Abdou SARR

COMMUNITY RADIOS
Tools to promote peace, culture, democracy
and development in Africa

Preface by Alimana Bathily
Coordinator, AMARC Afrique

Association de Lutte contre la Faim et la Pauvreté
(ALFP)

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DEDICATIONS

We dedicate this book:

To those working in development and who were committed very early to promoting community development in Senegal and other African countries. The tireless efforts they have made at various levels have contributed to the evolution of the rural environment. Among them, there are certain individuals who have supported us as mentors or collaborators: Mamadou Dia, President of the Senegalese Council; Ben Mady Cissé, former Minister; Jacques Bugnicourt, Executive Secretary of ENDA; Famara Diédhiou, former director of Maisons Familiales Rurales; Abdou Latif Guèye, President of Djamra; Mamadou Cissokho, honorary president of CNCR; Mazide Ndiaye, founder of RADI; Ousmane Ndiaye, ASPRODEP; El Hadji Sow, Racine Kane; Aminata Mbengue Ndiaye, Secretary of State for Human Promotion; Boubacar Diop, FONGS; Assane Diop; Thierno Aliou Bâ, USE, Babacar Ciss, director of Community Development; Ndiogou Fall, ROPPA; Talla Kane, CONGAD; Seydou Wane, FODDE; Gary Engelberg, ACI; and Jacques Faye, sociologist.

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World Education and Oxfam UK who believed in our ideas and facilitated the implementation of many community radio stations. The radio stations are the pride of hundreds of thousands of men, women, and youth who can now communicate and escape their isolation which has rightly, until now, been perceived as a severe marginalization.

USAID, which had confidence in World Education and supported the implementation of four important projects on peacebuilding, conflict prevention and peace education. The impact of these USAID projects is significant.

All of the youth, women, and mixed associations that support community radio with great determination: Ajaedo, Union des femmes Santa Yalla, Pkumel, Acsas, Copi, Add, Kambeng Kafo, Pellital, Arls, Adid. Together we experienced the concerns and

PREFACE

Abdou Sarr, activist for development and community radio.

Abdou Sarr is by all accounts an activist for African development. In the regions of Thiès and the Casamance in Senegal, in Guinea and Burkina Faso, with rural village associations and local and international NGOs such as Oxfam UK and World Education, his fundamental concern has been to encourage and support grassroots development over the past thirty years. This concern is also the focus of his first book, "The Grassroots Movement in Rural Sub-Saharan Africa: the adventures of a peaceful revolution," published in 2001 and prefaced by the late founder of Enda Tiers Monde, Jacques Bugnicourt.

This field work and development research is what led to community radio. A logical path, one might say today, as it is in line with the thinking and actions related to development and communication from the 1960s to the present.

It is relevant to recall the evolution of the theory and practice related to development and communication since it is its evolution, Communication for Development that we have described.

One knows that in the 1960s, the moment of "African independence," the dominant theory in the field, "the political economy of development" was the so-called "modernization" whose precursor was W.W Rostov, which postulated the inevitability of economic and social development according to "stages of economic growth" that will be required of all human societies. In terms of communication, modernization theory matched that of "diffusion" initiated by the early theorists of "social communication" the most prominent being Wilburr Schramm, Daniel Lerner and Everett Rogers.

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Just as scholars of modernization appealed to the massive transfer of capital, technology, know-how and capitalist ideology, from developed countries to the Third World by a formula implemented by the Marshall Plan for Reconstruction of Europe after World War II, those who supported "dissemination" advocated the use of radio and television to both create and strengthen the new nation-states and to "persuade" "the masses" in "underdeveloped countries" to adopt and implement both technologies which were considered efficient by "decision makers in high places" and "attitudes" in tune with modernity.

In a publication produced on behalf of UNESCO and published in 1964, Wilburr Schramm wrote: "It is information that creates the necessary climate for the construction of a 'nation;' making each sector know what other sectors and what people who are part of them area doing, their arts, their customs, and their policies, constantly reminds the public of national objectives and outcomes. Through modern means of information, used wisely, we can help integrate isolated communities, disparate minorities, individuals and groups who have fallen behind and activities isolated from development into genuine national development…"

We know how this theory has been put into practice in Africa with the creation of the Offices of National Radio and Television, performing on behalf of the nation-state as a monopoly over the airwaves, through "development programs" whose teachings, from experts, agronomists, engineers, rural midwives, should be assimilated by farmers, ranchers, and women.

But since the 1970s, the failure of the economic theory of "modernization" was evident in the face of debt burdens in developing countries, revealed dramatically by the "oil shocks" in 1973 and 1978 that required the International Monetary Fund

(IMF) to grant, in 1982, "emergency credit lines" to finance most of these countries' operations.

Also, new development approaches appeared from the 1980s and 1990s with "another approach to development" [1] based on meeting "basic needs." The World Bank's Poverty Reduction Programs made a complete break from the structural adjustment programs of the previous decade during which national governments were under the strict control of this Washington institution, and finally "the Millennium Development Goals" (MDGs) of the United Nations.

The goal is now to promote the "participation" of both governments and decentralized communities to strengthen "social cohesion" at the national and local community level, to listen and take into account "the voice of the poor" and to ensure their well-being.

In terms of communication theory, there is a resurgence of "participatory communication" which advocates a relationship that is not hierarchical from top to bottom among messengers (communicators) and listeners (or viewers), but one that is horizontal, with participation of all stakeholders in the process of creation and dissemination of the message.

Recent developments of this theory include participatory communication as "a process of dialogue in private and public sectors through which people define themselves by who they are, what they need, and how to get what they need to improve their lives. This process starts the dialogue that leads to collective problem identification, decision-making and the implementation of solutions at the community level to provide solutions to development problems.[2]

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1 Dag Hammarskjöld Report, 1975
2 www.communicationforsocialchange.org

Another approach to this theory focuses instead on the individual development of basic skills required to enjoy full citizenship, particularly in relation to health education, civic education, income generation, and human rights.

But the context in which community radio was created, which explains and justifies the work of African development activists, including the book Abdou Sarr, would be incomplete if we did not take into account the political developments from the 1990s.

We know that until 1989, when the Berlin Wall fell, 45 sub-Saharan African countries were governed by military or single-party systems which were more or less authoritarian. Only eighteen months later, most of these states had held multi-party elections and had agreed to limit executive power to recognize freedom of the press[3], and to establish the pluralistic information, including "freedom of audiovisual communication."

While the National Conferences provided the framework for these fundamental changes in many African countries, in Senegal it was accomplished underground by activists, among whom was the author of this book. This progress would later be formally adopted by almost all Member States of the African Union in the form of commitments under the African Charter for Broadcasting, to strengthen pluralism in broadcasting and particularly:[4] :

1) The adoption of legislative frameworks formally proclaiming freedom of expression and establishing media that involves the public sector, the private commercial sector, and the community and grassroots sector.

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3 M.S. Frère, citant Decalo, 2000.
4 Voir notamment : Medias et Religions en Afrique de l'Ouest, Alymana Bathily, Institut Panos Afrique de l'Ouest, Dakar, 2009.

2) The establishment of official regulations free from political and economic interference, whose members are appointed in a transparent manner and include representatives of civil society.

3) Participatory procedures for allocating frequencies using equitable distribution among public, private, commercial, voluntary and community sectors.

4) Minimum quotas of local content for program content.

5) An economic incentive for developing and strengthening of radio, television and independent media on the Internet.

Thus, in the mid-1990s, the first independent radio stations were created in Senegal through private business or community. And in 1996, Abdou Sarr and OXFAM GB helped federations of farmers in the rural community of Fissel Mbadane Mbour in the department of Senegal, to create the first community radio station in the country.

Over the years, he participated in the creation of community radio to service farmers (in Namarel, in northern Senegal), women (Banfora, Burkina Faso) and in more than a dozen villages in the Casamance in Senegal.

For him, the mission was to give a voice to the voiceless - the peasants, farmers, women and youth - thus facilitating their community economic and social development and to promote peace and reconciliation in areas ravaged by civil war.

This book is the result of experiences creating different types of community radio stations in different contexts over the span of nearly two decades.

All in all, if it is indeed up to the author to illustrate under what conditions and how community radio becomes a "tool to promote peace, democracy, culture and development", he does not propose a manual. This book, he says, "...is not a guide or manual that gives detailed guidance or that marks directions to take…"

The author has sought to "modestly" relate his experience, to propose, not dictate, the many aspects and practical experiences of real life community radio that he helped to create and manage.

The book addresses all of the major challenges facing community radio at all latitudes. But what interests him is not that they are analyzed academically, but presented through accurate experiences of community radio.

In addition, the work of Abdou Sarr will be useful to both researchers and analysts interested in local development and communication issues in Africa, as well as practitioners and activists fighting on the ground for sustainable development and the promotion of community radio.

It is thus an important contribution to understanding the "inside" of these important questions and Communication for Development.

Alymana Bathily
Coordinator of the World Association of Community Radio Stations in Africa
(AMARC-Afrique).

FORWARD

This book summarizes experiences from the past two decades, during which we worked closely with several community radio stations in several Sub-Saharan African countries.

The book simply intends to share with readers the highs and lows of the community radio activists that we are. In addition, this book is not a guide or manual that provides precise instructions or directions. It is difficult to indicate the way forward in a field as complex as community radio, which caters to a variety of audiences that live in diverse socio-cultural settings.

Instead, we prefer to recount events that we have experienced with community radio stations as well as their fortunate and unfortunate outcomes. We then share lessons learned, ideas and questions raised, and possible answers.

The experiences that we share, far from proposing a rigid path, could nevertheless inspire or stimulate those who will face similar situations. Of course, there are many aspects of community radio that are not addressed in this book. The long story of community radio contains many phenomena which cannot be fully explained in one book.

We have modestly attempted to lift part of the veil from this vast subject, partly to see the role of and place for community radio in responding to larger questions concerning the promotion of peace, democracy, social justice, culture, and development which are communities' major concerns.

Through the review of our long experience with community radio, interspersed with its setbacks and successes, we are convinced that these communication tools can produce surprising results and cause remarkable changes in what are

sometimes very complex areas. However, we emphasize that these achievements require a high level of expertise, organization, and engagement on the part of the radio stations which they must acquire, conserve, and constantly strengthen. In addition to these fundamental skills, radio stations must address strategic issues that go beyond their individual capacity - they must join others in various networks to support collaborative solutions.

Throughout this book, we have tried to address the training, skills, behaviors, and attitudes needed for radio stations to be deeply rooted in the community and to serve it well. We have also highlighted the areas that govern the communities directly or indirectly, and that the radio stations must absolutely adequately address in order to prepare people to be fully engaged. Among other priority areas, we address the issues of conflict, good governance, gender, democracy, culture, and sustainable development. The radio stations must address these areas in depth and not merely touch on them, which is unfortunately the case at some radio stations.

We also wanted to highlight radio's sensitivity, the risks for its abuse and the serious consequences that can occur if it is misused, as was the case in Rwanda with Radio Mille Collines. The book also delves into the need for technical and methodological training, never forgetting ethics and professional conduct in order to ensure that the radio station follows the rules of the trade.

The financial independence and the sustainability of community radio, as well as the creation and regular broadcast of quality programming, are amply addressed in a number of chapters. We believe that these challenges, while complex, are surmountable if those who address them pay special attention to capacity building.

Surely there is great potential for community radio, as we have tried to emphasize throughout this book. This communication tool is really an opportunity for our developing continent. For our oral societies, it is a shortcut to the education and information that are essential for communities to effectively participate in the management of their area.

