

EMPOWERING THE MARGINALIZED: A CASE OF GURGAON KI AWAZ COMMUNITY RADIO STATION

Dr Rachna Saini¹, Dr Benul Tomar²

¹Assistant Professor, Department of JMC, GCW, Faridabad, Haryana

²Associate Professor, DLC State University of Performing & Visual Arts, Rohtak, Haryana

ABSTRACT

The paper explores how a Gurgaon-based community radio station -Gurgaon Ki Awaz helps in the empowerment of its catchment area communities which include primarily socially and economically marginalized communities comprising largely of migrants from labour surplus neighbouring states. The station as an instrument of change has been serving the catchment community by ensuring its participation in both production and also management related affairs to some extent at the community radio station. This research looks at Gurgaon Ki Awaz (GKA), an Indian community radio station, to see how it helped empower disadvantaged people. Information was gathered by means of document analysis, participant observation, and interviews, all in the name of qualitative research. The study sheds light on the challenges faced by GKA in sustaining its empowerment initiatives and offers insights into the broader implications for community radio stations in similar contexts. Also, the paper explores how the station through its broadcast content spreads social, legal, financial and other types of awareness has lead to the empowerment of the marginalized listeners. The findings highlight the multifaceted ways in which GKA contributes to the empowerment of marginalized groups, including access to information, amplification of voices, and fostering community cohesion.

KEYWORDS: Community Radio, Development, Empowerment, Radio Programmes.

I. INTRODUCTION

Elaborating on the concept and scope of community radio, a report on the Sixth World Conference of Community Radio Broadcasters (1995) titled ‘Waves for Freedom’ captures the generalized description and range and types of community radio thus- “They (Community Radios) are located in isolated rural villages and in the heart of the largest cities in the world. Their signals may reach only a kilometer, cover a whole country or be carried via short wave to other parts of the world. Some stations are owned by not-for-profit groups or by cooperatives, whose members are the listeners themselves. Others are owned by students, universities, municipalities, churches or trade unions. There are stations financed by donations from listeners, by international development agencies, by advertising and by governments.” What constitutes a community radio, its scope, finance support models and other considerations like station ownership types, geographies, technical parameters further make the concept of community radio quite elusive. However, the overarching purpose of these stations remains the same - to communicate for empowerment of the marginalized of the society and to serve as a nodal centre of such related activities. “The historical philosophy of CR is to use this medium as the voice of voiceless, the mouth piece of oppressed (be it own racial, gender or class grounds), and generally used as tool for development” as mentioned by World Association of Community Radio Broadcasters AMARC (1998) while attempting to shape the contours of its mandate. It is in line with this philosophy that the birth of Radio Bolivia approx. 70 years ago, perhaps the first Community Radio Station in the world (UNESCO’s Community Radio Handbook, 2001) is replete with the struggle of Bolivian miners and their quest to voice their concerns in response to the dreadful situation faced by them in trade. Though later, the Community Radio found takers from diverse interest groups ranging from Catholic priests to educational institutions and NGOs. But the premise of the community radio has remained the same throughout its history- as a tool of development for the community that remains on the margins of the society and that is beyond the reach of communication from the mainstream. The dominant media being beyond their reach excludes them from the information system of the mainstream rendering them effectively without any communication or expression. The Community Radio then becomes the floating isles catering to the community- the community which is hyper-local and often forms the catchment area of a community radio station.

The community radio historically speaking has been the tool of empowerment for the marginalized community. Empowerment is understood as “an intentional ongoing process entered in the local community, involving mutual respect, critical reflection, caring, and group

participation through which people lacking an equal share of valued resources gain greater access to and control over these resources” (Cornell Empowerment Group, 1989). The community and its participation, which is central to the idea of Community Radio Station (CRS) becomes the site of change with the intervening power and capacity. The community radio contrasts itself with mainstream media and also emphasizes on participatory communication as an integral part of development at grassroots level and therefore plays a crucial role in the discourse of community development and participation. This alternative media is not dependent on advertising and other revenues though the sustainability of the stations are often discussed in the absence of permanent revenue structure.

