MMC403: COMMUNITY MEDIA

UNIT 1 : COMMUNITY AND MEDIA

1.1 : UNDERSTANDING COMMUNITY

Community in Community Radio

In relation to CR, the term 'community' refers to a collective or a group of people sharing common characters and interests. The term 'community' can either be defined as :

- a geographically based group of persons or
- a social group or sector of the public who have common or specific interests.

For example, a community can be defined as any of the following:

- Community of Tezpur based on the geographical boundaries of Sonitpur district;
- Community of women in a particular area (community of women in Napaam);
- Community of workers in Tezpur township ;
- Community of the youth of Tezpur.

However, common interest(s) in a particular community is therefore quite flexible and can be social, sectoral, secular, political, economic, cultural, etc.

A 'Community Radio' can therefore be either of these existing radio stations:

- Sangham Radio launched in Pastapur, Andhra Pradesh.
- Radio Bundelkhand 90.4 Development Alternatives launched in Orchha M.P.
- MVSS Community Radio Launched in Mhaswad (Satara), Maharashtra
- 'Pard Vaanoli' Community Radio Station launched in Madurai.
- 'Gurgaon Ki Awaaz' launched in Gurgaon, Delhi NCR

Community Participation in Community Radio

Another very important aspect of a CR is the issue of community participation, to guarantee that the community really owns and control the station. The requirement of community participation ensures that members of the community are involved in the running of the station, i.e. in the following activities:

- election of leadership (Board members or trustees),
- policy-making for the station,
- management of the station,
- selection and provision of programming,
- production of programmes,
- external representation of the station,

Mechanisms and structures to achieve this depend on the various creative approaches and models of the different stations. What is important is that there is consistent involvement of community members in many different ways, and that it therefore reflects the interest of the community it serves. For example:

- Some stations have a "volunteer's group" drawn from the community, who plan programming, production, gathering of news sources, etc., provide management back-up, contribute towards policy-making and development planning, etc. These activities are coordinated by a Volunteer, Co-ordinator who usually sits on the management committee.
- Other stations have "open forums" taking place on a monthly or bimonthly basis, where the station's management team report on activities. Community members then share ideas and make recommendations for the Management or Board to decide or implement.
- In other cases, stations have both "volunteers groups" and "open forums".
- Other stations have a "Listeners Club" where listeners can critique programming and suggest programme ideas.

- Generally, there is a large Annual General Meeting of members (AGM) where reports are tabled, elections take place, a vision or plan is drawn up for the station, etc. These usually involve most members of the community that owns and controls the station.
- In some stations, both individual community members and local NGOs or CBOs (i.e. community based organisations) have voting rights. Individual members, if any, usually have fewer votes than people representing organisations.

While talking about Perspectives on Communication and Development in January, 1996 Heloise Henning and Eric Louw, DBSA, highlighted the importance of participation of community in giving information as well as in receiving information by saying – "the highest degree of community participation should be achieved not only in receiving information, but in providing the information that the community requires".

Broadcasting and Community Radio

Broadcasting is mainly divided into public, commercial and community. Public broadcasting refers to a broadcasting service provided by a statutory body, usually state-funded but publicly owned, which means that it is run independently from the government and its budget is determined through parliament. Commercial broadcasting is a private broadcasting service operated for profit and controlled privately by independent commercial groups or individuals.

Community broadcasting is referred to as a broadcasting service not for profit, owned and controlled by a particular community under an association, trust or foundation. In some instances it can be owned by non-governmental organisations working in communities. CR falls under the community broadcasting category. It refers to a radio station owned and controlled by a community defined either geographically or as a community of interest. Strictly speaking, rights to broadcast in any given society are authorised by the 'national broadcasting regulator', which is the institution responsible for the application

of national broadcasting laws in a given country and regulates the general development of the broadcasting industry. The regulating body issues licences and allocates frequencies that constitute one's legal right to broadcast.

"Distinctions must be made between State media, those of the private sector and those having a community mandate. In many impoverished African countries, liberation of the airwaves often involves many risks such as media access by groups with substantial financial resources, wishing to influence public opinion by manipulating programmes and news. State media are not always prepared to assume the role of inspiring change and creativity, and contribute very little to the interaction between the public and the media - which must be restored. This is the vocation of the media, and more specifically, of CR to conceive programming in view of the most immediate concerns and profound aspirations of its potential listeners. Community radio stations offer new hope and can open new horizons for freedom. They can instill the desire to act and above all, to organize for change." Amadou Mahtar, former Director General of UNESCO.

Ownership and Control

Ownership and control of a CR are usually the most crucial and contentious aspects in defining such a station. This can be affected through communities holding public and open meetings where leadership of the station is elected, either into a Board of Trustees or Board of Directors, or into a Coordinating Committee of the station.

The leadership takes decisions in between annual general member's meetings (AGM), which are the supreme decision-making forums. Such a leadership is meant to represent community interests in the day-to-day running of station activities and ensure that policies guiding the daily management are developed and that they reflect the interest of the community the station serves. Those elected leaders shall be subjected to re-election after a period (one or two years generally) decided by the community, in its AGM. Should they have not done their job properly, they should not be re-elected but rather replaced by other representatives of the community.

Community Radio : The Non-profit Aspect

Central to the definition of a CR is that it should either be registered as a non-profit making organisation or owned by an organisation registered as a non-profit making entity. For example,

- The CR of Dassa-Zoumé and Glazoué, in Bénin, Radio Ilema, is owned by the Culture, Communication and Development Association, which is registered as an association not for gain;

- The Bushbuckridge Community Radio Station, in South Africa, is itself registered as a non-profit making organisation. This means that the CR station is not run as an instrument and project for profit-making purposes but rather as a means of communication for the community, essentially run to serve the community.

"Do we work primarily for our gain, or to help improve the social conditions and the cultural quality of life of the people in our communities? Community radio stations are not looking for profit, but to provide a service to civil society. A service that attempts to influence public opinion, create consensus, strengthen democracy and above all create community – hence the name CR." José Ignacio López Vigil, AMARC Regional Co-ordinator for Latin America.

This non-profit requirement does not mean that the initiative or radio station cannot be operated along business lines nor generate commercial revenues (for instance, from advertising clients). It does not mean either that the radio station cannot generate income in excess of its basic expenditure (i.e. a 'surplus': excess income in a non-profit organisation cannot be called a 'profit' – it is rather a 'surplus'). It rather means that any surplus income generated has to be ploughed back into the project, be spent or invested into the development of the station. In a non-profit making organisation, there are no individual owners or shareholders. The community collectively owns the project and therefore decides collectively (at its AGM or through its representatives) on how to use

its excess resources. However, these must never be distributed among some individual members, volunteers or staff members of the station as 'bonuses', nor in the way 'profit shares' are paid out to shareholders of commercial businesses.

Community Radio and Funding

The definition of funding for community broadcasting services includes a range of sources, such as donations, member's subscription fees, fund-raising events, levy, sponsorship, advertising income, etc. Such a variety of funding sources is of immense importance to the viability and sustainability of any CR.

Some stations are based in rural areas or in areas with less or no economic base to sustain the station. In these areas, sufficient self-generated income (advertising, membership fees, and local sponsorships) might be difficult to secure for all the needs of the station. It can require complementary income through the financial and material support of national donating organisations (churches, charities, unions, large associations, and trusts) or international development aid agencies. In such instances, the national government can also subsidies the station with no strings attached (i.e. funding but not controlling). This is possible through an Act of Parliament that clearly ensures that the government allows public and community broadcasters to be independent.

"All funding should aim to encourage pluralism as well as independence. As a consequence, public media should be funded only where authorities guarantee a constitutional and effective freedom of information and expression and the independence of the press.

Radio: a Powerful Medium

Communication is central to the success of development and democracy. And CR is a crucial communication tool that is easy to run and maintain. Radio is the most accessible mass medium of communication in use. It is a particularly effective means of communication in communities where most people can neither read nor write, as those

people can speak and listen. Its listenership is therefore far more numerous than the readership of newspapers and audience of television, particularly in developing countries.

Technically, its production costs are significantly lower than those of most printed or video community media. Likewise, its reception is easier and more affordable than that of community video or television, and leaves out the distribution nightmares of community publications. "Radio opens traditional African speech to new spaces, to the conquest of time, to renewed ties of friendship. Speech thus becomes a component that constitutes the world. It should come as no surprise, then, that as the population demands its most basic rights radio is becoming the sign of new times, despite the fact that ancient times may not completely have been left behind. Radio, promoter of a school of national languages, of a technical school based on African expertise; radio, educator and strengthener of women's often silenced voices, should not be a utopia but rather an effective on-air strategy (Opening Speech by President, AMARC, Dakar, Senegal, Jan. 24, 1995).

CR can play a vital role in development and democratisation, by:

- enabling communities to voice their own experiences and to critically examine issues, processes and policies affecting their lives; and
- educating and mobilising communities around development initiatives and strategies that will result in a better life for listeners (voter education, AIDS, local government, gender issues, peace building, environmental problems, etc.). Because radio can be very powerful, it may some times be detrimental to the people it says it wants to serve. We saw in Rwanda that a radio station contributed greatly and criminally to the tragedy that hit this country (Radio Mille Collines). To avoid the use of media in human rights abuses, even minor ones, community media practitioners and human rights activists are trying to rally, internationally, around a People's Communication Charter that provides guiding principles to prevent such potential abuses. Radio is therefore potentially very powerful and for its positive use and development to succeed, adequate resources and environment must exist.

Relatively inexpensive and all-pervasive, CR is a force multiplier for effective delivery of programmes on health, HIV & AIDS, environment and natural disasters, education, livelihoods, agriculture and rural development, urban development: gender mainstreaming, Youth, cultural heritage, capital investment, human rights and the rights of the child, drug abuse prevention and many more. Enhanced with new multimedia technologies, CR becomes an even more useful voice for change and betterment. For a contemporary society CR can play a vital role for social change and ultimately for national development. Among the various modes of radio broadcasting, CR especially has an important role to play. Due to its focus on local concerns and aspirations and the interactive nature of its programming, CR can be a powerful medium for education and development.

Speaking about Community Radio and its importance Federico Mayor said, I hope that this collection of instruments adopted by the international community to promote freedom of information and expression throughout the world will be read with project by all those concerned to foster democracy, development and peace within and among nations.

Community Radio in India

The experience of a number of developing countries in using CR for such purposes has clearly demonstrated its tremendous potential for strengthening grassroots democracy. In India, All India Radio (AIR), the public service broadcaster has been playing a very useful role for decades in providing relevant information to the people in the remotest parts of the country. However, this has to be supplemented by a strong Community Radio movement to ensure greater involvement of local communities in the development process. In December 2002, the Government of India announced a policy for granting Community Radio licences to well establish educational institutions.

In 2003, the Ministry of Information & Broadcasting (MIB) of Govt. of India, further opened Radio for the educational sector by offering to grant non-profit, non-commercial

radio stations to educational institutions both at the school and college levels. The Ministry termed these as 'Community Radio' though the specifications match what is known as ' Campus Radio' across the world. As per Government of India policy 2002, the country's first Community Radio Station has been operational since 1st February 2004 at Anna University, Chennai. But, the first experiment in local radio with FM facilities was conducted by MIB in Nagercoil which was launched on October 30, 1984.

In November, 2006, Government of India made an announcement that now NGOs and other reputed voluntary organizations can set up and run FM broadcasting stations. This announcement amended an earlier decision that allowed reputed educational institutions to set up and run radio stations. Now non-profit organizations are allowed only to set up a station to serve the community with a range of 10-15 km, but individuals, political parties and organization banned by the government are not allowed to set up a CR station.

Recognizing the potential use of the medium of radio for the betterment of the community, the MIB announced a policy for the grant of licences for setting up CR Stations by the educational institutions in December, 2002. Today, there are 28 such stations working in various parts of the country.

The CR aims at enhancing participation of the people in the development process and capacity building in rural areas, through education. It provides opportunities to the people to upgrade their skills and enhance their creative talents, besides preserving and promoting the traditional wisdom, knowledge and skills. Thereby CR helps to promote and protect local language, arts, craft, culture and traditions.

CRS brings within easy reach of the rural population, topical information in areas of agriculture, social welfare, education, health and environment and help in creating networks for the rural cottage and village industry.

The Government liberalized the policy for CR in December, 2006 and decided to grant permission for setting up CR stations to non-profit organizations viz. civil society & voluntary organizations, State Agricultural Universities, Indian Council of Agricultural

Research (ICAR) institutions, Krishi Vigyan Kendras, registered Societies and autonomous bodies and registered public trusts.

Highly moved by the successful running of the CR channels, the Government has entrusted it with the responsibility of exploring the possibility of establishing a CR-based pre as well as post-disaster damage control system in the Andamans comprising a satellite-triggered low power solar transmitter. Such a system would ensure active involvement and participation of the local residents of different islands of the area.

A feasibility study of the project has already been submitted to the appropriate authorities for consideration. Now the Government has taken initiatives in popularizing the policy amongst the eligible organizations by organizing consultations / workshops, seminars and other forms of audio visual publicity. The first of such Regional Consultation for Community Radio Awareness was successfully organized at Lucknow in November, 2007. In this first Regional Consultation this researcher was one of the participants and actively participated in the deliberations during the workshop.

In India, AIR, the public service broadcaster has been playing a very useful role for decades in providing relevant information to the people in the remotest parts of the country.[23] However, this has to be supplemented by a strong CR movement to ensure greater involvement of local communities in the development process.

In 2004, the then director of Anna University's Educational Multi Media Research Centre (EMMRC) launched a plan to impart quality education in a novel manner – through a campus CR station. Starting with a few science and technology programmes produced at the university, the station got a major fillip in 2005 when it was brought under the the Department of Science and Technology's (DST) Science for Women (SFW) project. This sought to engage women from marginalized communities and to create awareness among them about the basics of science in daily life. The project was adapted to have local women produce their own radio programmes for Anna CR. Women were paid Rs 300 to Rs 600 for their programmes.

EMMRC Director Dr. M Alagar highlighted the sense of purpose that community members feel when they walk into the university studio to participate in programmes. For community residents to be able to mingle with educated and literate people is something that gives them a lot of confidence. The fact that many community volunteers have interviewed doctors and scholars, has given them a sense

1.2 : COMMUNICATION AND PARTICIPATION

The term communication has many different meanings and definitions, but the central idea is of a process of increased commonality or sharing between participants, on the basis of sending and receiving messages. Theoretical disarrangements exist about whether we should count as communication the transmission or expression of some message, on its own, without evidence of reception or effect or completion of a sequence. The most important dimensions of communication concern two points: the degree of response or feedback (one – way versus interactive process); and the degree to which a communication relationship is also a social relationship. In general, modern technologies increase the possibility and likelihood of detaching communication (message transmission or exchange) from any basis. According to Oxford Advanced Learner's dictionary 'Communication is the activity or process of expressing ideas and feelings or of giving people information'. A conference or a meeting or even a mela or procession is a 'communication event' , newspaper, radio, video and television are 'communication media' , phones, computers, satellites and the internet are 'communication technologies' , and journalists, advertisers, public relations personnel, and even camera crew and news readers are 'communication professionals'. Some of the terms closely related to communication are 'community', 'communion', 'commonality', 'communalism' and 'communism'. It originated from latin words 'communis' and 'communicare'. Communication is as necessary to human, animals and vegetable existence as life itself.

The need for communication is as basic as the hunger for food and drink, perhaps even more so. Some of the definitions of communication are as follows:

Different definitions of Communication

Denis McQuail: 'Human communication' in linear terms as the sending of meaningful messages from one person to another. He also takes such things as laws, customs, practices, ways of dressing, gestures, buildings, gardens, military parades, and flags to be communication.

Thompson: Communication is a 'form of action' which takes places in a social context and is related to questions of economic, political, coercive and symbolic power in society.

Lasswell: Communication basely is a process which explain who, says what, in which channel, to whom, with what effect.

Barelson dan Stainer: Communication is a process sending information, idea, emotion, ability, etc. By using symbols such as words, pictures, numbers etc. Development communication is very important now a days.

Types and Barriers of Communication

The different types of communications are: Intrapersonal, Interpersonal/Face – to – Face, Oral, Written, Verbal, Non – verbal, Formal, Informal, Group, Mass, Mass – line and interactive communication. There are different barriers to communications. These barriers are: Physical barriers, Psychological barriers, Self Image, Resistance to change, Defensive and Fear, Linguistic and Cultural barriers, Language and Meaning, Mechanical barriers etc.

About Participation, its types and methods

Participation is very important in any form of communication. Without participation there can be no communication. Participation means involvement and co – determination. In a democratic system three forms of participation is found. Project - oriented participation: Participation workshop and Questionnaire survey. Open forms: open space. Parliamentary and similar forms: Children's council and youth forum. Project – oriented participation generally involves activities which have a limited time and planning horizon. In practice this form of participation is very frequent, since it can awaken the interest of young people and adults and the activities are characterized by fun and visible success. Open forms are models which enables children and young people to articulate their opinions and needs to the mayors and council representative. And parliamentary and similar forms are models which are characterized by continuity and formal structure. Examples of this type are: the local Children's Council, Youth Council and Youth Landtag. Some of the typical categories of participation are: Core group. active participants, Occasional participants, Peripheral participants and Transactional participant, Assigned participation, Prescribed participation, Invited participation, Negotiated participation, Collaborative participation and Self – initiated participation.

Participatory communication is a dynamic, interactional and transformative process between people, groups, and institutions that enable people, both individually and collectively, to realize their full potential and be engaged in their own welfare. Citizen participation is a key indicator of the performance democracy. "Public participation" covers a range of participation approaches used to involved citizens in that affect them. It can entail keeping citizens informed, seeking their opinions and actively involving them in decision making. To understand participation we need to understand what a meaningful role of each individual might be and to create opportunities for participation. There may be different methods of participation such as video or audio tape interviews etc.

Importance of Communication and Participation

Communication and Participation are the two sides of the same coin. Two of the field's most respected practitioners and thinkers Colin Fraser and Sonia Restrepo – Estrada, argue that, when communication processes are used to inform people, enable them to offer their viewpoints, reach consensus and carry out an agree – upon change or development action together, communication is participation. Without communication there can be no participation and without participation there can be no proper communication. Both are very much interrelated. One cannot stand without the other. They are complementary to each other.

Community Radio and Women's participation and   Empowerment

Raising the awareness of women about political processes and opportunities in their communities has been shown to lead to their greater involvement in democracy building. This, in turn, can lead to both the empowerment of women and poverty reduction. But if women – who suffer more from poverty than men in developing countries – lack information on how community political processes work, they are poorly equipped to be able to participate in the development of good governance. The articles gathered here reveal many experiences of women accessing the media and how important it may become in building good governance.

The women's movement has long recognized the important role that media, CR, in particular plays in shaping the values of society. As early as four decades ago, when the introduction of transistors made it possible for people from lower income groups to acquire radio units, women's groups actively engaged this medium to address women's issues, such as sexuality, advocacy for women, and children in conflict. Over the years, women's organizations in many countries have used CR to advance their issues through the governance process, while others still have not learned about the power of this medium.

