

Community Radio

Singing New Tunes in South Asia

There are lessons to be learnt from the experiments in developing community run/owned radio in south Asia and outside. The Philippines has taken community radio to new heights and even tiny Nepal has opened up its community broadcasting, and in Sri Lanka community radio stations are owned by the state.

FREDERICK NORONHA

For over five decades, radio has been one of the most appealing tools for participatory communication and development in the world. Radio has several comparative advantages over the other media as a tool for social change. It is cost-efficient, for those who run the station and the audiences. It is ideal for the huge illiterate population that still remains marginalised, especially in the rural areas of the third world. Its language and content can be made most suited to local needs. It is also relevant to local practices, traditions and culture. After the initial investment is made, sustainability of the project is feasible, and one can depend on community participation. In terms of outreach and geographic coverage too, radio has a strong advantage. Lastly the convergence between radio and the Internet is providing new strengths to community and is seen to have enormously increased networking opportunities.

Yet, in south Asia and, more specifically, in India this is a medium which has been kept gagged. India could in fact learn from the experiments going on elsewhere in the globe and in the neighbourhood, to realise the worth of this potent tool. The Philippines has taken community radio to new heights; even tiny Nepal has opened up its community broadcasting, lending a diversity to the voices heard on the airwaves of the Kathmandu Valley and beyond.

Radio is seeing some positive changes in south Asia. In 2002, radio figured in the round table consultation of Bangladesh's World Summit on the Information Society. Held on December 28, the meet looked at how the government could address the issue of "integrating people of all walks of life" by facilitating affordable access to information. One statement emerging from this meet said: "Community media requires proper attention, formulating of policies and implementation. Especially, community broadcasting, e.g. community radio and community tele-centre, can be set up at rural levels to ensure participation which will ensure access to information and thus build a knowledge society. Simultaneously, it facilitates accountable governance by making people participate in decision-making process, at planning and management level".

Unusual experiments have taken radio's potential further than intended. Nepal was connected to the Internet in 1995. Yet, most Nepalis cannot benefit from this new medium due to high cost, low availability and lack of exposure. It also requires a minimum working knowledge of English. So, in the Kathmandu Valley too, the 'Internet-radio' programme was aimed to be an 'interface' between radio listeners and the Internet. According to Nepal's Information and Communication Technologies (ICT) evangelist Gaurab Upadhyay, in early March 2000, a senior

producer at the radio station, sat down and drew the sketch of the programme. "Since then, in the last two years, we have increased the duration of the programme from 15 minutes to 30 minutes, done live transmissions of ICT events, live Internet browsing, conducted interviews, and a lot of other things that were not conceivable before," said he. In another context Upadhyaya said, "There is no question that in urban and rural Nepal radio is the ubiquitous media. A radio is available at as low as (Nepali) Rs 60 (less than US\$ 1), and literacy is not a barrier". Upadhyay explains:

Success of community radio in the Americas and Canada is well known, and in Nepal too this revolution began when Radio Sagarmatha became the first community radio station to be established in the entire south Asia. Radio Sagarmatha is run by a group of environmental journalists, and the success has spawned more than five community stations in different parts of Nepal. Sagarmatha itself means Mount Everest in Nepali, and continues to be on top of the world for its unique bearing in the field of community radio.

In Bangladesh, it is argued that radio could play a key role in harnessing ICTs for development. According to the Bangladesh Coastal NGOs Network for Radio and Communication Trust (BCNNRC), this medium gets step-motherly treatment because (i) it is seen as old and out-fashioned and hence is simply ignored (ii) ruling elites in south Asia seem afraid of the humble radio's potential to build awareness among the citizens of this region. In mid-2002, AHM Bazlur Rahman of BCNNRC, said they were working on a draft policy advocacy plan on community radio in Bangladesh.¹

Even countries like Afghanistan could find community radio a 'viable option', researchers suggest. Bruce Girard and Jo van der Spek said this in a recently completed study, sponsored by the Communication Assistance Foundation. The study examines the potential for community-based radio in strife-torn Afghanistan and identifies examples of how community radio can support initiatives for community development. Afghanistan, slightly smaller than Chile in landmass, has a population of 22.5 million nearly as large as Iraq. But intestine fighting has wrecked the land-locked country's infrastructure since the early 1970s when the monarchy was ousted.