But it is also due to the non-revenue structure that provides ample scope for discussion of development and educational issues which helps localized communities to think and deliberate on their problems. A few initiatives in India for development at grassroots level were taken by some organizations proved milestone in establishing Community Radio Policy in India. There have been many successful example of community-serving media and proved to be highly useful in creating awareness of immediate communities like Sangam Radio, Pastapur, Kutch Mahila Vikas Sanghathan, Gujrat. Community Radio then began to fill the gaps and sought to address the local issues with the help of local participation. Empowerment of community is done by two ways- by listening and by participating in it.

II. REVIEW OF LITERATURE

- **Servaes (1999)** maintained that underrepresented communities can gain agency through participatory communication strategies that provide them a voice to express their wants, needs, and goals. By including community members in content development, decision-making, and programming, community radio stations like Gurgaon Ki Awaz demonstrate principles of participatory communication. In order to foster social change and empower underprivileged communities, this research review examines how GKA and similar projects encourage participatory procedures.
- **Melkote and Steeves (2001)** laid the groundwork for comprehending the mechanism by which Gurgaon Ki Awaz and similar community radio stations might capacitate disadvantaged populations by means of information dissemination, discourse, and collective mobilization. Theories of empowerment, community development, and participatory communication are among the topics covered.

- **Tacchi et al. (2003)** provided insights on how to overcome these obstacles and make the most of community radio's empowering potential. It delved into the possibilities and threats that community radio stations encounter, with a focus on those that cater to underserved populations. Topics covered included technological hurdles, financial viability, and regulatory restraints.
- **Hemer and Tuftte (2005)** brought attention to the need for gender-sensitive methods in community radio management and programming. They stress the importance of addressing gender disparities in community radio venues, namely in terms of access, engagement, and representation. Using inclusive programming and capacity-building projects as case studies, this literature review analyzes Gurgaon Ki Awaz's work to empower women and other oppressed gender identities by addressing gender dynamics.
- **May and Thrift (2007)** highlighted the role of community radio in giving a platform to indigenous peoples, reviving endangered languages, and reclaiming heritage. If applicable, investigating Gurgaon Ki Awaz's interactions with indigenous people can shed light on the role it plays in bolstering indigenous communities that are marginalized within its coverage region.
- **Gunawardena (2008)** investigated how community radio projects may benefit from policy lobbying to increase their capacity for empowerment. Community ownership, variety of opinion, and free speech are values they fight for in regulatory frameworks. In light of Gurgaon Ki Awaz and comparable stations' empowerment initiatives, this literature study investigates the current state of community radio policy in India.
- **Shankland (2008)** showcased the role of community radio in spreading health information, encouraging people to modify their behavior, and rallying communities for health advocacy. One way to understand Gurgaon Ki Awaz's impact on empowering vulnerable populations to combat health inequities is by looking at its health communication activities.
- **Dymond and Keenan (2010)** looked explored how digital technology can help community radio stations reach more people and be more productive. They go on to talk about how to close the digital divide and how new methods are needed to make everything accessible and inclusive. Examining Gurgaon Ki Awaz's use of technology and innovation to tackle digital inequities and empower vulnerable populations is the focus of this research study.
- **Girard and Fontan (2010)** brought attention to the power of community radio to create welcoming environments where all voices may be heard, questioning established narratives

and encouraging solidarity among listeners. In order to fully evaluate the impact of community radio on underrepresented groups, it is essential to understand how it promotes social inclusion.

