आहात का?

१. हो २. नाही

भाग ५: प्रभाव व जागरूकता

ड १: या भागातील विकासाला हातभार लावण्यात व येथील समुदायाच्या प्रगतीमागे येरळावाणी सामुदायिक रेडिओचा खूप मोठा हात आहे.

१. पूर्ण सहमत २. सहमत ३. तटस्थ ४. असहमत ५. पूर्ण असहमत

ड २: येरळावाणी सामुदायिक रेडिओने त्यांच्या कार्यक्रमांमधून स्थानिक भाषा, संस्कृती, चालीरिती आणि स्थानिक वारस्याचे जतन केले आहे.

१. पूर्ण सहमत २. सहमत ३. तटस्थ ४. असहमत ५. पूर्ण असहमत

ड ३: येरळावाणी सामुदायिक रेडिओने उपयुक्त आणि दर्जेदार आशय निर्मिती करून स्थानिक लोकांच्या व्यवसायाला उभारी दिली आहे.

१. पूर्ण सहमत २. सहमत ३. तटस्थ ४. असहमत ५. पूर्ण असहमत

ड ४: येरळावाणी सामुदायिक रेडिओच्या प्रयत्नांमुळे समुदायामध्ये एकोपा वाढून बळकटी आणली गेली आहे.

१. पूर्ण सहमत २. सहमत ३. तटस्थ ४. असहमत ५. पूर्ण असहमत

ड ५: येरळावाणी व येरळा प्रोजेक्ट्सच्या प्रयत्नांमुळे स्थानिक लोकांना अधिक उत्तम वातावरण, उद्देश आणि जगण्यासाठी उमेद मिळाली आहे.

१. पूर्ण सहमत २. सहमत ३. तटस्थ ४. असहमत ५. पूर्ण असहमत

उत्तरदात्याची स्वाक्षरी किंवा अंगठा

धन्यवाद

Annexure B1

Questionnaire English (Extensive Listenership Survey)

Tilak Maharashtra Vidyapeeth, Pune

Department of Journalism and Mass Communication

(This survey is being conducted with regard to Ph.D. Thesis title: “Assessing Sustainability of Rural Community Radio in Maharashtra with special reference to Mann Deshi Taranga”)

This questionnaire is divided into five parts:

Part 1: Respondents Profile (Demographics)

Part 2: Screener Questions

Part 3: Listening Habits

Part 4: Participation and Contribution

Part 5: Impact and Awareness

Instructions

I) Follow the guidelines on screener questions.

II) Please tick mark on the responses.

III) No multiple answers are allowed.

Part 1 - Respondent Profile

Name:

Sex: 1. Male 2. Female 3. Transgender

Age: 1. Under 20 years old 2. 20-30 years old 3. 31-40 years old 4. 41-50 years old 5. 51 years old and above

Education: 1. Illiterate 2. Literate but no formal education 3. Up to Primary level
4. Up to SSC 5. Up to HSC 6. Up to Graduation 7. Up to Post graduation and above

Occupation: 1. Farmer 2. Worker/Labour 3. Employee 4. Housewife 5. Self-Employed 6. Unemployed 7. Student 8. Retired

Monthly Income: 1. Less than 5k 2. 5k to 10k 3. 11k to 20k 5. More than 20k

Part 2 - Screener Questions

A1 - Do you know about Yeralavani Community Radio?

1. Yes 2. No

If the answer is no, terminate the survey. If yes, proceed to question A2

A2 - How did you get to know about Yeralavani Community Radio?

1. Tuned in by chance 2. By other community members 3. NGO activities 4. Advertising 5. Community Radio Field Survey

A3 - Do you listen to Yeralavani Community Radio?

1. Yes
2. No

If the answer is yes, skip to question B1. If no, proceed to ask Q. A4

A4 - Why do you not listen to Yeralavani Community Radio?

1. No need
2. Prefer other mediums of entertainment
3. Not Interested
4. Don't have a radio set
5. Don't like broadcasting

A5 - Do you used to listen to Yeralavani Community Radio?