Yet, community radio's significant potential for education has not been sufficiently tapped by organizations, associations, institutions, and other development structures. This book tries to show all of these organizations the advantages of implementing community radio, a tool for promoting peace, democracy, culture, and socio-economic development.

INTRODUCTION

The general opinion about community radio is favorable, identifying them as a powerful medium capable of promoting rapid change at the community level. These outcomes, quickly attributed to community radio, are somewhat exaggerated in the opinion of some observers.

Of course, community radio, without being a panacea, can be a dynamic medium capable of rapidly contributing to significant changes in a community or a group of individuals. Community radio's achievements are numerous and at times fascinating; fans and supporters of community radio can list the most amazing and exciting cases.

However, community radio also has its opponents. Their criticism emphasizes their disappointment in management and breaches of regulations or ethics violations, which are admittedly flaws often noted in the function of many of them. The case that is most trite and that critics are quick to mention in great detail is of course the infamous Radio Mille Collines which incited the genocide in Rwanda.

However, it is widely accepted that community radio stations have significant potential to impact the areas in which they operate. Whether the community radio station is based in rural or disadvantaged areas of the suburbs, this medium is an important means of social communication, always magnified by the people it targets. The admiration that communities have for their radio stations is based on multiple considerations, often objective and rational, but which are sometimes emotional. Thus, there are people who feel affection for "their" radio, simply because it is "their" land, or because it is created and hosted by some of "their" population, or that it offers to defend "their" identity. The emotional reasons then prevail, sometimes leading to excesses and over-enthusiasm.

The communities' passion for their community radio and the impact it has on them makes this medium both interesting and dangerous. It has a profound influence on the environment and everyone agrees that the radio is a double-edged sword; it can be both a great service and a disservice.

Therefore, those directly or indirectly involved in the use of community radio must be very vigilant. These precautions will allow them to create a tool to provide efficient and sustainable answers to the substantive issues that arise in poor areas, areas of choice for community radio stations.

There is no question that the disadvantaged communities of the suburbs and rural areas face a severe lack of information and training which prevents them from fully participating in the construction and enjoyment of democracy and which keeps them from generating momentum for sustainable economic and social development. In addition, this lack of communication prevents them from defending and promoting their rich cultures which are often threatened by the power of external media. The lack of information and training also reduces their vast potential to prevent and resolve conflicts and to establish lasting peace. But it is clear that community radio cannot adequately respond to the major concerns of communities; it is only when they are in a position to fulfill the mission of both informing and training.

The potential for community radio is greater than one can imagine. They can perfectly serve as the means to promote democracy, sustainable development, and peace in communities. However, for them to do this, the radio stations must but be well-structured, technically viable, and functioning with respect for ethnics and the ethics of communication. They must develop the expertise needed to address the delicate issues that are part of the different aspects of their mission. Finally, radio

stations must be on guard, their attitudes and behaviors must be constantly monitored. They must also be attentive to the impulses and reflexes least noticed by communities to heighten their senses and to serve them well.

Therefore, it is important to note that community radio, despite its unwavering commitment to the communities that they serve, have deficiencies in a number of sectors. They remedy these limitations in order to ensure that the radio stations are cost-effective tools that capitalize on a deep knowledge of topics while providing original programming that respects traditional and social values for even the most sensitive listeners.

Capacity building becomes the fundamental axis for supporting community radio stations.

As with other organizations or businesses, experience shows that they need to enlist others and deal with issues beyond their capacity. Networks, coalitions, partnerships, and other groupings at the local or national level can facilitate exchanging and defending common interests and provide for mutual protection. As for those who have a very high regard and admiration for community radio, having often benefited from them, we remain absolutely convinced that only high-functioning radio stations can adequately serve their communities. Indeed, along with many radio stations that work well and that please their listeners, there are unfortunately others that barely get by and often wither away before shutting down. To avoid tragic endings to such important tools in the development of marginalized populations, it is essential to share a range of experiences from our work with community radio in several countries.

The two decades of work that we share in this book are an invitation to all who are interested in community radio, for one

reason or another, to place more attention on the particular aspects that we find most important.

In addition, we will try to show that the success of community radio is largely due to the efforts made during its creation. Indeed, a number of prerequisites are fundamental in the phase preceding the effective implementation of the radio. Among these, we insist on anchoring the radio station in the community. Actually, a radio station must be deeply rooted in the socio-cultural realities of the community in order to master the subtle nuances, to make good use of values, and to avoid spreading information that may threaten good customs. Any insufficiencies experienced in the preliminary phase will inevitably be felt later in the implementation of the radio.

Once established, the radio begins inexorably, and for the rest of its life, to face the implacable challenge of satisfying a diverse audience that expects high-quality programming and appropriately responding to all of its concerns. Therefore the radio station must structure and organize itself properly, and continuously strengthen its capacity to always achieve its objectives.

In this book we will also examine the significant challenge of sustaining community radio stations. This issue begs the nagging question of radios' ability to be financially independent in an economically marginalized environment.

But we cannot ignore the paradox between community radio stations' independence and their strong linkages or dependence to internal and external groups, NGOs, local authorities, economic entities, cultural or religious, and other groups which in one way or another contribute to their implementation or operation.

It is obvious that the following pages, far from providing any guidance, offer instead the vicissitudes of a journey as food for thought to all those who, directly or indirectly, are concerned with this beautiful but very complex tool of social communication.

It is important to note that the cases cited and discussed throughout this book are mostly drawn from experience in Senegal, Guinea, Burkina Faso, Guinea Bissau, and the Gambia. The economic, political, administrative similarities and cultural relations between these countries and other African countries make our experiences applicable to countries throughout the continent.

PART ONE

COMMUNITY OR ASSOCIATIVE RADIO: THE DEFINITION AND
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COMMUNITY OR ASSOCIATIVE RADIO: THE DEFINITION AND ITS IMPORTANCE IN THE AFRICAN CONTEXT

1) DEFINITION OF COMMUNITY RADIO

Community or associative radio are two terms that some differentiate and others simply assimilate, insisting on their similarities. The discussion around these two terms shifts constantly between those who distinguish them and those who confuse them. For this reason we will move through this point quickly, asking individuals not to dwell on the issue.

The closeness of these two terms leads many not to differentiate between the two. The concepts "community" and "assoociative" both refer to belonging to a community and the pursuit of a common ideal place. They both involve the not-for-profit and tend to emphasize engaging in identifying or defending a cause. For these reasons, the two concepts can be confusing.

However, it is reasonable to recognize and concede to the purists that these concepts can also be nuanced and differentiated by identifying or emphasizing some aspects more than others. French law distinguishes them as follows:

> "The **community** is a concept of French law that identifies a group of people with having and benefiting from a common heritage. It is different from a **society** and an **association** in that a community is formed independently of its members, who do not decide on their involvement. The community also only refers to goods that are shared by several people, without identifying the legal existence of a person in the community."

In light of these nuances, we cannot distinguish between community radio and associative radio in this book. In our opinion, the two terms can have the same meaning. However, we will define community radio according to the Association des radiodiffuseurs communautaires du Québec:

> "Community radio is a non-profit, independent body of communication that is collectively owned, managed, and supported by a community. It is a communication and awareness tool that offers quality programs that respond to a need for information, culture, education, development, and entertainment in the community it serves."

It is crucial to pay close attention to the real definition of community radio, and it is certainly important to be familiar with its many dimensions. We must grasp the nuances, the guidance, vision, mission, purpose, objectives, operation mode, content, and many other aspects.

It is not until all facets of community radio are examined that one can measure its real value, utility, scope, challenges, and complexity regarding the defense of common interests, rights, and identities. It is not possible to assist, support, or simply take advantage of community radio if we do not adopt all of its educational benefits and its social and cultural facets.

It is fundamentally necessary for all who are interested in this medium to question the meaning of community radio. José Ignacio Lopez Vigil, who was asked this question, responded with:

> "When radio fosters citizen participation and defends their interests; when it meets the tastes of the majority through humor and hope; when it truly informs; when it helps resolve the thousand and one problems of daily life; when, through programming, ideas are discussed and all opinions are respected; when it encourages cultural diversity and not

commercial uniformity; when women share information and are not simply a pretty voice or a publicity gimmick; when no single authority is tolerated nor imposed by the music record stores; when the words of one and all are heard without discrimination or censorship; this radio is community radio."

2) THE IMPORTANCE OF COMMUNITY RADIO

It is almost tautological to discuss the importance of community radio - its educational mission is critical for most of our African communities often marginalized by the media for many reasons.

Communities in rural areas and in impoverished neighborhoods of cities are almost always excluded from decisions, simply because they lack awareness. Un- or under-informed individuals are subjected to the tyranny of those who are aware of what is going on. Without a voice, they cannot participate in the management of their land, their region, and their country, until they are able to understand precisely what is happening in their environment. A change is then required in these communities. The necessary transition of the "voiceless" to alert and active communities that are heard inevitably begins with a collective awareness of the situation in which they live.

Awareness is a spirit of great importance which must be shaped over shorter or longer periods depending on the areas concerned. A population's awareness is in fact a change in perception, attitude, and behavior which results on a dynamic sensitization inspired and built on appropriate information and education.

Only after being freed from degrading information do communities become alert and aware and strongly feel the many economic, social, cultural, and political changes and transitions that they need to consider. There is evidence and experience

that once well-informed about issues affecting their lands, communities firmly question any changes affecting their socio-economic realities, beliefs, socio-cultural values, and their environment.

Communities need solid and comprehensive preparation in order to address these crucial questions and the many debates in which they will inevitably be engaged. They absolutely must carefully inquire about the issues that affect their land, deeply understand the trends in all areas, and most importantly, acquire skills to be able to cope with these issues.

Therefore, access to information and obtaining knowledge become the most essential needs of the population in order to actively participate in their community. It goes without saying that radio, for which the credo is information and education, can make a valuable contribution to community preparedness.

Radio is undoubtedly one of the most adapted media to facilitate information and training in Africa communities, where oral customs are the most characteristic feature of these civilizations. They are oral societies which particularly value dialogue and verbal communication. This undeniable link between radio and an oral society explains the significant passion that these communities have for their radio stations.

Kreszentia Duer of the World Bank Institute (WBI) validates this idea. During a conference on the freedom of expression organized by UNESCO, he presented a study entitled, *Broadcasting, Voice and Accountability,* during which he said:

> "In countries where oral tradition is important, community radio can allow the population to share information, raise issues with a large audience and hold government representatives accountable for their actions. These

characteristics make radio an interesting tool for strengthening governance and promoting development." [5]

Radio's significant informational and educational potential should definitely be put to good use, especially to raise awareness and engage people in the management of issues that are important to the life of the community. Radio will also plunge populations into the heart of important discussions, rarely or never discussed in their presence. It helps them face the situations which they were poorly equipped to handle in the past and to participate in decision making.

Therefore, radio is an appropriate way to increase information and education to make a population more aware and conscious of their community's issues, and especially to better prepare them for effective participation in the management of their land. Tidiane Kassé confirms this by saying:

> "Community radio stations have come as a response to a need to affirm certain issues. They take care of collective interests in a designated space. The medium is therefore the focal point through which questions and opinions expressed about community development converge. And from this point the answers and messages that help determine the best course of action emerge."[6]

It is true that radio is a tool for social justice because it effectively responds to a real need to be informed, which is a fundamental right. This right to information, whether it is expressed or not, is a need that is always felt by a population. It is for this reason that communication tools are never rejected by a population. They are always accepted when they respect the socio-cultural norms of the community.

