

community radio

# Principles & Prospects

Raghu Mainali



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CRSC/NEFEJ  
Kathmandu

# **Community Radio: Principles & Prospects**

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# Prefatory remarks

This book is not to be read but to put into practice. The task of writing this book was undertaken with the belief that desired skills and competence for communicating can be imbibed by continuous practice. That is the reason why it has been refrained to evolve communication field as rich in tallest of aspirations in the book. Here communication has been taken as an important tool when it comes to render human life as developed, reachable, independent, just and much more pleasant.

A journalist is not a solitary character hero and has been portrayed here as one of the professionals from simple annals of life. The journalist has been portrayed as someone who is self-guided, serious, self-reflective and responsible who enacts an ethical role while he portrays a true picture of people and general life. Man does not merely express one's inner desire and beliefs imbibed from society; he/she is prone to accept new things, perfect and create them is something which is the central theme of the book.

You are likely to tremendous tension between professional realities and expected beliefs from journalism in the book in hand. There is a need for simply too many meaningful efforts to see to it that journalism regains the missing confidence of the people. Looked at in this light the book is a manifesto which expects minimal degree of professional responsibility, honesty and sincerity at a time when element of shamelessness, irresponsibility and corrupt behavior has reached their zenith.

The book in hand has been put together by using some section of the contents from my previous books in Nepali language Community Radio Broadcasting Guidelines (Published by CRSC/NEFEJ2001) and Radio Padyati (Published by Nepal Pres Institute 2003), a book on community broadcasting. Thanks go to journalist Damaru Lal Bhandari for translating the book and Rabin Sayami for cover designing and layout. Thanks also go to Community Radio Support Center (CRSC) / Nepal Forum of Environmental Journalists (NEFEJ) and Free Voice,

the Netherlands for making the venture possible at a time when English language reference materials which reflect Nepalese context and experience are in short supply.

**Raghu Mainali**

*December 2008, Kathmandu*

# Translator's note

Nepal is, in a way, currently doing pretty well in the field of community communication. The vehicle is the community radio, which has come a long way ever since Radio Sagarmatha came on the scene in the year 1997. In fact, Nepal enjoys the distinction of being a pioneer in the field of community radio movement in South Asia. At the core of it, of course, is the Community Radio Support Center (CRSC) under Nepal Forum of Environmental Journalists (NEFEJ), accompanied by equally enthusiastic journalists who are vying to set up one community radio after another.

However while the quantitative growth of community radio stations in far flung areas of the mountainous nation was the objective at a certain phase, it is now being backed up by paying attention to the need to ensure qualitative element. This is demanding improvement in editorial contents while the radio stations themselves are prodded on to evolve themselves as model of the best-managed entities. Arguably the thrust is on evolving community radio stations as truly vibrant from every perspective.

This, incidentally, illustrates the importance of *Community Radio: Principles and Prospects*, which comes from experienced journalist and community radio campaigner/expert, Raghunath Mainali. As any informed journalist will testify, the book in question is even by the most conservative estimate a didactic work aimed at introducing community broadcasting to anyone who has either joined one of the many community radios or aspires to do so. It is all about how all those involved can contribute to the maximum by rising up to definite and desired standard professionally.

Meanwhile it will not be surprising to hear from those who are already members of the editorial teams in community radio stations if they come up and appreciate the book for the tips it has to offer on community communication, how any one who is into community communication should present himself and how any community radio can contribute for the evolution of society along truly healthy lines far removed from the element of crass commercialism demonstrated by

private FM radio stations, often impervious to the greater responsibility of pick up issues staring at communities and sensitizing them to stated objectives.

Briefly put, the book is assuredly a primer for someone who might have spent years in community broadcasting and verily a Bible for those who aspire to contribute to community communication by taking up career in broadcast journalism. It goes without saying that it is a must for any practitioner of the art of community broadcasting. What's more, it can be useful for mainstream journalists as well. To this extent, it is verily a montage for the practitioners of the art of community communication.

Here are a few words on the translation itself. Rendered into English from original Nepali, the *Community Radio: Principles and Prospects* has rarely made departure from Nepali original by taking recourse to adding clarifying phrases or by dropping cumbersome and quintessential insertions or by simply taking recourse to another way of wording things. In what may not appear as truly academic, point has been made to use feminine and masculine pronouns to ensure political correctness wherever it strongly demanded. But there has not been overuse of the same for obvious reasons.

Of course, thanks go to Raghu Mainali for guiding the translation along by explaining the context in which certain words appear in the Nepali edition and how the same should be rendered into the English language allowing certain degree of flexibility all along.

**Damaru Lal Bhandari**

December 2008, Kathmandu

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CHAPTER ONE

# COMMUNITY COMMUNICATION





New opportunities in society, social progress and breakthroughs in the field of science develop and consolidate on the strength of mutual development of special social forces and communication. Community communication is one of such processes, which contribute in the task of enlivening the thinking and sensitivities issuing from knowledge, wisdom, skill and special social relationship transferred from one generation to the next. Community communication has a big role to play in the process of socialization. Community communication renders the task of social dialogue as simple and popular. Looked at in this context, community communication is an indivisible social right.

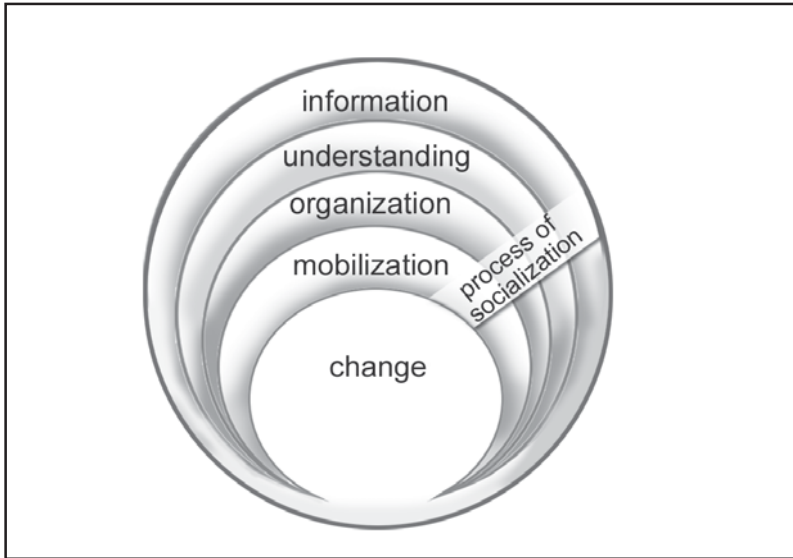
Best experiences from the past are sources of knowledge for today in much the same way as the best experiences of today will be source of knowledge for posterity. Social dialogue has to be rendered as simple to ensure this. Communication has a role to play in all the phases of social transformation. But the process of communication cannot be expected to change society or individual in one-sided way. Communication should be taken as an important and effective tool when it comes to transform society through socialization process. So many different analyses are available when describing the role of communication in social transformation process. Here the same has been illustrated in five different ways in figure 1. The figure compares the social process surrounding communication to a bulb of onion. It has awareness on the outermost ring and dynamism in the innermost ring. Element of understanding, organization and mobilization are in between.

The first task of communication is to raise awareness. It goes on to evolve understanding and consensus in man on any issue in hand. People who have agreed between themselves build organizations or join an organization, which matches their interests. Organization mobilizes an individual and society. Awareness brings about an element of consensus among those involved. He or she starts organizing or mobilizing himself/herself in his/her own ways. The sum total of awareness, understanding, organization, mobilization is socialization.

Hence change is the sum total of awareness, understanding, organization and mobilization put together under the title of socialization. This is a process, which is always continual. Once the change has set in it leads to higher level of awareness among higher

level of society through media which in its turn leads to highly evolved understanding, organized organizations and effective mobilization. This is how society goes through further improvement with every new change.

Figure No 1



### Means of communication

There have been different types of means of communication in vogue in society since time immemorial. No matter how personal the message is the means of communication can be impersonal. Telephone and letters can be examples in this context. One can write what is in one's mind by either calling up or writing to friends or lovers. While writing a letter has been mode of communication in this context no matter how personal the message is, one will end up using electronic means of communication just in the event one happens to be either carrying message through newspapers or by calling up through telephone. Therefore let us focus on the nature of the means of communication here rather than on the issue of communicating messages. Let us analyze the development, improvement and transformation which overtake it over from time to time and which often includes development in its form, quantity and capacity.

# Classification of means of communication

Personal media

Impersonal media

## Personal media

### *Individual channel*

Individual channel is the most effective and prevalent form of means of communication, but is also something has a limited reach. Individuals communicate among themselves face to face. Individual channel form of communication is the spontaneous and natural one. The tradition of Katawal, which is prevalent in our society, is individual channel form of communication.

### *Group channel*

Group channel form of communication has pressure groups, advocacy groups, non-governmental organizations, community-based organizations, religious groups, families, neighbors, circle of friends and specialist groups like doctors, teachers and lawyers, among others. The number of this kind of channels is smaller than the individual channels. They tend to inspire people by sending out motivators to villages to give complete cycle to communication.

### *Organizational channel*

This kind of communication channel is used by business organizations, political parties and civil service. They organize mass meeting and campaign calls with the objective of disseminating their activities among their workers, employees and civil servants. This is a highly guided means of communication. Political parties and business organizations have been found using bulletins, circulars and impersonal means of communication like advertisements in recent years.

## Impersonal media

Display media, print media, broadcasting media and electronic media come under impersonal channel of communication. It is essential to take training to run organizations as these. These are created and man made media while the reach is wide. Means of mass communication under this classification can be further classified as below:

### ***Display channel***

1. Stone inscription
2. Copper plate
3. Hoarding board
4. Signboard
5. Banner

### ***Print channel***

1. Newspapers
2. Magazines
3. Correspondence
4. Pamphlets
5. Posters

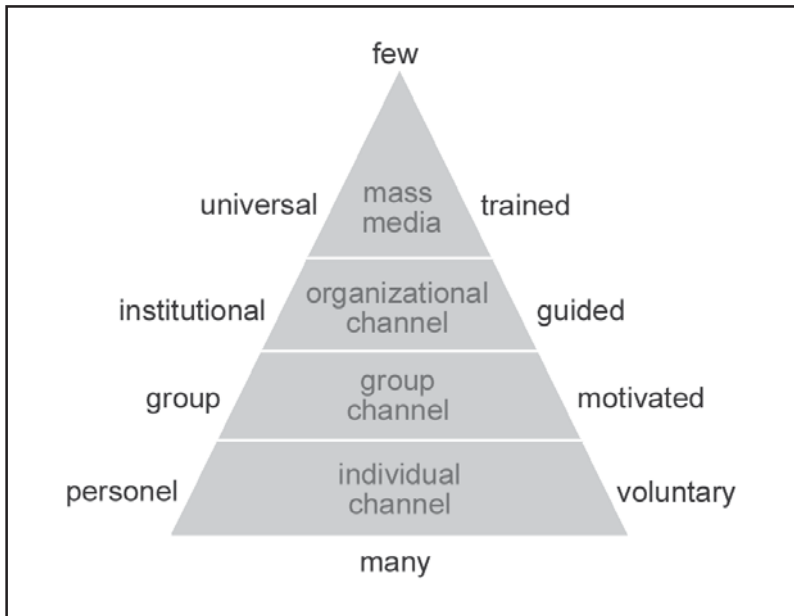
### ***Broadcast channels***

1. Radio
2. Television

### ***Electronic channels***

1. Email
2. Internet
3. Telephone
4. Video tape/film
5. Audio tape

Figure No 2 Difference between communication channels



## Community radio

Community radio has played a limiting role in Nepal amid the cacophony of highly bureaucratized public broadcasters and crass commercialism of private radio stations. This is a situation, which demands means of communication, which uphold mainstream society that alone can come up with a fitting humane package and independent programs. People need some encouragement, some information, a little bit of inspiration, some skills, some knowledge and to a certain extent entertainment. That is something, which cannot be ensured by highly bureaucratized and highly commercial government and private means of communication. This demands a means of communication, which is guided along by a different concept. Community radio is one of such means of communication, which has been pursued with a view to fulfill these needs.

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

Traditionally speaking, Nepali society has been adopting special style when it comes to communicating. A large part of the country still has the system of Katawal who makes public announcements in villages. A system which is called Katawal in the hills and Chaparasi in tarai, it involves a stipulated individuals making verbal announcement related to harvest, festivals and other auspicious occasions for the benefit of the villagers from the highest point in the villages at the top of the voice. Community radio should be taken as the modern and effective avatar of the same.

Community radio adds to the existing body of knowledge after theorizing the thoughts and experiences of individuals. Knowledge based on practical experiences is more useful than knowledge imbibed



from books. Community radio becomes instrumental in purveying benefits of education to even illiterate section of society in a lively atmosphere. It can give a new direction to the current bookish education system trapped in bureaucratized atmosphere.

CHAPTER TWO

VALUES &  
PRINCIPLE





**J**ournalism is a profession, which is guided along by element of responsibility sharing, code of conduct, competence, seriousness and respect to the people. This explains why the original mantra surrounding it should be built on character. Events and views have to be analyzed based on the principle of social responsibility. In the course of production of programs point should be made to expose the undesirable aspects and encouraging the exemplary acts as part of the editorial policy than being driven by the motive of victimizing or hurling accusations at someone.

The inner vitality of community media is self-creativity, which spells out the social and collective values. This is the reason why community journalists cannot expect to have done his job while playing the role of an observer, critic, a mere postman of sorts and commentator. The act of playing the role of a community journalist should culminate in the evolution of a definite strategy of consensus in pursuit of raking up agenda for social debate. This also includes looking for common ground for consensus than raging controversy among all involved. Community journalists should involve themselves in the task of not only raking up social complexities and looking to strike quantitative balance but also look into the need to strike qualitative balance and thus ensure mutual balance on the issues. All successful community journalists should be able to delve deep into the subjective relationship of the event to ensure element of cultural continuity. One should be determined to effect changes in the social relationship that are obstacles in the path of social advancement and development.