1. Yes
2. No

If the answer is yes, ask question A7 otherwise terminate the survey.

A6 - Why did you stopped listening to Yeralavani Community Radio?

1. Lack of Interest
2. Programmes wasn't effective
3. Don't have a radio set

Part 3 - Listening Habits

B1 - Do you own a radio set?

1. Yes
2. No

B2 - How do you listen to Yeralavani Community Radio?

1. Radio Set
2. Mobile/Cell
3. Both

B3 - How often do you listen to Yeralavani Community Radio?

1. Daily (6-7 times a week)
2. Frequently (3-5 times a week)
3. Rarely (1-2 times a week)

B4 - Where do you listen to Yeralavani CR usually?

1. At Home
2. At Work
3. Public Places
4. Travelling/Commuting

B5 - Do you listen to Yeralavani CR in groups or with family members together?

1. Frequently
2. Sometimes
3. Never

B6 - Which transmission of Yeralavani CR you prefer to listen?

1. Morning
2. Evening
3. Both

B7 - How many hours do you invest in listening to Yeralavani CR?

1. Less than 1 hour
2. 1-3 hours
3. 4-5 hours
4. More than 5 hours

B8 - When did you start listening to Yeralavani CR?

1. From the beginning
2. 5-6 years
3. 2-4 years.
4. Last year
5. Last few months

B9 - Do you discuss the programmes and activities taken by Yeralavani CR with other community members?

1. Always
2. Sometimes
3. Never

B10 - How often do you face reception hurdles/technical difficulties while listening to Yeralavani CR?

1. Always
2. Sometimes
3. Never

B11 - Do you find film songs aired on Yeralavani CR entertaining or useful?

1. Yes 2. No 3. Can't Say

B12 - How do you find the advertisements aired by Yeralavani CR?

1. Useful 2. Not Useful 3. Can't Say

B13 - What type of programme format you prefer to listen? Please tick any one

Folk Songs, Discussion, Music, Novel Reading, Drama, Talk/Chat Show, Phone-in, Interview

B14 - What type of content you prefer to listen? Please tick any one

Agriculture, Health, Environment, Sports, Entertainment, Religious/Spiritual, Social, Cultural, Technology, Education

B15 - Select any one programme from the below table.

B16 - What are the reasons behind listening to specific programme?

1. Usefulness 2. Enrich Knowledge 3. Interest in particular theme 4. Style and Presentation 5. Radio Jockey

B17 - Do you think listening to Yeralavani CR is worth?

1. Yes 2. No 3. Can't Say

B18 - Have you ever paid visit to Yeralavani CR studio at Jalihal?

1. True 2. False

B19 - Have you submitted feedback to Yeralavani CR?

1. Yes 2. No

If yes, How?

1. Studio Visit 2. Missed Call/Call 3. Social Media 4. During Field Recording/Visit to CR Staff

B20 - Do you follow Yeralavani on social media platforms?

1. Yes 2. No

B21 - How would you rate your Yeralavani CR listening experience?

1. Very Bad 2. Bad 3. Fair 4. Good 5. Very Good

Part 4 - Participation and Contribution

C1 - Have you participated in the content production or broadcast process of Yeralavani Community Radio Station?

1. Yes 2. No

If the answer is no, skip to question CC1 and CC2 and continue to Part 5

If the answer is yes, skip to question C2

CC1 - Why have you not participated in the content production and broadcasting of Yeralavani CR?

1. Lack of confidence 2. Lack of interest 3. No one approached me 4. Nothing to contribute 5. Never thought of it

CC2 - Would you like to participate in future?

1. Yes
2. No
3. May be (Not Sure)

C2 - Please specify the kind of your participation?

1. Radio Management
2. Content Production and Broadcasting
3. Decision Making
4. Ownership

C3 – Which of the following programme format have you produced the most on Yeralavani CR?