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5 B. DABO, page 8 Sud Quotidien, Saturday, May 4, 2008
6 ACI, PRB, OSIWA, ARPAC. Répertoire Radios communautaire du Sénégal. Dakar.ACI.2005, p.6.

PART TWO

THE IMPERATIVE NEED FOR COMMUNITY RADIO TO BE
ANCHORED IN THE COMMUNITY. ROOTS BASED ON A REAL
NEED FOR COMMUNICATION.

PART TWO

1) A RADIO SUPPORTED BY THE COMMUNITY AND THE CONDITIONS THAT ALLOW IT TO TAKE HOLD

Community radio cannot offer all of its benefits if its community dimension, which is its strongest characteristic, is not completely effective. To establish a community dimension, certain conditions must be fulfilled. The most fundamental is that the radio station must be created in its environment, either through an association or any other voluntary group that is active in the community. The community radio station must not be the project of an individual or a group of individuals driven by motivations other than a general interest in radio.

Community radio is without question a collective project of the community. However, it must be carried by a distinct community entity and evolve in the same community. In fact, it is clear that the entire community cannot undertake this project. An evolving entity with social recognition in the community can be responsible for the radio station. These entities could include: youth associations, women's groups, federations, and cultural and athletic associations. They have a strong affiliation with the community and are recognized for their principles, allowing them to speak on behalf of the community, as they have faithfully done in the past, in areas such as sports, culture, the economy, and others.

These entities, deeply rooted in the community, are also able to cause damage. They are structures of the environment and serve the area, which is not the case for many other groups that speak or wish to speak on behalf of the community with a "mandate." It goes without saying that to implement a project as sensitive as

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a community radio station, there must be a structure with sound social recognition, it must be a part of the community and not an entity from another area. Talla Dieng, a community radio trainer said:

> "Community radio should not be created and then given to the community. It will not succeed and it will always be foreign to the community. Radio must absolutely be born from the depths of the community in order to be a part of it."

2) A WELL-STRUCTURED COMMUNITY-BASED ENTITY TO SUPPORT THE RADIO PROJECT

As we have just seen, the deep roots of an association in its community are fundamental for a community radio project. But it is also important that the association proposing to implement a radio project be well-structured and stable.

The implementation of a radio station is a very complex project. It is far from being a small, short-term project that is easy to carry out. It requires ongoing attention, permanent oversight, and diverse activities. Therefore, the association must be a community structure that is well organized and able to face these many challenges. Oulimata Ndiaye, the World Education Program Assistant said:

> "Many associations would like to launch a radio station but many of them are not adequately structured to start and sustain a radio project. The partner associations, with whom we have had the most difficulty in terms of supporting the implementation of radio projects, are those with weak structures at the start of the project. To overcome this weakness, we are obligated to support them and to strengthen their capacity in order to increase the chances for a sustainable radio station."

Therefore, even if a community radio station succeeds, it is important to pay close attention to the capacity of the association implementing it. Without officially saying that a radio project should not be implemented by a weak association, we plainly state that the matter must be taken into account when offering support. If not, the project will have little chance for success and sustainability. At the start of implementation, associations quickly realize that their weaknesses are a handicap to carrying out the project. In fact, the demands are so strong and pressing that even fairly well structured associations find certain challenges hard to overcome.

Accordingly, the correlation between an association that implements a radio project for the community and the radio station itself is an ongoing debate. The radio station is a reflection of the association that implements it. If the association is strong, organized, and well anchored in the community, the radio station completely reflects that. So we cannot stress enough the importance of the strength, determination, and capacity of an association that implements a radio project. Growing pains, tension, and other unfortunate events or conflicts, which inevitably punctuate the life of a radio station, will require foresight, tact, and firmness on the part of the association in order to overcome challenges and sustain the life of the radio station.

And when the radio station is strengthened and institutionalized well, problems are generally due to reasons other than the station's weakenss. Instead, the new challenges become enough of an issue to create problems of insubordination. In these types of growing pains, the association's capacity should allow it to overcome this challenge.

We see this issue of duality occur fairly frequently – between the association that wants to assume its right to watch over the

radio station that it helped create, and a radio station that has become a strong enough structure to exist independantly.

3) A NEED TO CREATE A RADIO DEEPLY FELT AND SHARED BY AN ENTIRE COMMUNITY

An associative entity that wants to create a community radio station must formally determine the community's desire for such a tool. The phenomenon of conformism, through popularity or the ambitions of associations in the area, can constitute an expression of need. Among many other examples, we can site the case of the president of a small association in a village not far from Samine Escale in southern Senegal, who wanted to create his "own" radio station, while in the same area, a community radio called "Kuma FM" in Samine Escale was already functioning and completely accessible to the association and the area.

As a result, it is imperative for an association to take time to conduct a needs assessment to carefully verify a community's desire for a radio station. Once the need for a radio station is identified, it is important that the association not impede its creation. It must continue to validate the need by reexamining the authenticity and level of desire among all parts of the community. In addition, the association must meet with all groups in the community: men, women, youth, opinion leaders, a variety of religious, traditional, and economic groups, and others. It must determine the degree to which the population wants a radio station and document the particular reasons that motivate this desire. In addition to systematically validating the specific needs of a community, this review also allows for the various components of a community to come together.

Experience shows that is it not preferable to hold back on investigating different components of the community to verify

their feelings with regard to a radio project. In general, during such an exercise the association almost always observes that there was a need and that it just wasn't expressed in a way that it could be heard. But what is most important during this phase is that the association realizes that not only do the different components of a community approve the project but that they will benefit more from expressing the specific reasons for wanting a radio station. These many reasons shared by the community are essential when the radio programs are developed.

By focusing on this strongly recommended exercise, the association seeks to validate an overall need for a radio station in the community. A confirmation from the majority of the population is obtained by involving all parts of the community who formally expresses its need for a radio station. While this validation is necessary because it allows the community to express its desire, it also engages them in the process that they are supporting. Our many observations have taught us that the more communities publicly express a need for a radio station, the more they are likely to make the sacrifices needed to ensure its creation and implementation. This expression of need becomes a sort of challenge that stimulates the various components of a population. Finally, the many interactions between the population and the association that occur during the validation phase reinforce the role of the implementing entity and that which will benefit from the support of all members of the community.

PART THREE

POPULAR SUPPORT FOR COMMUNITY RADIO: A
CHARACTERISTIC THAT IS DIFFICULT TO ACHIEVE AND TO
SUSTAIN

PART THREE

1) THE NEED TO ROOT THE RADIO IN ITS COMMUNITY, A FORMULA FOR COMMUNITY SUPPORT

In its lifetime, community radio, as any entity - whether a strong association, a large institution or other organization - is not immune to potential deviations. At one point or another during its journey, community radio can be at odds with its philosophy or its policies.

Indeed, there are many community radio stations that have moved far from their missions by ceasing to be real tools for communication. The reason that these radio stations struggle is often due to a lack of efforts to listen to their audience, the community. The risk for this deviation constantly threatens community radio, they are like the sword of Damocles hanging over the radio team and that at any moment, can fall onto their routine and easy divert them.

Evaluations conducted on community radio reveal that this loss of connection between the station and community is a phenomenon that can happen at any time during the life of the radio station. However, the most profound disconnects between the radio and its community often occur during the station's start-up period.

When close attention is not given to the start-up phase of a radio station or a community's goals and objectives, a marginalization grows and increasingly isolates the radio from its community. To avoid the constant risk of disconnection, it is absolutely useful to ensure a strong tie between the radio and the community that decided to support it.

But rooting the radio station in the community is a challenge that emerges in the beginning of the implementation process as well as throughout the life of the radio station. Throughout its implementation, the radio station must maintain its anchor in the community and must serve as a compass for its entire life. This anchor also determines the configuration and content of the messages while punctuating the pace of its approach. Consequently, any distance between the radio station and its community disrupts the radio's path and draws it away from the feelings and aspirations of the population, inevitably leading to a disruption in its orientation.

However, it must be stressed that this rooting in the community is inarguably a complex challenge to overcome, simply because it requires enormous efforts to create it. Once established, this linkage is difficult to maintain. The radio station must work constantly with the community to maintain and protect its roots in the community.

2) THE PROCESS OF ANCHORING THE RADIO STATION IN THE COMMUNITY

Rooting a radio station in the community is a process that starts first with a need expressed by the community. But all opportunities must be documented and a number of actions taken to maintain and consolidate this connection.

Once the radio station has started up and is well anchored in the community, it is important to constantly watch its trajectory in order to avoid any deviations that can distance it from the community. The relationship requires vigilance from all who are responsible for the function of the radio, whether near or far. The connection with the community cannot be acquired quickly nor is it irrevocable. It is far from being definitive; it is a dynamic that must be preserved, renewed, and strengthened.

This process is a great challenge and the entities that are responsible for the function of the radio should be alerted to it.

The bodies and individuals responsible for the radio must ensure its anchor in the community, using every radio event as an opportunity for the community to reaffirm its ownership. These entities must be very proactive in creating a variety of occasions, as often as possible, to shape and maintain its root in the community. The following are several examples of how radio stations have entrenched themselves in their community.

> a) Information and awareness-raising sessions in the various villages and districts to create popular support for the radio station in the area.

It is absolutely essential that all parts of the population are informed of the creation of the radio station. It is always regrettable when groups or leaders are not informed of the imminent arrival of a station. People often bitterly realize that a radio station has been established in their areas without them knowing in advance. It cannot be said enough that during this preliminary information phase the radio takes form; that also during this period the radio also makes potential "enemies." Those who have not been informed can retreat from and sulk about the radio.

It is also observed that solutions to the inherent difficulties in creating a radio station can be found among those who are informed about the project. This was the case in the village of Médina Wandifa which in clearly being informed of the radio station's creation, agreed to install bars on the windows of the station for free. There is also the case of Oumar Lamine Badji, former president of the Regional Council in Ziguinchor, who decided to fund the construction of a structure to house the radio in his village of Sindian in the Casamance. Another case is that of the Marabout in Bogal who used his influence with

officials to connect electricity to a local building in just two days in order to house the Médina Wandifa radio station. Without the Marabout's involvement, the creation of the radio would have have taken months longer or the village would have had to change its location.

Through these examples, it is clear that by carrying out the duty of informing residents about the creation of the radio, promoters of the project can also gain support from influential community members and local officials.

b) Human investment, grants and other opportunities for participation

It is important to give the greatest number of people and groups living in the area the opportunity to contribute to the creation of the radio station, even a little. Participation always leads to a sense of personal ownership. In its early days, the radio station must seek community ownership at all cost and among the greatest number of people possible in order to establish its place in the community.

There are times or circumstances that are favorable and determinant for starting and strengthening this process of rooting the radio station in the community. One must recognize these moments and capitalize on them at all cost.

There are many situations that can stimulate the rooting of a radio in its community: laying the foundation for the construction of the radio station; the arrival of the radio station equipment; local construction; constructing the building; putting the pylons in place; local planning of the station; welcoming influential people. Actually, there are many occasions when important members of the community, like blacksmiths, carpenters, masons, transporters and other artisans from the area can contribute their expertise to the creation of the radio

station. There are also other opportunities for everyone in the community to participate, whether through investment of human resources, donations or other actions. In summary, it is important to capitalize on all opportunities that allow community members to feel that they have participated, even if only a little, in the collective creation of a radio station.