Community journalism should be sensitive to the content of the issues, open to exchange of resources, experience and actual conditions while revisiting the inter-relationship which goes a long way in establishing social consensus in important ways. The degree to which community journalism has gone is demonstrated by six elements like reality, independence, justice, honesty, creativity and participation. These six perceptions are part of values for community radio.

## **Reality**

Community journalists should always stand alongside the truth. Truth is social agreement towards reality, which is evolved following

open and social interaction. This explains why journalists must be active in the tasks of initiating plenty of debate in the community to sustain the truth. There should not be undue interference from anyone in the course of such debates and interactions. Participation should be equal and proportional. This explains why community journalists must bring out the reality while fostering the social dialogue. A community journalist should not go by guesswork or fictitious accounts but should stand alongside the facts and right representation at all times.

## **Freedom**

The minimum understanding and commitment surrounding community journalism is democratic participation for public debate. This is the reason why the community journalists should be independent by themselves while also respecting others' independence. The conditions should be such that whereby one can both expose facts, which have come one's way without having to live under others' pressure or subjugation while also getting to work accordingly. Journalists should inhere both the power and the rights to undertake what is legitimate.

## **Justice**

The activities of community journalists should be motivated by good results and outcome. The spirit of community journalism should have others feel about the issues involved than incite anyone. The rights of others should be recognized and respected. One should not interfere in others private lives. Right to secrecy should be respected. One should be backing equal distribution of opportunities and materials. For example, the average life span of the residents of Kathmandu is 75 years, but the average life span of those in alpine region is only 35 years. What can be a justice in this context is a debate on who is responsible for the state of affairs whereby a man from Mugu is left to die 40 years earlier than a man in Kathmandu.

The victim should not be accused of anything. One should not look for arithmetical balance in any event; one should go for what is beneath it all. What is the right balance when talking about a woman who has been raped? The situation does not look for any balance in approach, but a need for an approach, which is free from arbitrariness. What this means is the competition should be between those who are

on equal footing. Let us take the government and people for example. While what comes from the government becomes a law but what comes from the people comprises demands. To look for striking a balance under this kind of scenario is tantamount to looking for a verdict after pitching a five year old minor against a strapping youth of 25 in a duel which is not only a mistake but also an act full of arbitrariness. To come up and say that it is wrong to stage such a contest is both realistic and fact.

## **Honesty**

There should not be any room to raise questions over the experience, views and behavior of community journalists. One should look for uniformity in what he speaks and how he behaves. One should be telling the people about the issues at hand. One should not back out from responsibility. One has to also show respect to the existing and living knowledge of society. Wrong facts and imperviousness to local problems, insufficient information, poor description, wrong attribution, wrong pronunciation and highly pessimistic presentation does not meet the demands of society. Mistakes made owing to lapse or insufficient attention should be promptly corrected. A community journalist must be always adhering to the code of conduct.

## **Creativity**

It is the responsibility of community journalists to come up with new messages aimed at bringing about changes in society by resolving problems as well as to look for creative way out of the divergence of view while also boiling down the social complexities. One has also to bear in mind that mechanistic objectivism tends to ignore the role of subjectivism, which is essential in the historical process. For example, let us take the mass movement of the year 1990. To take stock of the situation that prevailed then what is true is telephone poles were pulled down; window panes of many vehicles were shattered along with the barriers along the road. If we were to look into those incidents they appear to be the disruptive acts. But they were part of the mass movement when looked into them from the perspective of subjectivism.

What is also essential is to embark on creative intervention when it comes to liberate society from unhealthy preconceptions and traditions.

Hence one has to also evolve an understanding in society to overcome every social and political controversy and divergence of views.

## **Participation**

How have the affected people and victims understood the reality, how do they take the issues involved and how do they analyze the same is something with which participatory communication is related with. The essence of participatory communication is it does not express sympathy towards anyone but to ensure the same in mutual manner. Sympathy means sensitivity towards the views, experience and what they have undergone. What it means is one must embark in journalism which is sensitive to backward section of society, caste, gender and community. The journalism of this kind goes a long way in enhancing understanding about the options available to them while also bringing out reality and facts and makes them public.

CHAPTER THREE

# IDENTIFICATION OF NEEDS







In the communication domain the needs of people, society and journalists have to be included. A successful journalist should be able to incorporate the aspirations of people, communities and societies. What this means is one must be able to establish a tripartite relationship between content, audience and journalists.

Depending on status priorities and strategies of communication can differ. The local need for information, education and entertainment must be arrived at based on difference between status and aspirations. When it comes to identification of aspirations the same must be based on general consensus among journalists while also taking their suggestions seriously. Looked at in this light identification of aspirations is to prioritize the aspirations of societies. Right identification of priorities goes a long way in throwing up excellent results.

What is being expected while disseminating certain things? How to guide along the objective of communication? How to classify objectives depending on priorities? These are the issues, which ought to be mulled over while identifying the needs. One should not forget the fact that society and needs are dynamic. A successful journalist should be able to identify all the progressive elements of communication that can bring about changes in society. Communication is an important work when it comes to meet the demands of society. That is the reason why journalists must identify, classify and draw up a priority with a view to fulfill the demand of the community and individual related to information, education and entertainment. A community journalist must identify the needs as suited to community. The identification of needs goes on to arrive at the objectives and nature of messages.

Social, physical and individual needs differ or remain the same depending on geographical consideration. To simplify them, they can be divided into two sections:

- *Personal*
- *Subjective*

## **Personal needs**

Every individual has personal differences of opinion on any issue while also harboring his own aspirations. Personal needs are decided by age, gender and profession, among others. One is likely to face tensions just

in the event wants are not fulfilled. What is essential to keep an individual free from such tension is a balance. It becomes easier to identify content just in the event he classifies the personal needs into four categories:

- *Physical needs*
- *Social needs*
- *Integrative needs*
- *Ontological needs*

### ***Physical needs***

Things that are needed for personal direct needs fall under physical needs and include shelter, clothing, air, water, rest, sex etc. Currently there is a wide gap between the wants of the people and what is being purveyed by media. This is a problem, which has been led into by media, which has gone out of context and justification. For example, media has been lately purveying more than the desired programs related to sex. But sex is a partial need from among many other needs of society. The fact that programs are treating sex related content as the main objective it cannot be expected to fulfill the physical need of an individual.

### ***Social needs***

Individual is a member of society, which goes on to suggest that he wants to involve himself in social system and wants to exchange experience. He needs to have kinship, friendship, attachment, prestige, equality, justice, fraternity, independence and things like skills to keep on existing as a social being. Interests and beliefs of an individual depend on society.

### ***Integrative needs***

An individual, apart from demanding social and physical needs, also craves for emotional, moral and psychological demands. That is related to the objective why an individual wants to live on while also shaping his ideals of life along. Integrative needs comprise experience of an individual, learning process, wisdom, creativity, beauty and consciousness. These are the things which go on to create differing interests in arts, music, literature, sartorial habits and so on.

## ***Ontological needs***

Ontological needs are directly related to aspirations of an individual. Man cannot live on without minimum aspirations. Hopelessness leads on to a scenario whereby a man is either incited or runs away. The consequences in either case are tragedy. Life without any hopes is inactive and devoid of any action. Peace and security, opportunity, options and possibilities keep the hopes of an individual alive. This is the reason why media should ensure that it creates a hopeful scenario. Ontological needs go on to create an atmosphere where one can still retain his identity in the wake of inevitable changes.

## **Subjective needs**

It is essential to understand the subjective needs of an individual related to information, education and entertainment. The level of issues that an individual should know about in relation to his needs can be different. A journalist should be able to identify the difference brought about by differences of level related to needs. Subjective needs comprise social, moral, cultural, political, educational and professional aspects. Hence the needs can be classified into the following based on differences in level:

- *Local level*
- *Regional level*
- *National level*
- *International level*

### ***Local level***

While the pests like locusts could be an issue of concern and thus a need for the farmers in tarai their counterparts in the alpine region would consider a strategy that improves apple farming as a need. To put in different words, farmers in tarai would never need techniques to improve apple farming just as farmers in the alpine region would never consider rice yield enhancement techniques as their need. To analyze it further, the contents of Radio Karnali, which operates from Jumla and contents of Radio Lumbini, which operates in tarai could be different in tune with the needs. A radio station operating from Kathmandu could be taking up issues like air pollution, waste management, vehicular emission, unorganized settlements and related issues while these do not

make issues for Radio Karnali. But issues like timely food and salt supply could be big issues for it. Lack of schools, soil erosion along river banks, flood and landslides, irrigation, drinking water and seed supply could be issues.

### ***Regional level***

There are certain things that carry regional importance. Migration, joint family versus nuclear family, tradition, values, transport, development works, casteist balance, language, lifestyle, dress habits, generational gap, vocational education and so on and so forth. These are things which concern people settled in any region.

### ***National level***

There are certain things that everyone should know about no matter which part of the country one may be settled. They are the things that fall in the bracket of national level and include civil rights, right to property, population, security, equality, need for associations, social justice, equal pie in development endeavor, need for state mechanism, state mechanism based on rule of law, natural resources mobilization and their management, casteist and gender equality, economic policy, education policy, law, public health, politics and employment and so on.

### ***International level***

There are certain things that have international importance while it is also important that Nepalese staying in different parts of the world know about it. Issues of international importance are right to life, environment, science and technology, foreign policy, refugee crisis, war and so on.

Thus a journalist must be able to understand the needs of individuals at various levels. Local radio stations can achieve the objective by identifying, classifying and prioritizing issues of local concern. It is good to include issues of local concern in their bulletins to the tune of 40 percent, while issues of regional, national and international are given 30, 20 and 10 percent of space in their bulletins, respectively. That is to say they have to present the issues cutting across physical, social, integrative and ontological needs depending on the needs. The programs that are

produced keeping all these things in mind alone can be expected to meet the needs of individuals cutting across need for information, education and entertainment in a balanced manner while also supplying necessary nutrients or so to say. The communication that does not meet the needs is devoid of any meaning whatsoever. That can be depended upon to drift society towards inevitable disasters.

### **Things which must be noted while identifying needs:**

- What is the current status of society and individuals?
- What are the aspirations of society and individuals?
- What is lacking in society, what are its weaknesses and undesirable aspects?
- What is the nature of potential problems of individuals and society?
- What could be the remedy for solution?



CHAPTER FOUR

FUNDAMENTALS OF  
COMMUNICATION







Journalists involved in mass media are found to be purveying the information based on sender-message relationship. This kind of exercise has tended to set in a kind of anomalous situation in journalism. Let us take an example. Let us assume that the CPN-UML calls a general strike. Just in case we are to scan the day's newspapers on the following day Chalfal weekly (UML tilted newspaper) may be reporting that the whole planet had come to a grinding halt, Gorkhapatra (Government owned newspaper) may see business going on everywhere while Deshantar weekly (Nepali Congress tilted newspaper) may be partial effects. They are reporting the selfsame event mind you. But the news reports may be quite different. It is this relationship which is at work while the selfsame event has been reported in divergent ways. It is a situation in which the sender is motivated. The different senders in question have ignored the fact that the readers or eyewitnesses or bystanders can be victims of the event while reporting the same. The presence of the readers has been rejected outright.

The following is the scenario once the sender-message relationship is scrutinized:

- A journalist disseminates information while readers, listeners and viewers take it silently;
- Journalist knows everything, readers, listeners and viewers do not know anything;
- A journalist identified the content and goes on to disseminate the same time and again while the readers, listeners and viewers are left to read, listen and watch the same;
- A journalist defines the limit of information and reader, listener and viewers are obliged to stay within that limit.

As a matter of fact, this cannot be identified as an act of information sharing. This has gone down to the level of imposing information on listeners or viewers.

The communication process which we have to follow will have to be based on message-receiver relationship, a mechanism which invariably renders readers, listeners and viewers as the center point. Once this mode of communication is adopted you (journalist), listener, time and message have to be clarified in succinct manner.

## You (journalist)

A successful community journalist should be able to attract the attention of listeners in a complete manner. The listeners will be in a position to understand your complete point of view from the perspective of what you are saying, what you are thinking about and what you are looking forward to achieve. When it comes to attract the attention of the listeners what is important is one must be careful about one's role, about listeners and about the message involved. One must be able to attract the attention of the listeners towards the programs while also enhancing their participation apart from establishing rapport and making the broadcasts effective. Add to it the need to ensure that listeners get the desired information, educational material and desired entertainment value.

One thing which the journalists should not forget is they should not have more independence than the people at large although they have special rights and identity. While independence is deemed to be an issue that has no impediment right is something which has responsibility entailed. This explains why a journalist must be ready to fulfill one's responsibility.

What all this means is a journalist must be first of all arriving at his set of responsibilities. A journalist must be able to think of creative things about society. He or she must be also competent when it comes to decide what to disseminate and what not to disseminate in the course of writing and editing news materials. A journalist must be an able administrator and able manager since he or she has to as a matter of duty work with groups, ensure coordination among studio and program production, arrange the desired materials and record and store the materials to make a library. Apart from it he or she is also a social animal in fundamental terms.

### ***What are you?***

- A creative writer
- Adept editor
- Able administrator
- Successful manager
- Sound technician
- A good social animal



## Listener

Every radio journalist aspires to see listeners listening to him, understanding the underlying messages while also subscribing to the views and adopt the same. This cannot be expected to be possible while it is the journalist alone who is aspiring for it. This is based on mutual process. To achieve this, a journalist will have to know the listeners very well to begin with. Questions can go a long way in achieving it:

### ***Who is the listener?***

Age	gender
Caste	religion
Class	language
Profession	avocation
Traditional	modern
Educated	Uneducated
Rural	Urban

### ***What does he want?***

Information	Views
Encouragement	Knowledge
skill	Cooperation
Entertainment	Indulgence

***What is he careful about?***

***What are his pains?***

***What is he proud of?***

***How can he be surprised?***



For local and community broadcasting organizations listeners are essentially active social animals. He looks forward to be part of the social system and follows the culture. He has to meet his daily needs while he also has personal aspirations and expectations. He is a social animal rather than a consumer. Moreover, he is also a psychologist and physical being.