"The report and its recommendations are primarily intended as a resource for agencies and organisations considering supporting radio, media or communication activities in the country, whether with funds or expertise," said Girard. The authors of the study point out that Afghanistan has a 70 per cent illiteracy rate (85 per cent among women), a devastated infrastructure and a

largely rural population. Some estimates say 85 per cent of the population lives in 37,000 villages. Barely 4 per cent of households have electricity and even in major cities the telecommunications infrastructure is virtually non-existent. Only cities like Herat have a modern functioning landline telephone network, complete with public call booths. Kabul's GSM network offers irregular service and its capacity is insufficient for its 12,000 customers.

The Internet, till recently banned by the Taliban, is still unavailable, except to UN agencies, NGOs and a few ministries. In such a situation, as the report notes, the demand for education far exceeds the capacity to supply it. In contrast, most Afghans do have access to radio receivers and are accustomed to using radio as a source of news, information, education and entertainment. "Community radio, understood as radio which is community-based, independent and participatory, offers a low-cost and effective way of contributing to medium and long-term efforts for reconstruction, development, democracy and nation-building," say the authors of this study. According to them, the report's main conclusion is that community radio is not only a viable option for Afghanistan, it is also a low-cost and effective way of contributing to medium and long-term efforts for reconstruction, development, democracy and nation-building. "Community radio can be the missing link in a three-tiered public service radio system made up of national, regional and local radio stations," it says. "Since our report on the potential for community radio in Afghanistan was released (recently), a number of people have written with questions, comments, information about developments in Afghanistan, updates about their own activities, and suggestions for follow-up," said Girard. They've set up an Internet-based mailing list for those interested in following developments on an ongoing basis.²

Diverse Quarters

Interest in radio comes from unexpected quarters. Comments Grant Goddard,

I have worked in the radio industry for more than 20 years in several countries, including the UK, Russia, Israel, Hungary, Germany, the Czech Republic and the Baltic States. In 2000/2001 I worked as a radio consultant for Star TV, based in Bombay and helped create the first commercial radio stations in Bangalore and Bombay (City FM). I am now employed in the Development Department of the Radio Authority, the UK regulator of commercial radio. I am interested in community radio, access radio and the use of radio in development work.

Meanwhile, journalist Shubhranshu Choudhary, in a letter to the BBC on its India strategy, told BBC World Services head Mark Byford that he was "distressed after knowing about the latest BBC findings and directions" emerging from a recent news report.³ BBC says that latest research done by it shows that only one in four persons listens to radio in India. Choudhary argued,

If half of Indians do not have any electricity then we can safely assume that they are not watching any TV either. I would like to know, how you could conclude that FM is the solution? FM will have a limited [urban] reach and this is not the area where majority of Indians live and BBC's radio audience has always been in the small towns and rural areas.

In January 2003, WorldSpace—the international satellite broadcaster—announced plans for a five-day live coverage of the 90th Indian Science Congress held in Bangalore. WorldSpace

announced that it had set up a transmission point at Sir M Vishweshwarrayya Hall, Bangalore University and would transport the data all the way to the uplink station at Melbourne. It was broadcast live on AsiaStar North West beam and could be heard on the WorldSpace receivers throughout India, according to WorldSpace India customer care head N Prasad.

Students of centres like IIT Rourkee have voiced their interest in knowing more on how to set up low-powered FM radio stations. "FM (signals) are very weak in Rourkee. So we are trying (to set up a possible station). We worked upon it and we have the funds to do it. But we don't have the technical knowledge," wrote one student from this institution.