Often, it is necessary to solicit and vary the types of participation to ensure hands-on participation from the greatest number of people. This was the case in the construction of a fence around Kambeng FM in Médina Wandifa in the Casamance in Senegal. Instead of paying a business to do the job, the association leading the project decided to use it as an opportunity to allow youth from the various neighborhoods in the large village to participate. The association asked all of the youth from two neighborhoods to assemble the bamboo that would be used for the fence; and it asked the youth from the other neighborhoods to dig holes and install the woven bamboo fence. The construction of the fence involved participation from a large number of youth. Clearly there are many examples; the important message is to have everyone contribute.

However, it is also important not to forget this participation later. When the radio begins broadcasting, it should warmly thank all of the stakeholders for their contribution to the creation of the radio station which is their own.

c) The broadcast launch or the radio inauguration: the highlights of ownership

It is without a doubt that the most powerful moment in the life of the radio is the launch of its signal, or its inauguration. This is the most important and most conducive moment for rooting the radio station in the community. However, it is a delicate moment; and it must be given close attention in order to benefit from its power. One must also be careful to not forget anyone

in the celebration of the event. Everyone in the community must be present for the consecration of the radio: men, women, youth and children; all professions; traditional, religious and customary leaders; technical services; administrative, military and political leaders; members of the diaspora, etc.

This type of ceremony, which is broadcast live through the new radio station's air waves, is a great event for the community. All of the villages in the area listen attentively to the first broadcast with great interest. Those responsible for the radio should do their best to recognize as many representatives of different parts of the community as possible. This is the most appropriate moment to let all parts of the community give advice, make recommendations, say prayers, and especially to express their support for the radio. These speeches will allow the leaders to ask all members of the community to participate in the radio station.

Experience shows that great commitments are often made during these moments. During the launch of the community radio Kambeng FM in Médina Wandifa the wise and much respected El hadji Sidya Diaby, the great Kalif from Taslima in southern Senegal said:

> "This radio that we have named Kambeng FM, was created in our village thanks to the determination of the youth association, but we the village elders will not leave it entirely in their hands. This radio that speaks to everyone in the land needs our surveillance, our advice, and our prayers. We therefore offer our wise hands to help the youth manage a successful radio station."

He added:

> "I ask all leaders in the zone to invest their girls and boys in ensuring the function of Kambeng FM, a tool for all of the community."

It is certain that the radio station never would have had such significant engagement from the community and it would not have benefited from speeches from the area's respected individuals if it had not asked religious officials to preside over the powerful launch of the radio signal.

For officials in the area who for whatever reason could not travel to the ceremony, it is important to go find them on this day, record their testimonies, and broadcast them through the radio waves. Clearly, all of the ceremony must be broadcast live to allow everyone to hear this important moment.

The afternoon of the inauguration in Médina Wandifa, a large delegation of notables and youth from the village of Médina Wandifa went to Bogal, 30 km away, to meet with the powerful marabout Thierno Abdourahmane Barry. The delegation thanked him for his constant support throughout the creation of the radio and asked for his blessing and support for the future of Kambeng FM. The marabout, visibly satisfied by this recognition, congratulated the youth and the notables for creating the radio station and stressed to the youth that they must manage the radio well. He then promised his support and said a long blessing for the success of the radio. The marabout then agreed to be interviewed and was happy to know that he would be the first person interviewed by the radio station. His interview was broadcasted in several segments so that all of the community would hear the blessings from the marabout in Bogal. To this day, the marabout has become one of the radio station's strongest supporters and he has asked for nothing in return, which is often a concern when soliciting collaboration from powerful people.

Inaugurations are unique occasions in the life of a radio station. They should not be skipped for they bring everyone together around the radio and mobilize even those on the fringes of the community.

d) The first programs: important moments to highlight dedications and thanks for ongoing ownership of the radio station.

The first days of broadcasting, before the shows begin, should be used to build the radio station's audience. Listener loyalty must begin at the start of the radio. The first dedications, as with all short interviews, speeches or thanks, are not only good marketing pieces but also useful to building the radio's audience.

Experience shows that it is important to use these early occasions to allow a large number of individuals and groups to speak on the radio and increase their affiliation or their identification with the radio station. This is certainly because we are an oral society and we love to express ourselves through the air waves. Also, because the radio station is in the local community, allowing people to go on air will help them feel that the radio is theirs.

To satisfy this important feeling of ownership, it is important that the first few days on air are dedicated as "open door days" that allow all parts of the community to come visit the studios and to learn about how this magic tool functions. It is also an opportunity for them to express their impressions of the radio live on air, to give their blessing, and to make recommendations. Without a doubt, this is the precise moment when a lot of people show their solidarity for the radio station. Experience also shows that these days are important for members of the community. They become closer to their radio station, as emotionally expressed by a woman about the new radio station, Fogny FM, in Sindian in the Casamance:

> "I have come to speak on the radio for the first time. I was very emotional when the radio host put the headphones on me and the microphone near my mouth and invited me to

speak. At the first sound of my voice in the headphones, I felt a strong emotion that I have rarely felt and it immediately made me love this radio in my village."

Another case comes to mind. With the help of Ibrahima Mandiang Solly, we were able to mitigate, not without difficulty, the discontent of Mr. Samba Diadio Montalto, First Vice President of the rural community Ndiamacouta who arrived by motorcycle from the distant land of Ndiamacouta, 12 hours away. From the moment he got off his motorcycle, Samba Diadio Talto called out to us standing at the door of the radio station:

> "Since yesterday, all of Ndiamacouta has been listening to the radio with frustration because we were informed about the creation of the radio station but unfortunately we were not informed of its launch yesterday. I am here to relay the protests from Ndiamacouta, we have heard all of the messages except none from our area."

We convinced him that his zone would be immediately represented but the President of the Rural Community of Bounkiling, where the radio is located, had spoken in the name of all of the Presidents in the district, which is why they had not heard from their Rural Community President.

However, to satisfy this part of the community that was clearly frustrated, we allowed Samba Diadio Talto to make a long speech, live over the airwaves of Kambeng FM, in Peulh and Wolof, in the name of his village, Ndiamacouta. Finally he was happy and expressed his support for Kambeng FM. He decided to return to Ndiamacouta. Before getting back on his motorcycle, Samba Diadio Talto exclaimed with a large smile:

> "I will be an advocate and representative of Kambeng FM in my area; rest assured that we will make this our own tool."

Throughout the same afternoon, speeches and dedications were made by different ethnic groups and all of the community officials from Ndiamacouta.

Many other cases show how important it is for the different parts of the community to feel involved and recognized as part of the radio station. Certainly it is not possible to allow everyone into the studios, but be careful to allow all those who legitimately should be, especially representatives from villages who, at the request of their chiefs, travel dozens of kilometers on bike or by other means, to represent their area. These representatives who come from far away must have permission to speak live on the radio in the name of their area.

One cannot say enough about how important these moments are for creating solidarity for the radio station. They are moments of congratulations and times for coming together and rejoicing a victory for the community. As is custom in our African traditions, it is during the celebratory occasions that different people, near or far, must be publicly complimented and thanked for contributing to the achievement of the radio station. I am always reminded of the discouragement and frustration of people who were not cited in the speeches during inaugural ceremonies of radio stations. They are very sensitive moments that must be managed with great care in order to avoid frustration or exclusion.

To lead this important milestone, we have often used exceptional and experienced journalists, who are well known and who have a voice that is appreciated by the people, to pay tribute to all those who contributed to the creation of the radio.

In the Casamance, we have paid particular attention to the inaugural ceremonies. We chose Mamadou Kanté from RTS to facilitate the inauguration of Kaîraba FM the radio station in Diouloulou, Ignace Ndèye from Sud FM and Papo Mané from

Walf FM for the inauguration of Pkumel FM in Goudomp, Ibrahima Solly Mandiang the oldest radio personality in the Casamance to launch Kambeng FM in Médina Wandifa, Ibrahima Gassama for the inauguration of Sofaniama FM in Pata and Solly Mandiang for the launch of Gabu FM in Sédhiou. These celebrity voices contribute to the power of the inauguration and are loudly thanked by all parts of the community and officials. It is clear that their advice and recommendations during the inaugurations were heard by the young teams of journalists responsible for ensuring the function of the new stations.

PART FOUR

A COMMUNITY RADIO WITH ADAPTED GOVERNING BODIES, A
QUALIFIED TECHNICAL TEAM, AND PROPER GUIDANCE

PART FOUR

A COMMUNITY RADIO WITH ADAPTED STATUTORY BODIES, A
QUALIFIED TECHNICAL TEAM, AND PROPER GUIDANCE

1) GOVERNING BODIES THAT ARE REPRESENTATIVE AND COMPETENT TO ENSURE PROPER GUIDANCE AND STRICT SUPERVISION OF THE RADIO

As with all institutions, community radio must be well-structured to function correctly. In some countries, like Senegal, the structure must respond to the instructions in the Specifications Governing Community Radio which stipulates that:

> "Community and associative radios are administered by bodies…the Board of Directors and the Management Committee." [7]

In addition to conforming to these legal requirements, the radio station must make every effort to adequately organize itself to fulfill its mission of informing, educating, and entertaining. The radio station must also guarantee complete transparency in its management vis-à-vis the community, which is its sole beneficiary and also its only owner.

Organizational structure is an area that is very delicate and fundamentally important for the functioning of a radio station and the achievement of its mission. It is therefore very useful to pay great attention to it.

An important aspect that must be given close consideration in the structuring of a community radio station is the representation of different parts of the community in the various governing bodies. The socio-cultural realities of the

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[7] Op.cit.

environments in which community radio stations are located, make the representation of different layers in the various organs of extreme importance. It is obvious that these considerations make it very difficult to structure a community radio station.

Community radio is generally structured as an association with a General Assembly (GA) as the supreme body. The General Assembly is almost always the General Assembly of the radio station's beneficiary association. In fact, the radio station's delicate nature, the issues it raises, and decisions that are required of it which are usually the association's central concern, are often discussed in the General Assembly of the beneficiary association: that which becomes the General Assembly of the radio station.

If the radio is an entity of the village or neighborhood, as is the case with those funded by certain donor programs, the village or neighborhood assembly is the supreme body of the radio station.

However, if the radio station is implemented by another group or by an association, which is often the case, it is essential for these entities, in showing good governance and legitimacy, to report to the entire community through meetings at the village or neighborhood level to inform them about the function of the radio station. This fundamental duty to report to the community is a continual obligation. Those that support the community radio, and first and foremost the radio station itself, must diligently monitor this obligation to the community.

The association or other entity's General Assembly that implements the radio station is responsible for choosing a Board of Directors according to criteria approved by the community. In turn, the Board of Directors choses a Management Committee, always based on criteria proposed by the association and accepted by the community.

To increase a community radio station's chances for success, it must do everything possible so that the community and all of its diversity, is represented at all levels. Therefore, it is important that the two central bodies, the Board of Directors and the Management Committee, are representative of the various ethnic groups, ages, areas, businesses, citizens, opinion leaders, religious leaders, women, etc. As much as possible, one should pay close attention to the composition of the two bodies and this highly strategic diversity. It is actually very appreciated and desired by all parts of the community. Actually, what makes an entity efficient in its environment is its composition representing all strata of the community. Women, youth, elders, socio-professional groups and others will only feel that they are really in the game if they are represented in these bodies. The words spoken by an elderly man criticizing the governing bodies of the radio in Samine eloquently corroborates the strong desire for involvement:

> "This radio station is now solely directed by youth without elders to show them the way, to prohibit them from playing a lot of music and to advise them to broadcast religious programs."