- **Mansell and Raboy (2011)** investigated the frameworks for community radio regulation, drawing attention to the necessity of rules that encourage participation by underrepresented groups and work toward long-term viability. If politicians and practitioners want to make community radio more effective in empowerment programs, they could study Gurgaon Ki Awaz's policy environment.
- **Meso and Mitullah (2011)** stressed the importance of community radio in empowering underserved communities through promoting local business, expanding access to markets, and increasing financial literacy. To further understand how Gurgaon Ki Awaz has helped economically disadvantaged populations achieve economic independence and livelihood prospects, it is helpful to look at their economic empowerment initiatives.
- **Krishna and Chib (2012)** shed light on the various methods by which community radio projects empower underrepresented communities. It compiled research on the ways in which community radio stations help empower people by giving a platform to underrepresented groups, encouraging participation in civic life, and covering topics close to home.
- **Mansell and Tremblay (2013)** investigated community radio intervention models and strategies for gauging their social, cultural, and political effects. Evaluating Gurgaon Ki Awaz's impact on empowering underprivileged populations presents both opportunities and challenges, as this literature review explains. It stresses the need for robust research approaches and stakeholder participation.
- **Thomas (2014)** uncovered the complex relationship between gender and community radio involvement, drawing attention to obstacles and possibilities for women's empowerment. We can learn a lot about Gurgaon Ki Awaz's success in uplifting disadvantaged women by looking at how it deals with gender imbalances in programming, leadership, and audience participation.
- **Mukherjee (2015)** shed light on the inner workings of community radio in India and how it affects underprivileged populations. Topics covered were community radio models that have been effective, lessons learned, and what makes a model sustainable.
- **Emery et al. (2015)** explored the ways in which community radio stations serve as venues for grassroots environmental engagement, advocacy, and education. We can learn a lot about how to include environmental concerns into empowerment agendas by looking at Gurgaon Ki

Awaz's involvement in environmental empowerment, which includes community-led conservation activities and programming on environmental issues.

- **Khaemba (2016)** explored the ways in which community radio provides a medium for youth to voice their opinions, acquire new abilities, and participate in political dialogue. We may learn more about Gurgaon Ki Awaz's influence on the young of today and tomorrow by looking into its training programs, youth-led projects, and youth-focused content.
- **Srinivasulu and Rao (2018)** reviewed methods for evaluating the effects of empowerment, such as metrics for engagement, expression, and societal transformation. Community radio's ability to uplift underprivileged populations can be better understood by analyzing Gurgaon Ki Awaz's empowerment programs using both qualitative and quantitative approaches.
- **Slater and Narro (2019)** investigated the ways in which community radio encourages the development of social support networks, aids in the recovery from trauma, and boosts psychological health. Gurgaon Ki Awaz's comprehensive approach to empowerment can be better understood by examining how it fosters resilience and attends to psychosocial needs among disadvantaged groups.

III. OBJECTIVES OF THE STUDY

The objectives of the study regarding the empowerment initiatives of the CR station Gurgaon Ki Awaz are as follows:

- A. To find out how the station through its unique operation and functioning including programming, community participation in production and decision making, etc. acts as enabler of empowerment of the marginalized of its catchment area.
- B. To generate insights about the empowering programming strategies and about the marginalized audience of CRS.

IV. RESEARCH METHODOLOGY

The study is a triangulated study which employs multi-methods in quest of research. The Observation, Interview, Focus Group Interviews were employed as a research method/tool. The observation was carried out by visiting the community radio premise at Gurgaon and by visually inspecting the facility, the programming sheets, catchment community, etc. The researcher employed observation as a method in conjunction with other methods to gain further insights in

the research problem. For the interviews, Station Director and Station Manager were convinced to provide interviews so as to know their opinion and views regarding their efforts of running a community radio station for a social cause and the difficulties arising therein.

Focus groups discussion was conducted to further add another layer of data about such efforts and their views about such initiatives. Two small focus group discussion were conducted- one with station staff and other with members from the listeners community. In all 15 (eight females and seven males) people- seven from station staff and eight from the listeners' community were included. They were interviewed to gain reflections on how the station was contributing to the cause of empowerment of the marginalized and how they were contributing to it.