Ian Pringle, a volunteer of Canadian origin who has been promoting community radio in south Asia for a considerable time, points out that the Bangalore-based Voices is a development communications organisation working in print, radio, video and new media to support participation in governance and development for underrepresented groups. Voices has been actively advocating increased public and community access to media, including community radio.⁴ Recently, Voices sponsored an email list for community media in south Asia. "The idea is to focus on south Asia and while the roots are in community radio one objective is to widen the exchange to include other media including video, print and infotech. It evolved from a regional meeting held in 2001 at Kothmale Community Radio (Sri Lanka) as did a web site: www.cmsouthasia.net," says Pringle.

Organisations like farmradio.org website offer information that would be of interest to rural audiences, in an easily translatable format. It offers agricultural information that is of relevance to the tropics, apart from other information. It is trying to find out how best it could use radio to meet the needs of rural audiences in the third world. It does so by sharing information in the form of 'radio scripts'. These are free-to-air in the language that third world broadcasters choose. But this group does the job of putting together neat packages of well-researched agricultural information for radio from Canada. For instance, one recent dispatch included tips for farmers on how to take responsibility for livestock health; basic facts about 12 animal diseases; the role of native breeds in maintaining livestock health; the value of indigenous veterinary practices; and related subjects.⁵

Scripts are put out free of charge to Farm Radio Network partners. This comes along with a newsletter with resources for additional information, how to use the scripts, and information for radio broadcasters. Such material is distributed in print format in English, French and Spanish. Partnership in the Network is free to anyone broadcasting to rural audiences in Africa, Asia and Latin America. Under a 'membership agreement' partners agree to complete and return questionnaires and surveys. They also undertake to participate in the network by sending in ideas for new scripts, programmes produced using network scripts, and examples or photographs showing how farmers use ideas from the script. Each of the script is contributed by a researcher and is reviewed by a relevant specialist. Information sources are also offered in each case. 'Notes to broadcasters', which are put out along with the script sometimes, help guide the broadcaster to make optimum use of the material.

In early 2002, over 40 participants joined a three-day workshop on 'Community Radio in South Asia'. The conference was attended by delegates from Bangladesh, India, Pakistan, Sri Lanka and whole host of delegates from Nepal. The conference was also attended by regional communications adviser of UNESCO

Wijeyananda Jayaweera, regional director of Panos SE Asia Saneeya Hussain, and the secretaries of I and B/communications ministries of Sri Lanka, Nepal, and Bangladesh.

Organisers said this was a 'rare opportunity' for practitioners, and supporters of community radio to hear station managers "talk about ground level experiences of running community stations and developing community linkages". Different models were suggested for ownership and management of community radio, based on ground level initiatives particularly in Nepal. Community radio in Nepal exists in three different structures – the cooperative model, the village development committee (the local government) model and the NGO model (see box for details).

One session focused on experiments in Sri Lanka's Radio Kothmale. This station's idea of combining radio with the Internet – in what is termed 'radio browsing' – has drawn wide attention. KCR station manager, Sunil Wijeyasinghe, stressed that in order to sustain a community radio station and make it relevant, it must motivate as well as provide tangible benefits to individuals in the community. It might be of interest to note that, strictly speaking, there are no community-owned radio stations in Sri Lanka. All community participatory radio stations currently in operation are owned by the state-run Sri Lanka Broadcasting Corporation.

India's delegation found to their surprise that in Nepal there is currently no distinction between community and commercial radio so far as the charging of licence fees goes. The Nepali delegation elaborated about their five-year long sustained struggle

to obtain a licence that culminated in Radio Sagarmatha becoming the first independent non-profit radio station in south Asia. This long and uncertain campaign involved the formation of a coalition of alliances across media organisations, donors, and NGOs with strong support from the print media.