1. Local News/Information
2. Folk Songs/Singing
3. Discussion
4. Comment or Opinion
6. Request
7. Interview

C4 – How would you define your role in content production?

1. Reporter
2. Musician
4. Host/Presenter
5. Interviewee
6. Interviewer
7. Participant in Vox-pop
8. Participant in phone-in programmes

C5 - Have you participated in the phone-in/live programmes of Yeralavani CR?

1. Yes
2. No

C6 - Did you had a chance to handle equipment in recording studio or during field visit?

1. Yes
2. No

C7 - Did you participated in the filed activity taken by Yeralavani CR in your town?

1. Yes
2. No
3. Did not come to my town

C8 - Have you participated in the Camp/Fairs/Festivals/Awareness Campaigns or any other similar activity organised by Yeralavani?

1. Yes
2. No

C9 - Did you get compensated after contribution?

1. Yes
2. No

C10 - Are you on the advisory board/management board of Yeralavani CR?

1. Yes
2. No

C11 - Have you been involved into the decision-making process of Yeralavani CR?

1. Yes
2. No

C12 - Have you ever supported Yeralavani CR financially?

1. Yes
2. No

C13 - How many times you have participated in the programmes of Yeralavani CR?

1. Only once
2. 2-4 times
3. 5-10 times
4. More than 10 times

C14 - Why did you decide to participate in the Yeralavani CR programmes?

1. To present my talent
2. Contribution to community
3. By request
4. No specific reason

C15 - Has your participation motivated other members of the community to participate?

1. Yes
2. No
3. Can't say

C16 - Were you satisfied after participating?

1. Yes 2. No

If no, please specify why?

1. Staff wasn't helpful 2. Lack of confidence 3. Content was modified 4. Technical difficulties
5. Others

C17 - Staff was really helpful and motivated to participate in the content, production, and dissemination.

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly disagree

C18 - Participating in the content production and dissemination process has developed your abilities/talent and has boosted confidence level.

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly disagree

C19 - My contribution to Yeralavani CR has increased the sense of belonging towards Community.

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly disagree

C20 - How would you rate your participation experience in Yeralavani CR?

1. Very bad 2. Bad 3. Fair 4. Good 5. Very Good

C21 - Would you like to participate again?

1. Yes 2. No

C22 – Have you participated in the sponsored programme?

1. Yes 2. No

Part 5 - Impact and Awareness

D1 - Yeralavani is one of the main reasons behind the development and progress of the Yerala region.

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly disagree

D2 - Yeralavani has successfully conserved the local culture, dialect, local art, and heritage through its programming.

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly disagree

D3 - Yeralavani has managed to increase utility in the businesses and work of local people through effective and helpful content.

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly disagree

D4 - Yeralavani efforts has created a harmony and solidarity within the community.

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly disagree

D5 – As a result of NGO's efforts and broadcasting of Yeralavani CR, local people have gained better environment to live prosperous life.

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly disagree

Sign of the respondent

Sign of the Moderator

Thank you for the taking the survey

Annexure B2

Questionnaire English (CR Staff)

Sr. No	Social Sustainability	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
A1	The more participation of unskilled community members in the content production increases the risk of production of unprofessional content.					
A2	Content in local dialect is perceived to be more impactful among listeners than content using other dialect.					
A3	Sponsored content receives more audience participation than content that is not sponsored.					
A4	The active use of social media by CRS discerns to be more effective in generating feedback from listeners.					
A5	Permitting CRS to disseminate news reports could be more effective to increase listeners than broadcasting news bulletin of All India Radio.					
Sr. No	Financial Sustainability	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
B1	Providing membership cards and annually collecting small fees from community members would create a fixed income flow for CRS.					
B2	Offering low wages internships to youth is economical than maintaining salaried staff.					