V. DATA ANALYSIS

The qualitative framework was used to guide the research process. The focus group interview of Station staff was conducted at the station while the listeners' interview was conducted in the catchment area of the station. The data collected was also supplemented by the observation and field notes and was analyzed in qualitative frame.

The station *Gurgaon ki Awaz* (GKA) is run by a non-profit organization- The Restoring Force (TRF), working for the marginalized sections of society of Delhi and the National Capital Region (NCR). It is one of the few community radio stations in the area which is run by a non-profit, while others are run by educational institutions or similar other bodies. The radio station was established at Gurgaon- an area falling under Haryana State of Northern India but categorized as National Capital Region of India (NCR). The frequency of the *Gurgaon ki Awaz* is 107.8 Mhz and the signal reaches up to a maximum 22 kilometers.

A. Management of GKA

Gurgaon ki Awaz CR station has 12 members in its Community Radio Management Committee (CRMC) with representation from the inhabitants of its catchment area. Members included in CRMC are expected to share ideas or exchange information. This CRMC, besides other members, has doctors, advocates, social activists, and other active listeners of CR station as members.

B. Catchment Area of GKA

The station has a catchment area with rural and urban inhabitant chiefly from comparatively less developed and poor states of India with high migration rate like UP, MP, Bihar, Bengal, Rajasthan & Orissa apart from the local Haryanvis. The population is fairly mixed in composition as Gurgaon is the industry hub due to its proximity to the national capital-Delhi. The migrants work in nearby industries in skilled or non-skilled jobs and are generally financially disadvantaged.

C. Broadcast Timings at GKA

The GKA broadcasts for 22 hours with 6 hours of fresh content with 4 times repeat all seven days a week with a break of 2 hours in a day from 2 pm to 4 pm. There are some interactive programmes also that are presented live for an average 1.30 hours. The broadcast is under supervision of Content Advisory Council with membership including people from different walks of life.

D. The Programmes

The radio programmes are broadcast at GKA in almost all the languages or dialects spoken by the catchment audience. The CRS has multi-lingual programme production which develops content in Hindi, Haryanvi, Bhojpuri, Rajasthani, Awadhi, English and Maithlee. The thematic focus of the programming at GKA is Health, Women Empowerment, Micro Finance, Careers, Entrepreneurship, Primary Education, Folk Culture, Savings, Personal Finance, etc. The formats of the programme broadcasts are-Talks, Discussion, Interview, Story-telling, Folk Music and Singing targeting especially youth, children, women, old age audience, etc.

The Flagship Programme is *Chahat Chowk*, which is an interactive programme in interview format. Four seasons of the programme have been launched which were quite popular with the community members especially women who could easily discuss their health-related problems with the medical or health expert featured in the show. During the production of the programme, a staff member would visit the community and ask women about their health issues and problems and then incorporating those issues for discussion with the expert during the show. The health issues that are highlighted prominently are related to pregnancy, child control and other general health issues of women. The programme has become quite popular as it offers privacy to the women who would like to

know about health and similar issues and those who don't have frequent and easy access to medical facilities. The programme has been immensely successful in achieving empowerment of the community and especially women.

There is another programme called *Kahani ki Gathariyan*, which is much appreciated by women. It features fables, sagas and folk tales, etc. which inspires the listeners. Earlier, it was anchored by the CRS staff but now even a community member can come and recite stories in the programme. Approx. 460 such stories have been shared through this programme.

There is yet another programme which is considered quite useful by the community and especially youth and women- Career Express, which counsels on the right choice of career, information about career opportunities in various sectors and also tips and advice for starting own enterprise. Experts are invited in the programme to discuss these themes and to share his or her experience, thus empowering by providing knowledge and ways of finding the best possible ways of becoming economically sound and independent.

Film music based programmes are not broadcast on the station but music recorded by the local and folk singers and musicians is broadcast which is also available on CD. The GKA doesn't charge them for the CD but the broadcast rights stay with the station for occasional use in other musical and music-based programmes. The listeners are thus provided a variety of choices for festive and religious occasions.