Participants felt that in the south Asian context, advocacy and campaigning for community radio take place within a 'developmental paradigm' as opposed to a strictly 'human-rights paradigm'. A concluding note put together by Bandana Mukhopadhyay, Vinod Pavarala, Ashish Sen and Subbu Vincent argued that the conference has taken place at a very crucial time, "because both Pakistan and Indian governments are actively considering announcing a policy on community radio".

India's Plans

After years of campaigning, and a strongly-worded Supreme Court judgment directing the opening up of the airwaves, the government of India has responded. But only very slowly. Information and broadcasting minister Sushma Swaraj came out – in mid-December 2002 – with bare details of a policy to permit all educational institutions to have their own FM channels at lower frequency levels. Responding to supplementaries during the Question Hour in Rajya Sabha, she said all Indian Institutes of Management (IIMs), Indian Institutes of Technology (IITs) and residential schools would be given such permission. In mid-January 2003, the minister claimed that some '1,000 radio stations' would be set up this year in the IITs, IIMs and residential

RADIO IN NEPAL

Since the opening up of the airwaves in Nepal in 1995, the total number of FM licences issued in the country has gone up to 25 and about 90 per cent of them are already operational. Six of these are community FM radio broadcasters.

The pioneering Radio Sagarmatha as well as Swargadwari FM are owned and operated by NGOs, Radio Madanpokhara by the Village Development Committee, Metro FM by municipality, Lumbini FM and Himchuli FM by cooperatives. Nepal has, thus, demonstrated the viability and sustainability of multiple models of community radio thriving in the same socio-political milieu.

Model 1: Cooperative Model

Example: Radio Lumbini, Butwal

About 100 shareholders contributed about 20,000 rupees each to set up the station in 1998. The station is owned, managed and operated by this cooperative. There are also 600 friends of Radio Lumbini each paying 100 rupees annually. The station receives additional funding from 71 Village Development Committees (lowest level of local government) in the area. A combination of paid staff and volunteers make the programmes. With infrastructural support from DANIDA and UNESCO, the station broadcasts for 12 hours a day. The schedule includes four local news bulletins a day and a range of programmes on health, agriculture, gender equality, children's education and good governance.

Model 2: Local Administration

Example: Madanpokhara, Palpa district

Initially funded by UNESCO, the station is owned by the Village Development Committee. The station went on air in April 2000 with the support of a trust fund constituted by 65 members, each of whom paid 1000 rupees. It has also collected 400,000 rupees to build a radio station, while running costs are met through donations from the VDC and from Tansen-Palpa District Development Committee, as well as through advertising, sponsorship and entry fees to the station. With a 100-watt transmitter, a potential audience of 400,000 people can hear the station in Palpa and seven surrounding districts. The station has been playing an active role in development, with programmes to improve farming and forestry and the environment, as well as working to eliminate social discrimination, injustice, and superstition. Radio Madanpokhara has enhanced the self-respect and identity of rural people in Nepal.

Model 3: NGO

Example: Radio Sagarmatha, Kathmandu Valley

Owned and managed by NEFEJ (the Nepal Forum of Environmental Journalists, this station was started with the support of UNESCO and has been a source of inspiration to the community radio movement in south Asia. Described as an independent public interest radio station, 60 per cent of its funds come from donors, 30 per cent from 'strategic' advertising and 10 per cent from other sources. It has a paid staff of about 30 and many volunteers. Since it started broadcasting in 1997, Radio Sagarmatha assumed the mandate of covering and discussing issues of public significance. It provides a forum to discuss local ideas and culture, and is actively involved in social change. It also broadcasts programmes in minority languages and on folk and contemporary music as well as programmes for women, children, and semi-urban listeners. Committed to promoting community broadcasting in other parts of Nepal, Radio Sagarmatha and its pioneers have lent strong support for similar efforts elsewhere in the country.

[Sources: Panos South Asia (www.panos.org.np), Radio Sagarmatha, and Ian Pringle]

schools. Swaraj asked radio engineers across the country to make the scheme possible in order to usher a nationwide revolution, the Indo-Asian News Service reported.