Actually, it is likely that the absence of an age group, an ethnicity, women, a business or other groups in these governing bodies will lead to an inability to address their concerns in the radio station's programs and operations. However, this absence is more profoundly felt by some as a sort of exclusion in the operation of such an important tool in the community.

The battle of having representative governing bodies is certainly the first that the radio station must win in order to root itself in the community. Sometimes, the concern for representative governing bodies can create challenges, but if its anchor in the community is at stake, it must accept to do whatever is necessary. This was the case with Kaïraba FM in Diouloulou in

the Casamance, which was created by the Association pour le Développement de Diouloulou (ADD). When an evaluation of the radio station was conducted, the evaluators criticized it because the Board of Directors had many members who were difficult to organize. With too many members often unavailable, the Director of the radio Mr. Adama Thiam explained that the feasibility and possibility of the radio in the area came at that price. He explained this by saying:

> "When ADD proposed to establish Kaïraba FM, the situation in this conflict zone was somewhat unique. At the time, the conflict between the MFDC rebels and the Senegalese army was fairly active in our zone, with a lot of tension between the villages and strong suspicions among the population. In addition, the MFDC camps were located in the forests of our district and there was a strong presence of Senegalese soldiers in Diouloulou and the many military camps in the district were dangerously close. All of this made for a very tense environment in all of the villages in the district.
>
> It is clear that in such as suspicious and explosive environment that the choice of a Board of Directors must take this into account, involving the largest number of villages, leaders, zones, and groups as possible in order to make an entity that represents everyone.
>
> Building the Board of Directors greatly reduced the risk for conflict among the groups, it tempered ambitions for revenge, and above all, it gave Kaïraba FM access to the entire district because it had the Board of Directors which was representative of the community. This was essential for us in Diouloulou. In other words, the radio station could not have functioned in such a hostile area which had experienced assassinations such as that of sub-prefect Gorgui Mbengue, leader of the wisemen and other people in Samsidine Aïdara."

Thus, in light of Kaïraba FM, the radio stations in the Casamance which are all in conflict zones, taught us that

governing bodies that represent the many community concerns help guarantee security for the radios and their teams.

Otherwise, it is important to note that having all components of the community represented in the governing bodies protects the radio station from focusing only on some groups, which sometimes happens.

If it is important to meticulously monitor the choice of a Board of Directors and Management Committee, it is also important to give them the capacity to fulfill their important missions.

Capacity and representation are essential to allowing the governing bodies, which are responsible for the station's orientation and management, to achieve their tasks according to the radio's internal regulations as well as the rules of conduct and communications ethics.

The Board of Directors and the Management Committee play roles that fundamentally must guarantee the success of the radio station. If the direction and supervision of the radio are given to the Board of Directors, then the Management Committee must execute the programs. Management Committees are common among radio stations and they are responsible for the following tasks:

❑ Coordinate expenses and receipts
❑ Manage and maintain the infrastructure and equipment
❑ Coordinate and monitor production
❑ Secure and supervise staff and buildings
❑ Coordinate the activities of the sub-committees, programs, finances, production, etc.

If there is something which we cannot stress enough about the governing bodies, it is their expertise. Naturally, expertise results

from training which the governing bodies must have. But the quality of expertise must also push the radio stations to be careful in their choice of governing body members; it must absolutely give preference to skills that already exist in the area. If this precaution is not taken, the possibility of quickly acquiring what is needed to ensure the difficult functioning of the radio is unlikely.

Therefore, it is clear that all of the opportunities to use these governing bodies must be taken in order to have operational structures. Many community radio stations have ossified due to a lack of capacity among their governing bodies. We have often seen that despite the members' great effort and strong engagement, many radio stations have been mismanaged due to a lack of skill.

Moreover, we must take into account a major factor, which should encourage us to be careful when choosing individuals. The reality in the communities is that changes occur fairly slowly and are difficult to carry out in governing bodies; it is prudent to carefully choose the members of the governing bodies because there is high turnover. Generally, skilled people have good potential for these roles. In the community they are: teachers, working or retired development agents, workers, qualified farmers and other people living in the area. Experience shows that these people greatly support the radio station.

To conclude this point, we believe that while the governing bodies must have diverse members who are as representative as possible in order to start anchoring the radio station in the community, the governing bodies must recognize their skills in order to deal with the practical and strategic challenges they face.

2) A TECHNICAL TEAM QUALIFIED TO ENSURE PROPER FUNCTIONING OF THE RADIO STATION

A radio station clearly needs a complete team responsible for ensuring all of its operations. The team is always under the authority of a Manager or station Director. This is a permanent position in many radio stations, even in the most under-resourced, because they require full-time work. The station manager is responsible for directing the radio station, supervising the development of programs, and ensuring the management of personnel, administration and finances.

The head of the station is always the head of a team comprised of radio hosts, the number of which varies from station to station. These can be permanent positions and can be salaried. But in most cases, these are volunteer positions accepted by individuals because they love the radio stations, because they want to provide a service to their community, or for other reasons. The hosts are responsible for presenting the various radio programs. The team also has technicians in charge of maintaining and manipulating all of the technical equipment. The team also has external producers that come on the air from time to time for programs on themes that correspond to their profile. Other people, for example the head of marketing, take care of other activities for the radio station.

The station director is the manager and is generally chosen by the Management Committee with approval from the Board of Directors. He or she works with the Management Committee. By working alongside the Management Committee and members of the team, the director is responsible for the following primary functions:

- ❑ Choose and train hosts, technicians and producers;
- ❑ Develop a template for programs in all languages;

- ❑ Assign the hosts and technicians to different types of programs according to their skills and interests;
- ❑ Organize reports and external productions and supervise the broadcasts;
- ❑ Ensure the proper use of equipment;
- ❑ Oversee the station's receipts and expenses to ensure financial independence;
- ❑ Supervise the development and broadcast of programs;
- ❑ Supervise and coordinate listenership;
- ❑ Organize and supervise the station's marketing plan;
- ❑ Organize periodic polls to welcome feedback from listeners to improve programs.

With regard to these many tasks, it is clear that the quality of the radio team is important to the success of the station. It is the interface between the radio station and the public and it is the team which operationalizes the governing bodies' actions. It is ultimately the team that the public comes to know since its members are on air. It is therefore the image of the radio station and so its position is highly strategic. For all of these reasons, choosing the members of the team must be done with care. It must also be done meticulously because it is difficult for the governing bodies to let a member of the technical team or the director go since the station has given them a bit of prestige. It is best to minimize these changes by strictly following the selection criteria for the team and Director. The selection, which can be very easy in some contexts, is often a challenge for community radio stations because biases affect the choices. Sometimes the station managers or other members of the team are co-opted based on an individual's efforts in establishing the radio station or other subjective reasons.

The technical team is the backbone of the radio station; it is the technical team that runs the radio. The technical team must be

well-structured, well-organized, well-trained and it must understand its mission, role, and responsibilities. All community radio stations that cease operating or go bankrupt do so because of a weakness in their team. It is important from the beginning that all efforts are made to form a high performing technical team.

To meet this fundamental need, one must carefully choose a station manager with a good level of education or solid knowledge that will allow him or her to quickly learn the many tasks which await him and which are often very delicate. It is essential to explain the commitment needed to develop a community radio station, as it is clearly a difficult undertaking and one that requires motivated and determined individuals. The best radio directors that we have met are often people concerned with the development of their community; they are generally development workers who love radio as a working tool. Those who have come to community radio for reasons other than supporting development are quickly disillusioned and cause many problems. The director must be paid by the radio because it is a full time position. But community radio, with its limited means, cannot guarantee the director's livelihood. As it is said, radio is an art that does not feed.

The radio team must have a reasonable number of technicians and hosts, who are chosen according to criteria based on capacity and one's predisposition for radio. Gender equity must also be taken into account: many radio stations have very few women which greatly weakens the radio station's ability to address gender equity and women's issues. It is clear that all hosts must come from the community; which resolves all of the issues of language, diverse tasks, integration, knowledge of the area, etc. Whenever possible, external hosts and producers should be representative with regard to ethnicity, religion and other factors.

It is important to be clear from the beginning about indemnities, honoraria, or salaries with external hosts, technicians and producers. Again, staff's commitment must take precedence over the pursuit of gain. Community radio is far from being a source of revenue; those who wish to start a radio station must understand that radio can eventually pay off when it begins to bring in revenue. A lack of clear language about the terms and conditions of work often create difficulties that paralyze radio stations and sometimes lead to litigation or labor inspections.

In addition to the paid hosts, it is helpful to have a number of volunteer hosts and technicians who offer their services for free while receiving on the job training. For a large number of people, the start of the radio station is an opportunity to learn the radio trade. We know that many of the young talents who became stars on commercial radio started at community radio. Volunteerism also gives the radio station the ability to continue service in the absence of paid hosts when some leave for other jobs.

Besides being the right choice, another important aspect to pay close attention to is the qualifications of team members. One must absolutely have a qualified team in order to have a high performing radio station. Unfortunately, it is among the technical teams where many of the difficulties are encountered. Because of the volunteer characteristic of community radio, they often have a tendency to choose people either with the most time or people who were most involved in the creation of the radio station. As a result, people who are very interested and have a predisposition for radio are often ignored. Many people who are very capable are not invited to be on the teams because of others; everyone knows that there is a lot of talent in the community. We observed this in a village where a youth always loved the radio; he excelled in simulating the reporting of football games by imitating well known reporters; he also excelled at calling the plays during games at school and during

vacation. Because of his talent, he wanted to be a famous reporter. But despite all of his efforts, he never became part of the team at the radio station in his village.

We often see radio stations that do not include women, men, or youth who are well qualified and live in the area. Some radio stations listen to our suggestions and were able to strengthen their teams by inviting these people to join their stations. By supporting such an idea, we are not saying that only the talented must be taken on, however, we simply want to draw attention to this possibility. It certainly is possible for novices and ordinary people who have not yet found their talent, to try radio and succeed. Very often community radio stations create stars from those with no experience. But it is important to remember that training is imperative for a community radio team because generally, those that come to the station have never done radio. They must be taught practically everything. We have always fundamentally believed in training and always give it importance.

We happily recall having promised Penc mi FM, the first community radio team in Senegal in 1996, that we would ask all journalists and radio personalities to give a training workshop. There was great apprehension among this pioneering team. We kept our promise. With great modesty and simplicity these radio personalities, who continue to be referenced in Senegal, patiently provided training to the team which included men, women and youth, all native to the area.

We had the privilege of having Mame Less Camara, Abdel Kader Dioukhané, and Amadou Lamine Samb, as trainers for all aspects regarding hosting methods and programming, as well as ethics and conduct. These highly qualified trainers were dazzling show hosts on RTS. Mame Less Camara is currently among the best journalism teachers in Senegal after having worked at the national public radio and having managed several private stations. Abdel Kader Dioukhané continues to produce quality

national radio and television programs. Penc mi's technical training was put in the hands of Pape Sène who was one of the great radio technical specialists at RTS. These great trainers accepted to go to the villages and the radio station to teach these novices the basics of radio. Community radio in Senegal owes a lot to these qualified individuals who helped start the first radio station which still functions today.

The experience that we have had in the different stations confirms the importance of training in the success of a radio station. Following Penc mi FM in Fissel, all of the other radio stations that we have helped have benefited from solid training provided by highly experienced trainers who have shared the fundamentals of the trade with new teams.