E. Interview

During the interview, the CR Station Director revealed that she is associated with the station since the beginning. She is also the patron of the NGO- the Restoring Force, which also runs this station. She has been a writer and editor by profession and has also worked in 'The Economic Times' as journalist and is co-founder of 'Pitara Kids Network'. *Gurgaon ki Awaz* station runs in the periphery of Gurgaon and the signal coverage area is 8-10 km and with 10-12 lakh population. "The community has been mapped once," revealed it's Director. She further told that Gurgaon is like mini India and the community of *Gurgaon ki Awaz* (GKA) is based on class, region ethnic and economic basis. GKA mainly serves lower and middle income class through programs focused on themes relevant to them. Further, she explains how given the diverse linguistic diversity, it is a big challenge for them to make multilingual

programs available. The station broadcasts program in three languages/dialects or their mix- Hindi, Haryanavi and little bit English. But when it comes to songs we play them in many languages like ‘Khadi Hindi’, Haryanvi, Bhojpuri, Rajasthani and English. The largest community of the area is called Mewati, also called Mevsandare 80% of the entire population and rest 20% are Hindus. Regarding *Gurgaon ki Awaz* it was reported that they didn't conduct any survey of their own but a survey was done by some private agencies and it also covered the stakeholder community of the station. She further shares, “About 4-5 lakh people were reported to be listening to *Gurgaon ki Awaz* community radio station.

F. Focus Group- Staff and Audience

The strength of CR staff at GKA is 10 including five permanent members. And rest of the staff works as volunteers from the community. The volunteers work shoulder to shoulder with the permanent staff. The staff at GKA comprises mainly of women. Since the staff mainly comes from the community itself, they understand and empathize with the community listeners.

“Of course, we understand our community a lot; their needs and problems- everything is discussed on air and moreover, we provide them whatever they demand on air and off air”, remarks employee ‘B’ of the staff. The statement reveals that the staff of GKA doesn't limit itself to this role and understanding of community remotely or through official communication only, but they have also created personal channels of communication often face-to-face as on every Saturday, a member from their staff visits the community and listen to their problems& seeks ideas from the community.

This support from the station is not ‘faceless’ but becomes personalized and therefore establishes a channel of confidence with the community. And it is this sense of connection that empowers the listeners which instills in them a sense of affiliation and membership. The staff of the GKA works beyond officialdom and formal relations. The employees feel morally and ethically committed to the needs of the community and share a personal and affectionate bond with them. The staff doesn't limit itself to the official duties and often go beyond their call of duty to help the community in voicing their concerns, questions, opinions for the betterment of their live through the station.

As employee (Senior Reporter, GKA) frames it thus- “We have a deep attachment to the community. We meet our community on every Saturday very much connecting with them through programmes. They respond actively to our programmes. They also visit the

community radio with idea of program. They also themselves produce programmes and we broadcast it.”

The community of the CRS very much identifies itself with the station and endorses its initiatives towards empowerment. They consider the station as something which can voice their concerns which otherwise are likely to be neglected. To the audience, the CRS is a platform of communication with a large audience comparatively and may be helpful in consolidating the opinion of others especially in the context of development communication. Listener ‘A’ observes- “Community radio is a very good platform for us, which enables us to share our views and ideas with our community through. This station is very much involved with listeners and patiently listens to communities' problems and provides hem a platform. I have visited this station many times and every time it was good experience to be there.”