This report added that the programmes must have localised content, focusing on community development, education and environment. There is no ban on religious programmes under the head of social and cultural content, though the government has warned against misuse. It further added that the service, according to the ministry, would provide a platform for students and teachers to give vent to their creative energy by producing cultural and interactive programmes. It would also live up the academic environment, said officials. Since then, the MIB has announced policy guidelines for issuing of licences to established educational institutions. Amidst all the confusion generated by these guidelines, by April 2003 only three institutions were said to have sent applications, which the ministry returned on technical grounds.

But many fear the power of radio. In December-end 2002, an unusual row broke up in Sri Lanka. The island nation admits shipping radio equipment to rebels. Reuters reported that Sri Lanka issued a broadcasting licence and transmitting equipment to Tamil Tiger rebels, saying the transfer was intended to strengthen the peace process to end nearly two decades of civil war. The admission ends weeks of speculation over how the radio equipment ended up with the Liberation Tigers of Tamil Eelam (LTTE), who have for years broadcast over the clandestine Voice of Tigers radio. "It will be clear that the grant of the licence to the LTTE Peace Secretariat brings, for the first time, such radio transmissions by the LTTE under the laws of Sri Lanka," the government said in a statement. The opposition had accused Norway of overstepping its role as mediator in the peace process by importing the equipment and handing it over to the Tigers. But the statement said it was the government which had agreed to the rebels' request to bring in the goods and only enlisted the help of Norway to resolve a dispute over whether the Tigers should be charged duty on the shipment. The government said the equipment "represents an important step in the transformation of the LTTE into a political grouping within the mainstream of the Sri Lankan political system". It added the goods had been examined by military officials and would pose no security threat.⁶

In May 2002, reports in the Mumbai media claimed that 'anti-national' broadcasts were being undertaken 'from a very powerful transmitter' (cited by Vickram Crishna, cr-india list). But Crisna pointed out that "the body of the article revealed that what the police actually found was 'vulgar' music". Later reports however confirmed the rather innocuous – even if in questionable taste – content that the stations were delivering to listeners in their vicinity.

From Kendrapara on May 19, 2002, the Press Trust of India reported that police had detected 'clandestine broadcasts' from two low-powered transmitters in Orissa's coastal belt, and had come to know of five more such 'unauthorised radio stations' functioning in the region. Police were quoted as having identified Banipal, Jambu and Batighar villages in Kendrapara district and Harishpur and Kainthakola near Dhamra in Bhadrak district from where programmes in Oriya and Bengali were being broadcast within a radius of five to 10 km. "The sources, however, said that inquiries conducted so far had revealed that the contents of the broadcasts, though illegal, did not contain any anti-national material", PTI reported. Similarly, the World Bank-funded 'Mana Radio' (Our Radio) experiment in the Kurnool district of Andhra

Pradesh, which was intended to be used for the government's poverty alleviation programmes, was shut down by the central government after being on the air for about four months.

In July 2002, the Indonesian government was criticised for having sought to scrap provisions in support of community radio in a proposed broadcasting bill before the legislature. This followed comments by state minister for communication and information Syamsul Muarif that community broadcasting can provoke racial, ethnic, and religious conflict. Hundreds of community radio stations have broadcast illegally in Indonesia, as the government refuses to grant them broadcast licences. Under Article 18 of the new broadcasting bill, which was debated for over two years in the national legislature, the government would officially recognise and support community broadcasting.

An article in the *Jakarta Post* by Arya Gunawan, the communication coordinator for UNESCO Indonesia, stated that minister Syamsul's view echoes the old thinking of Suharto's New Order, which prioritised national security over personal freedoms. Gunawan argued that none of the racial, ethnic or religious conflicts in the country have ever had anything to do with community broadcasting. Gunawan defined a community broadcasting institution as a media outlet that does not seek profit, is owned and run by a local community through foundations, organisations, or cooperative movements, and provides a service for a limited, usually homogenous community. Contrary to Syamsul's view, by focusing on a more local context, community radio has proved effective in reducing or eliminating potential conflicts by educating the public on how to overcome conflict in democratic manners through debates, arguments, and negotiations, Gunawan wrote.