3) ADEQUATE ORIENTATION OF THE RADIO

As paradoxical as it sounds, the point which communities and associations do not adequately discuss is certainly the radio's orientation. It is difficult to find documents at community radio stations proving that the beneficiaries discussed and agreed on the major axes or orientation in determining the vision, mission, goal, objectives, the mode of function, and the systems for control and evaluation. It is difficult to ask community radio stations to engage in the complex and specific process of identifying their orientation but it is absolutely fundamental that the associations and communities agree on the major points regarding their radio and that these axes are known and shared with the larger community.

It is true that communities generally know why they asked for a radio station but it is important to push them to better chart the way to help the station follow a good trajectory. It is often observed that as soon as a radio station is in place, programs tend to be focused on the concerns which apparently are

priorities of the population. This readiness generally threatens to distract the radio into focusing only on the interests of those in the community who are generally less informed.

This was the case at a radio station in southern Senegal which decided to focus its programs on issues related to youth, which although a concern, ignored other important issues such as the illegal exploitation of shrimp by fishermen coming from different regions and other countries. The over-exploitation of shrimp – one of the communities principle sources of income – constituted a real source of conflict. Yet the inclusion of this central issue, namely the blatant abuse of an important natural resource, was minimized in favor of the more obvious need which was not necessarily a priority.

This was the case at another radio station, also in southern Senegal, which rarely worried about the over-exploitation of the forests which was causing significant damage to the area. It is true that addressing this delicate issue requires tact because the MFDC fighters and high dignitaries are involved, but the issue can be treated with care so as not to put the radio and its hosts in danger.

On the other hand, if its orientation was well-defined, the radio follows a course that responds to the major concerns of the community. This was the case for Guindiku FM, the radio station of the women in Kaïré, for which the association and the community prescribed the specific vision of addressing health. The association called upon the radio when it realized that the Guindiku FM programs were too general, dedicating an insufficient amount of time to health and HIV/AIDS.

Defining the orientation is a fundamental exercise which must absolutely be conducted before engaging in programs in order to determine the radio's direction. This important exercise must be facilitated by a resource person with good analytical skills to

help the community identify its concerns and the challenges that impede development. The analysis will distinguish between the consequences and real causes of the many difficulties that the populations face. Certainly, following an objective analysis of the context in which the radio functions, the general orientation of the radio station will be identified. It is then understood that this is the direction that the radio should guide the radio station's activities.

Community radio stations created in past years in Basse and Moyenne Casamance have an orientation around peace in the Casamance; their vision focuses on lasting peace in the Casamance and their mission is forgiveness and reconciliation to build peace in the region. On the basis of this mission, the radio stations are focused on a number of objectives: social and community mobilization for peace; the use of opinion leaders to encourage forgiveness and reconciliation in communities, etc. These are the types of specific orientations that have made many community radios in southern Senegal successful.

A radio station must have a clear orientation to address the ideas of the community and to defend the interests of all components of the population that it reaches and engages. This is what Gaynako FM (the voice of the shepherd) was able to do among the peul nomads in the forest-grazing zone of central Senegal. For many years, the radio station was engaged in defending the interests of the herders while advocating through well-facilitated programs the preservation of pastures, improved animal health, increased boreholes, and improved land management to ensure a steady supply of water for livestock.

Obviously we cannot stress enough the disadvantage of insufficiently addressing the radio station's orientation. Radio station teams often make the error of assuming that they adequately understand the realities of the area and that they know the community's problem. Many community radio

stations that are not used to this exercise conduct it quickly. The result is that they either do not address certain issues or they cover them generally or superficially. This lack of attention puts the radio station on a path that will always prove fatal. Without a well-defined orientation determined by a strong analysis of the community's interests, it will be difficult to popularize the radio station, simply because it will not be able to address the real problems of the community. As a result, the community will not show ownership, actively participate in programming, or even monitor the station's programming and operations.

4) PROGRAMS THAT RESPOND TO THE NEEDS OF THE POPULATION

The radio station must be able to respond to the needs of all parts of the population. However this is not always evident. There are a number of radio stations which, for many reasons, are not able to give communities the programs that they want. Complaints often arise when the stations are evaluated. We have noted these cases:

> "The radio station plays too much music and has too few meaningful programs."

> "The hosts do not know the topics and do not facilitate the educational programs well."

> "The programs do not address certain topics that are very important to this area."

It should be noted that populations are very attentive to their radio stations so they do not hesitate to severely approve or disapprove of their product. If there is a topic for which the population does not hide its sentiments, it is radio. In addition, they are ready to do everything necessary to create it and they do

not hesitate to for an instant to denounce it if it does not fulfill their hopes.

The radio station must pay attention to its programs in order to satisfy an audience which counts on it to educate, inform, and entertain it. Robert McLeigh supports this by saying:

> "It is the key factor that must be supervised and the stations must ensure that the radio continues to respond to the diverse needs of the population. Naturally, this is very easy for small community radio stations that know their population well and can satisfy their specific needs, not only in terms of language and culture, but also in addressing the small details of daily life which one talks about at the market or on the bus. This is the key to success: knowing your population and responding to its needs." [8]

To address these legitimate needs of the community, the radio must, as we have described above, have governing bodies and a qualified technical team, as well as an appropriate orientation. This is a precondition for the production of good programs.

Once this preliminary step is accomplished, the radio team must then, under the leadership of the director, work hard to develop a program template that has varied programs that address the concerns of different parts of the population. The production of these programs requires careful attention. The hosts and the station director must make ongoing efforts to ensure that the programs have solid content and an appropriate format.

A lack of means is a false pretext on which some radio stations try to blame their poor performance. Until a certain point, radio

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[8] McLeish (R.) Produire des programmes pour la radio. Nogent sur Marne, GRET, 2005, pp 11,12.

stations must serve within its means, using ingenuity and commitment to produce quality programs with few resources; that is the credo of community radio. Positive feedback and compliments will not come until the radio station has gained prestige and popularity. It is important to note that the radio station must produce good programs early, programs which it must strengthen and maintain. It is through this path that it will create the image and reputation that will be essential for its sustainability. The radio station must understand that positive and negative judgments are made from the beginning of its broadcast. They should take this into account when producing programs so that they can benefit from positive judgment early on and build its popularity. In fact, the judgments will inevitably be made from the outset and throughout the life of the radio station.

This is exactly what happened to a colleague from an NGO who told us one day that he was on a trip in southern Senegal when he happened to get a signal from a community radio station in his car while en route from Ziguinchor to Kolda:

> "I was fascinated by the quality of a program called, "Open Book" which I heard on a community radio station called, Pkumel FM in Goudomp. I was really touched by the quality of the presentation and the depth of the content. After listening to the program, it was as if I had read the book that was presented and commented on by the animator. If all community radio stations present their programs like this, I tip my hat to them."

This program was on the radio once a week on Pkumel FM in Goudomp. It was produced by teachers in the area who read, presented, and commented on a book. It was followed by a number of students, teachers, and parents of students in the area who learn a lot from it.

Other testimonials, all equally as eloquent, are heard when interesting and original programs are on community radio. There was the case of the program on clandestine emigration that was broadcasted on Sofaniaman FM in Pata in the region of Kolda in Haute Casamance. The radio station director said

> "The radio has succeeded, through some programs, in reaching thousands of young people about the risks of emigration. Sofaniama FM had a two-hour exclusive with youth from the area who were attempting to emigrate. The young people had experienced the ordeal of crossing in canoes, and difficulties with police and camps before returning to the country in difficult situations.
>
> The stories that were told in great detail by youth in the area who suffered the difficult and sad experience of secretly emigrating have had a significant impact on the youth who consider this dangerous adventure.
>
> The many phone calls during the show and the different villages' reactions following the show demonstrates the interest in this program, which was facilitated by two youth who had returned from emigrating. Their story convinced a large number of youth of the many dangers associated with such an adventure. It is clear that only radio could reach and convince so many youth through stories from those who have experienced such difficulties. It is safe to say that radio is a powerful way to raise awareness in the isolated areas that we live in."

Several other testimonials given by different parts of the community proved their satisfaction with programs on topics such as anti-personnel mines, the commercialization of cashews, the environment, maternal and child health, the history of the land and many others that are addressed by community radio stations in the Casamance: Fogny FM, Kabisseu FM, Kassoumay FM, Sofaniama FM, and Kaïraba FM.

The programs please their audiences because they are well prepared, well presented, and above all, they are about the major concerns of the population. This refers to the essential analysis of the community's needs in order to make programs with appropriate format and content for the population.

Aside from purely educational items, the radio stations must also relay other information which may seem ordinary but which immensely serves the comfort of the community. A listener said the following during an evaluation on the impact of community radio:

> "Thanks to our radio, important events that must be shared by the community are relayed. Events like people who leave the community or die, or happy events like baptisms, marriages, religious events, as well as meetings, etc.
>
> Today, all of the information that is important to individuals, families and communities has become very easy to share through community radio. They have made great progress and have greatly improved our way of living.
>
> We have not forgotten that only a few months ago, before the radio station arrived, that we had to borrow a cart or ride on the back of a horse and travel all night to inform our relatives about the death of a family member, the birth of a baby, a marriage or other events. Now, it is simply said on the radio and the information arrives at the homes of our relatives who live far away and must absolutely be kept informed of this news. With the radio station, all of this information which is important to individuals, families, and communities are now easily shared. It significantly improved our lifestyle."

Among the many services provided by community radio stations, it is always good to relate issues regarding the theft of cattle which is a recurring problem in the Casamance. Cattle theft is a big concern for the communities who have suffered

from this for decades. Thieves profit from the region's insecurity and its proximity to neighboring countries to steal cattle from Senegalese villages and sell them in the Gambia or Guinea-Bissau. With the start of community radio stations which, for the most part, are located in the border zones, cattle theft has greatly decreased. Once there has been a theft, the populations alert the radio station and the gendarme. Ibrahima Solly Mandiang, the supervisor of community radio in the Casamance, told us the story of a cattle theft which happened in Samine Escale:

> "Cattle theft has greatly decreased in Balantacounda, the southern area of the region. Once the theft of cattle has been observed, the gendarme in Samine alert the radio station, Kuma FM, and it begins to make announcement signaling the theft and giving descriptions of the stolen cattle. Almost immediately, all of the villages along the border are surveyed by their residents who look for the stolen cattle. The populations have easily captured several cattle thieves. Now the thieves release the animals in the bush when they hear the alerts on the community radio signaling the theft of livestock. The thieves listen closely to their radio to see if an alert has been made regarding their theft."

Experience shows that when radio responds to the needs of the community, they are concerned and willing to invest in supporting the continuation of its mission.

Alioune Badara, president of Sofaniaman FM's Board of Directors in Pata told us a story about the community's interest in the radio and how it responded to their concerns:

> "Several months after the start of the radio, the generator which powered Sofaniama FM in Pata broke down. We called a repairman who told us that it was a serious problem and he could not fix the motor. Since the generator was purchased in Dakar and was still under guarantee, we decided to return it to the store in Dakar. Clearly, while the generator was broken,

the radio could not broadcast any programs and many people came to the station inquiring about the silence. What was interesting was that the Senegalese customs agent on the Senegal-Gambia border also came to inquire about the silence. The agent, as with all members of the community, realized that if the generator was repaired in Dakar, the community would remain without for at least four weeks. So the agent volunteered to take the generator to other repairmen before it was decided to take it to Dakar. He put the generator in his car and with the Station Director he went to the Gambia to see specialists. Several hours later, they returned to Pata with the generator completely repaired by Gambian mechanics that specialize in this type of motor. This shows the attention that even government workers pay to community radio because they know that the radio helps them reach the population, to explain their mission or to warn the population of certain behaviors that can harm the community and the country."