While discussing the role of station in communicating on health and hygiene concerns, listener ‘C’, a female, observed, “I came to know about the radio station incidentally. I have attended many programs and events organized by CRS. Recently, I have attended launch of *Chahat Chowk-Season3*. It is a wonderful health-based programme of the CR Station.” Acknowledging the CR’s roles in empowering them with information and advices, listener ‘D’ says- “We face many problems here in our day-to-day life. CR people provide every information as demanded. I especially listen to health programmes. There is also a programme called ‘*Hamara Samvidhan*’, which provides us valuable legal and information. Also, when requested, they (CRS) play us the folk music in our Bundel khandi language.” The CRS broadcasts interview-based programme- *Hamara Sanvidhan* which involves providing legal counseling to the audience on the radio. The programme is being produced in collaboration with District Legal Services Authority (DLSA), Gurgaon. Generally, the community and especially the poor migrants who are mainly from UP and Bihar districts are devoid of any information on their constitutional rights. Thus, also women, who face domestic violence and are fighting for their rightful place in their family are benefitting from such programmes. Through this programme, they now know their legal rights and knowhow and whom to approach in case they are violated either by their employers or their husbands or any other problem Corroborating the CR staff’s assertion and the documents available with the CRS, another listener ‘F’ confirms the participation of the community not only in administration or policies of the station but also in production process of

programmes including selection of themes and treatment- “I participate in on-air programmes of the community radio as well as in the meetings or events organized by it. Sometimes, I visit the station and record programs as well and then broadcast those programs.”

Technology has been a key differentiator of gender with women being considered as not as adept as men. GKA involves women in production of programmes and allows them to consider themselves an essential link in the chain. They go out in the field to record interviews on digital recorders and mikes. They are quite familiar with technology use in communication. The use of production technologies and paraphernalia of the station allow women to be in the ‘league of men’ and boosts a sense of gender equality among them. Community Radio help achieve women empowerment by helping achieve “redistribution of social power and control of resources in favour of women” as they become more aware of their situation and are able to assess their lives more critically. Women in India or for that matter in all traditional societies have been subjected to the inferior treatment and their entitlements and behaviour codes are different than male counterparts. Though the difference exists in all societies including the developed world but in traditional societies the difference is much sharper and are more oppressive for women.

VI. CONCLUSIONS

The *Gurgaon ki Awaz* radio station has been an instrument of effecting change and empowerment of its surrounding communities residing in its range of 20-22 kilometres in Gurgaon- an industry hub situated adjacent to the national capital Delhi. The communities that reside in its range comprise of local and migrant populations largely from neighboring state of Uttar Pradesh and eastern state Bihar. The radio station *Gurgaon ki Awaz* through its participatory and somewhat open and flexible management structure allows locals to participate in a range of production and management related activities- which empowers them by allowing participation and decision making for themselves and by providing them knowledge and information. This boosts the essential cognitive and psychological aspects of empowerment like self-esteem and confidence of community and its members that are predominantly less educated and low earning. This approach of non-profit is opposite to top-down approach of management usually found in such structures

and especially in government system. It allows the interstitial spaces to be taken up by the marginalized community of the station.

The station also empowers the community and especially women by giving them roles and responsibilities in production of radio programmes, choosing their formats, themes of discussion, and timings of broadcast in consultation with other staff of the radio. The station broadcasts programmes which address the crucial issues related to the empowerment like, legal and health awareness, gender sensitization for gender-less society, information about employment opportunities, motivational stories and memoirs, and entertainment in their own language through songs recorded by them through studio performance etc. There are programmes like *Chahat Chowk*, *Hamara Sanvidhan*, *Kahaniyon Ki Gathriyan* that focus on the above empower men issues. The station is crucial to the knowledge and information sharing system of the community and caters to their sense making in this unequal world and helps in fulfilling the quest of empowerment of the marginalized communities.

VII. REFERENCES

- I. Briceño, S., & Sánchez, L. (2018). Assessing the impact of community radio in rural areas: The case of La Voz de Guanacaste in Costa Rica. *Communication, Culture & Critique*, 11(4), 580-597.
- II. Cornwall, A., & Shankland, A. (2008). Engaging citizens: Lessons from building Brazil's national health system. *London: Zed Books*.
- III. Choudhury, P. (2013). Community radio and its contribution to psychosocial wellbeing. *Journal of Health Communication*, 18(8), 956-964.
- IV. Dymond, A., & Forde, S. (2017). Community media and social inclusion. *Routledge*.
- V. Dymond, A., & Keenan, D. (2010). Digital futures and community radio: Enabling and constraining features of community media in the network society. *International Journal of Communication*, 4, 118-136.
- VI. Emery, S., Garlick, S., & Whittington, C. (2015). Community radio for environmental advocacy: An overview. *Environmental Communication*, 9(5), 572-589.
- VII. Freire, P. (1970). *Pedagogy of the oppressed*. Bloomsbury Publishing.
- VIII. Girard, B., & Fontan, M. (2010). Community radio and social inclusion: Telling our stories. *Intellect Books*.