In the *Community Radio Handbook* published by UNESCO in 2001, Colin Fraser and Sonia Restrepo Estrada have argued that community broadcasting gives a voice to the voiceless, enabling local communities to feel that attention is being paid to their concerns and that their rights are being respected.

Nonetheless, *Asia Times Online* of Hong Kong reported on November 28, 2002 that this continent's community media has had to 'struggle to be heard'.⁷ Writer Marwaan Macan-Markar reported on how Satien Chantorn, a fruit farmer, has become the symbol of defiance of an information revolution that is gradually spreading across Thailand. In mid-November, the police were ordered to arrest Satien, 52, for a programme he broadcast from a community radio station in Ang Thon province, central Thailand. Earlier, the local police had seized the radio station's transmitter.

In Thailand, communities cannot set up such stations and take to the airwaves because parliament has not yet passed laws overturning feudal arrangements that give government authorities control over them. This is despite the 1997 constitution that recognises a community sector – separate from the government and commercial ones. But a clamour of support for Satien from some academics and media reform activists has given him a reprieve. "Significant backing has come from the over 150 local communities who for about a year now have turned away from the diet of information served by the mainstream media to set up their own radio stations. The first such station to go on air was in Kanchanaburi, in western Thailand, in December 2001", reported the paper. "Community radio stations and other forms of community media are still at a pilot stage and are struggling to assert themselves in Asia," Pradip Thomas, editor of *Media Development*, a quarterly journal published by the London-based

World Association for Christian Communication was quoted as saying.

Across the Globe

Elsewhere in the globe, radio is making its impact felt. George Lessard, a veteran campaigner for radio and one-time volunteer worker in Orissa, India, points out to experiments with 'aboriginal radio'. Radio station CFIE 106.5 FM recently sent out a note 'calling all aboriginal musicians'. It noted that Aboriginal Voices Radio (AVR) has been testing on CFIE 106.5 FM in downtown Toronto. "Within the next year, the AVR Radio Network will have repeater stations in Vancouver, Calgary and Ottawa...that's approximately 10 million Canadians who will now have an Aboriginal Radio station on their dial! Would you like your music heard by millions of people?" it asked. It said it would encourage all independent, signed and emerging aboriginal talent to send in music to be part of the Aboriginal Voices Radio Network music library.⁸

Titled *Making Waves*, a 352-page report recently focused on how radio stations across the globe are making a difference, often to those who lack other means of communication. Twenty experiences of unusual radio stations from across the globe are studied, while in two cases radio has been linked with the Internet, to widen its reach. "Today, any small country in Latin America can count by hundreds the stations, most of them FM, that serve rural or urban communities with content that is appropriate to the local language, culture and needs," comments the report by Alfonso Gumucio Dagron, who spent nearly a year researching and interviewing. This report was put together for the US-based Rockefeller Foundation. It suggests that Asia and Africa "are certainly undergoing the same process that Latin America lived through decades ago". Asia provides important examples in the Philippines, Sri Lanka and Nepal, says the study.

Some interesting case studies come in from Asia itself – including innovative examples like the Kothmale community radio from Sri Lanka, and Radio Sagarmatha of Nepal and Community Audio Towers from the Philippines. Philippines has over some 328 AM and 317 FM radio stations. In spite of this, the Community Audio Towers seeks to offer 'real access to media by communities'. It adds that community radio stations have 'multiplied by the thousands' all over the world in the past five decades. In fact, it is almost impossible to even calculate the real numbers, as statistics do not include the many that operate without a legal licence. This report highlights the unusual role played by radio in development in other areas across the globe too – from Colombia, Bolivia, El Salvador, Burkina Faso, Haiti, Madagascar, Tanzania and elsewhere.