Women Empowerment and Good Governance

Women's empowerment and good governance through CR seeks to enhance the use of community radio as a key communication vehicle that can provide women with a voice to make governments and institutions accountable, more transparent, inclusive and responsive to citizens, and to facilitate the participation of women in poverty reduction strategies in their communities. It also helps women with access to and ownership of CR.

There is an increasing consensus on the need for a more people-centred discourse when it comes to development and governance challenges.[11] In this perspective, voicelessness and powerlessness have come to be seen as key dimensions of poverty, while democracy, equity and civil rights are seen as not only intrinsically desirable but as directly contributing to the realization of good governance. [12]

Several studies have indicated that women have a higher incidence of poverty than men, that women's poverty is more severe than that of men and that there is a trend towards even greater poverty among women, particularly in female-headed households.[13] There are also many documented experiences on how raising awareness on women's issues increases the political participation of women. The media can play an important role in this process thus leading to better governance. In this perspective, experience shows that CR can facilitate women's access to media and disseminate information on alternative positive roles for women, thus empowering them to effectively participate in democratic processes.[14]

Access to voice is known to be a key indicator of the quality of governance.[15] Without access to voice, women are unable to participate in debates or to express their opinions on public policies affecting them directly. Community media has the distinctive capacity to provide pluralistic and participatory communication that is receptive to the need for expression from social and cultural sectors as compared to other media, particularly commercialized media. Many recognize that the onslaught of global commercialized media systems has dramatically reduced the diversity of the media and communication landscape and it has increased the barriers to women's empowerment and their full participation as citizens. It facilitates the blatant and open domination of culturally and

socially-controlling groups over the most marginalized, tribal and indigenous communities.[16]

Even though CR has proven its social impact in good governance and its ability to give voice to women, there is an urgent need for more specific systematization and analysis, in order to reinforce women's access to CR. The global assessment of the social impact of CR conducted by AMARC in 2006 showed that the single most important barrier that hinders CR's impact in giving voice to women and reinforcing government accountability is related to the lack of recognition of CR in some countries. In countries such as in the Philippines, governments are delaying the establishment of independent regulatory bodies that would institutionalize the presence of CR and clarify the rules under which they can operate.[17] In other countries, where community radio is free to operate, it has trouble getting frequencies due to an increasing encroachment of these spaces by mainstream commercial radio.

Access to information is also a vital issue. Without access to information, the poor and marginalized, particularly women, are unaware of their rights and entitlements, are unable to challenge this unfair decisions and lack the knowledge to participate as citizens and take effective action to improve their conditions. At present, in most parts of Africa, Asia and Latin America, both in urban and rural areas, information – particularly information concerning women's involvement in the political processes and good governance – is scant, randomly given, or non-existent. Access to such information and knowledge exchange can form the basis for a radical shift from helplessness and poverty to social, educational and economic knowledge, eventually leading to self-realization and growth within their communities.

Communication and Participation are part and parcel of our daily life. Without these phenomena it will be impossible for human beings to continue their existence on earth. There may be some exceptions to these things. Communication and participation is the weapon of human beings that has helped them to evolve from early stage of life to this modern stage.

1.3 : COMMUNICATION FOR SOCIAL CHANGE

"Communication for Social Change [CFSC] is a process of public and private dialogue through which people themselves define who they are, what they need and how to get what they need in order to improve their own lives. It utilizes dialogue that leads to collective problem identification, decision making and community-based implementation of solutions to development issues." - (Communication For Social Change, 2006)

Communication for social change refers to using various communication techniques to address inefficient systems, processes or modes of productions within a specific location that has not seen major technological up gradation. It involves applying different approaches and methods to ensure that the individual of the targeted area acquires new knowledge or skills. Communication is a powerful instrument that influences and often promotes new standards in society. Moreover, media have its place in the interplay between the individual's ongoing construction of identity and that of the community or society. As a vehicle for development communications, media can hence create awareness and motivation for material development and social change by promoting both individual and communal interests and rights.

The concept of communication for social change puts the people of the community at the mid-point of the communication process. This technique, known as participatory communication involves the use of mass media and other traditional inter-personal means of communication that empower communities to visualise their goals and aspirations and find solutions to their own development related problems and issues. In this way, the people of the community themselves become the agents of change as no outsider is involved in the process.

Development programmes can only realise their full potential if knowledge and technology are shared effectively, and if a population is motivated and committed to achieve success. Unless people are the driving force of their own development, no

amount of investment or provision of technology and inputs will bring about any lasting improvements in their living standards.

Communication is central to this task in many ways. For example: It enables planners when identifying and formulating development programs, to consult with people in order to take into account their needs, attitudes and traditional knowledge. Only with communication, the project beneficiaries can become the principal actors to make development programmes successful.

Helping people to communicate at all levels empower them to recognise important issues and find common grounds for action and build a sense of identity and participation in order to implement their decisions. Development involves change, new ways of doing things. Communication media and techniques are regarded as powerful tools to advise people about new ideas and methods, and to improve training overall.

Communication approaches are also invaluable for improved co-ordination and teamwork to manage development and institutional support. Nowadays, media of all kinds are being used for bringing social change by giving a voice to previously unheard voice of the community. The following are some other tools of communication for social change:

- Inter- personal communication: inter personal communication gives information flow among the masses. As in the two-step and multiple step flow of communication, it is the interpersonal communication that helps people to know about issues from each other. Communication flows from one person to another and thus ideas of development spread and more and more people join hands to participate for social change.

- Radio: The potential of Radio as a tool of social development is being utilized throughout the globe, be it developing or developed world. It has a long history of penetration at grassroots through community radio in the western world. In Asia, though community radio is comparatively a new arrival, but over the years, community radio broadcasting has made its roots and playing a vital role in the development of small communities. Community radio aims neither at profit nor at geographical expansion, and has been able to establish itself as an alternative to commercial and State based radio. The most distinguished characteristic of

community radio is its commitment to community participation at all levels. The concept behind this type of radio station is to ensure public participation at all possible levels; here listeners are also producers, managers, directors, actors and financers. The popularity of this kind of radio lies in the fact that these are aimed at working for those who are at the margins of society and for those who seek change but are far away from the mainstream media. The role of community radio is to respond to the priorities set by the community, to facilitate their discussions on issues confronting them and to reinforce their social development agenda through communication. These community run and managed radio stations eventually provide voices to voiceless throughout the world.

- Television: Television is widely used and is very powerful medium, which carries heavy weight when campaigning for ideas as well as for development issues. For example: in India television was initially used for educational purposes and to provide information on various issues like agriculture, nutrition, empowerment, water conservation, hygienic conditions of living etc. Even today there are many educational and informative programs in television like the programs of *'Krishi Darshan', 'Gyan Darshan', 'satyameva jayate'* etc among many others. Such programs inform people and make them aware and ready for social change.

- New media: new media is an effective and efficient tool for social change. With the growth of social networking sites, blogs and similar interactive interfaces, communication has become very easy. By new media, people can reach millions of others who same similar opinions on a topic. This is the era of new media and we have seen hundreds of revolutions taking place over the internet on a regular basis. Social change in a large scale has been pushed through new media. The Arab Spring, India Against Corruption, the protests against gang rape of Nirbhaya in Delhi are a few revolutions among many others that took place in the new media. Today the power of new media is very high because more than half of the world's population use it and a large section of those users are the youngsters who are the carriers of social change.

These tools of communication along with participatory communication are the reasons behind many changes in our societies. Communication binds people together and people form a society, therefore without communication there can be no social change and without social change, there will be no development. Thus communication for social change is a very upcoming and essential phenomenon because of the benefits it has.

Communication

Communication is a process of transmitting information from one being to another. The word communication has derived from the Latin word 'communicare' which means to share. The process of communication includes a sender- a message- a receiver. Feedback is also an integral part of a communication process.

Through communication one shares their thoughts and opinions with the use of speech, writing and signs. Communication is the way in which we learn, vocalize our thoughts and express our feelings. One cannot think a life without communication. Not only in case of human being but no survival of living thing is possible without communication. Plants, animals, insects and all other living beings communicate in different ways. Communication is not only being communicating with one other but it is also possible within ownselves.

Communication for Social Change

Communication for Social Change, referred to as communication for sustainable social change and development. It comprises the use of variety of communication methods or techniques to deal with ineffective or inefficient useless systems, processes, or modes of production within a specific location that has not experienced major technological advances. Different types of mediums can be used in achieving governance, health and sustainable development. Each and every individual can work for any kind of social change in a society. Each and every day we observe or witnessed various discussions on social changes regarding the development of our country. That is how people in their daily life use to communicate in different ways for different purposes. This help in a positive change in a society.

1.4 : EVALUATING COMMUNICATION FOR SOCIAL CHANGE

There are various social challenges prevalent in a society. To tackle with any kind of such challenges in a society an effective communication is required. As we all know that India is a country of diverse religion, caste, creed, beliefs, etc. There too exist inhuman practices like dowry, sati, polygamy and many other social challenges. Today India fights against such social activities which ultimately help to eradicate it from root itself. This was possible only through effective communication. Similarly, educating society to fight against various diseases like cholera, typhoid, tuberculosis, malaria, etc. is also an outcome of positive communication for social change. Social outcomes are often emergent rather than planned. People earlier were not that advance to know about various issues whereby many a time we find that people knowingly or unknowingly were involved in many social evils. Person who is found to be a victim of HIV was not accepted by a society. They were been neglected and treated in an ill manner. This happened only because of ineffective, insufficient communication. But with the advance of the society- an effective communication emerged which have entirely changed the concept of HIV. They are now no more a negligible element of a society.

There are various organisations who are involved in communication for social changes. **Communication for Social Change Consortium** is such an organisation who works globally to help people living below poverty line. It is a non profit organisation. They help them to raise their voices, stories, ideas, and beliefs in order to influence the change they need in their societies and in their lives. Since their emergence as a NGO, they have worked through advocacy, research, publications, teaching and training to enhance the practice of communication for development and social change with a special emphasis on participatory approaches such and public and private dialogue leading to community-based decision-making and collective action leading to long-term social change. Similarly there are many other NGO's who are constantly working on different alarming issues for the development of the society all over the world. Some other name of the NGO's in India who are involved in such kind of jobs are: **'Teach for India'**- there vision is to Teach To Lead project that encourages young college graduates and

professionals to take up two years of full-time teaching sessions in under resourced schools, **'Make a Difference (MAD)**- this organisation collide with Cambridge University Press. They have initiated a unique project 'The English Project' to educate children from poor homes, orphanages and street shelters, **'CRY'- Child Rights and You** has undertaken a lot of initiatives to improve the condition of underprivileged children and one of them is the 'Chotte Kadam-Pragati ki Aur', a literacy drive that has reached out to more than 35000 children in 10 states of India. 'Mission Education' is another very popular campaign from CRY to make sure that 'education is every child's right' and that proper education reaches to more children in every new academic year. Likewise there are hundreds of Organisations over the country that with different motive and purpose has come out to establish a positive communication for social changes.

Various scholars from different part of the world have done many exclusive researches on Communication for Social Change. **'Evaluating Social Change Communication for HIV/AIDS: New directions'** by Ailish Byrne and Robin Vincent, is a book produced by the 'Communication for Social Change Consortium for UNAIDS'. Here in this book the author highlighted how innovations in evaluation and learning from various social sciences fields can be used to strengthen the assessment of social change, especially social change in how communities and individuals manage HIV. Another book published by Routledge in 2013 **'Evaluating Communication for Development - A Framework for Social Change'** written by June Lennie and Jo Tacchi, from the University of RMIT, Australia. This book describes a comprehensive framework for critically thinking about and understanding development, social change, and the evaluation of communication for development (C4D). The authors critique dominant measurement-oriented and upward accountability approaches to development and evaluation and offer an alternative holistic, participatory, learning-based approach based on systems and complexity thinking, feminist methodologies, action learning, and other key concepts.

Likewise many people from the decades ago have been trying to establish a positive communication among the masses for various kinds of social changes, may it related with social- cultural issues, political issues or economic issues. Many a time an individual or a group of individuals are successful in doing so. A positive feedback or responses are seen

from different ground. An effective communication has lead to the development of overall scenario of a country. It further developed a person's psyche by understanding and knowing about various issues and how to deal with problem related issues. At present with the advancement of the civilisation people have started emphasising on various important issues related to development of human life. Sex education is one such issue that has been able to gain much interest among the masses. It is further a very important matter to be aware of. Commercial ads are also playing a great role in communicating with the masses for social change. **'Jago Grahak Jago'**, **'Incredible India'**, ads for saving girl child, avoiding consumption of alcohol and smoking, etc. are such kinds of advertisements who contribute towards some positive change in a society. Many programs or issues are even broadcasts or telecast or published related to various social issues which is also an effective communication for social changes. Such an example of a programme telecast is **Satyameva Jayate** by bollywood actor Amir Khan which has been able to attain heavy interest among the masses. Thus, communicating with the people from different part of the world can help one to bring a kind of change in the social sphere.

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UNIT 2 : CHARAECTERISTICS OF COMMUNITY MEDIA

2.1 : UNDERSTAING COMMUNITY MEDIA

Community media is one of the most important communication tool through which a community can interact and share their views, thoughts and culture. In the development context, community media is a tool which makes use to participation communication to make sure that, marginalized societies members are given platform to air out their concerns and also formulate solutions to the identified problems. In earlier time, traditional community only covered certain geographical territories, however with the advent of the internet and social media, vast and diverse communities emerged. The contemporary community media has variations of activities like alternative media, media education, community based media, participatory media, public access, radical media, tactical media, community based media movement and employees various channels to reach their objectives with the target audients acting like change agents.

Many scholars and organisation gave some definition of community media:

The International Association of Media and Communication Research states that, Community media "originates, circulates, and resonates from the sphere of civil society". As media created by civil society, there is an implied component of civic engagement in the production of community media.

A working definition for now : Any form of media that is created and controlled by a community, either a geographic community or a community of identity will be featured on the site while commercial media, state run media, or public broadcasters will not find a place here.

According to UNESCO, '' Community media is any form of media that is created and controlled by a community, either a geographic community or a community of identity or interest''. Community media is separate from commercial media, state run media, or public broadcasting.

Community media are characterized by their accountability to the communities they serve. They emerge as a result of popular movements that strive to attain an important space in citizen participation and demand the right to own and operate free from political or commercial interference. As an alternative medium to public and commercial media, community media engage in a social agenda amplifying views and concerns about context specific issues and facilitating public platforms for debate and discussion. They are independent, community owned and run media.

Community media is one that is operated:

1) In the community

2) For the community

3) About the community

4) By the community

The community can be territorial or geographical - a township, village, district or island. It can also be a group of people with common interests, who are not necessarily living in one defined territory. Consequently, community media can be managed or controlled by one group, by combined groups, or of people such as women, children, farmers, fisher folk, ethnic groups, or senior citizens.

There are many types of community media:

- Print

- Radio

- Video

- Web

Community Print Media:

Community print media plays a very important role in development process of a community.

One important example of print community media that is

    ''Khabar Lahariya''

    Chitrakoot, Uttar Pradesh

    Written in the local language = 'Bundeli'

    Khabar Lahariya provides a mix of news, information and entertainment specifically for its Bundelkhandi audience - rural and with mostly low levels of literacy.

Community Radio:

Community radio means radio broadcasting with the objectives of serving the cause of the community in the service area by involving members of the community in broadcast of their programs. It affords a unique advantage of receiving transmission through low cost battery operated portable receiving sets.

Example of community radio

- Aap Ki Awaaz

    Agra, Uttar Pradesh

Aap Ki Awaaz believes in regular participation of the local community people. We regularly move to places when any special occasion appears like Eid, Christmas, Children's day, Deepawali, AIDS day, New Year, Gowardhan pooja and Mahila Sangathan Melas etc.

- Alfaz-e-Mewat FM 107.8

Mewat, Haryana

Alfaz-e-Mewat has been set up by the Institute of Rural Research and Development (IRRAD), an initiative of S.M. Sehgal Foundation with support from the Ministry of Agriculture.

- Anna FM

Chennai, Tamil Nadu

Anna CR engages individuals from the communities to volunteer with the station. The existing volunteers provide station tours and orientation to new volunteers.

- Jnan Tarang

Assam, kkhsou

The Community Radio Service of the Krishna Kanta Handique State Open University, christened as 'Jnan Taranga' has been rendering regular broadcasting service since 20th November, 2010. The importance of radio as a broadcasting medium has remained undiminished and shall remain so in the foreseeable future.

Community video:

1)Video Volunteers

Bardez, Goa

Video Volunteers identifies, trains and empowers grassroots media producers who create change in and for voiceless communities in the developing world.
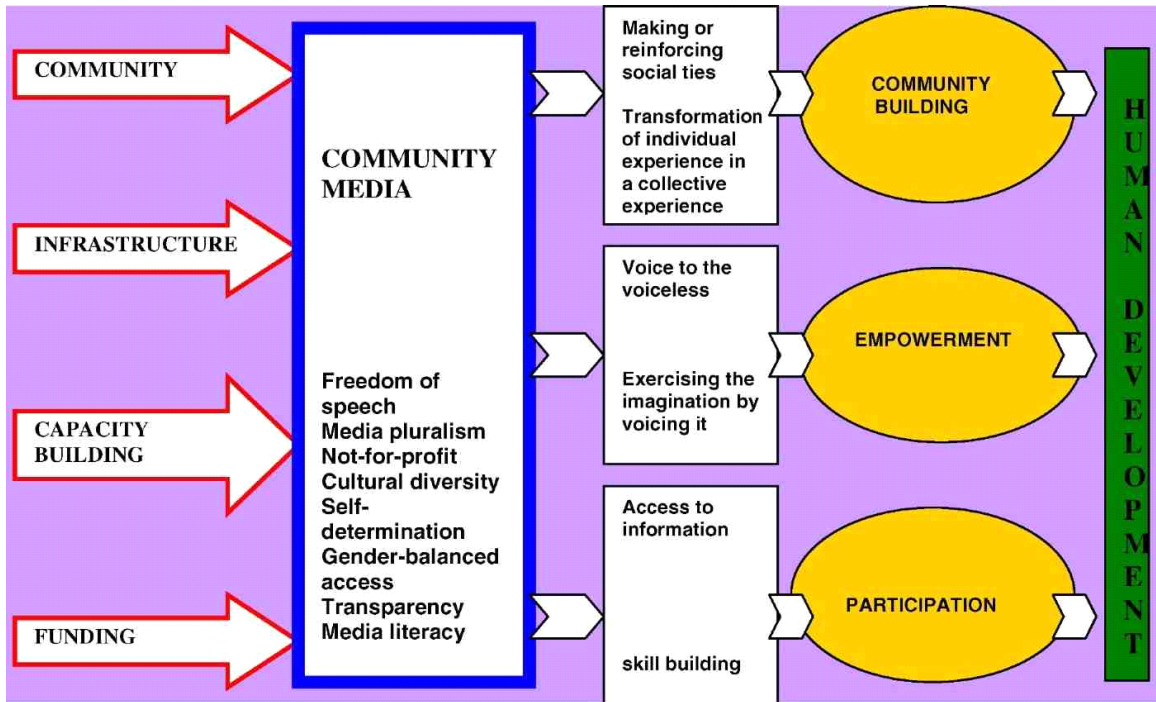
Community films also plays a vital role in society. It is also a kind of community media. Through this type of film, filmmaker tries to reflect the actual scenario of a community.