## **Classification of listeners**

Given their characteristics they usually fall under five categories: committed to their cause, impervious, inquisitive, and sensitive and part-timers.

### ***Prejudiced listeners***

Listeners under this class can be expected to be deeply involved in the events reported. They are known to have information about the event in question while also being driven by the same. Listeners belonging to this class can be expected to be fully informed about the event in question. Rather than being directed by any fact or logic, they can be expected to be directed by discipline, faith and confidence. They have to shape their thinking while the events might still be unfolding. The listeners in this class are not individuals, but a whole class by itself. For example, they can include caste, communal groups, co-religionist, workers of political parties, development workers, and feminists, racist and self-styled members of the intelligentsia.

Committed listeners are incidentally the biggest challenges confronting radio broadcasters. For example, broadcasts that carry family planning message to Muslim community, message that consider untouchability as inhuman for listeners who consider themselves as belonging to upper caste, broadcasts that highlight the achievement of the opposition political parties in the case of political workers can end up forming negative image about the broadcasting agency than making any good impression.

Radio broadcasters have to work really hard to have listeners under this class to tune in to the programs carrying news surrounding their interests. This demands a new strategy while producing programs. While producing such programs one has to suitably identify the class the listeners fall in. Once one has explored what kind of messages incites listeners from a particular class one has to find out their arrogance, pride and faith after getting inside their psyche. This should be followed by identifying the contextual importance of the events while also clarifying the impact of every aspect of the same with a view to reach the realistic analysis.

### ***Loyal listener***

Listeners under this class are of dormant variety. Their faith, psychological tendency and behavior are uniform at all times. They have far less concern regarding the contents of the broadcasts. They do not crave for more information. Neither do they define, analyze or evaluate the content of the broadcasts. They tune in the radio not with the intention to listen any particular program. This however does not mean that they have full faith on the concerned radio stations. The issue is they know the radio station and are addicted to listening radio programs as they come. They listen programs, retain some of its messages while ignoring others. They do not think it is necessary to discuss programs and their contents. All that they do is they listen. But what you should keep in mind is they are not tuning in to your radio station.

Broadcasters must take pain to have listeners under this class to tune in their radio station. What broadcasters must tell themselves is listeners under this class are listening other radio stations just because they have been familiar with them since early on. The policy that must be adopted for this purpose is to give a taste of one's radio station to listeners in least painful ways. First of all, one must be able to purvey the presence of one's radio station to him in most effective manner indeed. The listeners under this category can be expected to be attracted towards any radio station and tune it in just in the event things which are deemed as ideals of life and things which are subscribed to are included in the program, by giving space to the views coming from him, by making arrangement for prizes and gifts, by rattling his sensitivities or by defending his personal values or protecting his pride.

### ***Inquisitive listener***

The listeners under this class are highly active. His faith, psychology and behavior are not yet already determined. He is ready to take new risks. His involvement in the broadcast material is not really definite. But he is someone who simply needs information. He is really excited about it all. His areas of interests keeping on changing fast. He does not really evaluate the programs in any serious manner. He is often found to tune into different bands and frequencies not just because he is not happy about the programs but wants to have a new taste.

Listeners under this class are difficult to be retained. But broadcasters have to make it a point to have the listeners tune in to their radio stations as long as possible. To achieve just this point has to be made to present programs in attractive ways possible even if that demands change in style of the programs. The impression, which has to be given, is that this particular radio stations indeed comes up with new information and issues of general interest. Listeners have to be encouraged and inspired to tune in one's radio station.

### ***Sensitive listeners***

Listeners under this category can indeed be taken as priceless assets. Listeners under this category discuss issues of public concern. They conduct a review of current affairs time and again. They keep an interest in the progress and reverses recorded by society. Listeners under this group are serious and wise. They are known to be keeping tab on every public activity.

Most important of all listeners under this group are sympathetic to your radio station while also reposing faith and feeling proud. They are known to check the programs broadcast by radio time and again. They are specially known to ascertain what kind of impact the program broadcast have on society and country. They are found evaluating the responsibility shouldered by radio station in question vis-a-vis nationalism, casteist pride, regional balance, women, children and citizens as a whole. They can be expected to have come across mistakes in broadcasts. It is likely that they may come in touch with the stations to draw attention at the same. What is likely is they may complement for any achievement.

Just in the event broadcasters have been working in honest manner they can be expected to be alongside you in both good times and bad. He can even go to the extent of telling his friends to tune in to your programs. He can even be seen standing by you in hours of crises. He can be expected to extend even financial assistance by not restricting himself only to emotional relationship.

But the listener cannot be expected to be alongside you just in the event you make mistakes after mistakes. He may feel bad himself and also go on to evolve a negative image about your radio station. Broadcasters can easily win over listeners under this group. The structure

and contents of the programs must be designed based on this relationship between the listeners and broadcasters. This can lead to a scenario whereby listeners can be expected to take your radio as their inseparable guide in their life.

### ***Irregular listeners***

The listeners under this class have their own selection of programs. They are not the regular listeners of your radio. They can be expected to tune in to only certain programs either because he does not have any time or is interested only in certain issues. For example while a certain group of listeners may tune in to programs related to technology while others may tune in to programs related to sports while still others may tune in to programs related to literature or news bulletins, respectively. Once that is done they are likely to switch off the radio and attend something else.

The listeners under this group demand tremendous efforts to have them tune in to your programs. They must be given definite impression and confidence that programs are being broadcast about their past, present and future.

### **Use of listeners**

The relationship between broadcasters and listeners should be personal and informal. Listeners and broadcasters should be like members of the same family who do not have formal relationship. The act of having the listeners assemble at a club or at a sponsor's place can lead to evolution of faith and confidence rather than polishing the message involved, ending up in arguments and scrutinizing any logic or throwing up differences. The tendency of one ending up poring into views coming from person to person dies out while also putting an end to possibilities of discussions and differences of opinion. The knowledge inherent in an individual is a cultural asset. The act of organizing listeners by giving a name leads to a situation in which society becomes formal and model of hierarchy. This could even lead to a scenario whereby the listeners who belong to different cultural, linguistic, social, personal and psychological point of view could be expected to take the messages in the uniform manner. Rather than bringing about uniformity of views in society it could lead to a situation that creates



society that holds the unchanged views. This kind of situation is like creating obstacles in the flow of information and is a full stop to human development. The organized aspirations hidden in them cannot make the broadcasters alert. Therefore it is a good thing on the part of a broadcaster to refrain from making use of listeners to show the strength of any particular station and use them as cards, but to treat listeners as resources, comrades in dialogue, customers, communicators and writers.

### ***Resource***

Listeners are formidable assets for radio stations. The asset can be taken as both social and economic. The stations have to mobilize daily expenditure by mobilizing the same assets. Just in the even the base of a radio station is strong the same goes on to extend the program grid making the same as saleable too. The main basis to draw up advertisement rates is the strength of any radio stations. This shows how listeners are lifeline of any radio station.

### ***Comrades-in-dialogue***

The characteristics of mass media are that it is the one way affair. Generally speaking, there is no dialogue with listeners, while broadcasters disseminate news and information. But community radio stations have to have dialogue with their listeners while also evolving progressive style of giving space to listeners in their programs. Listeners are not merely a class, which aspires to be informed; they can extend active and important contribution to society through radio. Listeners can extend experience, perspective and advice to evolve consensus and understanding. This kind of participation can be highly essential for social consensus. This is how the listeners can be made comrades in dialogue.

### ***Customer***

The end line consumers of information and messages are citizen. They need different kind of information and news while leading a social life. Media organizations are incidentally the means which can ensure their access to information and news. The responsibility of journalists is to extend such information in right time. The objective of broadcasters should not be to go to the large number of listeners. The

main objective should be how to purvey quality service. They should be deemed to have paid a price for the service rendered by radio directly and indirectly. They do it by spending their time listening to broadcasts, by sending out reactions to the radio stations, and by endorsing the messages broadcast by them. This is the reason why broadcasters must respect their listeners. They have to be alert whether they are extending the desired service. Listeners are verily the god for broadcasters.

### ***Communicator***

Listeners are by themselves communicator. They often pass on the information they land to the radio stations. They relay the information they have picked up from radio broadcasts by sitting down with other people. Moreover, just in the event listeners comprise politicians, teachers and religious preachers they can be expected to take the same to their followers, students and disciples, thus relaying the information in highly credible manner and also by disseminating the information far and wide.

### ***Creator***

Every individual is involved in some activity or the other. Events are main source of communication process. For example, the famine followed by prolonged dry spell, temples renovated by contribution, roads built, strikes and demonstrations are issues that should form priority for media. What is to be noted here is all those who are involved in building road, canals and those involved in strikes and demonstrations as well as those affected by dry spell are listeners. This is the reason why we must never forget that listeners are themselves creator.

### **Listening culture**

A listener is an individual. But he has to be involved in social process in invariable manner. This is a process, which goes on to develop the fundamental confidence and values of an individual. He is known to shape his and that of his neighbors' views on self, neighbors, community, society, nature and the very cosmos wittingly and unwittingly. He then identifies his problems and needs while also imbibing information and education even as he arrives at the priorities of life and behavior, thus

also ending up arriving at a perspective on his life. This goes on to shape his behavior vis-a-vis listening, reading and spending his leisure. The behavior and interests demonstrated by individual goes on to cast indirect and direct influence on cultural, social, personal and psychological aspects.

### ***Cultural aspect***

Going by what sociologists aver society envelopes culture, sub-culture and social classes. Culture goes on to shape the aspirations, interests and behavior of society. Successes in life, competence, progress, material pleasures, personal bliss, independence and definition of humanity are based on culture. Sub-cultures are based on gender, caste, regional and religious groups. Sub-cultures are known to carry the special and definite identity of individuals. Social class is another element that carries a lot of characteristics and shapes accordingly. Nepali society is hierarchical along casteist line and has Brahmins, Kshetriyas, Baishyas and Sudras. Special nature, attachment and continence demonstrated by definite society are universal among them. The members of that society have common values, interests, vested interests and behavior. Social class has hangovers related to upper and lower strata that divide society. Class-based behavior is also defined by profession, income, landed property and level of education. Depending on sub-culture and class the language that is spoken and contents too are different. For example, given the conclusion arrived by a research those who consider themselves as belonging to upper class have been found to be listening programs that have included news and events surrounding them to a greater degree. Those belonging to the lower class are found to be tuning in programs that have drama and quiz contest as contents.

### ***Social aspect***

**Informal group:** There are membership-dominant organizations in society like family, home and peers. Their behavior is informal while there is continual interaction among them. The emotional relationship is dominant in such a relationship. Going by what sociologists have said the task of evolving a child into man is accomplished by the family. Educationists have defined the same as the first school. The family provides all that is essential just in the event one is not able to do much.

For example, let us take the broadcast materials. It is the parents who decide the issue when it comes to advise the child which channel or station one must tune in. The interest of the child is established based on what the parents show interest in.

**Formal group:** There are many groups in society the presence of which goes on to affect the life of the people. Societal organizations, schools, offices, religious temples and monasteries are some of the formal organizations. While some go on to ensure regular company and interactions there are such organizations also that while they do not exactly ensure regular interaction but still go on to give the company and ensure interaction. Those who fall in these groups are leading people in society as resource persons. These things go on to make an impact in the listening culture directly or indirectly.

**Role and status:** The change in the role and social status of a person goes a long way in shaping his needs concerning information, education and entertainment. Let us take an example. A woman while she is with her parents is in the role of a daughter. She has less responsibilities and she is quite free in herself. She is likely to chase her own interests. But when she is married off she becomes a wife and daughter-in-law. That is the time when she needs sex education, family discipline, right management, and skills. When she becomes a mother then she needs information on things from maternal health to exploring relationship between mother and children. Just in the event she happens to be a bank manager than she will need information ranging from foreign exchange to national and international economic and commercial issues and is likely to know about it closely enough.

### ***Personal aspect***

**Age:** Age goes on to have an impact in the listening habits. Going by what psychologists claim children are found to be egoistic about themselves, with "me and mine" predominating their ways of thinking. They have lot of curiosity and inquisitiveness since that is the age when they grow mentally. A child starts knowing society after he crosses the age of 12, which involves exploring his responsibilities, inter-relationship and rights. The adolescence is a stage when each and every one is always

looking for excitement. The reasons behind it are changes overtaking the physical body. A child is bound to the family while he is still small. He tries to carve out his independent identity while he is an adolescent. He or she is likely to think that he/she is the strongest person around. His/her aspirations start becoming active while interests may be changing at a faster rate. He or she is on the lookout for new things, not backing down from taking odd risks. He or she is likely to challenge the status quo by rebelling. Youth is a stage when he or she will be looking out to build a career. Middle age will see he or she shouldering social and responsibilities. Old age is devoted to seeking social security.

There is a saying that a man talks about future while still a youth, talks about present in the middle age and about the past in the old age. These conditions go on to shape their listening culture while also changing it.

**Gender :** Gender consideration too goes on to shape the need for information and education. It is not essential for man to know much about maternal health as much as a woman might need. Items related to make up may not be of much interest to man in comparison to women. Again men find it interesting to talk about risky and difficult undertakings.

**Necessity:** Information sought by share brokers and bank managers, laborers, professors, teachers or farmers, health workers, researchers, businessmen or traders, and that by government officials, respectively are different. Their skills are different; their professional paths are different while they have competition among them. Rather than interests what drive them are their needs. This shows how needs determine demands related to listening culture.

**Environment:** Listening culture is also determined by religious, educational, political, economic, technological and cultural background. Lifestyle may undergo a change when a man becomes rich from poor, becomes Christian from Hindu, literate from illiterate, modern from traditional or just in the event he undergoes change in political belief in the course of his life. Any change in his lifestyle will culminate in the change in his listening culture.