PART FIVE

A RADIO STATION THAT OPENS ITSELF TO DIFFERENT
STAKEHOLDERS AND PARTNERS WHILE MAINTAINING ITS
INDEPENDENCE AND NEUTRALITY

PART FIVE

A RADIO STATION THAT OPENS ITSELF TO DIFFERENT STAKEHOLDERS AND PARTNERS WHILE MAINTAINING ITS INDEPENDENCE AND NEUTRALITY

1) THE NEED TO BE OPEN TO DIFFERENT STAKEHOLDERS IN THE AREA

The community radio station must open itself to everyone. While seemingly obvious and easy to achieve, this step is not always achieved. In fact, many radio stations, for a number of reasons, are not open to development workers in their areas, religious organizations, associations and groups with direct or indirect dealings of parts of the community that the radio station serves. The absence or lack of contact with different stakeholders working in the area is a great drawback to the radio station. Indeed, a station's distance can cause it to miss opportunities to better inform the community.

This behavior is not only is at odds with the rules of ethics and conduct, but also leads to a huge potential loss of financial resources and certainly other types of support, which could come from these stakeholders. The distance between a radio station and these stakeholders may occur for a number of reasons but it is often caused by a lack of pragmatism and vitality because it is the station's responsibility to engage these players, by all means, to know what they do. One of a radio station's fundamental missions is to gather information to share it with its listeners.

Obviously, this ongoing openness to stakeholders, some of whom are powerful, must neither distract the radio station nor prevent it from maintaining its neutrality and its independence. In this regard Abdoulaye Kane warns:

> "The lines of dependence between the associations and the local areas and their community radio stations keep the stations' central position in mass media. In some cases, the power of the local community doesn't hesitate to profit from the vulnerability of community radios to transform it into political propaganda."[9]

Community radio strives to create and maintain regular contact with as many people as possible. But certainly in each area, there are people with whom the community radio must keep in regular contact.

In Senegal, which has experienced reform in a number of areas, the introduction of new decentralization policies, the existence of large development programs, and conflict in the southern part of the country, we have key stakeholders who are essential to these various events. The radio must constantly check in with these stakeholders and formally open itself to them to learn more about them, study them, and to appreciate their actions to serve the community.

It is clear that, from one country to another, the stakeholders can vary or have different influences. But community radio stations must remain open to them to extend their networks and partnerships with the maximum number of stakeholders to diversify the information that they provide to their listeners.

Below we cite several key stakeholders and try to share methods and approaches for working with them.

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[9] Article, signé Abdoulaye Kane Directeur de l'Agence Inter Com Doctorant en communication, paru dans le journal Sud Quotidien du 14 octobre 2009 sous le titre : LES RADIOS COMMUNAUTAIRES EMERGENT, le succès suscite les convoitises de collectivités locales. p 11

A) NGO PARTNERS AND VARIOUS DEVELOPMENT PROGRAMS

Under-resourced rural areas or urban neighborhoods in most African countries are areas of choice for local or international NGOs and development programs. These important development stakeholders rub shoulders with community radio stations who serve the same areas. Despite this, it is not rare to see community radio stations ignore NGOs and development programs or at least pay little attention to them when they must partner with them to serve the same population.

These development stakeholders operate in these areas to help find solutions to the population's problems. It is important for them to rely on community radio stations which can help disseminate their messages or help the population to better understand their activities through radio programs.

For community radio stations, they have an incentive to approach the stakeholders working in their broadcast area to better understand what they do, to understand their activities, and estimate their results and impacts to ultimately inform the communities. Radio stations can help drive the stakeholders' activities if they respond to the community's needs, or call them out if their activities are not appropriate for the area. It is clear that community radio has no reason not to approach the various stakeholders in the area. They must work with all stakeholders to regularly and objectively inform the communities that they serve.

By focusing on these stakeholders, the community radio stations kill two birds with one stone. They carry out their mission of informing the population on one hand, and they receive funding by reporting on the activities and selling air time to the stakeholders. This is what several radio stations in the Casamance do. They approach several international

organizations like World Education, AECOM, AED; local NGOs such as Afrique Enjeux, Malao, AJAC; technical programs in health and the environment, development programs such as PADERCA, ANRAC, PAEM and other stakeholders. The partnerships provide them with substantial funding but also allow them to carry out their mission of informing and educating communities on a variety of topics.

B) RELIGIOUS AND TRADITIONAL LEADERS

In African societies that heavily focus on religion and tradition, religious and traditional leaders play important roles in their areas. Christianity, Islam, and traditional religions, will continue to influence the lives of Africans for a long time through events like prayer, hymns, retreats, sacrifices and other events. Some religious gatherings in several countries in the Sahel, like Senegal, are huge events that are highly regarded by the population. The piety among African communities explains the great respect that they have for their spiritual leaders. Their messages, interventions, and recommendations are always welcomed and accepted by the population.

Radio obviously cannot fail to use this resource and it must not be ignored. It must formally open itself to religious and traditional leaders who are the irreplaceable relay between society and its strong beliefs. Community radio stations gain from approaching them to deliver their messages and cover the events that interest the communities as well as their religious concerns. It would not be acceptable for a radio station to not pay special attention to religious, traditional, or other events, as well as to the messages and recommendations that these leaders convey.

In approaching religious leaders, community radio wins on several fronts. It inevitably gives itself multiple opportunities to

provide the community with information that interests them, and to establish a partnership with these leaders whose influence can, in one way or another, serve the community radio station. For example, there is the case of the relationship between Kabisseu FM in Oussouye and His Excellence the King of Oussouye, powerful leader of animists throughout a good part of the southernmost area of the Casamance in Senegal.

Kabisseu FM which covers all of the King of Oussouye's events, was able to form a relationship with this great leader – a solid partnership that gives the radio station access to information on the history of the area, animist practices, and allows it to deliver messages of peace and forgiveness that the king, in his dual role as sovereign and religious leader, gives to the residents of the area. In addition, Kabisseu FM maintains good rapport with other religious leaders such as the pastor of the church and the imam of the grand mosque in Oussouye. The radio covers all of their events; and Muslim and Christian programs figure prominently in Kabisseu FM's programs.

Other community radio stations in many other countries have been able to form solid partnerships with religious leaders. We can cite the strong relationship that Guindiku FM in Thiénaba in central Senegal, was able to establish with the powerful brotherhood, Thiénaba-Thiénaba, known for its beliefs. In occasionally relaying Friday prayers and always covering the great annual religious celebration, the radio station was able to gain the confidence of the brotherhood's Kalife who made Guindiku FM an ally. The community radio station, Kambeng FM in Médina Wandifa, located in the northern part of the Casamance, created solid relationships with the powerful marabouts in the area, notably the Guide de Taslima and the Grand marabout of Bogal. Kambeng FM has not neglected the church which has very few followers in this primarily Muslim area.

On the basis of this partnership, the radio wisely uses the potential of these leaders, who through the radio can reach the maximum number of followers and use their charisma to promote peace, and economic, social and cultural development.

However, the radio stations must be prudent in their relationships with religious leaders. Maintaining an equal distance among the different religions, their leaders, and the brotherhoods is essential. Proponents of these entities are very fussy about how the radio addresses their followers. There must be parity when treating these delicate issues.

The radio station must avoid being loyal to one religion or belief over another. It must be there for all of the groups in a manner that is strictly neutral and secular through seamless parity in the treatment of information concerning the different groups. It must be recognized that the tendency towards partiality is often present among community radio stations suffering certain limitations. It is not rare for hosts, the station director, or members of the board of directors who are loyal to their own religion or brotherhood, to implicitly or explicitly show favor for their own religion or brotherhood.

It is clear that a minor or apparent allegiance to any religious entity or leader, however powerful he may be, can risk the sound the death toll of the radio.

C) TRADITIONAL COMMUNICATORS

Community radio must also pay close attention to traditional communicators, such as, griots, historians, storytellers, public historians, town criers, leaders and other people or ethnic groups who traditionally are responsible for communicating to the community. They are stakeholders who are useful sources of information and are adored by different parts of the population.

Very often these traditional communicators already have the background needed to work in radio. They have already proven themselves in the community and they are knowledgeable about interesting subjects such as the area's history, the genealogy of certain local heroes, etc. In addition, they have a good understanding of the techniques of communication. It is highly recommended or even necessary for community radios to make an effort to identify these people who are abound in the community and consider the possibility of using their talents at the station.

It is heartbreaking to see some community radios serve as places of learning for a large number of people prone to weak communication skills while ignoring the individuals who are steeped in talent and who can bring much to the station. This creates a radio station run by weak talent, producing programs that are average. This gives a radio station a tarnished image early on and people's first impressions are not easily changed. It is therefore essential to ensure the quality of the team that starts the radio.

Pkumel FM, located in the department of Goudomp in southern Senegal in the Casamance, paid particular attention to this matter and did not hesitate for an instant. The management committee toured the area and identified talented traditional communicators like Naby Cissé who brought his theater experience and his dazzling presentation skills to the station. His talents as a communicator quickly helped propel the radio station to a high level. It is certain that this method of using the most skilled is a shortcut to the top.

D) LEADERS OF DECENTRALIZED GROUPS AND LOCAL OFFICIALS

Taking into account the importance of leaders of decentralized groups in Senegal such as the Regional Council, the Rural Council, the Municipal Council and local officials including the District Sub-Prefects and departmental Prefects, it is certainly wise for community radio to pay special attention to these individuals and groups in which they work. In Senegal, as with many African countries, reform and restructuring through decentralization has transferred the leadership of various groups formerly run by central government into the hands of local communities.

Many African countries are experiencing the devolution of central power in favor of local government and decentralization to varying degrees of success. This process gives structures such as rural councils in Senegal the power to manage strategic issues such as land and education in their areas. The local officials and leaders of local groups are becoming increasingly powerful and the groups that they manage have become centers for decision making which ensures the management of their areas.

Community radio stations in these areas also have a certain obligation to be interested in these local government officials such as the sub-prefects and prefects and the consultation and planning meetings that they lead at regular intervals, including the Local Development Committees for the sub-prefects, and the Department Development Committees for the Prefects. The radio stations must also bear some interest to the technical services in the prefectures and sub-prefectures that oversee the population.

The radio stations must show the same interest in local leaders such as the mayors of rural or urban communes, the Rural Council presidents, and the groups and institutions that these leaders preside over such as the municipal and rural councils. It is very important that the activities conducted by these officials and the groups that they lead are brought to the community's

attention. The radio station must commit to observing these structures, inquiring about their operations, noting their progress, evaluating challenges, learning their results, and gathering all useful information about the group to judiciously and exhaustively inform the communities through various programs.

By accurately informing the communities, radio stations help the population to better understand the usefulness and importance of these groups in order for them to take their concerns into account.

It is clear that from the start, radio stations must make an effort to understand these different groups to make them well known without disparaging their management styles. For the community radio stations to support these entities they must play their role as an observer.

E) GROUPS, ASSOCIATIONS AND ATHLETIC AND CULTURAL ASSOCIATIONS

The natural allies of community radio stations are certainly different economic interest groups, women's associations, youth associations, citizens' associations, athletic and cultural associations, socio-professional groups of artists, farmers, herders or fishermen.