Community Video:

- EK duniya anEK awaaz

Delhi

Ek Duniya Anek Awaaz is a web based open audio content and resource exchange platform for community radio broadcasters, aims to facilitate the meaningful utilisation of resources while breaking the geographical boundaries.

This image shows how community media helps to human development

Voices of peoples

Tarun Saikia (co-ordinator of kkhsou), Community media like community radio is one of strong media to publishing information about the specific community.

Runu Deuri (Radio artist), through community media we are able to broadcast our culture.

Ranjeet Gogoi (Writer), Community Radio is one of the most important community media and we believe that only community radio helps us to promote our thought and also our culture.

Conclusion: There are many catalytic factors involved in strengthening and building communities in Social Economy, the role of media has a predominant place. Media plays an important role in not only voicing the concerns of the community, but it has also a constructive role to play in social cohesion by wielding the communities together and cementing the ties between the conflicting forces in the community. In this case, community media plays a very important role to strengthening the community.

2.2 : **CHARACTERISTICS OF COMMUNITY MEDIA**

Community media is a form of media that covers a particular geographic area of people or community. In this form of media, individuals share their own stories or experiences and have conversations that will help in their self-development or development of their community. These stories and faces of people may not be heard or seen anywhere else. It is basically run by the residents of a particular community which includes various programmes like talk shows, informative shows, entertainment so as to explore the hidden talents of a community and also to bring in fruitful developments in future. It is one of the emerging and popular forms of media in today's date. Community media is described by Ellie Rennie, in a broad sense, as "community communication." A major implication of community media is that it is for the most part independent of the market-driven commercial and mainstream media outlets. So, it can be said that, more of community participation is encouraged. It can also be defined as, media with either a geographic community or a community of interest. Ideally we can say, community media are produced, managed and owned by, for and about the community they serve, which can either be a geographic community or one of interest. It is a two-way process in which the communities participate as planners, producers and performers and it is the expression of the community. The concept of community media implies that for communities to be heard or recognised at national level, they have to be heard first at the grassroots level. The potential to communicate and receive communication is a social good, which should be fairly and universally equal.

CHARACTERISTICS:-

        The key characteristics will convey a more clear understanding of its definition as well as its depth and dimensions in terms of how it works and takes shape. Some of them are:-

- NARROW BROADCASTING:-

        Community media is a narrow broadcasting form of media as it is centric to only one particular community and not for a larger mass. For example, 'Luit' is a community media of Gauhati University that is run only by the students of the University.

- COMMUNITY STRENGTH:-

        Community media stands as strength of the community. Some important issues are untouched or ignored by the main stream media houses and these issues are covered and worked upon by the community media.

- REFLECTS DEMOCRACY:-

        This form of media gives the freedom to the people to speak up and discuss their own respective issues, to share their own problems and also solve them according to their own ways.

- NON-PROFIT ORGANISATION:-

        The main purpose of community media is to work for the development of its own community. It is not concerned for any financial profit like the other commercial radio stations rather it works for the up-liftment of the

community. For example, like the community radio of the academic institutions.

- A REACH OUT TO THE POOR:-

  Community media is affordable by the poor community as the running of such media is not that expensive. It consumes little electricity which becomes easier for the poor community to create and run effectively such media organisation and focuses more on their problems and solves their issues.

- SERVES LOCAL INTERESTS IN LOCAL LANGUAGE:-

  As community media covers a particular geographic area or is a community centric media it serves their local interest in their local language which gives their language a recognition in the outer world and this characteristic also help the residents of the community to speak up their issues more clearly as everyone of us are more comfortable with our own local language.

- BALANCE TO GLOBALISATION AND INCREASING COMMERCIALIZATION:-

  One of the important characteristics or benefits of community media in the present times is that it provides a counterbalance to the increasing globalization and commercialization. The times when the world of internet is connecting people and ruling the lives of everyone, the remote areas remain unaware or unconnected to this world, so it's the community media of a particular community that serves the purpose for the people of the community,

giving them information of the outside world and keeps them up-to-date and connected.

- PERCEIVES LISTENERS AS CONSUMERS:-

    As community media is a particular community centric organisation it is the listeners that acts as the consumers, planners, producers and performers because community media are produced, managed and owned by, for and about the community itself.

- WORKS FOR A SPECIFIC COMMUNITY:-

    Community media is such an organisation that works or covers a specific community, understanding the problems related to their daily life, showcasing their own talents, getting knowledge and information regarding various important issues. It basically works for the development and up liftment of the respective community.

- SPREAD OF EDUCATION AND AWARENESS:-

    This form of community media helps in spreading information and awareness as it organises or broadcast programmes and discussions relating to education, awareness programmes and various wide range of issues like health issues that will help the people of the community to take up precautionary measures.

Community media is an effective tool to engage the target audience. From the above discussed characteristics we can say that the choice of media to be used in a local community is necessarily specific and important to that community

because what works in one community may not work in another. Today in this increasing and rapid development world community media stands out to be one of the important tools for the proper growth and development of a particular community and its residents. In the world of globalization, this form of media helps the people of the interior areas to be up-to-date and also gives such small communities a name and recognition in the national level and even their voices are heard and talents are encouraged giving them a platform to showcase. Therefore, it can be said that community media is one best form of media for the development and up liftment of a particular community as it comes up with various attractive and inspiring programmes.

2.3 : COMMUNITY MEDIA AS MASS MEDIUM

The mass media have indeed made our planet McLuhan's 'global village'. The media have a significant role to play in each of our lives. They are the conduits that improve social interaction, help develop citizens, and promote their engagement in identifying and solving local, national, and international concerns. Community media as mass media are a platform of possibilities for increased citizen empowerment and social interaction to help transform lives and communities.

Daniel Lerner (1958) found evidence that societies can change through the apparent influence of mass communication. Schramm (1964) further advocated the use of media because they had the ability to enhance development and social change. Citing three great communication tasks–as watchmen, as participants in the decision process, and as teachers–he said the media were able to: broaden horizons, focus attention and raise aspirations, create a climate for development, help change attitudes or valued practices, feed interpersonal channels, confer status, enforce social norms, and help form tastes (Schramm 127-144).

The belief that radio, television, and newspapers could be used by the central government of a country to help build a nation was not only very important but also a misunderstood concept. Governments in developing countries interpreted this to mean that they could take control of the media and that they would use their authority to tell the media what was important to tell the people. This top-down approach disenfranchised the people and the media. As a result, growth or change was temporary or non-existent.

Improvements in literacy, health, poverty, education, and political awareness are all elements of nation building, of people building. While governments of developing countries acknowledge that these issues are important, it was probably the government's heavy-handed control that caused the lack of media support of initiatives in developmental communication.

Nation building, through development communication, occurs as the result of people, not of government. No matter how much the government tells the media to develop people, if people don't want to develop, they don't–and nations don't develop. This is where the theory and the practice of development communication collided. Media were often used to support a government agenda instead of being used to create cooperative ventures, to support the people's agenda, or to integrate efforts into developing a community identity.

When the media is democratized, it serves the people and people then use the media to obtain the information they are interested in so that they can improve their daily lives and their community. In order for that to happen, the people must participate in determining the focus of the media. There is not necessarily a hierarchy in this process. Journalists are not above the people in this regard. They are servants to, or partners with, the people of the community. All people are considered equal and central to the purpose of the media. In order to do its job properly, the media may have to go far outside of urban centres to reach all of the constituencies that they are to serve. Reporters must cover rural and urban areas, know how the people feel, and share information that is important with the citizens of the community. It is the use of information to achieve greater participation of citizens that is essential to their growth, empowerment, and sustainability. These are laudable goals and are important to both nation and community self-determination and self-improvement. These are the goals that journalists should strive for in their daily

work; this is the link between developmental communication and community journalism today. Relationships must be forged between the media and the citizens as equal participants in this entire process. The focus is to be less from the mouthpieces of business, industry, and government and a more citizen-centered approach to developing stories by editors and producers as well as reporters in the field. The print media or broadcast station, regardless of who owns it, will become more integral to people's lives and more integral to the community.

- Community Media and Community Journalism -

Community media and the process of community journalism share most of the same aims or goals: improve the community; provide for the participation of the disadvantaged; respond to the needs of the people; and provide information to assist the community in making their daily lives better.

Community media is not interchangeable with the term community journalism. Community media refers to a media outlet that has its focus–and perhaps its geographic location and distribution–limited to a defined local group of people or geographic target area. It often refers to a medium that is located in a local community to specifically serve that community's needs.

The problem with community media in meeting this agenda is that seldom does country legislation licensing such media, particularly the broadcast media, define the mission of this type of operation. Further, the media themselves take on traditional operations and programming designs that mimic the larger national or governmental media.

Community media is not business as usual. Just as a new design was needed to change the process involved in community journalism, the media themselves require reinvention or risk failure. Some problems the media are experiencing include: the lack of operating capital; little trained staff; scarcity of equipment; and especially the lack of ability to generate content and the reliance on outside productions. Few criteria are in place to define the public service mission connecting the media to the community.

Community journalism and community media together are the means to transforming communities addressing the need for social interaction and civic engagement. This partnership of community journalism and community media provides necessary

integration to promote community identity and development, and increase human potential. From social interaction and citizen empowerment, people find the necessary resources to take control of their daily lives, give shape to their future, and transform their communities.

With the help of community media, there has been some transformation, some changes in the social structure in rural as well as urban areas. It brings in a community, united to reach to the masses. Using community media as mass media helps develop a community as a whole. More the development of communities, wider the region of a nation's development.

2.4 : COMMUNITY MEDIA FOR SOCIAL EMPOWERMENT

We have often come across the term community media. This is a generalized term and an instant meaning can be inferred from it. Community media can be described as any form of media that is created and controlled by a community, with the fundamental objective to employ groups that have been excluded from the process of making media. These communities may be geographically based communities or a community of similar identity and interest. Community media is different from commercial media, public broadcasting or media run by the state.

In the present global information phase, community media is acting as a bridge leading and creating path for the local communities thus facilitating their intersection with the global communication and information network.

Community media is often referred to as the form of media that gives voices to the unheard. It means that mainstream media which often targets the people from higher classes of society bothers very little for the people from smaller communities or people from backward areas. Hence, community media gives such people an opportunity to voice out their beliefs, views, opinions etc. Community media exits to improve community participation with a view to transform society or the community. As the people participate in the decision-making process, the media is pictured as a tool for information and education, making the people speak for themselves.

The different forms of community media, whether it is in physical or in virtual space such as social media, has helped the people by giving them a new way of using and gratifying the media. Community media is a critical tool in development. We often hear people talking about the failure of their projects because the community did not accept it. In community media, local communities are engaged through various mediums such as community radio, community video, community gathering etc. This brings about harmony around the development initiatives, thus resulting in the success of projects and a sense of ownership and empowerment in the community. Committees are created by the community to lead future development initiatives.

Community media is a space for issues that are hidden or suppressed from the mainstream media. Hence it can help in the empowerment of marginalized groups and have a broader effect on society as people can relate to these issues. Community media is vital for ICT (Information Communication Technology) for development as well.

Through workshops and field meetings, one can build a large and dedicated network of community representatives. One can actively solicit opinion from the community on how various development programs are working for them. Community media also helps in providing employment to the people in the community. Issues and questions raised on the forum can be conveyed to civil society partners. Community media undertakings are non-profit in nature and helps empower the society even more. This media is more accountable and transparent than any other form of media. One can also connect with government departments to use the forum for citizen-government discussions.

A number of community media programs are being taken up by numerous organizations and are functioning in proper manner. From the Gram Vaani community media undertaking which originated in IIT-Delhi to Radio Luit of Assam, community media has become a heated discussion in media today. Almost all states can be seen to have undertaken community media.

Gram Vaani

Gram Vaani meaning 'voice of the village' is a social technology which was established at IIT-Delhi. This program was started in the year 2009, it's primary target being the

reverse flow of information i.e. from bottom to top. With simple technologies and socially designed tools they have beenm able to reach out to more than 2 million users in over 15 Indian States, Afghanistan, Pakistan, Namibia and South Africa. Their work has resulted in thirty rural radio stations able to manage and share content over mobiles and the web, corrupt ration shop officials in Jharkhand arrested due to citizen complaints, Women Sarpanches in Uttar Pradesh sharing learnings and opinions, citizen monitoring of waste management in Delhi.

Mobile Vaani is a social media platform that has been built by Gram Vaani for the rural areas that is equivalent to other popular social networking sites such as Facebook, Twitter etc. It is a social media platform meant for social development. An intelligent IVR (interactive voice response) system has been built that allows people to call into a number and leave a message about their community, or listen to messages left by others. The Mobile Vaani facility that was installed in Jharkhand now has over 100,000 users that call over 2000 times per day, discussing wide ranging issues on culture, local updates and announcements, government schemes, and information sharing. Announcements, grievance redressal, and community audit of government schemes can be done through Mobile Vaani. This forum can also be used to advertise local products and services, classifieds, etc, and helps entrepreneurs earn a livelihood from the mobile channel.

GRINS (Gramin Radio Inter-Networking System) is an integrated software solution for running a community radio station that allows program scheduling and play-out, full telephony and SMS integration, Internet streaming, content management and statistical analysis of play-out history. This helps community radio stations manage complex station management tasks in an easy and error-free manner. Its greatest feature is that it is the most popular low-cost radio management solution, touching 2.5 million listeners in over 6 countries.

Stations have used GRINS to do live broadcasts of NREGA (Rural Employment Guarantee scheme) and Panchayat meetings. Schools have played Antakshari over the phone and broadcast it on radio, via GRINS. A station has even run a reality show on folk music similar to Indian Idol, and used GRINS to track votes by listeners. Other stations have used the IVR (phone-based menu) feature of GRINS to record answers to quizzes,

comments on problems with NREGA and PDS, anonymous reporting of events, and other purposes.

Gram Vaani is helping in social empowerment by providing such services to the rural people, thus educating them and giving them a slice of the on-going global activities.

Hence, it can be concluded by saying the works that are undertaken by community media have helped in empowering the society as a whole. People are getting employed, the youth is getting empowered and most importantly, the voices of the unheard are being heard.

2.5 : SOCIAL ACTIVISM AND COMMUNITY MEDIA

Activism consists of efforts to promote, impede, or direct any change or stasis. The term connotes a peaceful form of conflict. Various forms of activism range from writing letters to newspapers or politicians, political campaigning, economic activism such as boycotts or preferentially patronizing businesses, rallies, street marches, strikes and hunger strikes. There are various forms of activism. Social, political, judicial, environmental, economic etc. As our unit of concern, **social activism** is action planned and taken with the intention of affecting the social norm. Things like demonstrations, grass-roots political action committees and organizing groups can all be focused on an issue to bring it to the public's attention and change it for the better.

Social Activist: Heroic Parent or Thoughtful Adult?

For more than 8000 years there have been individuals who, through education, religion, the media and/or brute force have managed, more or less consciously, to condition others into feeling inferior. Thus many people become complacent, long-suffering and dependent on their leaders to think for them and make decisions on their behalf.

This is the family analogy: the leaders, or elite, represent the all-knowing and dependable parents who are often stern and aloof. The masses are the ignorant and irresponsible

children who must be disciplined for their own good. In these modern times this analogy is wearing thin.

Social activists are individuals who, for a variety of reasons, have seen through the analogy. They seldom emerge from the elite. There are two general types:

Heroic individuals take on the role of new father (or mother) figure, mobilizing the others to revolt against the corrupt and abusive old order. Sometimes the new order improves life for the masses, sometimes not. There has been a change in the parent figure, but no change in the analogy. The paradigm survives.

Thoughtful individuals take on the role of older brother or sister. They have seen through the analogy and want others to see through it too. They know that adults are capable of making wise decisions, regardless of their social or economic class. The parent no longer dictates to children but rather siblings consult. The paradigm shifts.

In practice, social activists may be driven by both internationalities. It is easy to be cool, understanding, and patient when the going is smooth; but when the going gets tough the dictatorial parent may emerge. The litmus test is control. When faced with opposition the activist may become impatient and angry and seek tyrannical control - at least for a time. This is rarely a good thing.

The social activist has two major challenges:

-To encourage community people to take self-determined acti

-To avoid harassment and obstruction by the more powerful w

Overcoming these challenges requires technical and social knowledge and skills. Truly talented individuals may manage on their own, but such individuals are rare. Strategic thinking, mentoring and peer support are essential, and contacts developed through networking can be invaluable in surviving the second challenge.

The road is made by walking. The process has begun. Community activists in various parts of the world have set a new ball in motion. Methodologies are being developed which enable ordinary people to gain more control of their destiny.

Community Madia

Community media has been described, in a broad sense, as "community communication".

The International Association of Media and Communication Research states that community media "originates, circulates, and resonates from the sphere of civil society ". As media created by civil society, there is an implied component of civic engagement in the production of community media.

The nascent impetus for community media analysis stemmed from the efforts to "democratize" the media and civil society requires communication platforms.

Commercial Influences

Although there is a clear aversion to engage with commercial forces in the production of community media, there may be times when some market interaction is desirable.

State of the art of community media in India

A picture of mainstream and community media in India today. In terms of reach and access, India's print and broadcast media is strong. Approximately 60% of urban Indians and 25% of rural Indians read print media on a regular basis, and 96% of the country is reached by radio.

Community based media, in a nutshell, is media of, for and by the community. While it may not have the reach of mainstream media, it certainly has more depth and interaction because of its inherently participative character. In many cases, the community members are both producers and participants. In others, it has played an influential role in generating mainstream media interest and participation.

Beyond reform of media organizations and media production techniques, access and participation have a wide implication; if people have access to communications media, they can use them to request further information and convey their views to others. In India, rural life has changed little for the better in recent years, because of the imbalance between cities and the countryside and the lack of infrastructures and information that

could empower farmers' condition. There are various programs which might imply the use of one or more media, according to the need of the target populations and the budget at disposal. The following sections briefly introduce the state of the art of community media in India:

Community radio in India: in November 2006, an act has been passed according to which registered non-profit organizations can apply for a license to operate a community Radio Station (CRS): the Telecom Regulatory Authority of India (TRAI) has recommended news, current affairs and community and local information at the center of community radio programs: political and electoral news are not allowed, but besides that, community radio stations can cover everything else.

Community Video: in some communities, participatory videos are shown to spar reflection and discussion, itself part of a participatory process, rather than as a simple instructional tool. The principle is simple. Basic training and equipment are provided, and a number of participatory sessions are run to explore village problems and possible solutions to them. This enables people to articulate their stories in their own way. Experience suggest that the various individual and group communication skills developed for video are close to leadership skills and can strengthen local organizational capacity.

Community newspapers: they are in the vernacular language, free of cost and have immediate relevance to the local communities. Editorially the focus is on the local geographical community issues concerning a reader in his immediate surrounding and women's issues. The attempt is to supply readers with information on municipal, Government, agriculture, nutrition, NGO's and other organizations' projects and programs. In South India, community newspapers are weekly or fortnightly. The Adyar Times and the Anna Nager Times are the best known examples of successful community newspapers.