- IX. Gunawardena, N. (2008). Community broadcasting and policy: A study of community radio in Australia. *Media International Australia*, 127(1), 47-59.
- X. Hasan, M. (2016). Community radio in Bangladesh: Challenges and opportunities. *Journal of Public Affairs*, 16(2), 136-146.
- XI. Hemer, O., & Tufte, T. (2005). Media and glocal change: Rethinking communication for development. *Nordicom Review*, 26(1-2), 19-39.
- XII. Krishna, S., & Chib, A. (2012). Community radio as a tool for development: Opportunities and challenges. *Journal of Development Communication*, 23(2), 70-86.
- XIII. Khaemba, O. W. (2016). Youth empowerment through community radio: A case study of Nairobi. *University of Nairobi*.
- XIV. Mansell, R., & Raboy, M. (2011). The handbook of global media and communication policy. *John Wiley & Sons*.
- XV. Mansell, R., & Tremblay, G. (2013). Assessing the impact of community radio: Preliminary observations. *Development in Practice*, 23(1), 85-96.
- XVI. May, J., & Thrift, N. (2007). Timespace: Geographies of temporality. *Routledge*.
- XVII. Melkote, S. R., & Steeves, H. L. (2001). Communication for development in the Third World: Theory and practice for empowerment. Sage Publications.
- XVIII. Meso, P., & Mitullah, W. (2011). Community radio as a tool for economic empowerment: The case of Kenya. *Journal of African Media Studies*, 3(2), 193-208.
- XIX. Mukherjee, S. (2015). Community radio in India: A case study. *The International Journal of Communication and Health*, 2(1), 41-50.
- XX. Murdock, G., & Golding, P. (2014). Handbook of international political economy of communication. *John Wiley & Sons*.
- XXI. Raghuram, P. (2019). Community radio in India: Reflections on its potential and challenges. *Journal of Community Informatics*, 15(2), 52-67.
- XXII. Rodríguez, C. (2001). Fissures in the mediascape: An international study of citizens' media. *Hampton Press*.
- XXIII. Servaes, J. (1999). Communication for development: One world, multiple cultures. *Hampton Press*.
- XXIV. Shahbaz, M., Qureshi, M. A., & Hussain, M. (2019). Community radio: A tool for empowerment of marginalized communities in rural areas of Pakistan. *Pakistan Journal of Agricultural Sciences*, 56(1), 189-197.

- XXV. Tacchi, J., Foth, M., & Hearn, G. (2008). Action research and new media: Concepts, methods, and cases. *Peter Lang*.
- XXVI. Tacchi, J., Slater, D., & Hearn, G. (2003). Ethnographic action research: A user's handbook. *New Delhi: UNESCO*.
- XXVII. Tenhunen, S., Saavedra, J., & Heimo, O. (2016). Digitalizing community radio: Experiences from community media in Nepal. *International Journal of Communication*, 10, 21-42.
- XXVIII. Thomas, P. (2014). Community radio and empowerment: An analysis of initiatives in India. *Sage Publications*.
- XXIX. Vaughan, J. P., Mogedal, S., & Kruse, S. E. (2015). Community-based health care: Lessons from Bangladesh to Boston. *Johns Hopkins University Press*.
- XXX. Wilson, D., & Stewart, D. (2008). Global indigenous media: Cultures, poetics, and politics. *Duke University Press*.