B3	Community Radio run by Large NGO has no sustainability issues than a CR run by Small NGO.					
B4	Advertising is the most successful source of income for any community radio station.					
B5	Hiring professional staff builds financial pressure than training local community members working on low wages.					
Sr. No	Institutional Sustainability	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
C1	Involvement of marginalized communities on advisory board of community radio strengthens the solidarity in community.					
C2	The better office infrastructure creates a healthy and peaceful work environment.					
C3	Smart incentives or honorarium to the volunteers can improve the quality of content.					
C4	The higher non-staff presence in community radio station maximizes opportunities for community members to participate in content production.					
C5	Constructing polices and regulations within CRS ceases the non-ethical practices.					
Sr. No	Technological Sustainability	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
D1	Reception troubles occurs due to geographical setting of the region not because of transmitter power.					

D2	Only Live broadcast proves to be more successful in engaging community members.					
D3	Permitting community members to handle equipment's lessens the workload of in-house staff.					
D4	Uploading content on mobile application generates more listenership than regular broadcasting.					
D5	Off-Studio broadcast manages to engage more participators than on-studio broadcast					

Annexure B3

Questions for In-depth Interview (Financial Sustainability)

Tilak Maharashtra Vidyapeeth, Pune

Department of Journalism and Mass Communication

(This survey is being conducted with regard to Ph.D. Thesis title: “Assessing Sustainability of Rural Community Radio in Maharashtra with special reference to Mann Deshi Taranga)

In Depth Interview

Community Radio Station:

Place:

Date:

Time:

Interviewee:

Interviewer:

Themes or Topic: Financial Sustainability of Community Radio

Questions

Q. 1 Please describe your monthly and annual income?

Q. 2 What is your monthly expenditure?

Q. 3 Do you have any stakeholders?

Q. 4 Are you dependent on the NGO in financial matters?

Q. 5 How do you plan to increase income?

Q. 6 Do you organise fund-raising activities?

Q. 7 How do you plan to achieve financial sustainability?

Q. 8 Please mention some innovative ideas you applied regarding financial sustainability.

Interviewer Signature

Interviewee Signature

Annexure B4

Questions for In-depth Interview (Social Sustainability)

Tilak Maharashtra Vidyapeeth, Pune

Department of Journalism and Mass Communication

(This survey is being conducted with regard to Ph.D. Thesis title: “Assessing Sustainability of Rural Community Radio in Maharashtra with special reference to Mann Deshi Taranga)

In Depth Interview

Community Radio Station:

Place:

Date:

Time:

Interviewee:

Interviewer:

Themes or Topic: Social Sustainability of Community Radio

Questions

Q.1 How do you increase the community people participation in the content production and broadcasting?

Q.2 What are the other operational areas of community radio in which you try to engage community members? For ex. Management, Decision Making, Technical.

Q. 3 Please explain about the programmes which are being aired on Mann Deshi Taranga Vahini?

Q. 4 How do you plan content? Please explain the process.

Q. 5 Do you have any members of community on advisory board and management board?

Q. 6 Mention some innovative ideas discovered by your community radio to maximise the rural

people participation in content making and dissemination?

Q. 7 Do you organise training workshops for participants? What is the introduction procedure for a new contributor to perform on radio?

Q. 8 Do you think there is a strong relation between content and sustainability?

Q. 9 What is the feedback procedure of your community radio? Do you seek it? If yes, How?

Q. 10 How do you use social media for increasing listenership and audience participation?

Q. 11 Do you use local help in advertising?

Q. 12 If you produce live phone-in programmes, please share your experience.

Q. 13 Have you trained any community members for technical problems? Or do you have anyone from community to solve them?

Q. 14 What is the extent of community participation in production and broadcasting?

Q. 15 Does your content get influenced by NGO activities and initiatives?

Q. 16 Do you intent to make or produce content with other community radio stations?

Q. 17 Do you think CR should have access to news? Do you broadcast AIR news?

Annexure B5

Questions for In-depth Interview (Institutional Sustainability)