Community Traditional Drama, Dance, Song and Storytelling: they are still considered in many ways the focal opportunities for 'knowledge exchange': they are normally associated to social occasions, local festivals, family gathering and religious ceremonies. Thus, it is not surprising that in many Asian countries like India, theater groups can be

hired to do show that carry specific messages. However, this tends to focus on getting a message out rather on an empowerment agenda.

Community Agents - the Practice

Community Agents begin as social activists in their own community then, with training and support, they become a resource for other communities and groups. Most Community Agents work on a part-time, self-employed basis. They form networks which may be approached by organizations and agencies intent on practical community work.

Cases references

The year 2011 can be rightly called a year of social activism. With Anna Hazare stealing much of the media limelight, social activists this year mounted a determined offensive over issues ranging from corruption and black money to tribal rights.

While social activism has for long been an important part of the world's largest democracy, the trend got a boost from the anti-corruption movement of Hazare, who became the face of India's war on corruption.

A former army driver, Hazare fasted in Delhi thrice this year, forcing the government to take steps to unveil an independent body with powers to investigate and prosecute corrupt officials.

The 74-year-old from Maharashtra caught the imagination of millions. Thousands took to the streets in support, waving the tricolor and the now famous 'I am Anna' caps and T-shirts.

Shadab Fayaz, a Delhi University student, who has been participating in anti-graft protests in the capital, sees "a change India is witnessing for the founding of a better and more democratic India."

"It has become easier for leaders like Hazare to seek support for any cause through social networking sites, Internet forums and SMSes. We have seen a rise in the awareness among students," he said. "They are becoming participatory rather than silent spectators."

Hazare apart, there were other movements in small towns and cities that marked the dawn of a new revolution in India.

Within free India, there is another India where people are deprived of freedom and democratic rights. While Anna Hazare's fast steals limelight of the whole country, Iron Sharmila's indefinite fast since 2000 to get the Armed Forces Special Powers Act (ASFPA) repealed in Manipur goes unnoticed. Manipur is in India, but the people there are subjected to AFSPA which deprives them of the democratic rights.

In July, social worker Nileema Mishra, who works in the field of micro-credit, was named one of the two winners of the Ramon Magsaysay Award, the other being Harish Hande, founder of a solar power company that seeks to bring electricity to rural areas.

The 39-year-old Mishra got major recognition for her work among poor villagers that led to 1,800 women's self-help groups in Jalgaon and other parts of Maharashtra.

On June 4, yoga guru Baba Ramdev, taking a leaf out of Hazare's book, commenced an indefinite hunger strike in Delhi's Ram Lila Maidan to protest against corruption and black money.

Thousands of his followers trooped to the site. But in less than 24 hours, a police crackdown ended the demonstration before it gained greater momentum. Ramdev later went low profile but continues to speak against graft and the government.

Down south, a 75-year-old activist in Tamil Nadu successfully led a legal battle that saw several commercial establishments in Chennai's busy T. Nagar area sealed by authorities for violating building norms.

The activist, popularly known Traffic Ramaswamy, is a former mill worker and a self-appointed traffic policeman — as much of his activism relates to regulating traffic in Chennai.

He has forced authorities to demolish road encroachments, restrict motorized fish carts and decongest major bus routes by banning auto rickshaws.

In Kashmir, women activists are rarely heard of. But Parveena Ahangar, 51, is an exception.

Ahangar, who has had no formal education, has mobilized mothers, who even after decades of the conflict in the state do not know where their missing sons are.

Ahangar's fight started after her 17-year-old son, Javed Ahmad, was allegedly picked up by security forces mistaking him for a militant. Since then, she has fought for justice not only for herself but for all the distraught mothers.

Not all movements have been free from controversies. While Hazare's associates face regular allegations of being fronts for political parties, many activists were accused of graft and shady dealings.

Thus from above discussions, it can be concluded that social activist can change the growth and development and also the mind state of people through use of community media. But it depends on the strategies and the subject matter for which any medium can be used.

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UNIT 3 : COMMUNITY RADIO

3.1 : PHILOSOPHY OF COMMUNITY RADIO

Radio is one of the communication platforms that is unique and one of the most accessible. It is mainly the theatre of mind. Radio as a communication medium plays an important role in the nation's socio-cultural, political and economic development. It has the unique advantage of being receivable through low cost, battery-operated and mobile receiving sets, affordable for almost everyone, even in the rural areas. With appropriate strategies, radio can expand its reach to sparsely populated areas and remote corners of the country. According to Steve Buckley, "Radio is still the most appropriate medium for community access to the means of communication which is regarded as a vital component of democracy."

Radio can be divided into three types on the basis of its purposes:
1) The commercial broadcast model
2) The public service broadcast model
3) The community radio

This paper brings out the philosophy of Community Radio. Before bringing out the philosophy of Community Radio the paper discusses the concept of Community and the concept of Community Radio.

Concept of Community:

In a layman's language a community is the amalgamation of similar thoughts, ideas, expressions or beliefs of people. Community is not merely a geographical entity. A community is formed through communication. The traditional meaning of a community refers to a group of interacting people living in a common location. Discussion with neighbours, fellow citizens and those with similar interests, cultural values, or religious beliefs or shared challenges creates a 'community'. The difference in the manner of communication creates different types of communities. From the perspective of Community Radio, community is a complex entity and these can vary with different communities. It is a tricky debate of what really constitutes community.

The term "community" can either be defined as:

- A geographically based group of persons;

- A socially based sector of people having common interests, issues and beliefs.

Concept of Community Radio:

Community Radio is the third addition to types of Radio broadcasting, the two others being the commercial broadcasting and the public broadcasting. Community radio is a type of radio service that caters to the interests of a certain area, broadcasting content that is popular to a local audience but which may often be overlooked by commercial or mass-media broadcasters.

Philosophy of Community Radio:

The main philosophy behind Community Radio lies in the fact that it is used as a potent tool for development in a democracy. Its helps the people of a democratic country to clearly express the views where mainly some dominant views are prevalent. It has become a prevalent force in bringing out the changes in the lives of the people of a specific country. When we talk about India Community Radio has been one helpful tool

in bringing out social and democratic issues to the people. The historical philosophy of community radio is to use this medium as the voice of the voiceless, the mouthpiece of oppressed people, be it on radial, gender, or class grounds, and generally as a tool for development. Community Radio helps reflecting levels of Democracy.

The birth of Community Radio came from the need of the people to express themselves from their own perspectives. The philosophy of Community Radio is basically to give voice to the voiceless. Behind community radio sits this idea of extending the public sphere to people who are ordinary citizens, so that they can voice their opinions. In that regard, it becomes a specific media, totally different from the others. Community radio came from the need for people to express themselves at local levels, or even at the national level, but from their own perspectives.

Community Radio service provides the listeners a variety of content for a particular community unlike the other commercialized radio stations which merely run for profit. Community radio stations provide their listeners their own little issues as they run to serve the community and are non-profit organizations.

Community radio service mainly serves the local area- the areas that are mainly ignored by the high-profile media outlets. It always focused on providing an outlet for underserved or unserved communities. The minority groups are always ignored by the other media outlets. Community radio service serves the purpose of these unlucky people and brings them into the front cover. In a country like India, this type of radio service is very helpful since India is a combination of people of many castes and creed and languages. For this reason many tribes and communities fail to come into limelight and miss the thread of communication. But with the advent of Community Radio service the communities get an opportunity to speak up and build an inner connection with the people within their community.

Community radio addresses two main concerns of political theory, and democracy theory: the role of participation, and the role of information. Political communication is necessary for modern democracy, where the community under consideration is larger than a village. . The community radio movement comes out of theories of democracy for

which participation is a key element. Without participation of local people in the political or social process, not just, peaceful, political process can take place. Participation is a key element of democracy. In order to have a participatory democracy, a particular kind of media is necessary and that can be Community Radio.

Now we see that this community radio service has started extending and making its own stand in the society. This is because it has placed itself in the brains of the humans that it is that communication platform through which they could speak out their mind and bring out themselves and their inner-thoughts. This is how it has reflected in the levels of Democracy.

There are two Philosophical approaches to Community Radio.

- One emphasizes on service or community-mindedness, a focus on what the station can do for the community.

- The other stresses involvement and participation by the listener.

Conclusion:

Community radio can be the driving force behind ushering in changes in the living condition of the people of the country. It can truly help in case of India in becoming developed by providing opportunities for progress. A bright future waits for the community radio stations in the country provided the material and human resources are channelized properly. Since community radio stations seem to be at least partial solutions to the development problems of communication and depoliticization, as well as globalization problems, the range of places where community radio stations would be effective is rather large, from being useful in most-developed to developing countries. This service is increasing and it is hoped that in near future it achieves success and brings out the real philosophy behind its birth.

3.2 : SOCIAL SOLIDITARY IN COMMUNITY RADIO

Community radio signifies a two-way process, which entails the exchange of views from various sources and is the adaptation of media for use by communities. In an ideal world community radio allows members of a community to gain access to information, educationand entertainment. In its purest sense, it is media in which the communities participate as planners, producers and performers and it is the means of expression of the community, rather than for the community.

In other words, Community Radio is the community's "tree of speech", managed by the community and requiring its participation in order to develop. Regardless of what it is called-local radio, native radio, popular radio, educational radio- it is a true instrument of democratization, all the while recognizing cultural pluralism?"*Eugénie W, Opening Speechby President, Dakar, Senegal, January 24. 1995*

Clearly it is seen that there is a need for participatory and community based approaches to the production of alternative media. While Community Radio is an important tool for the promotion and protection of local and national cultures, it must also be defined in a way that does not revive ethnic divisions. The regulators should be able to ensure a guard against this development of ethnic-based community radio stations.

Social solidarity refers to the shared values within a community or a society. The word also refers to social ties that unite or bring people together as one. Social solidarity refers to the integration and degree and type of integration, shown by a society or group with people and their neighbors'. It refers to the ties in society social relations that bind people to one another. Social Solidarity in Community Radio can be more clearly understood if we define it as "The Role of Community Radio in Livelihood Improvement"

Today the contribution of Community Radio gives prior importance to the livelihood improvement of the people living in different parts of the world. A multi-stage sampling technique was used to select 12 communities for the study. Data were gathered on the use

of broadcasting as an educational tool, the promotion of traditional culture, communication and information sharing, entertainment and income promotion. From various studies it is established that Community Radio has worked to improve awareness and knowledge of solutions to community development problems ranging from culture, rural development, education, hygiene and sanitation, agriculture to local governance. The station has been an appropriate medium that has facilitated an interface between duty bearers and rights holders. It has promoted small and medium enterprise development by creating market opportunities for Small and Medium Enterprise (SME) operators and consequently improved sales and incomes. It is recommended that regular feedback from the listening public is essential in identifying listeners' preferences and the taste of various listeners segments (youth, women, men, aged, etc.) and to avoid politics and religion.

The provision of information and skills has gained popularity in the quest to empower communities with Community Radio as a unique and effective tool. Community radio is a type of radio service that offers a model of radio broadcasting beyond commercial and public service. Community radio broadcasting serves geographic communities and communities' interest. The content of broadcasting is largely popular and relevant to a local/specific audience but which may often be overlooked by commercial or mass-media broadcasters. Community radio stations are operated, owned, and driven by the communities they serve. Community radio is not-for profit and provides a mechanism for facilitating individuals, groups, and communities to tell their own diverse stories, to share experiences, and in a media rich world to become active creators and contributors of media. In many parts of the world today, community radio acts as a vehicle for the community and voluntary sector, civil society, agencies, NGOs and citizens to work in partnership to promote community development. By the core aims and objectives of this model of broadcasting, community radio stations often serve their listeners by offering a variety of content that is not necessarily provided by the larger commercial radio stations.

Community radio can play a significant role at the grass roots level for rural development. For instance, issues of poverty, agriculture, gender inequality, education, social problems among others could be the focus for programming. Radio in this regard

provides a set of participatory communication techniques that support agricultural extension efforts by using local languages to communicate directly with farmers and listeners' groups

In exploring the importance of sharing information locally and the opening up of wider information networks for farmers residing in different places of the country with reference to vernacular radio programs, Chapman et al (2003) found that rural radio is effective in improving the sharing of agricultural information by remote rural farming communities. Chapman et al (2003) reported that the growth of rural radio stations reflects both the improvements in information technologies and the shifting of development paradigm towards a more participatory style of information and knowledge transfer.

Through media skills training and access to the airwaves, a community radio facilitates a number of capacity building activities. The exchange of information, networking of groups, the provision of skills and training and these undoubtedly are key elements of developing a community. Again, a radio facility for a community facilitates the promotion of awareness of community groups and facilities in the area as well as providing the avenue for the empowerment of these groups to use radio to promote themselves and to speak directly to the community. For its proximate location to its clients a Community Radio serves a local community of its interest. It is accessible to the community in terms of ownership, decision making and program output. In majority of cases, programming is produced by the community, with focus on local concerns and issues. Unlike in the case of the mainstream media, rather than merely talking about the community, the people themselves make the programs. This strengthens local culture with the recognition that this is their station; it becomes a forum for a wide diversity of local opinions and views.

Conclusion:

Thus, Social soliditary in Community Radio has got a deeper meaning with it. Community Radio been would have been nothing if it is not encouraged to target communities to participate in program activities and replicate skills acquired.The public

participation and organizational openness on which community radio is founded inevitably bring a questionable hold on the future. The community must recognize their audiences not just as consumers or listeners but as political constituents who exist within complex webs of power. These stations must balance themselves carefully within the full range of their constituents and recognize them as the people who give them purpose for survival. Community Radio should continue to play its role well by encouraging its listening communities to keep faith and support to the station. The Radio has had social, economical, political and cultural impact in the program districts. The station has largely been used as a tool for integrated rural development. The station has operated within its mandate as a community radio with a social responsibility of providing community news bulletins, current affairs, sporting, culture and health programs.

3.3 : THEORY OF COMMUNITY RADIO

Community communication is one such medium which helps in enlightening the mindsets of the people relating to knowledge, skills, social relationships, etc., which has passed on from one generation to the other. New opportunities in the society, social progress and different other progresses in the field of science and technology develop and consolidate on the basis of social forces and communications among the different spheres of the society. Community communication has always played a big role in the formation of a good society. The first task of communication is to create social awareness among the people living in the society. 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.

India is a country which is home to 18 officially organized languages, 1652 mother tongues and spread over an area of 3.2 million square kilometers. It is a country which is shifting from government monopoly to a highly-commercialized broadcasting network,

and where citizens are demanding media in a democratized form. By its diversity and expanse, we could understand the problems that tribal, under-privileged, or minority cultures face in getting their voices heard.

As far as the radio is concerned, long years of official domination by the government, outdated, but existing British regulations, and the rampant commercialization of the airwaves have complicated the problem. Citizens groups and non-profit organizations in India are asking for a wider representation on the centralized and hierarchical Indian radio network. For decades, India's radio stations have been centralized, unable to cater to the regional diversity of India, and lacking editorial independence. Thus the citizens of today's era are asking the government for a community radio model.

THEORY WHICH IS RELATED TO COMMUNITY RADIO

Leon Festinger's Cognitive Dissonance theory states that people try to make sense of the world by looking for some consistency among their own views and those of other people. Any perceived inconsistency among various aspects of knowledge and attitudes, sets up an unpleasant internal state.

Similarly Shannon and Weaver's Theory of Media describes media communication as a linear process including an information source, a message to be transmitted, a transmitter (technology), a signal, noise affecting the signal during transmission through media, a receiver (technology), a transmitted message, and a destination (human receiver).

Thus it can be said that when any programme is broadcasted over in a community radio it follows the media theory which was put forwarded by Shannon and Weaver. Here whatever is broadcasted act in a linear way, where any information related to the community is broadcasted. That programme contains some kind of a message put forward by one section of the community to the other section of the community regarding any social issue or any other issue. Then the technology which is used acts as a transmitter which transmits the signal. During this time of transmission there may be a different issue which creates problem, namely bad weather, poor signal, etc. The radio at the homes of the listeners act as a receiver and then the listeners listen to the respective

programme which is broadcasted. The final destination is the message which was sent to the listeners. This message may contain any information related to social awareness, social activity going on in the society, radio talks or shows related to the culture of the society, etc. Sometimes this process is completed with the feedbacks which are received from the listeners. But now a days it is seen that the amount of receiving feedbacks has lessened very much.

PRESENT SCENERIO OF COMMUNITY RADIO

Community radio of recently got a well number of names- rural radio, cooperative radio, or development radio. The key motive of putting forward the theory of establishing community radio in the Indian sub-continent is that it will unite the Indian linguistic and ethnic diversity, improve the economic disparity and the huge rural-urban divide prevalent in the society. The year 1995 was a landmark year for media activists. The Supreme Court, presided over by Justice PB Sawant, made a historic ruling which, in essence, stated that airwaves are public property and must be used for the public good. It did add that though airwaves are limited, they should be used with reasonable restrictions. The ruling also asserted that the right to receive and impart information is enshrined in Article 19 of the Universal Declaration of Human Rights which describes the fundamental right to freedom of speech and expression.

This ruling of the court serves as the stepping stone in the development of community radio in India. Immediately after the Supreme Court judgment, civil society groups formulated the Bangalore Declaration, articulating the need for a third tier of broadcasting, i.e. community radio. This was followed up by the Pastapur Declaration in 2000 which re-articulated the need for community radio and also asserted that it ought to be non-profit making, localized and community owned. These two advocacy measures played an important role in the community radio movement. Between 1999 and 2001, several initiatives were launched in Karnataka (Namma Dhwani), Andhra Pradesh (Sangam Radio), Jharkhand (Chala Ho Gaon Mein) and Gujarat (Radio Ujjas), which used cable radio or bought time on AIR to broadcast local content.These efforts were an

outcome of the Bangalore and Pastapaur Declarations. Quite evidently, men and women from the above mentioned states had begun to realize the benefits of community radio, and had joined the movement.

But it was only in November 2006 – eleven and a half years after the Supreme Court judgment- that the dream for community radio in India was realized. The new policy allowed agricultural universities, educational institutions and civil society institutions to apply for a community radio broadcasting license under the FM band 88–108 MHz. The untiring work of several hundred community members all over the country had paid off well. The formulation of India's community radio policy was a historic and exciting moment for those fighting for the freedom of speech and expression.

The basic of community radio depends on the values of reality, freedom, justice, creativity and participation. Community radio should mainly cater to needs such as subjective and personal, but should be mostly for the welfare of the community which it is representing. It should also look through the cultural and different social aspects of the community and try to portray it in the national level. Community radio also tries to enhance the hands-on experience of the community people creating awareness among people. They also try to relay their work through street plays which is later broadcasted over the community radio. Workshops on the varied uses of community radio should be held to educate the people on how to use community radio for their own benefits as well as that of the society.