### ***Psychological aspect***

**Aspirations:** The aspirations of people for information, education and entertainment depend on the needs. Just in the event a youth listener aspires to be a medical doctor or a scientist will find no meaning in programs like "Girl Friend" or "Boy Friend" as broadcast by Kathmandu FM stations. The program, which he can be expected to tune in, can be "Science & Technology" as broadcast by Radio Sagarmatha. But just in the event anyone is more interested in dancing and singing he may not find anything in the "Science & Technology" program broadcast by Radio Sagarmatha. Similarly, just as people are interested in becoming instrumental musician, musician, journalist or engineer their interests and priorities differ accordingly.

**Reception:** Going by what market managers say reception is how a man picks up any information, compiles them and judges them and how he analyses them as right and wrong. The degree of reception can differ even if the information is heard by in a group. Let us take an issue of current interest as an example. What will you do just in the event a pamphlet about god is distributed to you? Here is the synopsis of the pamphlet: Anyone who prints thirty copies of this pamphlet will see his luck improving but the one who tears it away will die. Just in the event you happen to be a god-fearing soul you are likely to cut one meal and print the copies but you are likely to throw it away if you are not a god fearing soul. Here the selfsame message is likely to evoke differing result. Similarly wearing jewelry can be bondage for some while others consider the same as something which adds to beauty and hence wear it. While still others consider the same as something that demonstrates social hypocrisy. Looked at in this way the selfsame object can be an issue of angst and pride at the same time.

**Faith:** Faith and pleasure goes on to define the ideals of life for some. While some listeners repose faith on religion they go on to tune in to programs devoted to religious and community activities. They are on the lookout to hear a religious preacher speaking in all attention. Just in the event one happens to be a Hindu, he is likely to find materials related to sins, heaven and hell. People who have definite political belief too can be expected to behave likewise. He can find political upheavals

as interesting. Faith is a sentimental issue. Just in the event anyone says that all Nepalese are bad people you are likely to find the same annoying and will be in all likelihood raring to take revenge. People who have fixed ideas and faith have distinctly shaped emotions. This goes on to shape a unique listening culture.

## **Time**

Time is important for broadcasters. The insight into situational knowledge draws the attention of a journalist towards what kind of information should be disseminated at any point of time while also illustrating the sensitivity of the contents. Just in the event one is alert about time it will go a long way in linking lifecycle of people with communication media. Time has various definitions all of which go on to demonstrate the character of communication. Time can be generally classified into four categories as follows:

- Time as social element
- Time as quantitative relationship
- Time as regular contact
- Time as qualitative relationship

### ***Time as social element***

There is a social meaning of time. We take autumn season as festival time while the month of Mangsir is devoted to a month of weddings. Similarly, time is itself a source of definite things. The months of Chaitra and Baisakh are generally taken as months of epidemics. The months of Shraavan and Bhadra are taken as months when we are generally attacked by conjunctivitis. Looked at in this sense it would be fitting to broadcast messages related to flood and landslide in the months of Asar and Shraavan. Likewise, the month of Mangsir would be better to broadcast material against dowry.

### ***Time as quantitative relationship***

When talking about time as quantitative thing it establishes itself as linked with status. For example, first, second, early and late. Just in the event you are disseminating any information for the first time or someone else has already disseminated it earlier it is something which

has decided the status of communication. Likewise, time also indicates interval. At what interval has the event taken place? is something which can alter the density of any communication.

### ***Time as regular contact***

Time is a kind of transition and it goes a long way in shaping human behavior. Behavior and interests of a man can change through morning, day, evening and night. A youth who may have visited a temple in the morning can be seen unleashing terror late in the night in bars and restaurants under the influence of drinks. Young woman who might have enjoyed devotional music in the morning can be seen dancing away at a disco. That is to say broadcast materials have to take into account all this.

### ***Time as qualitative relationship***

Some messages have timeless relevance while some have short-lived relevance. Some messages can take long time in making an impact while some messages can have instant impact.

Varying definitions and significance of time point out at the context of communication. Communication cannot take place in a void. Journalists must be competent when it comes to identify information in the context of time.

## **Message**

The essence of communication is effective message. Communication without messages can end up as mere complaint. This is the reason why one must first of all identify what are the listeners looking for to listen. For this what will have to be identified is what is the objective of the message, how to position the message and how to design it. All this has to be accomplished in the course of program production.

## **Aim of message**

The main objective of journalists is to purvey information to the listeners. For which journalists have to define certain aims. Generally speaking, there are four aims in this context:



### ***To inform***

To describe the event, context or content, to correct the wrong impact and perceptions and to minimize the insecurity and fears emanating from changed context. When it comes to inform it is enough to purvey information to the listeners.

### ***To aware***

We are under the impression in our country that only the uneducated need to be made aware. Educated and unaware are two different contexts. An educated person may not be aware while an uneducated person can be aware. This is the reason why there is a need to broadcast materials aimed at raising awareness with a view to ensure participation, awareness, interest and activeness about definite events.

### ***To persuade***

When it comes to achieve this it is not enough only to purvey information to listeners since it is essential to have them taking it all with a positive frame of mind. The listeners will have to be ready to do what is expected of them while not harboring any doubts. In this case we have to provide them option and alternative in our messages.

### ***To remind***

Listeners need to be reminded about so many things time and again.

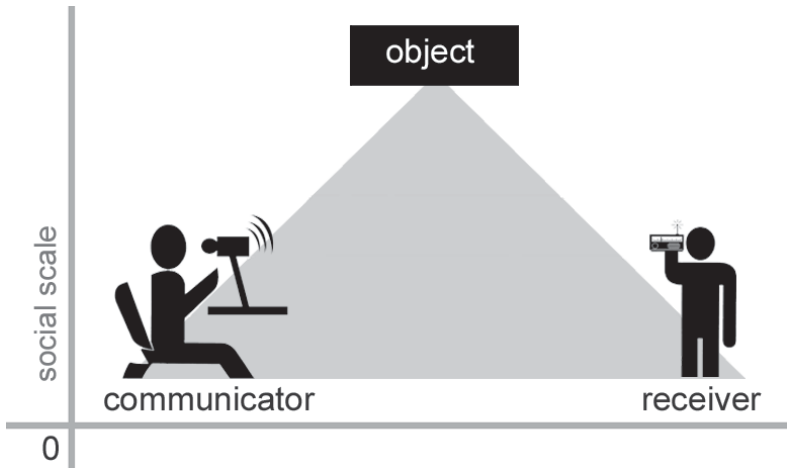
## **Message positioning**

Journalists should be highly sensitive on the issue. While being involved in the act of communicating the status established among communicator, receiver and object matters a lot. Going by what communication specialist B Nerman has said generally speaking journalists are found positioning their message in three ways. But while talking in the Nepalese context it is being done in four ways.

One type of message positioning is depicted in figure 3. In the model, content of the message is given high social priority. Journalists and listeners find themselves as helpless vis-a-vis the content. Nepalese

media has ended up facing this in the light of king, queen, monarchy and god predominating everything else.

Figure No 3



Another status of message positioning is depicted in figure 4. In this position journalists and readers/listeners find themselves above the contents. Marginalized community, Dalits, residents of remote areas, convicts, women, handicaps and affected section of people are likely to find themselves let down while portraying them.

Figure No 4

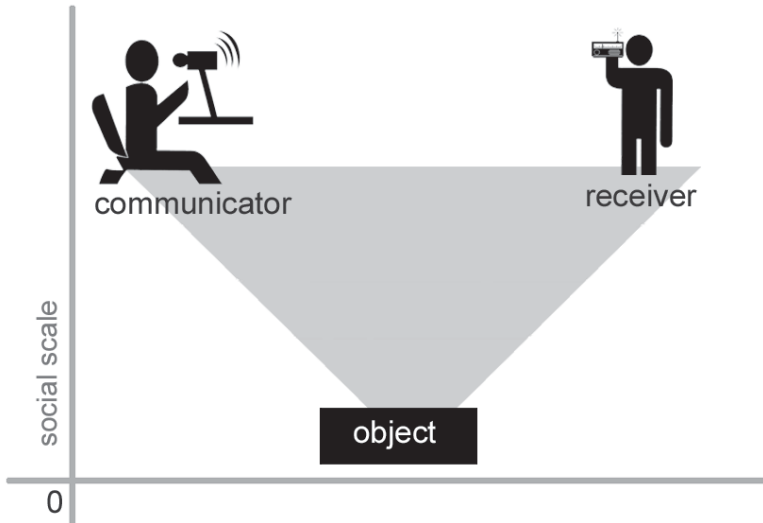
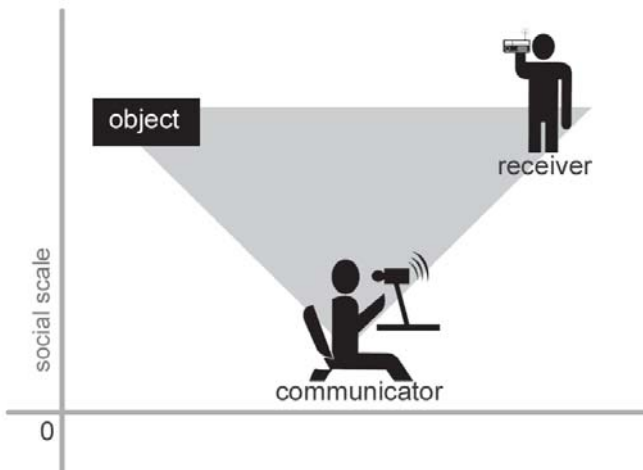


Figure 5 demonstrates a case when it is the Dalits or women who are highlighting their status respectively on the radio and television controlled by them. While journalists are found placing contents and listeners on a higher position they themselves are found as weaker members of society. In case when it is a Dalit journalist who is producing broadcast materials he is found putting listeners and untouchability in higher bracket. Journalist is found making entreaties to listeners while talking about the issue at hand. He betrays defeated mentality.

Figure No 5



Journalists, listeners must be working with the kind of relationship as shown in figure 6. The figure shows how a journalist is a mediator between listeners and facilitator of the action. This is the right kind of relationship while carrying out the tasks between listeners and journalists and goes a long way in creating confidence, honesty, independence and atmosphere of justice.

Figure No 6



## **Message designing**

The question of where to insert the message is tantamount to say where to put sugar in a cup of tea. This has to be dissolved in each and every word. Effective messages end up attracting the attention of listeners, keep it alive, and should boost the aspirations while also inspiring to put that into practice. A successful broadcaster must take note of the four issues:

- What to say? (content of the message)
- How to say? (structure of the message)
- In what forms should it go? (format of the message)
- Who should say? (characterization)

### **What to say?**

Journalists should be able to identify issues which he or she aspires to take to the listeners. This can also be defined as the task of appealing or conceptualizing the idea. Generally speaking, listeners can be appealed in three ways. Just in the event you aspire to merely inform the listeners about your content a wise appeal would suffice. However, just in the event you aspire to awaken the listeners or have them take good things what is required in such cases is emotional or ethical appeal, which can be effective.

### ***Rational appeal***

While issuing wise appeal what is essential is one must shed light on definite issues or materials while also including how far they are available or to what extent are they in circulation, right selection of contents, impact and need of the same in life. For example, just in the event the wise appeal has got to do with untouchability what needs to be forcefully raised is how far is the differentiation between man to man justified while cats are free to walk into the kitchen but at the same time why is a man so treated and that why should there be such discrimination when everyone have the same red blood and how could have such values gained currency and that it needs to be changed.

### ***Emotional appeal***

Generally speaking, emotional appeal can be issued in two ways. Emotions are negative and positive. It has to be arrived at only after

which sentiments of the target group has to be stirred up.

- **Positive emotion:** Positive emotions have jocular remarks, love and happiness instilled in them. The kind of appeal that deems that use of definite materials or contents can bring about happy results in the life of people is called positive appeal.
- **Negative appeal:** Fear, terror, repentance and shame fall in negative appeal. For example, just in the event you are spreading message about untouchability what could be the main element of the appeal is to what extent is the issue embroiled in shame and is unbecoming.

### ***Moral appeal***

While issuing moral appeal what one has to do is rattle the consciousness pointing out at wrong and right. People have to be inspired to involve themselves in public campaign while outlining their social responsibility. For example: Is the practice of a man treating another man as untouchable humane or animalistic? What is the essence of discrimination? These are the issues which must be raised up.

### **How to say?**

The effectiveness of a message is not decided by its content; it also depends on its construction. Under one of the structures it is the journalist who disseminates materials after drawing his own conclusion. Then there is second structure under which he may raise the issue, but leave the task of drawing the conclusion to the listeners. Researchers have independently come to the conclusion that the structure under which a journalist draws the conclusion for the listeners has been found counter-productive.

### **Which form to go for?**

The effectiveness of messages depends on the format of the program. While some message may be effective when disseminated in the form of an interview while others may be effective when disseminated in dramatic form. That is to say form can be decided only after assessing the ability of the media organizations and nature of the message.

## **Who does the saying?**

Issues which have to be sorted out under it are whether the reporter or producer himself is going to say or going to have the concerned section say it (interview) or whether he is going for sound or musical effect. Just in the event you are writing a radio play what has to be determined is what kind of actor is going to say the lines. One has to explore how to take the storyline ahead depending on the characters. The effectiveness will boil down just in the event the message does not match the character saying it. For example, it would be unbecoming just in the event an eight year old child does the saying.



CHAPTER FIVE

EDITORIAL  
CONCEPT







## CONTENT

A news report about famine, leaving 20 villagers dead in remote district of Humla might not invite much interest as news item in contemporary journalism. But the fall in the prices of shares of a brewery might hit the headlines.

Contemporary journalism does not bother about reporting the breakthrough recorded by farmers in tarai to cope with pest which decimates standing rice. But a speech coming from former contractor and incumbent minister that refers to "bringing about agriculture revolution for national development" is carried repeatedly.

The fact that "big events, big issues, big personality, adventure, scandal and formal language alone make news," is the permanent conclusion arrived by "political and aristocratic" journalism. Community journalism should be able to part ways with aristocratic throwback *in toto*. It is essential here to embark on a new journey from a phase one is habituated to.