Tilak Maharashtra Vidyapeeth, Pune

Department of Journalism and Mass Communication

(This survey is being conducted with regard to Ph.D. Thesis title: “Assessing Sustainability of Rural Community Radio in Maharashtra with special reference to Mann Deshi Taranga)

In Depth Interview

Community Radio Station:

Place:

Date:

Time:

Interviewee:

Interviewer:

Themes or Topic: Institutional Sustainability of Community Radio

Questions

Q. 1 State your organisational structure?

Q. 2 Explain the human resource management of your community radio station?

Q. 3 Describe the volunteers and intern's management?

Q. 4 What are the policies and regulations of your community radio station?

Q. 5 Justify the capacitation programmes and process?

Q. 6 Please specify the following: Innovations, Challenges, Solutions, Future Plans of Community Radio station regarding Institutional Sustainability.

Interviewer Signature

Interviewee Signature

Annexure B6

Questions for In-depth Interview (Technological Sustainability)

Tilak Maharashtra Vidyapeeth, Pune

Department of Journalism and Mass Communication

(This survey is being conducted with regard to Ph.D. Thesis title: “Assessing Sustainability of Rural Community Radio in Maharashtra with special reference to Mann Deshi Taranga)

In Depth Interview

Community Radio Station:

Place:

Date:

Time:

Interviewee:

Interviewer:

Themes or Topic: Technological Sustainability of Community Radio

Questions

Q. 1 Have you taken any help to establish studio?

Q. 2 Please describe the equipment you possess?

Q. 3 What is your coverage area? How do you measure it?

Q. 4 How often do you face technological problems? How do you resolve them? Do you have any technical help?

Q. 5 Do you backup your content? Please define the process.

Q. 6 Do you have generator or power backup?

Q. 7 Please provide information about your antenna and modulation.

Q. 8 How do you keep the maintenance of equipment? How often you upgrade the equipment?

Q. 9 Have you discovered some innovative ideas to maintain low level funding for technological business?

Q. 10 Do you have demands from government regarding transmission, coverage area, frequency?

Q. 11 Which software's you use in the studio? Please describe them.

Q. 12 Do you conduct field recordings or live programmes? If yes, please elaborate the technical process?

Annexure B7

Questions for Focus-group Discussion

Tilak Maharashtra Vidyapeeth, Pune

Department of Journalism and Mass Communication

(This survey is being conducted with regard to Ph.D. Thesis title: “Assessing Sustainability of Rural Community Radio in Maharashtra with special reference to Mann Deshi Taranga)

Focus Group Discussion

Community Radio Station:

Place:

Date:

Time:

Number of Participants in Focus Group Discussion:

Moderator Name:

Technical Help:

Nature of Participants: Contributors, Artists, Frequent listeners, Volunteers, Community Members

Names and Signature of the Participants:

Duration of FGD: 1 Hour

Synopsis of FGD: Welcome, Introduction of subject, Introduction of Moderator and Participants Question-Answer session, Conclusion, End of Session

Open Ended Questions

Q.1 When did you start getting involved in the Mann Deshi Taranga Vahini programmes, broadcasting or activities? Please elaborate the process.

Q. 2 What motivated you to participate?

Q. 3 Please share your first participation experience.

Q.4 Kindly specify the content you produced or generated at Mann Deshi Taranga community radio?

Q. 5 Did you had a training before participation? What were the protocols and instructions?

Q. 6 Did you handled the equipment? After your contribution, had you been involved in the post production process? For ex. Editing.

Q. 7 Are there any other areas or operations of community radio you are involved in?

Q. 8 What was the role of community radio staff and volunteers in your participation process?

Q. 9 How was your family or friends reacted to your participation and contribution? Did you motivate other members of community for participation directly or indirectly?

Q. 10 Were there any difficulties in the content production or broadcasting? If yes, please specify and How did you managed to resolve them?

Q. 11 Were you satisfied with participation and content making process?

Q. 12 How the participation helped you regarding progress of society and development of your own personality?

Signature of the moderator

Signature of the CR Manager