But for a community radio to work out in a nation like India, a community should have a good number of volunteers who are willing to serve the community in diverse circumstances. The government should also try to look after the work of the community radio and offer them substantial amount of funds for the development of community radios across the country. People should come forward in taking role of reporters and collecting the information related to different problems and issues that a community has been facing and broadcast it. Emphasis is mainly laid on women empowerment, agricultural information, educational programmes, etc. . Programming which is inspired

by the popular culture of the community should also be kept in mind as it helps the community people to develop a emotional bond towards the community radio. As such feedbacks from the community should be well entertained by the people who are administering the community radio.

These are all the processes and the theory which needs to be applied in building a good community radio together with the active participation from the community.

3.4 COMMUNITY RADIO IN SOUTH-EAST ASIA

Fig: Map of South East Asia

Communication is simply the act of transferring information from one place to another. When we think about how we may communicate the subject becomes a lot more

complex. There are various categories of communication and more than one may occur at any time. The different categories of communication are:

1. Spoken or Verbal Communication: face-to-face, telephone, radio or television and other media.

2. Non-Verbal Communication: body language, gestures, how we dress or act or how we represent ourselves.

3. Written Communication: This communication involves letters, e-mails, books, magazines, Internet or other media.

4. Visualizations: graphs, charts, maps, logos and other visualizations can communicate messages.

Community radio is a type of radio broadcasting which offers its services to people of a certain area or of a certain community. The license for a community radio is for a small scale radio, which is not for profit making and is operated for the benefit of members of the community.

The term 'community radio' is defined as a communication facility that is in the community, for the community, about the community, and by the community. The characteristic of community radio is that they are owned and controlled by people in the community. Usuallythese are small and low-cost and provide an interactive two-way communication. It is non-profit and autonomous and therefore, is non-commercial, having limited coverage or reach. It utilizes appropriate indigenous materials and resources and reflects community needs, interests, supports community development with a large part of the program or content.

Characteristics of Community Radio

Following are the characteristics of community radio:

- It serves a recognizable community.

- It encourages participatory democracy.

- It offers the opportunity to any member of the community to initiatecommunication and participate in program making, management andownership of the station.

- It uses technology appropriate to the economic capability of thepeople, not that which leads to dependence on external sources.

- It is motivated by community well-being, not commercial considerations.

With hundreds of local low-power radio stations with dozens of village audio towers existing in Asia, these stations are not in most cases, controlled or animated by the community. Political bureaucrats and elite sectors or families maintain exclusive control of and access to most of them, particularly the broad-cast stations. Furthermore, these communication media serve as one-way channels of government information, advertisements, and religious propaganda forthose who control the facilities. Hence, even when they serve small populationsand limited geographical communities, it is doubtful if they could be labeled as community media.

Among the **ASEAN (Association of South-East Asian Nations)** countries –Indonesia, Malaysia, Philippines, Thailand, Brunei, and the recently associated Cambodia, Vietnam, and Myanmar – the communication industry is largely in the hands of government. There are a few exceptions in Indonesia and Thailand.

Freedom of media in the **Philippines**, and state control of the media in other countries are two-edged swords. In the Philippines case, the community media (radio) do not easily lend themselves to the purpose of nation-building or to any development plan. In case of media (radio) that are state-regulated, the media are often unable to perform the innovative tasks expected of them in a society where innovation, flexibility and self-correcting mechanisms are so important.

In **Malaysia**, for instance, a law prohibits any public discussion or questioning of 'sensitive issues' such as the special position of the Malays, the national language, citizenship and the position of the Kings and the Sultans. The cumulative effect of the

legislation has been to surround editors and publishers with a network of legal prohibitions, without giving them any practical guidance. Thus, most reporters, editors and owners take the attitude that it is better to be safe than sorry. The control of media is a natural scheme among authoritarians and dictators in order to control the actions and the minds of their citizens. Autocratic rulers standas threats to the security of the state, as well as the infringement of national and regional values, as reasons to control critical or independent media. Hence, national media ownership and practice have largely been a monopoly of government and the ruling elite. Communication facilities in the South-East Asian nations are used for purposes of development by national, regional or local government to tell the people to accept the inevitable changes that go hand in hand with progress.

In **Thailand**, the use of the community audio tower system has been popular infarming villages since the 1970s. The Ministries of Agriculture, Health, and Internal Affairs produced pre-recorded programs about their development activities and aired these over the community audio tower system (CATS). The CATS is made up of powerful speakers hoisted on top of 10 to 20 meter bamboo or steel poles. Regular programs are broadcast at specific times of the day over the loud-speakers. The programmer is heard in the whole village or in the neighboring ones, up to a distance of four kilometers, though the coverage and quality of the reception depend on weather conditions and on the terrain of the locality Organization and the United Nations Development Fund in several other countries in Asia.

Community radio in South and South East Asia is a decade old concept. The progress of Community Radio in the region has been very slow as compared to its development in the same period in **Indonesia**. The broadcasting law enacted in 2002 by the Indonesian government played a pivotal role in the robust progress of Community radio in Indonesia. The law defines community broadcasting institute as "…a broadcasting institution in the form of an Indonesian corporate body, which is established by a certain community, independent and non-commercial in nature, with low transmission power and limited broadcasting coverage to serve the interests of its community".Community Radio is therefore broadcasted on free frequency and is owned

by the community. The equipment for broadcasting the radio programs are generally homemade. There is no government permission required to run community radio. The high participation of local communities has also played an important role in the development of Community Radio in Indonesia. This has led to the development of Community Radio catering to specific communities. Community Radio is the main mode of communication in villages. The desire of people to participate in the decision making process in the country has also contributed to the progress of Community Radio in Indonesia.

Indonesia has also been using Community Radio as a tool for early alert and disaster management system. Majority of the countries in the region are prone to floods, cyclones and other natural disasters. At present Community Radio as a medium of disaster alert and management in the South East Asian and South Asian region has been developing at a slow pace.

3.5 : Community Radio In India

Indian Radio Community radio is a type of radio service that caters to the interests of a particular area in need of mass awareness. The broadcasting material of community radio has to be popular to the local audience but can be a secondary issue for more powerful broadcast groups. In India, the campaign of Community radio started in the mid 1990s, soon after the Supreme Court of India approved the idea, passed on its judgment in the month of February 1995, and declared "airwaves are public property". This notion of the Indian government was passed on as an inspiration to groups across the country and community radio started with only educational (campus) radio stations under somewhat strict conditions.

Anna FM is India`s first campus `community` radio that was launched on 1 February 2004, controlled by Education and Multimedia Research Centre and the students of Media Sciences at Anna University produce all programmes. On 16 November 2006, the government of India advised a set of new Community Radio Guidelines that allowed the

NGOs and other civil society organizations to possess and operate community radio stations

By 30 November 2008, there had been 38 operational community radio stations in India. Of these, NGOs and educational institutions control majority of the radio stations. The first community-based radio station in India was licensed to an NGO that was completely separate from campus-based radio and was launched on 15 October 2008.

Community Radio in India in comparison to other South East Asian Countries-

India is perhaps the only country in the South East Asian region to have a separate and distinct policy for community radio. Countries like Nepal do not distinguish between commercial and community radio, in spite of more than 15 years of history. A strife stricken Sri Lanka places community radio squarely under the Sri Lanka Broadcasting Corporation.

The Indian policy places community radio within the framework of article 19 of the Indian Constitution which enshrines the freedom of speech and expression. This means that it recognizes the fundamental right of communities to express themselves, and further recognizes community radio as a legitimate tool for expression. In contemporary development communication debates, Amartya Sen has also said that giving a voice to the voiceless is a form of development. In this sense, the Indian policy is an admirable one and has already inspired a similar policy in Bangladesh.

The policy explicitly states that the community radio's management structure should be reflective of the community it seeks to serve. This is an excellent addition to the policy which aims to give political power to communities through ownership and management of media. Only participation is not enough to give rise to ownership. Formal community ownership is an aim which has been formalized through this policy.

In many respects, the development of community media in the South-East Asian Region is an uphill struggle. Some of the major hindrances are as follows:

1. In most of the countries, media policies do not favor the setting up of private and free media;

2. Where media are open, the rules and opportunities favor the big commercial media with respect to licensing, importation of equipment, generation of resources, and access to technology;

3. Among practitioners, academicians, policy-makers, and local organization, there is a low level of awareness of the benefits and ways of operating com-munity media;

4. Resources are scarce and funding is limited.

In the real sense, community radio plays an essential role in making the masses aware about their basic rights and duties. Not only limited to solving problems which a common man faces in his day-to-day life, community radio provides him a strong platform from where he can freely disseminate his ideas among his community members in the best possible manner. Thus, community radio becomes one of the important instruments in strengthening our 'Right to Freedom of Speech and Expression'. The overall social impact of community development programmes likes women empowerment, communal harmony, health and sanitations, and education indicated that the participation and awareness created by various community development programmes had great impact on leadership behavior. Leadership was accorded with the highest mean score of 80 and hence was ranked first and this was followed by health and sanitation, education, food habit and family system which were ranked second, third, fourth and fifth respectively

Thus Community Radio in South East Asia plays a very important role. The people in the concerned community share their own community feelings and ideas. People in the community can take part in various shows. They work for their own community and thus community radio runs and creates bonding. It plays a very important role in disaster such as flood, drought, cyclone epidemic etc. Community radio became the voice of the voiceless millions in our land- India. A community radio policy is proposed to be integrated into the draft Broadcasting Regulation Bill drawn up by the Ministry of Information and Broadcasting.

3.6 : Community Radio in North-East India

Community radio is a radio service owned by a particular community. It was started by the communities to tell their own story and share experience in a media rich world. Community radio stations serve geographic communities and communities of interest. They broadcast content that is popular and relevant to a local, specific audience but is often overlooked by commercial or mass-media broadcasters. In many parts of the world, community radio acts as a vehicle for the community and voluntary sector, civil society, agencies, NGOs and citizens to work in partnership to further community development aims, in addition to broadcasting. It depends on low power transmission covering not more than 20-30 km. radius. Community radio has developed differently in different countries, and the term has somewhat different meanings in the United Kingdom, Ireland, the United States, Canada, and Australia.

 Community radio is a type of radio service that caters to the interests of a certain area, broadcasting content that is popular to a local audience but which may often be overlooked by commercial or mass-media broadcasters. (UNESCO 2002)

Community Radio in India

 In India, where literacy remains a substantial barrier to development, radio especially community radio, can reach a large number of poor people because it is affordable and uses little electricity which is low supply in many countries and barely affordable for many poor. In 2000, AIR programmes could be heard in two-third of all Indian households in 24 languages and 146 dialects, over some 120 million radio sets. Community Radio gives a voice to the community they serve with programmes in local languages, respecting local culture, traditions and interests. And it facilitates dialogue within the community; while on a national level it encourages diversity, creativity and citizens' participation in democratic processes. Community Radio provides a counterbalance to the increasing globalization and commercialization of media.

 Being a participatory communication medium, Community Radio can be instrumental in making the voices of the underprivileged and marginalized sections of society heard and

played a crucial role in creating awareness among people and informing citizens about their rights and entitlements. UNESCO says that as radio continues to evolve in the digital age, it remains the medium that reaches the widest audience worldwide. This multi-purpose medium can help people, it can save lives during natural or human-made disasters; and provides journalists with a platform to tell their stories.

According to Uday Kumar Verma, the Secretary to the Ministry of Information and Broadcasting, Govt. of India, "community Radios enable people to express themselves by encouraging direct dialogue. It promotes human rights and helps in creating an informed community. Community Radios have the potential to make a strategic contribution to education and social development through participatory processes. In the age of right to information, this medium is poised to grow from strength to strength."

In India the concept of community radio began in the mid-1990s, the movement got a shot in the arm in December 2002 with the introduction of first Community Radio policy that allowed setting up of Community Radio Stations by well-established educational institutes. After a few years that matter has been reconsidered. The government has decided to broad base the policy by bringing non-profitorganizations like civil society and voluntary organizations under its ambit. Anna FM is India's first community radio that was launched in 2004. The aim was to allow greater participation by the particular community on issues relating to development and social change. It is run by Education and Multimedia Research Centre (EM²RC), and all programs are produced by the students of Media Sciences at Anna University.The Union Information and Broadcasting Minister Manish Tiwari have recently commented, 'I am convinced that Community Radio is best suited to help the country achieve the goals of good governance through empowerment and social inclusion... Community Radio Broadcast can certainly enhance the participation of community in ensuring accountability and better service delivery by service providers.'

Community Radio in North-East India

In the north eastern region of India, the concept of community radio is still at its growing stage. The first community radio service of the North East **'Jnan Taranga'** under the sponsorship of Krishna Kanta Handique State Open University (**KKHSOU**) The only state Open University of entire North-East. The University aims to provide education beyond barriers to reach the unreached of the society, has launched the first community radio of the north east on 28th of January, 2009 at 90.4 MHz with an experimental broadcasting from Assam Administrative Staff College, Guwahati. The regular broadcasting of the radio was formally started on 20th of November, 2010. It is available on the same frequency daily from 5 pm to 7 pm, morning 6 to 8 and in the afternoon from 12 to 2. 'Jnan Taranga', is the result of the support given by the Ministry of Information and Broadcasting Government of India and Commonwealth Educational Media Centre for Asia **(CEMCA),** New Delhi.

Vice Chancellor of KKHSOU, Prof Shrinath Baruah said that with the launch of the first community radio service, the university plans to set up 30 study centers in educational institutions and would air programmes from the headquarters through BSNL line on lease. "A web portal is also on the anvil in 2011. It will enable students to download learning materials both print and visual, Krishna Kanta Handique State Open University took a step to work as the nodal agency for community radio awareness in the region aiming to provide necessary consultation and assistance to the interested institutions or voluntary organizations. The content of the programmes deal with both educational as well as community based issues. About 200 programmes were prepared by the Multimedia Production Unit of the university before launching the regular broadcast of the Community Radio Service '**Jnan Taranga'** in **November 2010**. It is very significant that the second community radio of the region**, 'Radio Luit'** of **Guwahati University** was formally launched on **1st March, 2011.** IIT Guwahati has also a campus radio (not community radio) exclusively for their campus. The community radio service of Krishna Kanta Handique State Open University - Jnan Taranga, the first of its kind such service in the North-east, is broadcasting 20 hours of programme daily from March 1, 2011. Prof Srinath Baruah, VC of the university, told the media on February 28, 2011 that by extending the broadcast hours the community radio would provide wide-ranging

information on a variety of subjects of educative value. Now, five hours would be devoted to educational programmes. In addition, an interactive hourly programme 'VC Online' will feature the VC who would answer queries from students as well as general listeners. Another interactive programme will have deputy commissioners and superintendents of police as participants. Jnan Taranga has been broadcasting a serial on the basis of **Gandhiji's My Experiments with Truth,** a programme on science popularization **'Bijnan Barta'**, Live from community etc. "The forthcoming programmes include '**Sahitya Chora'** every Sunday featuring the immortal works of Sahityarathi Lakshminath Bezbaruah, and several programmes on subjects like career, health, sports, justice, woman's issues, children, etc.," Prof Baruah said. Another popular programme currently on (at 4.05 pm every Tuesday) is the radio transcription of the commended novel, Asimot Jar Heral Seema by Kanchan Baruah.

This radio service governs by an advisory committee chaired by the Vice Chancellor and manages by Sri R B Mahanta, Registrar of the university as its Station Director (I/c) and Dr. Ankuran Dutta, Assistant Professor of Mass Communication as its Station Manager.

After Independence we achieved tremendous success in many fields but still much is needed to be done in order to become a developed nation. Statistics betrays that after Independence our growth rate has increased from 3% to 9 %. But, still we are facing problems like poverty, illiteracy, unemployment because our population has multiplied at an alarming level though the available resources more or less remain the same. A major portion of population resides in villages has not been improved. As, 72% of our population still reside in villages.

In North-East India community radio play an energetic role in educational development. It can be effective for education and skill development which is effective for developing the living standard of the disadvantaged community. It is now in an initial stage in North-East India. There are 02 functional community radio stations in North East India. One is 'Jnan Taranga' of KKHSOU and another 'Radio Luit' of Guwahati University.

Anthropologists have said that our seven states of North East comprises of more than 350 ethnic and social groups. So, it is not possible for a public service radio like All India Radio to reflect the desires of all the ethnic groups in a region of such diversity. The concept of community radio service was originated for such a diversified region. But it is rueful that due to various reasons, the concept of community radio service is not immensely popular in the North East region unlike the southern part of India. Krishna Kanta Handique State Open University, the only State Open University of the entire North-East, took the first initiative to launch the first community radio service of the region to provide education beyond barriers to reach the unreached of the society. These two organizations have been trying to air the programs for the student community as well as the nearby community of the stations. Unfortunately, no other stations make it possible to air the community programs from any part of the region. But, recently the Govt. of Assam has initiated to set up a few community radio stations in different parts of the state through the Directorate of Information and Public Relations in association with K K Handiqui State Open University.

As of 5th February 2013, there are 144 operational Community Radio stations in India, operating from different parts of the country, catering to diverse communities and under different situations. The Ministry of I & B has received a total number of 1156 applications so far from 2004 and issued the Letters of Intent (LOI) to 418 organizations, whereas 189 stations have signed the Grant of Permission of Agreement (GOPA). The following table indicates the status of the Community Radio in the north eastern part of the country.

STATUS OF COMMUNITY RADIO STATIONS IN NORTH EAST INDIA (as on 05.02.2013)

States Status	*Arunachal Pradesh*	*Assam*	*Manipur*	*Meghalaya*	*Mizoram*	*Nagaland*	*Sikkim*	*Tripura*
Functional CR	Nil	02	Nil	Nil	Nil	Nil	Nil	Nil

Stations								
Letter of Intent Holders	**01**	**16**	**04**	Nil	Nil	Nil	Nil	**02**
Applications under Consideration in MIB	**02**	**01**	**02**	**01**	Nil	**02**	**01**	Nil
Rejected/ Returned/ Withdrawn Application	**05**	**07**	**05**	**01**	Nil	**01**	**01**	**02**

(Source: mib.nic.in)

The data may not be considered as very encouraging. Accept the state of Assam; all other states of the region have no functional radio station. The Ministry of Information and Broadcasting should give special attention to aware the communities and general public of the state of Mizoram, as not a single initiative has been taken by either any educational institutes or any NGOs to setup community radio in the state. Special attention should be given to three states, namely, Meghalaya, Sikkim and Nagaland. A special allocation of fund may be considered by the Ministry to encourage the educational institutions and NGOs to start community radios for empowering the socially underdeveloped communities of the region. It is indeed good news for the community radio movement that the government has recently decided to set up a Community Radio Support Fund in this Five Year Plan. Manish Tiwari, the Union I & B Minister has said that 500 new community radio stations would be set up in the 12th Plan period. In the years to come, the government is also committed to work out an integrated licensing process i.e. single window clearance for Community Radio stations so that more and more stations can be set up. There is a lot more scope for Community Radio to get included in the planning process of the government to provide enhanced convergence. It cannot be ignored the fact that, the status of CR still is unfolded in the country. There are

a few reasons, such as a lengthy and difficult procedure of licensing, financial constraints etc. To strengthen this movement in the country, the Ministry of Information and Broadcasting, Govt. of India needs to maintain some leniency in providing licenses and at least provide some financial support to run the radio station for the first two years. Now, the Indians should think how to revive the community radio movement in India and facilitate its growth and development. Particularly, the people from the north eastern region should initiate to setup Community Radios in the remote locations of the region. Strengthening the Community Radio movement is not only the responsibility of the government, but also of the existing Community Radio stations. The stations need to go beyond the process of awareness generation and start mobilizing people to advocate for their rights and entitlements, because, this medium is capable to provide a platform to solve the problems of a group or a community.