Let us take off from a most ordinary query. Had it been that only big events, new things, and activities surrounding powerful person alone are pleasing to hear one can argue that communication between husband and wife should come to an end after two-three months of marriage. But this has never happened. Every husband and wife starts talking to each other in just the same way the friends who have met each other after years talk. They deem it fit enough to make calls even if they must have gone out for only a while. Do they have anything new to talk to each other? It's certainly not that. The main reason why they call is to mark their presence. The act of marking the presence suggests that we are together wherever we may be. It gives an experience of security to each other; it leads to an exchange of sentiments in both darkness and light, apart from instilling confidence in each. The issue is linked with security to life.

The mission of community radio starts here. Community radio should evolve listeners in its surrounding as if all are the members of a big family. There is proximity, friendship and attachment that bind a community. There aspirations are similar owing to similar geography, culture and natural conditions. Community radio should exchange sentiments as part of the effort to create an atmosphere in which each

one feels happy when there is good news and unhappy when there is a bad news. There should be humane relationship that binds them. Humane relationship and exchange of sentiments is often instrumental in ensuring feeling of social security while also ensuring social consensus. Social consensus is in fact verily a cultural heritage that paves the way for exemplary and much sought-after development. Community radio is an important tool for the greater development of the nation. Greater cultural development does not merely refer to development of the arts, but also refers to psychological and creative development, which can throw up a beautiful definition of life and society.

Community radio stations are not only vehicles of business development, which work for private profit. They inhere other social objects like faith of the common people and issues of public interest, which are must when achieving common public objectives in a complete manner. Public and community aspirations, which go a long way in contributing to society as a whole is the very soul of community radio stations. They must be centered on fulfilling cultural, social, educational, economic, religious, moral, political, public and personal aspirations of the people. They must also look for bringing about change in societal attitudes and knowledge.

Community broadcasters must always prioritize society, company and humanity as a whole and not any community. Culture which must be fought out is that the members of a particular community has pointed nose, that members of a particular community has Mongoloid nose, a mind set that stigmatizes lower caste communities, communities of tailors, Madheshis, women, men, that such and such people must be chased away, that such and such community people should not be allowed inside homes and so on. These are the issues created by some people to rule over us. The mainstay of our society is not caste but sentiments, needs and element of localness, or so to say.

Community radio broadcasters must follow the progressive concept for development and extension. Community radios have changes as challenges. Local radio stations should be working to identify greater future for new generations and new possibilities for the development of a community. Change is full of risks and challenges for individuals and society. The concept of social security defined for contemporary needs may not be enough in the changing context. An

atmosphere, which is different from the defined one, can set in confusion for all. Therefore community radios must be able to redefine the concept of security under the changing circumstances while inspiring the local people towards definite progress by creating faith in its wake.

We should not undermine the importance of communication technology; it should be taken as a vehicle to analyze social relationship and their extension. Rather than taking listeners as external interference, community broadcasters must try to evolve them as their own representatives. One should be able to create an atmosphere whereby they are able to express inherent dissimilarities of the cultural variety apart from expressing social and economic similarities. Cultural diversity cannot be dealt with by any sociologist by sitting down in a Kathmandu hotel and analyzing the same in quantitative manner on the basis of castes, social groups and languages. Culture has to be sought out in social heresy, legends, folklore, dialects and traditions established by customs, norms and values. Local radios should be taken as a medium to find out how politics, laws and culture have analyzed society and its different strata. As to how the communities express their cultural diversity should be taken as an important element. It is the task of community radios to broadcast issues related to it in desired editorial format.

Local radio stations should be looked into as if they represent views of local minority. Rather than who is talking about what on local radios the issue which is important is why we are listening to these voices which are associated with local history and surrounding. We have to be clear when narrating local issues in the face of global issues. Local radios should be able to identify social inter-relationship, communal sensitivities and pride. Community radio should not restrict themselves to entertaining listeners, but should be able to work for social development, progress, and happiness.

Community radios should be able to bring back to life or so to say lost social heritage, which is as good as forgotten. A number of conditions, pressure and cultural blockade have come into place while keeping step with the globalization bandwagon. Only organized local forces can take on the unspooling situation while also registering their point of view. One can expect to deal with this situation only after creating cultural ripples in intense manner.

Community broadcasting service in the best medium that can ensure participation of the people on achieving common objectives, especially those related to development. Community radios should be free from politics and market interventions. Free and independent community radios can attract widespread support but only condition is they must evolve themselves as vehicles of social and cultural development. Mainstream radios can at best be witness to societal process, but community radios should be able to lead the social movement towards change. Speaking in broader perspective, a community is an entity, which is habituated to work in consonance with groups. Community radios should be able to pick up permanent societal characteristics, fundamental interests, pride, sorrow, behavior, way of thinking, and experiences.

## Purpose of broadcasting

Looking for self-respect of the local people should be the prime objectives of community radios. The local population is always looking for fundamental identity that can supply element of self-respect. It is possible only in the perpetuation of culture. Put differently, culture is social sovereignty of different communities. It goes a long way in guaranteeing equality among different peoples even if it may be only from the perspective of self-respect and pride and not from economic standpoint. The objectives of community radios is not restricted to purveying information but includes tasks like looking for legitimacy in different languages and dialects while also bringing about cultural uniformity by integrating it.

Time has testified to the accuracy of the claim that development is bringing about positive changes in the capacity of man. Development of man implies development of knowledge. That is possible only through means of mass communication. Community radios must preserve the history, achievement, local values and norms apart from conceding to the changes and transferring the past knowledge to future generations. They should be helping to move society onward by reflecting the best practices of the past while integrating the best practices taking place in society around them.

Another task of community radios is to ensure knowledge management. Not only Nepal our oriental world is such that it is buoyed on knowledge. Our economy is buoyed on tradition and norms. More than 75 percent of Nepalese survive by indulging in activities, which modern economics has not kept in the purview of its various definitions. Our economy, which is distinct from market economy and industrial economy, can be said to be a knowledge economy. For economy, which is fuelled by knowledge, the basis of development comprises skills in society, identification of wisdom and knowledge, their desired mobilization and consolidation. Our society possesses unimaginable level of knowledge, skill and wisdom. The development of nation is a foregone conclusion if the same is rightly managed.

We have tended to forget fundamentals of Nepalese way of life that comprise air, water, soil, wildlife and medicinal herbs. We have tended to ignore knowledge, skill and wisdom compiled by farmer, practitioners

of Ayurveda, hunters and dairy-farmers, which can briefly shed light on different stages of nature giving a complete picture. The knowledge is so much linked with nature that it encourages man to respect natural life cycle. The announced mandate of community radios is to explain the importance of these things. We must be able to have something or the other on these issues. It should be the primary task of the community radios to perpetuate the traditional awareness which is there in society.

## **Objectives of broadcasting**

The following should be the objectives of community radios if one were to enumerate them in objective manner:

- To evolve a progressive and disciplined culture in support of justice and democracy by boosting the cause of national unity, pride and self-respect;
- To identify and promote nation, national language, arts, culture, and folk tradition;
- To promote and mobilize traditional wisdom, knowledge, skill and competence;
- To work as a dependable medium between people and government;
- To evolve entrepreneurial culture by encouraging national industry and domestic market;
- Impress upon the need to evolve a culture of collective responsibility to uphold the rights of women and children;
- To evolve consensus on the agenda of the development of the backward and marginalized section of people by prioritizing their voices and concerns;
- To raise widespread awareness on issues like education, health, environment, sustainable development, human rights and community development;
- To extend help in the marketing of agricultural produce by contributing to packaging and product development processes;
- To enhance the reach of the people vis-à-vis modern agricultural practices, science and technology, among others.

## Broadcasting policy

The concept governing program production in community radios should be centered on local social and cultural themes. Community radios should reproduce national and local culture and broadcast the same from the viewpoint of purveying information-oriented, informative and entertaining programs. It will go a long way when it comes to have the listeners remaining in touch with their history, tradition, language, arts, religion and culture. One must have more faith in producing local and national programs. What this means is efforts must be taken to see to it that the structure of the programs, contents, expression and language have the local flavor.

It is not only the issue of the broadcasting technology involved; it has the inter-play of social and moral characteristics. One has to be alert whether or not the programs produced by community radios and broadcast by them are in the interest of their listeners or not. The editorial aspect of the community radios be such that rather than accusing someone or presenting someone as the victim while producing programs it should be centered on pointing out the wrong acts while encouraging exemplary ones at the same time.

Our linguistic and cultural heritage is becoming items of exhibits in fairs. But for community radios local language and expression should be fresh materials. Community radios should be able to probe into linguistic progress, which is verily the basis of cultural identity. Languages have fallen into crisis. Each and every language has its own history and elements related to politics and environment while history is playing its own role in collective ways. It is a linguistic and human tragedy. One must be able to compile the dying voices of ancient languages spoken by members of the Raute and Chepang communities, which are nearing that tragedy. The responsibility of bringing about uniformity among different languages and dialects and bringing about cultural integration also lies on the shoulders of community radios.

Contemporary local broadcasters are involved in a stampede of chasing the so called popular culture after killing the soul of the community. They have not been able to take on the youth culture, which is not only claimed to be much sought-after but is also misinterpreted in its wake. One must be able to free oneself from it.



The society, which is bound by problems of compromise of hand to mouth existence, must be helped by providing all the information. Cultural heritage put together by forefathers should not be forgotten. Community radios should be able to imbibe the wisdom of man, spiritual tempo and art in them. They should be able to play an effective role in keeping different communities and language groups spread out in remote regions and across diverse geography together. One must be able to give a new lease of life to innumerable cultural heritage which have now to be looked for in the memories of community. Community radios should be able to give company in the path of life. One must know the needs of people who have different language and social character. The inter-relationship between biological diversity and cultural diversity must be explored.

Community radios should not also forget the need to purvey information and news from far and wide to local people. Changes overtaking the national and international arena, important achievements in the area of science and technology, stories of success and failure, new dimension in the domain of the arts and culture and programs pleasing to listen and that cover history and folk tradition too have to be produced in what is an additional task. Broadly speaking community radios must broadcast all "must broadcast" materials, which can be expected to evolve the people as free citizen and excited set of men.

## Services of a community radio

Any community radio must have a program package of human interest. Listeners are likely to look forward to listen to programs that are partly inspirational, partly informative, partly news-based, partly information-based and partly entertainment-based. A radio station must be able to put such a service together, which not only can purvey what the listeners want but also which boosts their lives.

Services of radio stations can be classified into three categories depending on whether they are news and information-based, entertainment-based or knowledge-based. It is deemed as the right distribution of air-time if 20 percent of total airtime is awarded to news and information-based programs, 30 percent of the total airtime to knowledge-based programs and 50 percent to music-based programs.

Programs must be packaged in a way, which does not set in boredom among listeners. One should not air programs of similar nature over long hours. It is good not to have news bulletin longer than 10 minutes, informative programs longer than 20 minutes and music-based programs just under an hour at a time.

Diversity in program package ensures relief to listeners while it also ensures new taste and renewed interest. To say that the programs must have diversity is to have programs of different nature and messages one after another in serial order.

Service and products, which a radio can provide to listeners, are good programs. The programs so produced must be distinct and better than those purveyed by competitors. A successful radio broadcaster must be able produce programs different from others guided along by elements like concepts, credibility, independence, issue selection, coordination, format, packaging, presentation, language and style. That alone will decide your indispensability.

## Program timings

The nature of man is not different from overall natural nature. Let us start from an example to simplify it. All of us are acquainted with the nature of rivers. Rivers are quite in the morning. They start rising during the day comparatively before going tumult by the evening carrying soil and boulders in their wake. The speed of the human emotions is much the same. That explains what kind of programs should be carried at any appointed time.

One must arrive at the timing for any particular program depending on the nature of program and likelihood of listeners tuning in for the same. There is far less likelihood of listeners preferring to hear advertisements related to diarrhea while having food in the morning in much the same way as they may be least expected to tune in to programs related to sex and precaution at day break. Programs scheduled in the morning should focus on self-motivation and spirituality in keeping with the basic human nature. The programs should pan out to public engagements or work-oriented as the morning advances. This is the time for inspiration based programs. The programs aired at this time must contribute to positive thinking while generating inspiration to those engaged in their respective activities during the day.

Programs meant to be aired during the day should be based on knowledge, skill, and wisdom. There should be discussion about skills, which are inalienable to human life. It is talking about type of programs that inspires listeners to keep on working in their area of activities.

The programs scheduled in the evening must be of the kind that reviews the activities of the whole day. The programs so produced must be instrumental in driving away ennui from the mind of those who must have worked the whole day long. Crisp information about the happenings of the day, humor, healthy and entertaining music is welcome in the evening.

## Style of the station

Style is identity, element and nature of a radio station. It reflects the profile of a particular radio station. To put it differently, it is all about the hallmark or stamp of the station. When it comes to style of the radio stations, what matters is language and terminologies used. Style is also determined by the tone of the presenters, attitude, and nature.

Style is associated with packaging the contents, garnishing the same and decorating it. To put it plainly, style is all about ringing a distinct identity in the ears of the listeners in comparison with other radio stations. For radio broadcasters, style is in a way a discipline followed regularly. Every radio station must arrive at a distinct style, which may be evident the moment on tunes in amid the cacophony of other radio stations.

### Informal style

Community radios indicate at a network of families. Therefore the style of community radios must be informal in pre-announced way. The language should not be intimidatory. To ensure this one must come to a decision as to at which pitch, tone, pause and speed will the presenters speaking. Pitch, tone, pause and speed depend on the locality. While deciding the pitch and tone attention must be paid to the practices followed in the region where the community radio is located. Again it is important when it comes to decide the speed. It is important to pay attention to which language one may be speaking in when it comes to decide the speed. One can understand things read out at faster speed when it is the mother tongue, but one cannot follow when it is not the mother tongue. Hence the need to pay attention to it. Presentation too can differ from radio to radio. For example, news is read out at 120 words per minute on Radio Nepal. According to Khagendra Nepali, Chief of Nepali Service, BBC, news bulletins are read at the speed of 125 words per minute. Similarly, news is read out on Radio Sagarmatha --- the first community radio in South Asia -- at the speed of 135 words per minute.