One unique example in networking is the Tambuli radio experiment in the Philippines. Some 20 stations were set up with help from UNESCO and DANIDA, the Danish international development agency. Networking for Tambuli included the exchange of cassettes, training, meetings and overall monitoring from the Tambuli Foundation in Manila. Tambuli's radio stations are so spread out in the 'most remote places' of the island, that no real-time networking is possible. They can't get in touch through their low-powered transmitters. But even if Tambuli is not a network technically, philosophically all the stations share the same objectives and ideas.

Indonesia's Local Radio Network, says the report, shows that radio networking is possible even when the stations are all privately owned. In this country, no law provides for community

radio stations. But the need for 'democratic communication' saw the UNESCO support over 20 private radio stations, and to 'spark a process of networking with the help of new technologies'. Computers and Internet-access enables the stations to exchange news on a daily basis. In spite of threats by the army, the network continues to grow, notes the report.

More commonly, community radio stations have been set up with help from local or international NGOs. It is less common, notes the report, to find radio stations established by government institutions to serve the community. "What Thomas Sankara did during the early 1980s in Burkina Faso has not been replicated by other African governments, who have been too jealous to release their tight control over the media", says the study. It notes, however, that the government of Mexico does have a policy of promoting community radio, in particular within indigenous communities. The official Instituto Nacional Indigenista (INI) has established some 24 indigenous radio stations. These stations produce and air programmes in 31 local languages and Spanish, and reach an estimated six million indigenous Mexicans.

One study cites Kothmale Radio in Sri Lanka and Radio Kiritimati in the Kiribati archipelago (South Pacific) as "examples of community radio stations that were established and partly funded by the government, with little political interference."⁹ Louie Tabing, the founder of the Tambuli Radio Project in the Philippines, and the subsequent Tambuli Foundation, commented in 2002:

The sustainability of the [Tambuli Radio] project is a serious matter and some did not believe that it was sustainable. They were telling us that this 'volunteerism' has its limits, for instance. And – "Well, you say that they are volunteering now...after one year, after two, they will go." And true enough, there are people who go after two years. And some people are even asking for pay. But the reality is that no community where we put up a radio station since the early 1990s is willing to give up their radio station. They are working there for as long as the transmitter is operating – for as long as there is a radio station. So I have proven them wrong with respect to volunteerism. Being in radio carries something like maybe a sense of power, a sense of fulfilment, a sense that you are popular in the community, you are important to the community. You are serving. Every day there is a feeling among the individual volunteers that they are important to a larger group of people.¹⁰ **EW**

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Notes

- 1 Contact at: bcnrc@bd.drik.net
- 2 More details are available from <http://comunica.org/afghanistan/>. Subscription to the mailing list can be done through http://comunica.org/mailman/listinfo/cr-afghan_comunica.org
- 3 See interview in *The Times of India*, December 2, 2002 Rashmee Z Ahmed about 70 years of BBC and its India strategy.
- 4 Voices can be contacted at voices@vsnl.com and their web site is <http://www.voicesforall.org>. Ian Pringle can be contacted at ipringle@vcn.bc.ca
- 5 Such scripts are regularly available at http://www.farmradio.org/english/published_scripts.html
- 6 See <http://in.news.yahoo.com/021227/137/1zj3z.html>
- 7 See http://www.atimes.com/atimes/Southeast_Asia/DK28Ae01.html
- 8 For more details, contact Elaine Bomberry, Director of Aboriginal Talent Development at bomberry@aboriginalradio.com or <http://www.aboriginalradio.com>
- 9 *Making Waves: Stories of Participatory Communication for Social Change*. A Report to the Rockefeller Foundation. By Alfonso Gumucio Dagron, 2001, New York.
- 10 See <http://www.comminet.com/int2002/sld-6382.html>