Conclusion

In the real sense community radio plays a pivotal role in making the masses aware about their basic rights and duties. Not only limited to solving problems which a common man faces in his day-to-day life, community radio provides him a strong platform from where he can freely disseminate his ideas among his community members in the best possible manner. Thus, community radio becomes one of the important instruments in strengthening our 'Right to Freedom of Speech and Expression'. Besides solving social problems as well as entertaining local people, community radio also acts as an intermediary between the Government and the local masses. This is the place from where local people can air their grievances to the Government as well as get the solutions to their problems too.Needless to say, community radio has played a major role in bridging the communication gap between the Government and the local people. In North east India there is more importance of community radio but there are only 2 functional radio stations which is not sufficient to help out the large community of North East India. Community radio has proved to be one of the best medium of communication at the grass-root level.

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UNIT 4 : COMMUNITY VIDEO

4.1 :   **Philosophy of community video**

Community video: In some communities, participatory videos are shown to spar reflection and discussions, itself part of a perticipatory process, rather than as a simple instruvtional tool. The principle is simple. Basic training and equipment are provided and a number of perticipatorysessions are run to explore village problems and possible solutions to them. This enables people to articulate their stories in their own way.Group and individual communication skills are progressed for the videos are become close to leadership skills and can strengthen local organization capacity.

In India there are some projects which are based on community video such as the SEWA(Self Employed Women's Association) which is projet in Ahmedabad, and it has been trainning poor and illiterate women in the production and use of videos as tool for the empowerment and integral part of their activities. They are woring since 1984. The another one is the Lok Jumbish Education project in Western Rajasthan, which works for the children who are not attended school.

Community video is a unique space for local communications to voice their stories. Here communities create , control and disseminate their stories

through the medium of videos. Here community members are trained as full time Community Video Producers. They produce a video film or different social issues in every two months. These videos are screened in around 25 villages on widescreen projectors. They work within communities.

Community video activities will have an especially strong foundation:

• When they are undertaken as part of an existing, well-established program
• When they are initiated by/in partnership with a local organization whose prior work in the community is trusted and valued
• If planning and development are based on meaningful dialogue with a cross-section of
community members. Their effectiveness will depend on commitment from implementing agencies and local partners, including :
• Commitment of necessary resources—programmatic, material, and logistic. Primary investment takes place at the start-up of a community video project, when the team is trained and outfitted. As with any program, however, ongoing support will help activities thrive and grow. This section of the Toolkit, along withPart 5, "Implementing a Community Video Project," provides a sense of the level of effort, cost, and other needs associated with an active community video team.

Commitment of team members who are able/ enabled to devote the necessary time and effort to activities. Participatory video teams may include community members, field staff from one or more organizations, and other individuals. In some cases, this team may be dedicated full-time to the project. More often, team members must balance community video work

with a number of different roles and responsibilities. From the outset, key personnel—program coordinators, core team members and their colleagues—should determine the level of time and effort required to implement activities effectively, and how this commitment will interact with other responsibilities.

Genuine commitment to working in collaboration with community members at all stages of activities and on a sustained basis. Community video work involves more than periodic consultations with community members; it means being guided by their insights about the playback discussion at a partner agency's resource center .

Planning a Community Video Project

Group planning (Augustine Cholopoly, Liberia) conditions that affect their lives. Like any kind of participatory work, community video also shifts decision-making and action-taking into local hands. Program staff must be prepared to support this process while retaining a responsive and respectful facilitation role.

At the same time, implementing agencies and partners should take care not to over-commit—for example, by initiating activities in too many different areas at once. Focal sites should be selected with care, especially when community media work is intentionally linked with health promotion and service delivery. Organizations must be mindful of their ability to respond effectively to needs that will emerge though the course of activities, such as referrals and follow-up. For these reasons, it may be advisable to pilot participatory video activities in a single area before expanding to other sites.

A critical phase

Effective participatory communication starts with the nature of initial contact with community members. It is vital to establish clear and open dialogue about new activities from the outset, even if a project is being undertaken by a well-known organization."Gate-keepers" and "stakeholders"Meeting with local authorities and community leaders is usually a necessary first step. In settings such as refugee camps, all activities must generally be approved by the camp president or camp commander, and coordinated though the camp committee. Establishing a positive relationship with these "gate-keepers" will help ensure their support and open the way to unobstructed work in the community. Local contacts and experienced field staff can act as guides at this sensitive stage: they will know who to speak with first, what networks to draw on, and how to reach out to a progressively wider cross-section of "stakeholders" and community members.

Participatory video planning meetings and site visits

Planning meetings and site visits enable assessment of overall conditions as well as in-depth discussion of anticipated project goals, modes of collaboration,
and the expectations of all involved. Meetings may involve staff from implementing agencies and local partners, training facilitators, resource personnel, and prospective participants. These discussions should involve a cross-section of community members from the area where activities will be focused. Their views and suggestions are essential to project planning and hearing from diverse individuals, including those from marginalized groups, will help ensure that the project is truly participatory from the start.Hearing

from everyone. In some cases it may be best to hold a series of planning meetings among different groups within the community. This is especially advisable in settings where certain individuals are regarded as key spokespeople, where custom and culture prevent some individuals from speaking out in the presence of others, and where discussions are dominated by certain voices. During initial planning meetings for Through Our Eyes activities in Rwanda, for example, it quickly became clear that women and young people could not take active part in meetings when male camp.

Community Video for Social Change

Leaders and elders were present. When smaller planning meetings were held among women and youth groups, discussion was lively and people freely offered their ideas about prevalent forms of gender violence, the effects of harmful customs, and project implementation.

Suggested activities for planning meetings with community member :

.Introduce participatory video principles and approaches; share examples of community-made videos and discuss the ways in which they were made and used.
•Gather ideas/gauge receptiveness regarding the use of participatory video for sensitization and outreach in the community
•Talk with women, girls, men, and boys in the community about prevailing types of gender-based violence, their causes and effects helpful and harmful practices, and how they affect women, men, girls, and boys (see the "Helpful and Harmful Practices"activity in Annex C, "Resources on Monitoring and

Evaluation")HIV/AIDS prevention, treatment/care, and issues of stigma and discrimination related health concerns and issues that are perceived as priority concerns the effectiveness of existing activities for awareness and prevention perceived gaps or needs in existing activities

•Invite community members to describe "signs of change" they would like to see in regard to these issues, and discuss ways in which community video activities may be able to contribute to these changes (see "Selecting Indicators,"in Part 7, "Monitoring and Evaluation."

•Invite community members' ideas on local resources that can support participatory video activities, as well as potential challenges/constraints. Setting common goals and objectives

•This phase of planning is also the time to address any discrepancies between program goals and priorities identified by implementing agencies, local partners and community members. Open dialogue and exchange will set the tone for the project and help ensure that all concerned move forward with similar expectations and objectives.

Identifying local equipment sources

.If possible, planning trips should include visits to local video and electronics stores so that the availability and cost of materials can be determined. Ideally, as many items as possible would be purchased locally to avoid shipping, customs or other charges.

Identifying local partners for community video

Activities prospective partners for a community video project addressing gender norms, gender- based violence, and related health and rights issues could include:

• Community-based or non-governmental organizations (CBOs/NGOs) that are already engaged in sensitization, outreach, or prevention on related issues

• CBOs/NGOs that provide high-quality response or legal aid services and seek to broaden public awareness about the nature of their work

• A national women's group or human rights organization that wishes to support activities that benefit IDP/returnee populations

• Peer educators and local animators

• Other community members who are highly motivated by the wish to foster communication around critical issues in their community. The Through Our Eyes teams have collaborated with very diverse partners in different sites. In some cases, partnerships have been formalized and linked with specific terms of collaboration and/or capacity- building support. In Rwanda, non-formal partnerships have been established with various youth and women's groups in the refugee camps, as well as with local and religious leaders. In Liberia, where activities have been on-going for several years, the video team has developed a number of partners: the legal aid association FIND; the LIGHT

Association (the country's first HIV/AIDS awareness organization); the Fistula Rehabilitation Center in Monrovia; and governmental ministries for Health and Social Welfare and Gender. In addition, ARC has helped form a "Community Network" of groups and individuals committed to supporting gender violence prevention and outreach activities.In most settings, Through Our Eyes teams also operate in consultation with regional health departments, inter-agency advisory groups on sexual and gender-based violence, and UNHCR.

Community consultation and engagement

Dialogue and feedback shape participatory video work. The planning meetings described above can initiate community consultation in the formative phase of a project. Playback sessions, as described in Part 3, "Community Video for Social Change,"are the main forums for discussion and group process once the production team is up and running. Establishing a community-based advisory group can help provide continuity through all of these stages. In addition to acting as a sounding-board for activities on an ongoing basis, an advisory group will constitute a core set of community representatives who understand the project and its aims. Potential members will emerge from planning meetings, and will include individuals with a strong commitment to community well-being who are respected among their peers. Care must be taken to ensure that the advisory group includes not only formal or de facto leaders but also representatives/spokespeople from minority and marginalized groups. In the Through Our Eyes project, "steering committees" were formed at the outset of activities in focal communities within the five country sites. Comprised of roughly 15 to 25 people, these committees included

male and female leaders, youth group representatives, teachers, health professionals, heads of camp quartiers or sectors, and representatives of diverse community groups, including people living with HIV, single mothers, and members of survivors' or support groups. Steerin committee members provided their suggestions on priority topics for team productions, and identified "signs of change' that they wished to see in their communities. In addition, the steering committees helped shape baseline and follow-up assessments in designated communities by:

•indicating what evaluation approaches they considered most appropriate

•suggesting ways of gathering diverse views

•suggesting key contacts for interviews

•advising on focus group composition

•contributing and reviewing "stories of change" during the follow-up evaluation.

Community video project steering committee members (Uganda, 2009) There are various ways to ensure that dialogue and feedback shape participatory video work. Planning meetings can initiate community consultation on goals and process during project formation. Playback sessions provide regular forums for discussion once the production team is up and running. An advisory group of community representatives can act as a sounding-board for activities on an on-going basis.

Principles of safety and ethics

All activities undertaken within humanitarian settings should be governed by international codes of ethics. Programs related to gender-based violence should observe the Guidelines for Gender-Based Violence Interventions in Humanitarian Emergenciesestablished by the Inter-Agency Standing Committee. (2005) These guidelines seek to ensure that women and girls' risk of sexual violence to women do not increase (directly or indirectly) as a result of programs.

Further information is included in Part 5, "Implementing a Community Video Project," under "Ethical practices for community media activities."Disclosure, permission, and informed consentClear, open communication about program goals and methods should mark activities

from their outset. Safety and respect for the individual must be prioritized, and all participation should be entirely voluntary. Implementing/partner organizations should establish guidelines for ensuring informed consent and permission from all participants. Disclosure means providing full information about the goals and purpose of the community media activities, the intended audience(s), and all anticipated uses of the resulting videos. Informed consent ensures that individuals take part with full understanding of these goals as well as of the implications of their participation. Obtaining informed consent is also a means of re-confirming that participants understand the purely voluntary nature of their involvement, and that they will receive no remuneration for their involvement. Statements of permission serve to confirm that informed consent has been provided by the participant. In the case of a minor, the permission of an adult guardian should be secured. Permission statements from participants may be recorded on- camera or on paper. On-camera permissions may be more appropriate in areas where literacy levels are low, while written forms may be required by some agencies and for certain purposes (including any broadcast use). The Through Our Eyes project has made use of both on-camera and written forms of permission. In both cases, the permission statement clearly indicates the participant's understanding that:

•the video in which s/he is appearing may be used for awareness-raising and advocacy purposes in different settings

•s/he is taking part voluntarily and without remuneration

•no one will benefit financially from the videotape in any way

For additional information on informed consent, see A Rights-Based Approach to Participatory Video(Insight) and Video for Change (Witness), which are also listed in Annex B, "Community Video

Resources."Transparency and permission are especially important in such humanitarian settings as IDP and refugee camps. These constrained settings can ngender feelings of reduced personal agency and control. Sensitivity about the use of images is often heightened. In light of this, community participants may decide that certain videotapes should be shown only among local audiences, not externally. Such decisions should be respected.Officialclearances/permission for activities As mentioned in the section on "Community entry," appropriate steps for initiating participatory video activities will vary from setting to setting. Approval for projects in humanitarian settings will generally involve more formal processes than in other settings because of administrative and security issues. Activities in refugee camps will require approval by a representative of the host country government, such as the camp president or camp commander.

How community video creates changes

1.It communicates in the medium most appealing to people today.

2. It breaks the literacy barrier.

3. It is the most cost effective way to reach large numbers of people if distributed strategically .

4.It promotes behavior change

5.It gives a voice to the poor to communicate their needs and knowledge to the outside world.

6.It encourages people's led development, where the call for change is coming from within the community.

7. It provides livelihood

8.TV and films are present in nearly every village on the planet.

4.2 : Social Solidarity in Community Video

We are all concerned with the idea **community radio**, which is a local radio service deals with radio broadcasting. These radio stations serve geographic communities and communities of interest. But there is also a term called community video which is also a local production run by some units. These local production units are run by few community members who are trained in all aspects of video production. These groups carry their own digital video cameras, computers, a television set, wide screen projector, sound systems etc. So as a whole it is a big technical group educating people all around by showing awareness programmes. This group produces one video magazine every eight weeks on different social issues and it is being screened every eight weeks month in about twenty five villages. These people working together day and night for a change in the society to raise a voice against the odds happening across the globe. Many videos have been contributed by archive users as well and the videos uploaded are available for free download.

These videos may be in the form of short films and on diverse topics. Topics such as

a) Art and Music: This includes documentaries on the regional culture of art and even traditional Music. Through this they try to explore the hidden ethnic diverse beauty of the traditional art and culture, giving media exposure. Giving an identity of their own.

b) Skits, drama: This adds humor and keeps the ongoing process pleasant. They make people laugh and enjoy. They do not believe in portraying only the serious topics but also some relaxing topics as well

c) Stories of victory, success: Stories of winning preffered goals give a person inspiration and the community video unit team has come up with the ides of inspiring the mass.

d) Community News: This covers the news basically ignored by the mainstream media. Issues related to the poor communities, local health issues, the upcoming events etc.

e) Legal Tips: For example what to do if a person's name is missing from the voter's list, a farmer's Regulating the law of land etc.

The community videos that are being made and produced are for some particular reason so as to impart education to the masses of the ignored issues and as a matter of fact the release of such videos have been increasing day by day. The new generation of youth are no more devoid of the current issues and take active part in the ongoing activism. The video volunteers have been producing the videos both nationally and internationally. The social networking sites have been a great help in this. Now a days it is no more a hardship to upload a video in youtube. So these people have raised their voices which has radically reached the mainstream media by uploading on the internet or even in their own official websites. The new media have been a great help in doing so.

Their NGO partners are scattered across the nation and the Community Video Units (CVUs) they sponsor represent a myriad of languages and communities from the largest slum in Asia to remote tribal villages reflecting India's incredible diversity. Video Volunteers strives to ensure that the most under represented voices have an outlet through the CVU, and collectively, the Community Producers are 25% Dalit, 25% Muslim, and 25% Tribal. More than half of the Community Producers are women.

Though CVUs are currently spread among seven states in India, Community Producers feel connected to each other. They regroup annually at the All-CVU Meet, which is our intensive training camp. Many of them have developed deep friendships and stay in touch via SMS.

Here is the method of launching a Community Video Unit:

Firstly, we need to write to them our area of interest, then they give us a questionnaire, a budget and all the needed informations about how the entire process works.

Secondly, we need to allocate the funds and agreement of the launch of the CVU.

Thirdly, they come for a site visit to sign the agreement paper. And thus to have a better understanding of both the parties.

Fourthly, it is necessary to identify the slum area where the group is going to work and hire some community members to produce the community video,

Fifthly, purchase of the equipments necessary and they provide us with a video trainer who is well trained in all aspects of community media and then finally the process starts to work.

As the topic of discussion is social solidarity in community video we come to main point after understanding what is community video and the huge process of the groups working together.

The term Social Solidarity have been examined and found out to be an essential property of all societies, it is a bond that unites individuals. much empirical studies have been conducted to find out which type of societies fall under social solidarity, and social solidarity is seen more clearly in those societies which practice penal law. Here there is strong existence of a well-defined conscious collection of beliefs and sentiments shared by the members of the society and these sentiments have a life of their own. The chief purpose of the law is to satisfy the outraged collective sentiment. It also includes the way of thinking, acting, behaving in the public. So it is necessary in working out a community video theme. As the entire group should think alike and then work towards the particular goal. The viewpoints of All the members of the group should be taken and not neglected. So social solidarity is necessary in community video. It is not about being biased but it is about the alike thoughts and emotions grouped together to generate voices of the people. The neglected societies are no more in the dark and have stood up for their fundamental rights. There are norms in a society which constitute the members and without such commitment no society would be

able to function in an orderly fashion. No matter how complex the division of labour is the society does not result in chaos. Cooperation and moral commitment are the bonds that unite all societies.

Different sociologists and anthgropologists have defined social solidarity in different way such as:

Moxley's (1973) study called "Social Solidarity, Ethnic Rigidity, and Differentiation in Latin American Communities" develops and utilizes methods of defining social solidarity. Moxley defines social solidarity as "the tendency of a system to process all incoming and outgoing information according to one integrated format; or more concretely, it is the

degree to which the meaning sectors of a symbolic structure, no

matter how differentiated, show overall unity."

Baum (1974) suggests that **solidarity** is the sharing of action and experience among two or more actors. The production of solidarity involves a sense of "**we-ness**." **We-ness** refers to commonality contrast and complementarity between actors which gratifies need-affiliation for personality on the one hand and supplies trust as a general mechanism of complexity on the other.

Another anthropologist, **Galf** (1973), studied a carnival on the island of Pantelleria. He also suggested that social solidarity has a long history. The method of participant observation enabled him to become more closely associated with reality. By pointing out the history and meaning objects have for the participants, one can quickly see how and why solidarity developed

on this island. Since one component of social solidarity involves sentiments, we

must get at them by being acquainted with the group under study

When a group is said to have **solidarity**, individuals bring together actions and feelings that show a type of unity. These actions and feelings always undergo a process of formation. New situations are always arising within the group and existing rules are not applicable to them. The joint action is never stable. Meanings of situations are always changing. So we come to the conclusion after all these explanations how closely solidarity is related to community. Communities are small groups of people living together sharing the same culture and as such these groups have come up with new technologies for modernization with awareness programmes for the people by making shooting films for the society. It is we the people by the people and for the people. All the footages captured are a reflection of the society as a whole.