### Tense

“You will be able to listen such and such programs. We are

accustomed to such an announcement. Let us turn it around for a while. The sentence has a word, which point out at future tense. This kind of sentence is wrong when looked into from the view point of grammar and everyday language. We do say “I go to Kathmandu next week.” Similarly grammar says planned action must be put in simple present tense. Therefore the sentence “I go to Kathmandu next week” must be written in simple present tense although it will be accomplished next week. But since the task referred to falls in the planned activity the same has to be written in simple present tense. You have arrived at the radio station with full necessary preparation to broadcast a program, but just in the event you say “you will be able to listen” the same sounds jarring, unnatural and indefinite. Future tense is always indefinite. The fact that you are starting the program with full preparation does not indicate at any degree of indefiniteness. This is the reason why you must say that you have such and such contents. This is the reason why the broadcasting language should be in present continuous.

<b>Pitch</b>	Ascent, descent and sharpness.
<b>Tone</b>	Order in the rise and fall of the voice.
<b>Pause</b>	Stages where one can stop after phrases & words.
<b>Speed</b>	Speed at which one speaks.

## Localization

Community radios must depending on their area of service bring about localization in language and phraseology used. Geographical situation, local environment and incomplete imitation often culminate in changes in language. This has to be carefully taken into account when deciding the style.

The general announcement of the radio station must involve use of Nepali language words in use without fail. But program per se can be molded in local ways. We can also greet the listeners in very many ways as allowed under local customs.

Intonation and use of local language are important in the task of localization. Radio broadcasters must make it a point to identify the local intonation and use of dialect to evolve the program as noted as well as informal. Just in case you happen to be anchoring a program on Purbanchal FM based in Jhapa you would do well to switch over to the local intonation and use the Nepali language substitute for the English word "ok." while making requests for comments at the end. Similarly, just in case you happen to be anchoring a program on Radio Lumbini which is in the western part of the country you would do well to switch over to the local way of making requests at the end of the program to fit the local bill.

Similarly, just in case you are carrying the news of some event, it is not important to use highly formal words when identifying the sponsor. One can use local terms, which are in use to identify the sponsor. For example, take this sentence: 'There was an interaction in Birtamode about the panic created by shortage of wheat seed. The arrangement (note: not sponsored by) for the program was made by Jhapa Co-Operative Ltd.

## **How to address?**

The word "listeners", which is used in traditional style of addressing the radio audience, is a highly formal one. The usage of the word in this way is found to be dividing the broadcasters and listeners into two camps. Here broadcaster is the one who initiates the action while the listeners are at the receiving end. The situation does not leave any room for participation and sense of belongingness. Community radios must come up with informal style of addressing the listeners, which, of course, is the conversational form of style. It is much like sitting together and not using the word like "listeners" but using words like "you" "he" or "brother", "sister", "mother", "father", "uncle", "aunt," all of which make the presentation hearty and informal.

Forms of address like "Mr." "Mrs." and "Honorable" should not be used. For example, keep the address to saying "Prime Minister Girija Prasad Koirala" "CPN-ML President Sahana Pradhan" and "Chief Justice Trilok Pratap Rana" and so on. There is no need to use words like "Mr." "Mrs." etc before the names.

One finds style in use in broadcasting, which raises distance between the listeners and the broadcasters. Announcements like "going by the studio clock the time is ..." or "it is radio so and so just in case you have tuned in just now" only contribute in ruling out any degree of proximity between radio and its listeners while the same does not also contribute to make them comfortable. Similarly, we often tend to have the listeners right in front of us by saying "I thank you for giving me company for so long," "thank you for staying with me", and "thank you for tuning in to the program." It is a wrong thing to say if the objective is to win over listeners and respecting them. A right address would be going to them by saying "I think I have been fortunate enough for getting to talk to you for so long" and "I am very, very happy for getting an opportunity to talk to you for so long." What it means is one should not demand anything from listeners, but only make requests. Listeners are known to prefer requests than demands on them and one should also forget that they prefer to be participants.

## Signing off

For a radio broadcaster giving indication of signing off is to send out invitation to send in their reactions. This is the reason why one must open up the participation of the listeners while signing off although it is true that the presenter may be taking leave only for a certain period of time and not for ever and the listeners must get that feeling without any confusion.

The people who give continuity to the broadcasts are anchors and the technical team. Just in the event a presenter seeks leave for himself and the technical team the impression which is passed on here perhaps is the service is coming to a close. Therefore one is likely to pass on the impression that the service has not yet come to a close if you ask thank the technical leave while seeking leave for yourself.

Do not give a long introduction when you sign in for the program. It adds up to boring the listeners just in the event you go on repeating you will do this and you will do that again and again. This is misplaced assurance. It also adds up to frittering away the broadcast time by saying unwarranted things. One would do well to come to the point right away after a brief intro.

## Uniformity

To ensure element of uniformity radio stations must make it a point to ensure uniform announcement in the case of certain phrases and words. For example, Radio Sagarmatha makes it a point to announce its arrival by saying "This is Radio Sagarmatha 102 point 4". Just in the event you say this by rephrasing the same as "This is Radio Sagarmatha 102 point 4" or "This is Radio Sagarmatha 102 decimal 4" you are unlikely to pass on the right identity of the station. Things uttered to pass on the identity should not be explored for meaning; one should not forget there is identity hidden in the phrases. Similarly, come to a definite way of telling time whenever you want to do so. One can tell date and time in two three different ways. When it comes to tell time we can say "the time is 2.15," "quarter past two" or "the time is 15 minutes past two o'clock." Similarly, when it comes to come to a style to mention the date we can use only one from 21 November 2000 or year 2000 November 21. But one has to come to a decision on which sounds best. Take your pick: 21 November 2000 or year 2000 November 21. Similarly, what has to be decided upon is what would you prefer from among "it is 15 past 2" or "the time is 2.15."

## Sentence

The sentence, which has to be spoken, has to be short. Going by the United Press International News Agency, a sentence with 8-10 words is the "best." The sentence with 11-14 words is the "better." A sentence up to 17 words is "satisfactory", a sentence with 21 words is "somewhat difficult," a sentence of up to 25 words is "difficult" while sentences of word upward of 28 words is "very difficult" to follow and falls under the category of "tough writing." There are words in Nepali language, which are used only in writing tasks. These words, translated into English, include "below", "above" "cited" "as follows" "that" "given" and "apropos" and should not be used on radio.

## Glossary

Point has to be made to drop adjectives and use plain words when referring to physical and psychological disability weakness emanating from being a member of a class or age. Use of words in



circulation when describing circumstances as these can be disparaging and even abuse when used in reference to people afflicted by certain conditions. This has to be fully understood by radio broadcasters.

Given below are some set of words which are best avoided in favor of the politically correct terms:

<b>Don't use</b>	<b>Use</b>
Prostitution	Flesh trade
Blind	Visually challenged
Deaf	Low on hearing
Dumb	Verbally challenged
Lame	Physically challenged
Untouchable	Dalit
Mad	Mentally challenged
Urchins	Street children

## **Description of location**

Listeners of community radios are cognizant about their region. Since they are well acquainted with their region and places community radio should not describe the same to any great length. For example, Radio Sagarmatha which is broadcast from Kathmandu would do well to only say “Thamel or “Pulchowk.” It need not say “Thamel of Kathmandu” or “Pulchowk of Lalitpur.” There are words, which can carry disparaging connotation when the place of their residence is turned into adjective.

<b>Don't use</b>	<b>Use</b>
Bajhange	Bajhangi
Madhisey	Madhesi
Jumli	Jumleli
Pahade	Pahadia

## **Caste or class**

Caste or class should not be identified as the representative of a certain profession. For example one should not say “Damai (a caste) sew clothes.” Instead one must say “tailors sew clothes.”

## **Politics**

Political parties should not be identified as “revisionist”, “centrist”, “extremist”, “radical” and “regressive.” It is enough to just identify the party by its name. While translating news from foreign news agencies the translation should not be true to the original. It is good to take facts and necessary description while it is better to drop the adjectives used and opinion reflected.

While carrying news and analyses attributing the same to the foreign news agency it is good to make sure that it does not militate with the foreign policy. For example, the Associated Press is found to be identifying the Bharatiya Janata Party (BJP) as the Hindu fundamentalist party. That is their style. The BJP is not a Hindu fundamentalist party in Nepalese view. It is a powerful party of its neighbor. Similarly, how to go about when carrying news about Kashmir? Should we say “Indian administered Kashmir”, or “Indian occupied Kashmir” or “Indian ruled Kashmir? Again, should we say “Chinese administered Tibet” or “Chinese ruled Tibet” when carrying news about Tibet? These are the issues which are decided by the foreign policy of the country.

## **Letters**

One should not play guardian while reading out letters. One should not take it for granted that the broadcasters know everything. One should not say “we will not reply to this letter since it comes out of context” once it has been read out. The answer should not be over-smart or superficial.

## **Linguistic discrimination**

There could be communities, which speak more than one language in the broadcast area of our community radio stations. Any word, which can be used comfortably in any one language, could be a taboo

for listeners of the other language programs. For example, Nepali language term for one kind of stomach element can be a taboo for Newari speakers. Similarly, a Nepali language term for “diamond” will not evoke any embarrassment for Nepali language speakers but the same is a taboo among Limbu language speakers. This explains why radio broadcasters must pay attention when it comes to avoid the use of such words in the course of broadcasting.

## Handling controversial issues

One should not broadcast materials on controversial issues without attributing it to anyone. Just in the event the same is not attributed to anyone what it means is what has been broadcast is the conclusion arrived at by the radio station itself. Let us go through the following two paragraphs to clarify the issues:

*Communists are authoritarian. Nepali Congress President Girija Prasad Koirala is always sure about it.*

The first sentence in the above paragraphs suggests the fact that Communists are dictatorial in nature is the conclusion of the radio station concerned. The remark suggests that the conclusion is that of the radio station itself. The remark as the one cited here turns radio into an opinionated entity. Let us look into it by rephrasing the same:

*Nepali Congress President Girija Prasad Koirala says:  
Communists are authoritarian.*

*Or Nepali Congress President Girija Prasad Koirala is always  
sure about the fact that Communists are always authoritarian.*

In both cases, the sentences suggest that the remark that Communists are dictatorial is the opinion coming from President Koirala. Nowhere do the sentences suggest that the remark comes from radio station concerned.

## Numbers and statistics

One should not be excited about using numbers or statistics. Big numbers are not followed by listeners. Generally one must put the numbers in cumulative way. For example, it is always good to round

off Rs.4, 85,711 as about five hundred thousand. Similarly, 15.7 percent can be rounded off to say about 16 percent. We tend to use words while referring to figures. It is always good to use words in such cases.

## **Accident statistics**

As long as there is no authoritative account of big accidents, it is good to guess-estimate to the minimum. There is no loss to station concerned if it has cited minimum losses. However, just in the event one has claimed huge loss of life and property the same goes a long way in damaging the credibility of the station apart from also setting in panic. For example, let us assume there has been an accident. Just in the event you report that “all those traveling on the bus are feared dead” the first problem will be the family and next of kin of those in that will be in for shock. Secondly, just in the event only 20 out of 50 traveling on that bus have died, the same will affect the credibility of the radio station.

## **Coordination**

Just in case you are coordinating, the narration or interview should not be lasting more than one or one and half minute at a time. At the same time it should not be lasting less than 15 seconds. Sound effect should not last longer than 5-7 seconds depending on the situation.

## **Children’s program**

In the case of children’s program, one must be able to play with terminology identified with children to best effect. That makes the program as palatable to the members of the Lilliputian population. One has to take note how to have the children greet the listeners. Children have their own words in most cases.

## **Disability**

People tend to depend on others with age. They tend to grow weak mentally and physically as well as when it comes to show interest in public activities. Similarly, many are in a disabled stage physically. One should not portray such disabilities as social burden. One should not send across messages, which can undermine them or insult them. They must be show due respect.

## **Sub judice matter**

No one who has been arrested by the police should be portrayed as a criminal. He should be portrayed as an accused as long as the court does not convict him. He will have lost his image just in the even one has portrayed him as convict while the court gives him a clean chit. Hence it is good to refrain from identifying anyone as convict much before the court has. Any radio station can evolve its style by taking into account a number of issues. Main conditions, which apply when a radio station evolves its style is no matter what style one picks up point should be made to evolve oneself as credible, participatory, dependable and interesting. Everything has to identify with the interests of community.

## Participatory programs

Participation indicates a prudential arrangement whereby all those who have the same status are obliged to come to consensus on any issue. The primary pre-condition governing listeners and radio has to be complied with while also living up to the regulations something that goes a long way in evolving the status of listeners and broadcasters on the same footing. Element of understanding in the conduct of programs, involvement, unity of purpose, and the act of bringing to the light one's social presence is important participation. Involvement of listeners does not mean ensuring their technical and physical presence inside the station. Adding an element of inspiration if anyone does a good thing is also involvement.

Involvement is a double or multiple affairs. Involvement should entail two-way dialogue or it should entail interactive elements, a relationship that can lead to establishment of new values in society. Govind Neupane in his book "Samajik Bikas Ko Bibechna" writes: Participation is a process that involves continual mutual give and take of information, resources and thoughts." Pithily speaking, participation is a bridge between station and listeners.

What we are trying to prove here is involving listeners is not only about meeting the interests of the radio station. What participation means is radio is one of the media that can go a long way in giving support to those who are trying to bring about social transformation.

Radio stations can involve listeners in two ways. Firstly, they can do it through participation in broadcasts. Secondly, they can do it through participation in undertaking outside the broadcasts. We have to pay attention to the agenda of ensuring participation while drawing up the structure of the program. Programs like interview, opinion, song on request, debate, competition, profile, experience sharing and vox pop ensure participation of listeners. Spontaneous participation of listeners goes on to impart social status to radio stations.

Listeners can come up to your radio station and hang around as part of external participation. They can extend support to the appeal issued by radio stations. For example, a village in your broadcasting area might have faced natural disaster leading to hardships. Here listeners can be expected to donate clothes and other essential items just in the

event your radio station issues an appeal. Similarly, these very listeners can be expected to participate in the song competition organized by your radio station by working as volunteers.

***Generally speaking listeners' participation can be ensured in three ways:***

- Phone-in program
- Letters
- Vox pop

### **Phone-in program**

Call it a contradiction of its own kind in Nepal but the reality is those who are involved in phone-in sessions are more popular than program presenters. The same listener is found phoning in to all radio stations and rather than anything else he takes pleasure in disseminating his private wishes after unduly appreciating the presenter. While a program presenter may get to remain on air for only once a day, anyone who is involved in phone in program ends up going on air at least 10 times a day. He is found working hard to disseminate his views in fine way while program presenters merely ends up spicing up what he says. It appears that those who call up in phone in program are professionals. He cannot give right direction to the program.

The instances of presenters going about their job in unprofessional ways have led to the general abuse of the program. The broadcasts of this nature can be expected to render the youths as insensitive to basic needs of life. Far from shedding light on the culture what is happening is they are making a mockery of the same. Radio is ending up as more dangerous than terrorists when it comes to control and ban the culture. This is the reason why it is not only the contents of the program which are being questioned by society but also the nature of means of mass communication, its tendency and structure. FM radio stations are evolving as scurrilous and damning.

Here let us concentrate on coming up with desired process, skill and tools required for phone in programs with the objective of restoring the credibility of FM radio after proving that it is not only useful tool for social reforms but also instrument in ensuring cheap and effective way of two-way communication.

Much like other programs, phone in programs too must have pre-determined objectives. Since phone-in programs have a wide participation it is essential to lay ground rules for participation. Much like rules in sports, rules of phone-in programs must be applicable to all. Rules have to be pre-announced.

***Issues which have to be kept in mind while drawing up rules:***

- What is the process and qualification for participation?
- What is the time devoted to a call?
- What should be the objective of conversation?
- At what speed should one speak?
- What should be the language style?
- How wide is the area of conversation?

In phone-in programs, what gains more importance is how you dealt with callers and in what manner rather than your voice. For successful program production the attitude which you demonstrate while talking with callers is much more fruitful than the deftness you might have shown during the conversation. It is a complex task in itself when it comes to strike immediate rapport with invisible friend and render the conversation as lively and hearty. Since the technology only allows his voice to flow into your ears, what can be instrumental in striking rapport, reposing faith and evolving the ties along creative lines is the objective of the conversation. Just in the event you start the program without any objective the program is highly likely to be hopeless at best. Phone-in programs can be classified into four categories based on objective, structure, contents and the way in which program is conducted:

- Open phone-in
- Issue-based phone-in
- Public affairs phone-in
- Agony aunt phone-in

***Open phone-in***

In programs under open phone-in it is the presenter and caller who talk to each other. There is no issue put up for exchange of views. There is no need for continuity of conversation thread when presenter talks to successive callers. The caller stands excused for talking about



any issue of his concern as long as he does so within the law of the land.

### ***Issue-centered phone-in***

Programs under this kind of phone-in program are produced after selecting a topic with an expert as panelist to furnish answers. The contents of the program are pre-announced. Generally an expert on the issue is invited as a panelist in the studio. Here there is coordination among presenter, caller and expert panelist.

### ***Public affairs phone-in***

Program like this is centered on definite issues, but the expanse of the same may be wider. Here the objective is to initiate public debate on issues of public service and consumer items rather than furnishing answers to all the queries raised. Here it is essential to address issues in principle rather than furnishing practical answers to practical queries. There may be callers who may say that he bought a paint manufactured by certain company and that rather than lighting up the cupboard the same threw up opposite effect. What can I do since the company has shortchanged me? Here it is often difficult to assess the quality of the paint. That could have been due to the wrong way of mixing the paint with oil. It is wrong on the part of presenter to give conclusive answers.

### ***Agony Aunt phone-in***

Here there is more of personal conversation than with the caller. The presenter is inclined to furnish advice to callers. In programs like these the presenter has to be smart. One should refrain from turning personal problems into an entertainment segment under the excuse of furnishing answers to queries. It is exploitation if it happens. This is the reason why it must be decided what kind of advice has to be tendered.

### ***There are two conditions in phone-in participation***

- You call up
- Listeners call up

***Just in the event it is you who do the calling pay attention to the following:***

- Is it the right time to call up the person in question?
- Is the person who is being called familiar with your program?
- Do you have enough reasons to call up?
- Is he the right person to be called up?
- What are you looking forward to hear from him?
- Have you briefed him about the objective of the program?
- Do you have the permission to broadcast what he will say?

***Things which have to be borne in mind while a listener is calling:***

- Is he spontaneous and in easy state of mind?
- Is he honest?
- Is he sensitive?
- How is his way of speaking (slow, fast, boring)
- Does he have a problem in speaking (stuttering etc)?
- Is he a new participant?
- What do the rules governing participation of listeners say?
- What kind of participant is he (good, serious, talkative, aggressive, and pessimistic)?

***Things which should be noted while picking up participants:***

- Is the issue which he is going to raise interesting, practical or realistic? Pay attention to it.
- Can he talk clearly and concisely? Give a thought to it.
- Prioritize new participant.
- Try to avoid a caller who calls too often.
- Try to ascertain whether the caller is keener to have his on air.
- Try to ascertain whether he is a right caller. To ascertain it you will have to make calls to find out his name, address and the issue he is going to raise. Just in the event this does not give a clear picture pass him your telephone number and tell him to call later on. Just in the event he is a fraud caller, chances are that he may not pass on his telephone number.

### ***Things which have to be careful about while on air***

- Is your behavior democratic or not?
- Did you end up taking sides in the course of conversation?
- Did you end up inciting callers?
- Was the speed of the conversation suitable?
- Did you spend a lot of time to a single caller?
- Did you manage to strike good relationship with callers?
- Did the conversation stray from its course?
- Was the conversation well within the context?

### ***Things which have to be taken note of while talking with aggressive caller***

- Try to maintain cool
- Be polite
- Respect the sentiments of the caller
- Try to turn the context around in subtle manner
- Rather than asking new question make it a point to repeat what he said
- Express regret just in the event he had lost his temper after you had said something

### ***Virtues of a presenter***

- Democratic attitude
- Good listener
- Capacity to have control over proceedings
- Ahead in general knowledge and current affairs
- Genteel, wise, smart and good speaker
- Informed on laws governing slander and libel, contempt of court
- Able to understand vested interests in politics and business instantaneously
- Able to inspire listeners which makes the presentation interesting

### ***Technical aspect***

- Is there a separate line for phone in program?
- How many connections can be used simultaneously?
- Is there a delay machine available?

## Letters from listeners

The essence of participation of listeners in broadcasts has boiled down to the act of reading out letters that praise the broadcasters profusely. This is a wrong perception. The situation demands listeners sending out warning letters. Letters that merely praise the broadcasters are only tools that encourage an individual. Here one has to infer that any one who does a good job is appreciated. Just because the listeners have lionized you it would be highlighting the importance of broadcaster just in the event you end up self-congratulating. It is neither weakness nor compulsion on the part of the listeners to encourage you. Listeners are never fools who can be expected to listen while you indulge in self-congratulation.

The letters from listeners which have been sent to congratulate you should be answered personally as part of the private correspondence. You can ask for a raise from the management after putting together letters received from listeners. Those letters serve that purpose. The letters picked up by broadcaster indicate at his/her motive. The objective here should be to encourage wider participation of listeners.

This is the reason why there should be a decision on how to reply the letters received. Letters must be used both from the viewpoint of broadcasting and personal correspondence.

### *Useful letters*

- Letters which talk about public and collective interests
- Letters received in reaction to certain programs
- Letters which have made requests for specific content or program
- Letters received in response to competitive programs
- Letters received from listeners and which have their opinion on any issue, incident or problems

### *Letters received can be packaged*

- Someone else reads out letters and presenter answers them
- Presenter reads them himself and answers them
- Presenter reads them out and concerned person furnishes the answer
- Presenter reads them out and puts the content to studio debate

## ***Things which should be taken note of while reading out letters***

- Give priority to new letters
- Read the contents of the letter for about a minute
- Classify the letters based on their contents and underlying problems and answer the letters under a particular group at one go
- Do not pick up letters that have laid down conditions if possible. For example, if someone says his letter should be read out at 8 am.
- Read out long letters boiling down the contents
- Pick up letters from men and women equally. Sentiments coming from writer based on gender can be interesting in presentation
- Do not read out full address given in the letter

## **Vox pop**

Vox pop can be compared to a garland of flowers which knit up the views of common people on any event or conditions and are always spontaneous. This is in itself not a form of any program. This has to be used as a component of some program. The vox pop can last about 2 minutes at the most. This involves talking with members of different class, caste, age and gender. One has to talk to as many as 20 people to have a two minute material. The reactions compiled have to be boiled down to interesting contents while carrying with desired sound effect. Questions have to be edited out while broadcasting. The duration of the reactions in a vox pop should not take more than 12 seconds. The order in which the reactions appear has to ensure that male, female, old and youth are mixed to give an impression of a collage.

Enough space has to be given to sound effect both before and after the reactions. If this is not complied with, it is often difficult to edit the footage. Here it is much better if you have recorded sound effect for over a minute and separately.

One does not look for facts in vox pop. It is all based on experience, sentiments and views. The questions for vox pop have to be simple and short. Every one should be asked the same question. Questions

asked in vox pop are generally phrased to bring out sentiments, experience and views. For example: Do you think this incident should have happened at all? What do you think if this happens?

The exercise of vox pop is not about compiling public opinion; it cannot represent views of different class, caste and gender. One should not try to come to any conclusion on any issue based on vox pop.

### ***Features of vox pop***

- It is real
- It is spontaneous
- Has the diversity of views from among male, female, young and old.
- Is credible
- It is fresh reaction on any event
- There are both positive and negative reaction on the selfsame issues
- Contents can be from political, economic, social and administrative fields

### ***Things which must be taken note of while producing vox pop***

- Pick up the respondents on the road or at the site of the incident
- Pick up respondents from differing age group and gender
- Ask the same question to all respondents
- Come up with more questions only if it demands
- Talk to at least 20 respondents
- It takes time to hit on interesting reaction; so have patience
- Zero in on best reaction
- Knock off questions while editing
- Do not introduce respondents
- Reaction from one respondents should last between 10 to 20 seconds at the most
- Do not make the package which is more than 2 minute long.



## Music program

Going by the governing culture radio music and songs are means of entertainment. But we have to be free from this perspective. While airing music and song program one must be free from fixation that song and music merely add up to entertainment. One must keep it in mind giving as much importance that music and song are effective means of education and best coordination of art. Broadcasters from around the world are known to consider music and song as handy fillers in the course of broadcasting

Essentially speaking, we should be guided along by two objectives when talking about music and song programs. Firstly, it is all about encouraging and promoting musical tradition. Secondly, it is all about making contribution to the development of music. What this means is it is all about disseminating knowledge and information about important experiments surrounding music and song, (its) style, and (its) dimension globally while also encouraging such efforts. It is not the dimension of the music which broadcasters have to pay attention to but to merely ascertain whether the experience and essence is Nepali or not. Just because broadcasters have not formed their opinion on music the environment is being polluted owing to the immanent nature of broadcasting. Given the tendency music can be a source of psychological epidemic rather than the means of entertainment. Presenting music involves presenter experiencing the same and presenting the same as a tool.

When it comes to draw up priorities for airing music and song we have to analyze and classify music and song along different considerations. Looking into the historical perspective music was in the beginning meant to inspire devotion before it gradually evolved as a means of self-entertainment and entertainment. Then music evolved as an art while it has taken its commercial form. Senior musician, lyricist and songster Ambar Gurung is of the view that music is essentially of two types: real and subsidiary. Community radio station would do well to imbibe this conclusion when it comes to arrive at their broadcasting policy:

- 1. Real music:** Real music has best composition instilled in it. The objective of this kind of music should be to evolve as the medium of expression of sentiments, experience and what one has gone through



incorporating the complete consciousness of where life and society is heading towards. Music of this kind can be timeless source of happiness for all.

**2. Auxiliary music:** Music and song composed to boost any script or incident fall under this category. The objective of this kind of music is commercial. Generally speaking songs from a film belong to this category. The songs and music under this category do not reflect much meaning if listened to in isolation. Therefore it is good not to air songs belonging to auxiliary category when playing songs on radio. But it would be wrong to say that all the songs from a film fall under the category of subsidiary music. There are simply too many instances of such composition finding place in films.

## Classification

A radio broadcaster has to classify music and songs in two categories- recorded and live.

**Speed as criteria:** Songs and music which are fast paced, medium paced and slow paced.

**Voice as criteria:** Female, male, duet, chorus, new talents and well known singers

**Time as criteria:** Songs and music going back to pre- 20s, 20s, 30s, 40s and 50s etc.

**Band as criteria:** Nationally popular band, locally popular band, choir and orchestra.

**Dimension as criteria:** Western, classical, modern, folk, traditional and pop etc.

## Live presentation

Nepali music is kicking along and adored among those people in the rural outback who have never indulged in commercial stints. We must be able to explore the real repository of Nepali music. This has not happened so far. This is the reason why we must dig out the material which is with the concerned people. They must be kept alive even if it is through live presentation. One of the objectives of radio is to give chance to new talents. This makes live presentation as important.

## Selection of songs and music

### *Feelings, music and voice*

Fundamental basis for differentiating speed in a song or music are feelings, music and voice. All the three aspects have to be paid attention to by presenter. Is the voice doing justice to the song or not really so or is the music true to it or not? How far are the feelings in context? These are the questions for which a real answer has to be sought out before a presenter can be expected to have made the right choice.

Let us take an example from folk song. Is the folk song a language or a sub-language? Broadcasters have set the practice of identifying Nepali language songs as folk songs while songs from other languages are identified as from sub-language songs. This is a wrong practice. We must keep in mind that folk song denotes both the feelings emanating from the tongues of representatives of the masses, and the tone.