4.3 : THEORY OF COMMUNITY VIDEO:

Community video is a virtual network of grassroots producers, whose production can change ideas and thoughts of a community. Community Media is a media that is truly owned, controlled by and accessible to the common people living in remote rural areas, tribal hinterland and urban slums. A media in the hands of community people is the most powerful tool

to 'Empower Community Voices'. Witnessing the power of grassroots filmmaking to engage and revolutionize communities inspired the formation of the Community Video Program. A community can bring changes and awareness to their community through visuals or videos. They are utilizing low cost technologies to localize media and the arts. They experiment with the limits of low cost technologies and inventive dissemination mechanisms such as mobile screening vans and cable-casting to make video accessible and affordable for all. Through community videos of a community we can heard their voices, stories and struggles.

Basically in community videos 6-8 community members engaged in production of films and videos. The members who are engage in film production they are guide by the community video unit who helping them understand filmmaking, journalism, and community development. Simultaneously, a Community Editorial Board, comprising of people who live and work within the community, is convened to discuss issues to be covered by the CVU and how the community can use these films as a force of change. These films exploring different social issues and regularly screened in front of people on widescreen projectors to up to 10,000 people. Community screenings are followed by a lively discussion led by the community producers and always close with a call to action.

THEORY OF COMMUNITY VIDEO:

Community video harnesses the power of films, radio, art, and theatre to raise awareness and stimulate conversations. It can bring changes in society showing reality through videos. Uses media and the arts to build empowered communities that value self-expression and uphold human

rights. Community video has the power to revolutionize grassroots struggles and to promote sustainable change. So it is actively working to build a media of the people, for the people and by the people in partnership with NGOs around India. The theory of community video stand in solidarity with local communities by bringing their voices together over the airwaves, featuring their stories and struggles in film, and advocating for their rights. Community Producers that make up each unit in all aspects of video production, this enables them to produce films that address issues relevant to their community, such as child marriage, health, temple prostitution, water, sanitation and women's rights. Regular screenings of the films are held for hundreds of villagers in their locale, followed by solution-centric discussions that transform ideas and images into proactive measures.The Community Video Unit (CVU) comprises of 6-10 community members who are trained as full-time Community Video Producers. They produce a "Video Magazine" on different social issues every two months. These magazines are screened in around 25 to 30 bastis or villages on widescreen projectors to up to 10,000 people. The video is a tool for an NGO to expand scale and reach, promote awareness and information, and to enable communities to advocate and negotiate with relevant authorities. It also empowers communities with a voice, both locally and globally, when the videos are distributed to the mainstream media. It bridges the literacy barrier and communicates to people in the visual medium they like best. Finally and most importantly it promotes community-led change, through focused discussions and follow-ups with audiences around an "Action Point," in community screenings that often reach the majority of a village or basti.

A firm faith in the ability of video, theatre, radio, other media and the arts to contribute to struggles for a just, humane and peaceful society. Community video work seeks to document alternative histories, give expression to voices on the margins, create public awareness and build public opinion, mobilize people to action, lobby with structures of authority. Social communication need not be dry, boring, pedantic or depressing and that good form and technique must be used to communicate issues of social importance more effectively.Whenever possible, the producers work in partnership with the people whose lives, stories and experiences make the subject of their films. And people participate in it with a sense of ownership, and get involved in conceptualizing its contents, writing the scripts, acting and making edit selections. In other words, the community videos help communities use the documentary video as a media to articulate their resistance to structures of oppression, to communicate an alternative vision, to put forth their dreams and aspirations. This process itself can be empowering, and therefore is as important as the end-product of any project that undertaken by the video production unit.Through video screenings organized by NGOs and women's groups amongst small communities, films create a lateral networking of knowledge and ideas at the grassroots level.For example, through one of Drishti's (an organisationof community video) films it becomes possible for rural women of Andhra Pradesh to share the experiences of their anti-liquor struggle with rural women elsewhere in India. To work with popular and accessible media such as video and theatre, to engage, inspire and reach out to rural, non-literate audiences…this is their commitment and priority. They are a collective of individuals. Distinct in their creative identities and areas of concern, yet together in ideology, approach and spirit. Apart from production work in video, theatre and radio,

they also undertake training and media planning for campaigns and events. Their plans include an Outreach Cell, which will innovate ways to reach out to new audiences with films, theatre and other media in order to propagate values of social and gender justice in the society.

In 2007, DRISHTI launched Videoshala, an initiative, which redefines and enriches traditional approaches to education through community video. Rather than relying on large educational video production houses to deliver programming to students, local teams of producers create videos that explore topics teachers find difficult to teach and students to learn. The producers-adult members of the students' own communities who have completed a 21-month Drishti training- meet with students and teachers to identify curricular "hard spots" and then create video kits (videos, worksheets, activities, and teacher manuals) on those concepts. These unique kits offer a fresh model for interactions and aim to build a stronger community through the depiction of respectful interactions amongst diverse faiths, castes, generations and genders. Videos have been screened in over 200 schools to over 8400 children around Gujarat through interactive sessions conducted by the 25 trained community producers.

One of the organisations of community,Navsarjan established a Community Video Unit (CVU) in collaboration with Drishti Media and Video Volunteers. The CVU produces monthly news magazines called "AapnaMalak Ma" ,screening them in village centers. These videos focus on issues relevant to the residents of 25 villages in 3 talukas of Surendranagar District.Navsarjan is working to strengthen the Dalit movement for equality and justice, and the changes we seek must come from the community itself. The hundreds of community organizations help Navsarjan to establish and

support function primarily without any funding from Navsarjan, making them self-reliant and therefore more sustainable. Navsarjan's fieldworkers and campaign teams, however, must maintain a constant presence on the ground to monitor and support these organizations, provide them with leadership and awareness training, and assist them in challenging the authorities.

Community video's impact on society:

1. It overcomes the literacy barrier.

2. It is a cost-effective way of reaching large audiences.

3. It expands a NGOs' reach and scale.

4. It provides a platform to demand accountability and transparency from those in power.

5. It promotes behavioural change.

6. It is a powerful tool in education, fundraising, networking and advocacy.

7. It gives a voice to the marginalized.

8. It is a forum for communities to discuss critical but traditionally unspoken issues.

9. It encourages a 'people's led development', where the call for change is coming from within the community.

10. It develops grassroots leaders and change makers. It creates jobs and a creative outlet.

A community video unit doesn't only create media for their community, but they also have media training for kids and other persons who are interested. Organisations of community video believe that media can provide marginalized people with a platform for voice and accelerate social change. Community video is working to create a global network of 100s of rural Video Producers who produce and share media across the barriers of illiteracy, poverty and media neglect.The videos provide basic legal information, advice on government schemes, and even such simple tips as locations of the local government agencies. Armed with this basic information, local people have the courage and the knowledge to lobby with authority on their own. Government, in turn, is much more likely to carry out its functions properly when it knows it is being watched.All the CVU videos project the message that local people need to take the lead in their own development, and culminate in an 'action point,' something concrete and locally do-able. The videos inspire audiences with 'success stories' of local people who are making a difference, and the screenings and discussions provide otherwise absent platforms for the community to come together to discuss constructive steps.

At the end, the future of the media industry is Community Media. The cornerstone of a democracy is a Free Media. India became a democracy 66 years ago, yet its media industry remains controlled by a handful of business houses. However, over the last 10 years, a few media professionals, filmmakers, academicians, individuals and organizations have worked tirelessly with the government to truly democratize media.

4.4 : **Community Video in South East Asia**

Meaning of Community: The term community has two distinct meanings: 1) Community can refer to a usually small, social unit of any size that shares common values. The term can also refer to the national community or international community, and 2) in biology, a community is a group if interacting living organisms sharing a populated environment.

In human communities, intent, belief, resources, preferences, need, risks, and a number of other conditions may be present and common, affecting the identity of the participants and their degree of cohesiveness.

Meaning of video: It is an electronic medium for the recording, copying and broadcasting of moving visual images.

Meaning of community video: Community video also known as participatory video is a form of video in which a group or community creates their own film. The idea behind this is that making a video easy and accessible, and is a great way of people bringing together to explore issues, voice concerns or simply to be creative and tell stories. It is therefore primarily about process, through high quality and accessible films (products) can be created using these methods if that is a desired outcome. This process

can be very empowering, enabling a group or community to take their own action to solve their own problems, and also to communicate their needs and ideas to decision-makers and or other groups and communities. As such, community video can be a highly effective tool to engage and mobilise marginalised people, and to help them to implement their own forms of sustainable based on local needs. Participatory Video is a tool for positive social change; it empowers the marginalized; and it encourages individuals and communities to take control of their destinies.

Importance of community video: Community Video is important because it helps to produce and distribute locally relevant video programs of a particular community and empower local communities to lead, connect and change, and then voice their issues to a global audience.

History of community videos or participatory videos

The first experiments in PV were the work of Don Snowden, a Canadian who pioneered the idea of using media to enable a people-centered community development approach. Then Director of the Extension Department at Memorial University of Newfound, Snowden worked with filmmaker Colin Low and the National Film Board of Canada's Challenge for Change program to apply his ideas in Fogo Island, Newfoundland, a small fishing community. By watching each other's films, the different villagers on the island came to realize that they shared many of the same problems and that by working together they could solve some of them. the films were also shown to politicians who lived too far away and were too busy to actually visit the island. As a result of this dialogue, government policies and actions were changed. The techniques developed by Snowden

became known as the Fogo process. Snowden went on to apply the Fogo process all over the world until his death in India in 1984.

The first community-made video in Canada was the 1969 Challenge for Change video *VTR St-Jacques*, filmed in a poor Montreal neighborhood, In order to make *VTR St-Jacques*, directors Dorothy Henault and Bonnie Sherr Klein trained community members in video to represent their struggle for affordable and accessible medical care. *VTR St-Jacques* was shown across Canada and the U.S., inspiring other projects.[

There has been no uniform movement to promote and practice PV but different individuals and groups have set up pockets of PV work, usually molding it to their particular needs and situations. PV has also grown with the increasing accessibility of home video equipment.

An early and significant book on participatory video was published in the UK in 1997 by Clive Robertson and Jackie Shaw, Directors of Real Time Video, and has informed many subsequent books and articles, including the book this article has drawn from. Real Time are an educational charity that pioneered many of the techniques and methodologies still used today, and have been working in the participatory video field since 1984.

Community videos of south-east Asia: There are 10 nations of south-east Asia. They are Thailand, Myanmar, Malaysia, Philippines, East Timor, Vietnam, Bruno, Indonesia, Cambodia, and Laos. East Asia also touches some parts of India and China. There are uncountable numbers of communities in these nations. Video volunteers are trying to reach these communities and highlight them into a global path showcasing their various issues. Below there are some videos of certain communities highlighting different issues of different nations of south-east Asia.

THILAND

The film tells the story of 13 year old Suwimon Daengniam and 59 year
Wali Pejarean who both live along the Samrong Canal, one of the major
canals that flows in to the Chao Phraya River in Thailand.
Through their stories we begin to understand how integral the canal is to the
everyday lives of the communities who live there, as a source of food, trade
and way of life. However since the textiles factories have moved in, the
canal is now suffering from pollution, from dirty toxic water that is being
pumped directly from the factories straight into the canal. We hear about the
effects this has on the people living there.

PHILIPINES

Bagong Silang - A unique community has developed around the cemetery
for the city of Navatas, but they are threatened with eviction from their
adopted   home.
The Navatas city cemetery is at the centre of a unique community. Nearly
2000 families have made their homes on, around and inside its walls. Now,
for the first time, the residents are fighting for their future
Bagong Silang is 21st century slum life with a twist: a living community
built around a city of the dead. It's a way of life that may soon be laid to rest.
"I can't say what will happen in ten years". Jaime has called the shanty town
home for over thirty years. Now, he is on borrowed time, living under threat
of eviction, and he appreciates the irony of his community's predicament.
"Bagong Silang means 'new born'. Whoever named this place, I have no
idea".

Produced by Giselle Santons & Zena Merton. Ref – 5566 Journeyman Pictures is your independent source for the world's most powerful films, exploring the burning issues of today. We represent stories from the world's top producers, with brand new content coming in all the time. On our channel you'll find outstanding and controversial journalism covering any global subject you can imagine wanting to know about.

VIETNAM

This video clip was made to introduce and evoke discussion about local gender issues among ethnic minorities in South-central Vietnam (Khanh Vinh district, Khanh Hoa province) as part of the "Community-managed Health & Livelihood Development Program" (CMH&LD), implemented by the NGO Medical Committee Netherlands-Vietnam (MCNV) and local partners. Co-financed by the EU - MCNV carries the sole responsibility of the contents of this video and program which under no circumstances can be considered to reflect the opinion of the EU.

EAST TIMOR

A highlight of Nazareth Catholic Community's Outreach work to Timor-Leste in 2013.

MALAYSIA

Thaipusam is a Hindu festival celebrated mostly by the Tamil Indian community. In Kuala Lumpur, a religious procession starts at the Sri Mahamariamman Temple and ends at the Batu Caves Temple. This video showcases the final stages of the procession at the Batu Caves Temple.

LAOS

In Lao PDR, a country with 49 ethnic groups and a variety of languages, it is often difficult to access information in your own language. To reach those who were previously voiceless, the Ministry of Information and Culture and UNDP have established the Khoun Community Radio. For the past three years, the Radio has been broadcasting in three languages Lao, Khmou and Hmong in the Khoun District, one of the poorest in the country. Lao, Khmou and Hmong, the three biggest ethnic groups, comprise a total of 73.5 percent of the population of Lao PDR. The Community Radio is improving access to information and strengthening the voice of poor rural people, especially women and the disabled.

INDONESIA

Aku, Masa Depanmu Indonesia is an Indonesian Child Labor Participatory Video Project at 3 cities in Indonesia: Jakarta, Sukabumi, and Makassar. 41 child labour, 1, 5 month process, 7 facilitators...and 6 video diaries as results. For 1.5 months, 41 child workers in three cities: Jakarta, Makassar, Sukabumi learned about their life and their work's experiences, identified dream and self attitude through a participatory process in making video diary. The participants did the research on their story, shot, and edited their video on their own.

CAMBODIA

Domestic Violence & Law is a short film made over the course of 2 1/2 days by a group of 8 people with little or no filmmaking experience in Pursat Province, Cambodia. As a participatory video project, DV & Law is meant both to relay what people understand about domestic violence and law in their communities and to act as an educational tool for others.

Workshop facilitator: Bradley L. Garrett

Principle investigator: Katherine Brickell

Translator: Paul Phorn

Supported by: Gender and Development for Cambodia & Royal Holloway, University of London.

CHINA

This is part of an EU-China government project looking at the impact of *'village self governance'*reforms in rural China (grass-roots democracy). Basically, they went to 10 villages and gave 100 people either a stills camera or video camera and asked them to record the politics of the village. Now that has to be interesting!

The guy in the video is Jian Li, a film-maker interested in the changing social dynamics related to China's fast-paced economic growth.

Apparently, one outcome was a documentary called *'Seen & Heard'*which was screened around the world. I can't find it on-line so if anyone knows where a copy lurks please let me know.

This is a video about the amazing tool of Participatory Video, as understood and practiced by Insight share. This introductory video features examples

from Insight share projects in Nigeria, Peru, Malawi, India, Rwanda, UK, Uganda, China, South Africa and Ghana.

INDIA

These are some of the videos of different countries of south-east Asia where different communities are shown highlighting a particular issue.

This video has been filmed and edited by a group of 5 Community Professionals from Tamil Nadu, India, during a five day workshop on Participatory Video held in March 2010. It is about how tribal people from a small rural village near the capital city of Chennai managed to improve their livelihoods through empowerment, organization and the support of Vazhundhu Kaattuvom Project initiatives (Rural Development program of the Government of Tamil Nadu).

DRISHTEE

Drishtee is a social enterprise focused exclusively on rural India. But while that puts us in a decidedly exclusive category, it doesn't begin to tell the complete story of who Drishtee is and what makes us special. The founders understood all too well the shortcomings of existing solutions to reach the people at the base of the pyramid and the difficulties and frustrations they inspired. Rather than to accept these challenges, they developed a better way to reach the people at the helm of exclusion. Over the years, Drishtee has facilitated and supported a network of over 14,000 rural enterprises to cater to the critical needs of base of the pyramid. Currently, Drishtee has strong

presence in 3 states of India namely, Assam, Bihar and Uttar Pradesh. Through this low cost, direct delivery rural supply chain network, Drishtee has created significant cost and time savings for villagers, and provided an effective channel for enterprises to sell products and services. This is a fastest growing such network and continuing at this pace, could well become the world's largest rural distribution network.

In conclusion we can say that there are lots of videos that are made by different groups to bring the voice of those communities who are being neglected or who are not aware of the present world. It helps the government to go to them and consult with their problems and help them in their needs. Thus community videos are very useful to learn about a certain community .Various NGO's takes initiatives to make these videos and reach to the peoples.

4.5 : COMMUNITY VIDEO IN INDIA

Community Video is a form of participatory media in which a group of people or community creates their own video. Participatory media is an iterative process, whereby communities use video to document innovations

and ideas or focus on issues affecting their environment and community. The idea behind this is that making a video is easy and accessible, and is a great way of bringing people together to explore issues, voice concerns or simply to be creative and tell stories. This process can be very empowering, enabling a group or community to take their own action to solve their own problems, and also to communicate their needs and ideas to decision-makers and/or other groups and communities. As such, participatory media can be a highly effective tool to engage and mobilize marginalized people, and to help them to implement their own forms of sustainable development based on local needs.

Origin of Participatory Video or Community video

The first experiments in Community Video were the work of Don Snowden, a Canadian who pioneered the idea of using media to enable a people-centered community development approach. Then Director of the Extension Department at **Memorial University of Newfoundland,** Snowden worked with filmmaker **Colin Low** and the **National Film Board of Canada's** Challenge for Change program to apply his ideas in **Fogo Island, Newfoundland**, a small fishing community. By watching each other's films, the different villagers on the island came to realise that they shared many of the same problems and that by working together they could solve some of them. the films were also shown to politicians who lived too far away and were too busy to actually visit the island. As a result of this dialogue, government policies and actions were changed. The techniques developed

by Snowden became known as the Fogo process. Snowden went on to apply the Fogo process all over the world until his death in India in 1984.

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There has been no uniform movement to promote and practice Community Video but different individuals and groups have set up pockets of community video work, usually molding it to their particular needs and situations. Community video has also grown with the increasing accessibility of home video equipment.

An early and significant book on participatory video or community video was published in the UK in 1997 by Clive Robertson and Jackie Shaw, Directors of Real Time Video, and has informed many subsequent books and articles, including the book this article has drawn from. Real Time are an educational charity that pioneered many of the techniques and methodologies still used today, and have been working in the participatory video field since 1984.

Community Video Producers Changing Indian Media

Hundreds of citizens from disadvantaged communities are now using video cameras to report on issues that affect them and their neighbors. With training from the Video Volunteers, local video producers are changing the dominant model of media in the country to make it more democratic and diverse.

Participatory video empowers in rural India

Video Volunteers and local NGOs are helping rural communities in India voice their issues to a global audience. Locally relevant video produced by community video units, are empowering people to lead, change and take action. In India, video Volunteers and their partners have developed a community media initiative in India that is using video to empower communities to take action around critical issues relevant to development.