There are simply too many musical compositions which are played claiming they are very much Nepali in essence but are not really so. Going by what musical maestros say a song is fit to be played never mind the dimension and essence as long as it has the local experience. Music is progressive. It is tantamount to keep the boat stationery at one place if one tries to resist change in music world. This is the reason why broadcasters must work for the development of the music world.

One must pay attention to the responsibility towards society while selecting music and song. Let us embark on arguing for and against based on the songs and music played by Nepalese radio and television channels time and again. One of the songs which are played out too often sings the glory of a sixteen year old person. Health science has billed marriage at the tender age of sixteen as dangerous. The Government of Nepal has spent a lot of money to drive home a message aimed at discouraging marriages at age under 20. On the other hand a song which glorifies a sixteen year old belle and is carried by radio and television ends up sending a wrong message. Considering the message of the song the song which glorifies the sixteen year olds can be expected to spread eroticism among the section of youth and militates against public health. Isn't it a responsibility of the mass media to support the campaign and free public health from dangers? Let us take another Nepalese song which talks about the number of wives a

man has. The song in question has described a situation in which a man has ten wives in what may be said to be a gallant presentation. The law of the land had proscribed multiple marriages. It is punishable by law. Does it suit the means of mass communication to glorify instances like multiple marriages as if the same is a trifling matter? Are they songs or meant to excite people? Shouldn't program presenters give a thought to it? It is not the role of the means of mass communication to encourage such acts. At best, it can be billed as misuse of the means of mass communication.

What has to be paid attention to while selecting music and song is that music and song indeed cast an impression on the mind of the listeners. It is only the under-aged who can change their mood and emotion instantly. They can cry and laugh within short span of time. But others cannot do that. Listeners can be expected to have undergone emotional change of sort if any presenters play a fast paced song immediately after a slow paced musical composition. He cannot switch over to a new emotional setting. This rattles his mind. This explains why you end up boring people than entertaining them just in the event you happened to be playing songs without due thought. This also explains why one should come up with racy song after a sorrowful one. Anyone who is a successful presenter of musical programs should also give due thought to the mindset of the people at any point of time. For example, no presenter will come up with escapist songs while a village may be mourning in the wake of the death of 50 villagers following a landslide or an epidemic. It is not the time to play songs that have rings of escapism. One must play songs which go on to encourage the listeners and evolve a person along optimistic line just in the event the morale of society has fallen down.

Just in the event one were to play songs based on voice it is not good to come up with songs which are either sung by woman singers alone or men singers alone just as it is not good to play solo songs sung by both older generation of singers and new generation of singers. Looked at from the stand point of dimension it would not make a good program if the songs belonging to differing dimensions are mixed up. One should refrain from playing recorded songs while playing out songs which were recorded while being sung live. If one were to play such songs one must make it a point to announce the same. It can even

lead to underestimating the singers and their competence if the care is not taken. This kind of situation is objectionable to the artistes.

## **Technical aspect**

Technical aspect is an important aspect while presenting musical programs. Any recorded song or music is given a final shape by expert in that field. One can say due care has been taken already to make the musical composition of the desired quality with needed music and technical input which should go with it. Program presenters have to take a good note of it. Just in the event you happened to tamper with the recorded songs and music chances are that you may damage the same than enhance its quality. This explains why recorded music should be played out the way it is. One should also take note of the time of the day one is playing any particular musical composition. Yet another important aspect which has to be considered is when to keep on speaking while the song is already playing and when to fade out. Here it is not desirable to speak or fade under when the voice of the singer might have come on or is still ringing.

## **Song on request**

Song on request is an important form of participation of listeners. One must make it a point to include songs requested by listeners. But at the same time it is not desirable to forget thousands of listeners who do not send out requests. The mere fact that we are playing out songs requested by listeners does not fulfill our responsibility. That is because anyone who sends out requests for songs and music is a special case while broadcasters have to be responsible towards one and all. Here one has to pay attention to the following when dealing with songs on requests:

1. The objective of the program should be to purvey entertainment to all.
2. Point should be made to please all those listeners who do not send out requests.
3. It is not good for a radio station to play any song time and again just because there have been requests for it.
4. Listeners may send out requests devoting any song to some other listeners but here point should be made to play only

those songs which are requested by listener for their consumption since one cannot ascertain whether some other listeners for whom the song may be devoted would agree to listen the song in question. (Here there can be a possibility of the arrangement put to misuse: For example “Just in the event a boy named Hari wants to take revenge on a girl named Maiya and he is on a lookout for just that. It could be that on a certain day Hari got the wind that efforts are going on for a wedding between Maiya and a certain boy. Here Hari could call up a radio station anonymously and say: Maiya is my best friend. Our relationship was much deeper than any relationship between boy and a girl of our age, we used to go to park one day and restaurants the other and our ties were indeed deep. But events overtook both of us. It is six months that we have not met each other, I think of her time and again. This is the reason why I want to devote a song to her today.) Now can you think of what will happen to the people who could be in Maiya’s house to finalize the wedding? Didn’t you end up meting our injustice to the unsuspecting girl? Radio broadcasters can end up becoming partners in crime.

5. It is not practicable for broadcasters to read out names of all listeners who might have sent out requests.

Suppose you are producing an hour-long song on request program. It is enough for you to select ten songs for the purpose. But how will you cope if there are requests for 25 songs? Here you will have to pay attention to the number of listeners who have sent in requests, personality of listeners and your social responsibility.

## Numbers of listeners

One of the bases of selecting songs requested by 25 listeners is the number of listeners. But rather than wondering over the number of requests for any song they can be selected guided along by the element of social responsibility. After the songs have been selected based on this, the remainder of the time can be devoted to the songs which have attracted large number of requests. But make it a point to keep aside other songs. You have not yet selected them guided along by personality consideration.

## Personality of listeners

Personalities who devote their lives to the service of society are idols and source of inspiration for that society. One and all aspire to evolve themselves as them. As to what kind of day to day life they lead can be of interest to the listeners. Consider for a moment that one of such persons (he could be a renowned writer) calls up your station and makes a request to play a certain song. Also consider that the number of listeners who have sent out requests for 15 songs too is not less than 10 per song. You can play only 10 songs. Let us take up the question: What to do in this kind of situation? Can we ignore the call from the writer in question in deference to the large number of other listeners? This would be wrong thing to do in the light of the image of the station and the number of listeners who have sent out requests. The instance of such a figure calling your radio station culminates in sending out a message to wider listeners that your radio station is tuned in by such and such figures. The fact that leading figures in society tune in to your radio suggests that your station has earned its reputation. Moreover, a majority of listeners are likely to be curious about the choice of the writer they love leading to more and more listeners tuning in to your radio station.

## Social responsibility

We have already discussed in the preceding section that song is not only about emotions but have a message inherent in it. How desirable are the messages reinforced by them? This is the question which demonstrates wisdom, knowledge and experience of the presenter. Songs which could be suicidal for society and human life (songs which were produced for certain campaign only and songs that were produced for definite season and context) should not be played even if listeners have sent out requests. One has to take into account everything which has been discussed here. This is something which falls within the social responsibility of broadcasters.



CHAPTER SIX

# PROGRAM EVALUATION







Radio stations which fall under the definition of “mainstream” means of communication are found busy in depicting the picture of society as it is. Radio stations like these do not have much time to produce programs which might be food for intellectual activism. To depict the picture of society the way it is, to provide entertainment and to make efforts to have the vagaries of market become acceptable happens to be the main task of these radio stations.

But community radio stations have to tread a different path. The efforts of the community radio stations should be to transform society. It should be done not only through radio broadcasts but also through the style of operation. What this means is the radio should be functioning by switching over to participatory means rather than through “top down approach.”

The radio stations which fall under the category of mainstream media have been found going by the quantitative means of counting the heads of the listeners while arriving at a given “rating” to quantify their popularity. Community radio stations have to adopt a slightly different system and indicators to assess their popularity.

Community radio stations must evolve the way they normally work as the first indicator of their success. The indicators of success should be made evident in the tasks performed by them. Indicators like how many programs were produced and broadcast on definite issues, what is the ratio of male and female staff working with the radio station is question, what is the number of people who have expressed desire to volunteer and how is the involvement of people from different age groups and communities count a lot.

The indicators which really show whether a radio station has come out successful in the accomplishing its tasks are the impression made on society and the role played out in the progress of the same. Has the radio station come out successful in instilling element of belongingness among the listeners vis-a-vis the radio station, how exciting is the social participation and whether it has come out successful in the formation of social and human capital? These are some of the indicators which must be used while evaluating the radio stations. When it comes to conducting program evaluation it is easier to do so based on five pillars which are intellectual evaluation, production evaluation, quality evaluation, cost evaluation and listeners’ evaluation.

## **Academic evaluation**

The departure point concerning intellectual evaluation of any community radio is whether or not its programs are showing every indication of the fact that they indeed have clear idea on the eventual objectives. Rather than how many people have tuned in to the programs, what is important here is whether or not the radio has given enough air time to the views coming from people, whether or not it has come out successful in transferring the wealth of knowledge and skills accumulated in society to new generation, whether or not it has come out successful in ensuring exchange of good will among members of different communities, whether it has come out successful in coming up with general views on realities and verities surrounding them, whether or not it has come out successful in inspiring people to evolve consensus on undertaking issues of common interests, whether or not the programs have won the faith of the people and to what extent is the radio successful and relevant in assisting in the development of society, among others. The answers to these questions will demonstrate to what extent do the people repose faith on the radio station in question and to what extent are listeners attached it while also illustrating the sense of belongingness vis-à-vis the radio station. This is a situation which can establish inseparable social standing. Hence a radio station should have established its social standing to come out successful in intellectual evaluation. Social standing is achieved by that organization which comes out successful in lasting long and in sustainable ways.

## **Production evaluation**

When it comes to conduct production evaluation the basis should be program packaging, objective and structure. What has to be looked into is whether or not enough attention has been paid to technical and professional aspects while packaging the programs. Point has to be made to ensure that the quality of voice, level of recording and fading is justified or not and whether or not there is uniformity in the pitch of the sound, pace and speed while also looking into whether elements like pause has been given due thought apart from also checking whether or not there is synchronization between the feeling thrown up by the word and the style in which it has come out and whether or not sound effect and related aspects are in right way. The second important basis of production

evaluation is the objective of the program. Here what has to be clear is why has the program produced? This ought to be the first question. There are definite objectives and target listeners whenever a program is produced. Here what has to be ascertained is whether or not the program has been produced living up to the initial objectives which will demand use of the desired language style and contents. Third is the structure of the program. What is the format of the program? What has to be analyzed here is whether the sequence of contents and different materials used in the program are in sync or not. For example, a radio magazine can include a report, interview, vox pop and related information. Magazine programs are produced using more than one material. Here what has to be checked is whether or not the sequence is just in right and how matured is the presentation.

## **Quality evaluation**

Going by what Robert McLeish, the author of Radio Production, there has been overuse of the term quality in the annals of program production. As a matter of fact there is a need to define the term succinctly and in concrete manner. The meaning of quality evaluation is to find out whether the program producer has made optimum use of his experience, expertise and skill. Said in broader perspective, it is all about ascertaining to what extent were the program contents in context at the time or not at all, to what extent was the program successful in coming up with nuances and element of creativity, to what extent were the materials used in sync with each others, whether or not the program had come out successful in summing up the complete scenario and whether or not the same contributes to the career development of the producer. Whether the producer has lived up to the code of conduct or not, to what extent are the motive above reproach and whether or not the same has contributed to social reforms and amity are some of the additional aspects which must be looked into.

## **Cost evaluation**

Production cost plays a big role through times when it comes to keep the radio afloat amid growing market competition. The issue of prime interest to station manager, program sponsor and advertizers is cost of program production. This is the reason why one must ascertain

how practicable and affordable the production aspect is. A comparative analysis has to be conducted after considering the cost entailed and program format. The argument that the quality and impact of the program produced by spending Rs.40,000 and the quality and impact of the program produced after spending Rs.10,000 should be the same is neither wise nor just. The production cost of magazine program, musical program and that of the news-based program cannot be the same. The cost of program production should not be arrived at based on cost per listeners or cost per minute. The number of listeners of the programs meant for women, Dalits, children, minorities and other target groups can indeed have limited listeners. But doing so is part of the social responsibility; such programs should not be judged on the scales of profit and loss.

## **Audience evaluation**

Evaluation of listeners too falls under the tradition of counting the number of heads of listeners. To simplify the system it has been divided into two groups: reactions and survey.

### ***Reactions***

Letters from listeners, comments appearing in newspapers and reaction from callers are the bases of evaluation of listeners. Letters received as reaction to certain programs and telephone calls destined at program producers have evolved as biggest misleading factors. The misleading conclusion that the popular programs attract increasing number of reactions should be taken as a tall claim among program producers. Going by the conclusions reached by researches the widely listened broadcast is the news bulletin. As bigger reality is the fact that radio stations do not receive any letters or phone calls concerning news bulletins. What this merely means is there is no co-relation between letters and phone calls received and number of listeners. What should not be forgotten is listeners who do send letters or make calls are those who might be having special interests, self-inspired or those who have time to spare.

### ***Survey***

Listeners' survey is yet another exercise which is additional exercise in vogue when conducting evaluation of listeners. Under it there is a

customary form with desired questions while interview is also a tool. While using this methodology what is essential is point must be made to ensure adequate representation of listeners. This can be a tough task. Generally speaking point has to be made to include that respondents come from different age groups, gender, professional and social standing to make it credible. Another criterion that must be followed while filling up the questionnaires and interviewing respondents is to have linguistic and cultural background as the basis. The conclusion reached after analyzing the views coming from definite sample size goes on to form the evaluation whether the programs are good or bad.

This is to say that it is unnatural to evaluate programs based on any one basis. Any deserving evaluation demands analysis of all the aspects of evaluation like listeners, intellectual production, quality and inter-relationship between cost and evaluation. What a program evaluator has to do while evaluating any program is to give his reaction on the output rather than coming up with criticism of program production. Hence regular evaluation of the program is the toughest task for program producers.



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