This "Community Video Unit" initiative, in which the disenfranchised produce and distribute their own locally relevant video programmers, is undertaken in partnership with leading NGOs around the world.

In the last 16 months they have produced 45 video magazines reaching 130,000 people living in 200 slums and Indian villages.

In 2006, the first six Community Video Units were launched by six leading Indian NGOs. Video Volunteers is now working to create opportunities to leverage these voices into the mainstream media—by distributing their media on the Internet and on their recently launched online site dedicated entirely too community-produced content.

This month Video Volunteers is featured on the website of America's best-selling magazine PARADE, and is competing in America's Giving Challenge.

Benefits of Community Video

• Participants rapidly learn how to use video equipment through Games and exercises.

• Facilitators help groups identify and analyses important issues in their Community by adapting   a range of PRA-type tools with participatory Video techniques.

• Short videos and messages are directed and filmed by participants.

• Footage is shared with the wider community at daily screenings.

• A dynamic process of community-led learning, sharing and exchange is set in motion.

• Communities are involved to varying degrees in editing their films, but they always have full editorial control.

• Completed films can be used for horizontal and vertical Communication

Case Study

In September 2011, in the slum of Mumbai, the heavy monsoon rains were filling up sewage pipes to breakage point. The dirty waste from the burst pipes flooded the streets at an accelerated pace because of the continuous and strong rain pour. The residents of the slum had no choice but to walk those filthy streets which represented a serious health hazard and increased the spread of diseases. Demands had repeatedly been made by the residents for the pipes to be fixed and properly maintained but no action was taken.

In the district of Khunti, Jharkhand, toilets were planned to be constructed under the government's Total Sanitation Scheme. Whilst the statistics and

official reports show that the work was done and that the money was spent, the reality is that the toilets in Khunti were never finished and instead the residents continue to rely on open defecation, a major problem in India, which causes diseases to spread rapidly, in particular during rainy seasons.

When the situation of poor access to water didn't improve, the residents of Aundhewadi, Maharashtra, decided to take action. They decided to stop waiting and instead look for their own solution by building their own water pipe.

It's not easy for the poor and disadvantaged, in particular in developing countries, to express problems that affect the quality of their lives. But there are organizations that actively seek the voice of the people to look for the right solutions. Participatory Media is one of them. Since 2003, they have been training community members, mostly from poor communities, to use video tools to document daily problems of life in India. Ranging from water, food and health issues, to gender disparities and the topic on untouchability, the organization has been extremely successful in just bringing issues that have not been adequately addressed previously.

The above cases were filmed by correspondents trained by Video Volunteers, including the two in partnership with WIN(**Water Integrity Network**) in Mumbai and Aundhewadi. In Mumbai, it was enough for the officials to hear about slums dwellers speaking on camera about their problems for the pipes to be quickly fixed.

In Khunti, the video helped make officials accountable for the spending of the funding as the correspondent was promised by an officer that a survey would be made to assess the reality of the situation.

It's of course hard to tell if the problem would have been sorted without the videos and not all problems can be solved by being filmed, but the videos not only serve to document the issues, they also empower people to be part of the solution. Video Volunteers has over 700 videos on their YouTube channel and their correspondents post several new ones every week.

The **Water Integrity Network** (WIN) started working with the organization in 2011 by collaborating on two videos on corruption in water and by jointly presenting in two major events, the **WSSCC Global Forum on Hygiene and Sanitation** (October 2011, India) and the 15th International Anti-Corruption Conference (November 2012, Brazil) with the aim to highlight the role of participatory video for improved water integrity.

4.6 : COMMUNTY VIDEO IN NORTH EAST INDIA

The term **community** has two distinct meanings: 1) Community can refer to a usually small, social unit of any size that shares common values. The term can also refer to the national community or international community, and 2) in biology, a community is a group of living organisms sharing a populated environment. In human communities, intent, belief resources, preferences, needs risks and a number of other conditions may be present and common, affecting the identity of the participants and their degree of cohesiveness.

Since the advent of the internet, the concept of community has less geographical limitation, as people can now gather virtually in an online community and share common interests regardless of physical location. Prior to the internet, virtual communities (like social or academic

organizations) were far more limited by the constraints of available communication and transportation technologies.

The word "community" is derived from the old French community which is derived from the Latin communities(com, "with/together" + munus, "gift"), a broad term for fellowship or organized society.

VIDEO- **Video** is an electronic medium for the recording, coping and broadcasting of moving visual images.

COMMUNITY VIDEO

A Community Video Unit (CVU) is a local production unit run by 8-10 community members who are trained in all aspects of video production. They work full-time and receive a salary. Each CVU has digital video cameras, computers for editing, a TV, and a wide screen projector and sound system for outdoor screenings. Producers are trained full-time, on-site for 12-18 months by a professional filmmaker. The CVU produces one video magazine every eight weeks on different social issues. Topics are chosen by an editorial board of community members, the CVU team and the NGO. One video magazine is screened every eight weeks month in 25 villages or *Bastis* (slums) and ends with calls for action. With an average of 200 people at each screening, the video reaches around 5000 people in community settings alone. The screenings foster participation and ownership by the community. Each unit has two video cameras, one computer, one TV/VCR and one wide screen projector for outdoor screenings. In the last 16 months they have produced 45 video magazines reaching 130,000 people living in 200 slums and villages.

COMMUNITY VIDEO IN NORTH EAST INDIA

There are different communities in north east India where for that there are less volunteers for empowering in north east India. But the video by these volunteers are many. Say like below there are some community videos.

Drishtee works with communities in rural India

Current Situation / Challenge : These communities are today in a difficult situation as their sustainability is being challenged by growth of manufacturing and large scale industrialization. The situation has become more complex with the increase in cost of agriculture and poor land management. While we have some extreme cases of farmer suicides in some locations, most Indian villages are seeing a far lower growth than the average inflation in the country. Able bodied men are forced to migrate to cities in search of livelihood for their family back home. While they contribute to the astronomical growth of cities, by working night and day, they remain low in skills and therefore low in wages as well.

Approach/Solution:

Drishtee has identified 3 core pillars of sustainability: Livelihood, Services and Basic infrastructure. On these 3 pillars, rests the sustainability of any community wherever they may exist. If one of these 3 pillars goes weak, it impacts the very foundation of the community. Drishtee has worked in the first phase of its growth on the services pillar. It has provided education,

health, availability of household products and banking services for the last 13 years in over 5000 villages. Over the last 2 years, it has started focusing on the livelihood pillar which is expected to impact the maximum. It expects to partner with the Government and other larger stakeholders, to build the infrastructure pillar. Sustainability of self contained communities is needed to build a strong world. For us sustainability means a world which is more equitable, open and which regards and respects the human civilization and its cradle. By ensuring sustainability of marginalized communities, we wish to create models of success which can be emulated the world over. With a little bit of support these communities can become role models for the future world. In them Drishtee sees a bright future for the world as a whole. Drishtee is building a rural distribution network. During the last 5 out of 12 years of our existence, we have developed a home grown, low cost, last mile distribution network mostly catering to the packaged product needs of small to medium villages. Moving forward, we are planning to scale from existing 1000 odd villages to 100,000 villages with additional focus on supporting rural enterprises, village sourcing and multi modal logistic solution for delivery.

DRISHTEE PRESENCE AND SUPPLY CHAIN

Over the years, Drishtee has facilitated and supported a network of over 14,000 rural enterprises to cater to the critical needs of base of the pyramid. Currently, Drishtee has strong presence in 3 states of India namely, Assam, Bihar and Uttar Pradesh.

Through this low cost, direct delivery rural supply chain network, Drishtee has created significant cost and time savings for villagers, and provided an

effective channel for enterprises to sell products and services. This is a fastest growing such network and continuing at this pace, could well become the world's largest rural distribution network.

VIDEO VOLUNTEERS BETA

Our international community media organization equips women and men in underdeveloped areas with video journalism skills, enabling entire communities to expose underreported stories from their communities and take action to right the wrongs of poverty, injustice and inequality. Our international community media organization equips women and men in underdeveloped areas with video journalism skills, enabling entire communities to expose under-reported stories from their communities and take action to right the wrongs of poverty, injustice and inequality.

In India, we have created the largest, most diverse network of salaried community producers in the world. Content produced by these fully-trained individuals has been broadcast in mainstream media and is regularly screened online and for hundreds of thousands of people during local events in disadvantaged communities throughout India.

Because of our training, hundreds of villagers and slum dwellers working as diamond polishers, students, teachers, artists, photographers, rickshaw drivers, housewives, day laborers, and others from different walks of marginalized life have empowered their communities and transformed themselves into journalists and activists.

Mission

Our mission is to empower the world's poorest citizens to right the wrongs they witness by becoming players in the global media revolution. Providing disadvantaged communities with the journalistic and creative skills they need, VV's models for locally-owned and managed media production teach people to articulate and share their perspectives on the issues that matter to them – on a local and a global scale.

Vision

VV envisions a world in which all disadvantaged communities have their own locally relevant and locally produced media that celebrates their culture, voices grassroots concerns, and stimulates dialog to find solutions to endemic problems.

Empowering Community Voices in   Assam

Community Video brings growth and happiness to lives in the tea garden. In an initiative by ICICI Prudential and the International Labour Organization, Jawa Community Video Unit is the first of its kind to be established in the North East of India. Started in March 2010, Jawa is involved in training tea garden workers in community media and video production. These comprise members of tribal communities that have long suffered the fate of being disadvantaged minorities. Jawa stands for 'sprout', and indeed, the young

community producers of Jawa CVU have sprouted very fast over the past year. Even before the CVU was set up, they were extremely active in their community. With new skills of video production and participant media, however, they were able to benefit many more than they initially hoped for. Jawa CVU covers issues of education, literacy, alcoholism, and absenteeism. Every one of these issues looms large on tea estate workers and poses a great threat to their well being and development. Through street plays and video screenings, awareness about these problems has increased. In education, for instance, Anjela Kujur has played a key role in getting children of Attatrikhat Tea Estate admission into schools. Manjula Sabar has started a night school for adults in Dimakusi Tea Estate. Khedan Lal Munda is involved in a night school and also imparts free tuition classes to children in his community. Deepali Gore of Bamunjuli Tea Estate has worked towards encouragement of children to attend school. Julie Tanty, a former school teacher, now volunteers at a night school. Street plays have been very effective in spreading awareness about problems in tea estates. In these remote areas, people had never seen a street play before, and responded positively to the efforts of Jawa. Simon Nag of Nonaipara Tea Estate has been instrumental in staging powerful street plays themed on alcoholism, health, sanitation and education. The members of Jawa CVU have helped accelerate the process of empowering their respective communities. In a short span of just over a year, tea estate workers have cut down on alcoholism and absenteeism, while the rate of literacy and education is on a steady increase. As Paneeri ACMS secretary Anil Nag puts it, "We have films shown for entertaining our tea workers.For the first time, I have seen people responding to what they have seen and still being entertained. I never knew this was possible through showing films."

ii. Assam's modern slaves: the real price of a cup of Tetley tea Poverty pay on tea estates in Assam fuels a modern slave trade ensnaring thousands of young girls. A Guardian/Observer investigation follows the slave route from an estate owned by a consortium, including the owners of the best-selling Tetley brand, through to the homes of Delhi's booming middle classes, exposing the reality of the 21st-century slave trade

iii. JAWA, meaning "sprout", launched in partnership with ICICI Prudential Life Insurance, is the first Community Video Unit in the North-East region of India. Located in Dimakusi (A part of the Williamson Magor Group or WM group which is one of the largest producers of tea in Assam), Jawa is training tea tribal in community media and video production. This is the first ever engagement of tea tribals in community-produced video journalism.

IV. TIWA COMMUNITY VIDEO OF ASSAM-

Tiwa is an ethnic group inhabiting the states of Assam and Meghalaya in Northeast India. They are recognized as a Scheduled tribe within the State of Assam. They were known as Lalungs in the Assamese Buranjis, Colonial literature and in the Constitution of India, though members of the group prefer to call themselves Tiwa. Some of their neighbours still call them Lalung.

This video shows some folk dance of their community.

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COMMUNITY VIDEO OF ASSAM

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They are part of innumerable festivals and rituals of the community. Here in the video you see Mithuns, coming to the caretaker expecting to be fed salt, which they very fond of.

COMMUNITY VIDEO OF MIZORAM

Aizawl is the capital of the state of Mizoram in India. With a resident population 228,280 (26% of the population of Mizoram), it is the largest city

within the state. It is also the center of all important government offices, state assembly house and civil secretariat. The population of Aizawl strongly reflects the different communities of the ethnic Mizo people. History In 1890, Officer Dally of the Assam Police and his 400 men arrived at the site that is now Aizawl, to support Colonel Skinner's troops during a British military operation against the tribals. On Dally's recommendation, Aizawl was selected as the site of a fortified post that Colonel Skinner had been ordered to construct. The troops constructed stockades and buildings at the site.

Aizawl was the site of a tribal uprising in 1890, and was besieged from 9 to 28 September. Robert McCabe, Deputy Commissioner of the Lakhimpur district, restored order in the area and forced 15 tribal chiefs to surrender. After this, more troops were stationed at Aizawl. Another uprising in 1892 was also quelled by McCabe. The city later became the headquarters of the 1st Assam Rifles (AR). During the March 1966 Mizo National Front uprising, the Mizo National Front (MNF) members took control of the city and the AR headquarters at the center of the city was besieged. The Indian Air Force carried out air strikes on the town, following which the MNF withdrew to Lunglei.

Aizawl is located north of the Tropic of Cancer in the northern part of Mizoram. It is situated on a ridge 1,132 metres (3715 ft) above sea level, with the Tlawng river valley to its west and the Tuirial river valley to its east.

COMMUNITY VIDEO in NAGALAND

Today is World Autism Awareness Day; the occasion to pay closer attention to the poor situation of disabled children in India.

There are 112 primary schools, 34 middle schools and 23 high schools in Nagaland's Wokha, but none for children with special needs. Thus, children with special needs have no option but stay uneducated as normal schools can not cater to their needs. These schools lack the infrastructure that special children need. They also do not have education materials that can help a special child overcome learning difficulties. This goes against the Right to Education Act voted in 2009, and that gives disabled children statutory right to education.

The boy with Down Syndrome in Renchano's video is her own brother who has been deprived of his rights to education, as there are no schools where he can learn. Watching a teenager grow up only to have a bleak future is an agony for any family with children like Pilamo. It was this agony and frustration that led Renchano to produce the video, because children with special need had been ignored for a long time and Renchano felt, as a community correspondent, she has a responsibility to highlight their plight.

India has 40 to 80 million disabled persons, among whom an estimated 30 percent are children below 14 years. A tremendous effort has to be produced by the Indian Government, to fight current discrimination against them, and to ensure their full integration, at every level of society. In particular, no child should be denied education, and all the necessary requirements that would make his or her future brighter.

COMMUNITY VIDEO OF TRIPURA

Tripura is one of the Seven Sister States in North Eastern India, now connected by rail to rest of the country. The rail passes through deep forest in some parts. Among tribes, Tripuri, a Tibeto-Burman ethnic group form about 17 per cent of the state's population. Natural beauty of the state attracted many visitors over years including poet R.N. Tagore. This video was taken while travelling by train through interior of Tripura on 6 November 2011, morning.

COMMUNITY VIDEO ON AN OLD LADY OF MEGHALAYA NOKAMA:

Tribal women in India's Meghalaya become leaders, but are dominated by male relatives. Malaya is a Muslim Bengali living in Meghalaya, where the second largest tribe, the Garo, have a matrilineal system of inheritance and descent. Even though the position of village head – the 'Nokma' – is typically passed from mother to daughter of the same family, it is the male relatives who actually perform the duties and wield power. The village head is required to chair the local village council meetings, act as an authority on disputes, pass judgments in the local court, and make important decisions for the village. The current Nokma herself never does any of these things, instead her son and son-in-law act in her place.

In the village next to hers which is a Garo village, Aleya discovered that the women, including the Nokma herself do not oppose this misogyny; they have long accepted that it is the men who have the authority to make

decisions on their behalf. Aleya, who comes from a patriarchal system herself, decided to find out more about this inconsistency and why it is perpetuated. "The women are capable of doing all the duties the men are doing now. Why wouldn't they be? But they don't fight for their rights; it doesn't seem to make a difference to them."

Aleya told us that it was very difficult to interview the Nokma, who was unwilling to talk. After a few questions, Aleya was told to leave. She says the women in that village do not speak up. Not a single Nokma has stood up against this system in the past. It is almost as if they are unaware of the injustice, they are so used to it. The tradition of Nokmaship will pass to the present Nokma's youngest daugter on the day she gets married – there is a public declaration. In case there is no daughter, another female relative is adopted and given the title. Traditionally, the new groom moves into the house of his wife. Land also gets passed on to the daughters. But all these matriarchal traditions are in name sake only; in reality, women are as powerless as in any patriarchal system.

COMMUNITY VIDEO OF ARUNACHAL PRADESH

Mithun, Bos frontalis, semi domesticated animal, is an important feature of the culture of Adi community of Arunachal Pradesh. They are considered sacred.

A CASE STUDY OF ARUNACHAL PRADESH

In the eve of the World Migrants Day, this video highlights how development leads to migration. Migration is not always a result of famine or war. Development projects often leave communities homeless, forcing

them to migrate in search of shelter and employment. On December 18 1990, the United Nations Assembly adopted the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families. The world observes this day by disseminating information on the human rights of migrants, sharing their experiences and strategising to ensure that they are protected by law. To acknowledge the importance of this day, today's video is about the impending displacement of Apak Gadi's community by the planned construction of mega dam projects in his state. Arunachal Pradesh government has drawn a hydropower policy which aims to build about a hundred dams to produce 56,000 MW.

The Indian subcontinent is divided into five seismic zones with respect to the severity of the earthquakes. Arunachal Pradesh falls in seismic Zone V which is considered one of the most vulnerable areas. In 1950 Arunachal had an earthquake with a magnitude of 8.6 Mw. It has been measured as the second largest earthquake of the country and 8th largest in the world since 1900. Tremors from this earthquake were felt strongly in Kolkata, near 1,000 kilometres away.

According to a seismic vulnerability study by Arunachal Pradesh Remote Sensing Application Centre, parts of the state such as Peki Medi village in Upper Siang district, continue to experience frequent tremors on a daily basis.

However, the government's power policy seems to ignore this. So, apart from Lower Subansiri Hydro Power projects, the government is building 4 other mega dams beside numerous micro projects. These mega dams are projects on Kameng River Basin, Siang River Basin, Dibang River Basin and Lohit River Basin.

The Lower subansiri dam has been mired into controversy from the very beginning. An Assam Assembly panel has asked for work on the dam to be stopped immediately. Even the Ministry of Environment and Forest has admitted that the Environment Impact Assessment of the project wasn't properly done.

Among the many communities that are being directly affected by lower Subansiri dam are the Galos – the tribe that Apak Gadi belongs to. Based in west Siang district, where lower Subansiri dam is getting constructed, the Galos are a small community whose culture and heritage are entwined with the nature. So for Galos destruction of nature through mega dams doesn't only mean threats of earthquake, but also loss of culture and identity through displacement.

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