These civil society organizations mobilize themselves around issues that concern their members and try to find solutions to them. They are the social front that addresses the difficulties in the area. Community radio cannot escape this movement that searches for local solutions to difficult problems. Community radio must approach each of these groups to understand their goals and missions in order to support them in achieving their objectives.

It is clear that all of these local civil society groups have an enormous need for communication to implement their activities, whether it is to disseminate their achievements to attract partners, to inform the community of its progress, or to effectively conduct certain awareness raising activities in their work plans. This was the case for the shrimp fishermen and the cashew farmers' association in Goudomp, who had Pkumel FM's support in Goudomp. The two associations used the radio station to fight against the use of close-meshed nets that destroy shrimping resources and to support the claim that cashew prices were too low. The community radio station is equally important for defending certain causes such as eliminating violence at stadiums, and fighting the drug abuse which are the concern of many athletic and cultural associations in Senegal.

By putting itself at the service of these different groups, the community radio station can show or increase its positive impact to the public. Because of its proximity, community radio will also be able to bring the community's attention to the shortcomings or adverse consequences of certain interventions. The radio constantly plays its role in monitoring and alerting the community.

PART SIX

DEFYING INACTIVITY AND INSUFFICIENCY; A RADIO WITH
THE RESOURCES NEEDED TO MEET THE CHALLENGE OF
SUSTAINABILITY

PART SIX

DEFYING INACTIVITY AND INSUFFICIENCY; A RADIO WITH
THE RESOURCES NEEDED TO MEET THE CHALLENGE OF
SUSTAINABILITY

1) A LONG-TERM PROJECT

Community radio does not move quickly, nor is it a short-term project quickly undertaken to resolve a specific problem. Radio is something entirely different; it is a structure that is developed from the community to contribute to the resolution of current and future concerns that affect the lives of communities. Far from being a short-term project, the radio is an institution of the present and the future. It lives in the present putting the future and past in perspective. It must therefore be structured, organized and used in a way that facilitates ongoing development. It engages itself in a dynamic and progressive institutionalization, to settle permanently in the perspective of all ages. It must absolutely have the capacity to easily adapt to changes in its environment. This necessary adjustment over time - to permanently remain an appropriate tool for information, education, and community mobilization - is a challenge that the radios absolutely must meet.

In order to overcome this challenge of sustainability, the radio station must overcome several major constraints that threaten its sustainability. To do this, it must live in the rhythm of its time, refusing to accept mediocrity and a lack of ambition which unfortunately has been the case for some ill-prepared radio stations.

The radio must maintain an effort to build sufficient capacity to design and deliver quality products to the community. It must also try to develop strategies to equip the radio with the human,

material and financial resources necessary to conduct its mission.

In addition, the radio station should integrate itself into radio networks to obtain new experiences by exchanging with others, and to cope with the demands that exceed the ability of a single radio station.

If the radio station does not make these fundamental efforts to independently manage itself and adapt to long-term changes, it runs the risk of falling in the gaps and never sustaining itself.

2) DEFYING MEDIOCRITY AND INACTIVITY

Community radio stations recently arrived in Africa, well after government public radio and commercial private radio. Public and commercial private radio stations often have enormous human, material, and financial resources from the government and powerful private groups. Community radio stations have been established thanks to modest funding from humanitarian organizations which is tiny in comparison to the large public and private radio stations. Community radio came long after with relatively weak means and it should not be a synonym for mediocrity or a lack of professionalism. Community radio must refuse to be a second class radio.

Community radio is, in fact, another type of radio. It is certainly not a cheap radio station as some seem to qualify it. Unfortunately, certain humanitarian organizations and many community radio station directors seem to accept this erroneous characterization and this status. As a result, they ask for little, expect very little and are happy with little. These weak expectations that lower their ambitions risk to sink community radio stations into a strong tendancy towards mediocrity. Unfortunately, many radios fall into this trap; they vegetate in a

lethargy that fatally drives them to their end. However, it is heartening to see that many community radio stations quickly understand this trap and circumvent it by placing a very high standard on performance that meets their listeners' expectations.

To perform at a high level, it is important for the community radio stations and those who support them to understand the need for the best human, material, and financial resources in order to ensure ongoing and lasting functioning guaranteeing the population pertinent and efficient programming.

3) TRAINING AS A SOLID FOUNDATION FOR SUSTAINABILITY

It is without a doubt that the large radio stations have good human resources and this is where the problem lies in community radio. While government and private radio stations begin with well trained staff, community radio stations always start with a cohort of novice staff who, in general, are beginning a new experience.

However, this challenge can be resolved if efforts are made to quickly teach the new staff what they need to know. It is always remarkable and sometimes surprising to see good novice hosts and technicians in little time and excel in a trade they only recently learned.

However, given the lack of technical expertise among new staff, there is an enormous need for training. This great training need is not always fulfilled. Many organizations that fund radio stations do not hesitate to buy expensive equipment but do hesitate to allocate funding for the adequate training of the staff that run the radio station.

It is also observed that radio hosts and technicians tend to be satisfied with the basic training they receive when they first start,

saying that they will acquire other skills on the job in the future. This is simply because they do not realize the gap in what they are and what they could be; they don't realize that they can cause setbacks to the radio because of their lack of training.

It is clear that training community radio station staff is a major challenge that the station leaders must open up to not only at the start of implementation, but throughout its life. In fact, more than anywhere else and for many reasons, capacity building should continue in all community radio stations. The ongoing learning process should not subside at the risk of overwhelming staff. Instead, this capacity building should be the norm for radios. Even those who have the necessary skills for radio should insist on training to improve quality. As the Chinese adage says, "Great teachers make great followers."

We experienced this with Penc mi FM in Fissel Mbadane in Senegal, a station that we have mentioned in previous chapters. In our experience with Fissel, we wanted to give them the best chances for success. We insisted on training the team of hosts, technicians and the station director. The group included a dozen youth from the area who had never stepped foot in a radio station; we had to teach them all of the techniques and tricks of the radio. To succeed in this enormous endeavor, we called on the virtuosos of the profession to teach them about journalism: Abdel Kader Dioukhané, Mame Less Camara and Amadou Lamine Samb, all well-known in Senegal. For the technical aspects, Pape Sène another well-known expert provided the training. Through a few theoretical and practical sessions, these great radio masters were able to provide the novice radio team with the capacity needed to run the station well.

It was because of this basic training that the teams of hosts and technicians were able to run the radio to the great pleasure of the communities in the district of Fissel Mbadane. The quality and originality of the programs that the team was able to design

and broadcast early on bear eloquent witness to the relevance of the training she received.

The several RTS journalists and other communication specialists who have visited the Fissel radio station have helped strengthen the hosts' and technicians' capacity. Their guest book is full of testimonies about the team's skills. Capacity building effectively increased the team's knowledge and created a desire to deepen their knowledge. A culture of knowledge still exists at the station and those who later joined the radio were first required to undergo a rigorous training before their integration into the team.

We agree that not all community radio stations have the privileges that Penc mi FM had, but they must make efforts within their means to ensure good training for their teams. The importance of training is well understood by World Education, an international NGO that works in the Casamance and which supports the creation of community radio stations in southern Senegal. The NGO provides new radio stations with training on a number of aspects related to the functioning of the radio station, different communication techniques, modes of diffusion, as well as ethics and professional conduct. This training package allows the radio station to equip itself to successfully function. All of the radio stations that have received support from World Education function well, producing programs that are correctly broadcasted and with respect to the ethics of radio communication.

Therefore, in addition to the training provided to radio teams through formal workshops, it is essential to also provide ongoing support to radio stations that are starting up in order to quickly identify skills that have not been mastered, insufficiencies, or emerging needs. This monitoring is an important part of training. It allows the stations to proceed with

quality work, make adjustments, deepen their skills, and review or add new trainings. To successfully monitor the community radio stations in the Casamance, World Education called on the former director of several national radio stations in Senegal who is now committed to community radio. This communications master, Mr. Ibrahima Solly Mandiang monitors the community radio stations and their teams benefit from the expertise of a communications mentor.

Finally, we have learned by supporting community radio stations, their training needs, while extensive and ongoing, are not always easy to respond to. This is because unlike other specialties that are taught in schools or training centers, training is fairly limited for community radio, even those located in the Sahel. Delander confirms this in his introduction to Wilna W. Quarmyne's book, "Community Radio Stations Learning to Participate: A training manual." Johan Deflander talks about the explosion in the number of radio stations since 1991:

> "For all of these radio stations, the training needs are immense." [10]

But, it is important to note that since then, efforts are being made to overcome this training challenge. A number of highly qualified consultants who learned their skills through government and private radio before readapting to the community radio approach, have become great experts who are gladly invested in building the capacity of community radio. Among those in Senegal are: Martin Faye, Ibrahima Sané, Tidiane Kassé, Safy Ly, Fatoumata Sow, Oumou Kantoum Sarr, Oumar Seck Ndiaye, and Omar Wane. In addition to the consultants who have much to offer the radio stations, new support structures are emerging for training. These include : InterMédia Consultants Afrique a structure created in Dakar,

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[10] Quarmyne (W.) Radios communautaires Apprendre à participer Un manuel de formation. Dakar, GCBS, Panos, p5.

Senegal by Martin Faye ; MédiaDevAfrica started by Mamadou Ndao, former staff member of Panos ; Informorac (Information et Formation en Radio Communautaire) was opened in Thiès by Radio Nederland Training Centre (RNTC) and Paul Ndiaye, former director of the community radio station Côtière FM in Joal, Forut Sénégal Média Center.

In addition, large institutions and foundations based in African capitals offer possibilities for training, such as, Konrad Adenauer and Frédéric Ebert, la coopération Suisse, and others.

But it is impossible to talk about community radio training without mentioning the Panos Institute which has done a lot of work in this area. African community radio stations must pay great respect to CIEERO (Centre Interafricain d'Etudes en Radio Rurale de Ouagadougou) in Burkina Faso, which began offering training very early on. It can be called one of the pioneers in training radio hosts and technicians in African radio.

4)   A RADIO WITH THE MEANS TO BE FINANCIALLY INDEPENDENT

If there is a nightmare that haunts community radio managers in their sleep, it is the money needed to cover the station's costs. Data shows that earning enough money to run a radio station is a challenge facing almost all community radio stations.

The under-resourced environments where community radio stations are usually located to serve marginalized populations are not favorable for large financial returns. In addition, in several countries, community radio stations are not allowed to advertise which is obviously media's most lucrative activity. In Senegal, advertising is exclusively reserved for commercial and public radio stations.

Community radio stations, which are not as lucrative as private radio stations, seem to not want to undertake fundraising. The community or local status is like a sort of veto that keeps them from looking for money; and they are not well equipped for looking for funding. Yet community radio is a business in spite of its humanitarian vision orientation. It consumes goods that are varied and costly: electricity; telephone; transport; taxes; equipment; and other items in order to produce outputs that are primarily the diverse programs on subjects related to the economy, society, culture and entertainment to respond to the needs of its listeners. Community cannot escape its business logic which is to manage sufficient financial means for its survival and development. This is what economic consultant, Abdoulaye Traoré, reminds us of in his Manual for Financing Community Radios:

> "In its early days, the radio was not considered as a classic business; the aspects of markets, marketing, viability, profitability, and development were not taken into account because of the support and grants given to create community radio.
>
> The reality on the ground and limited funding has brought us to understand that a radio station, despite its role as a public service, must be subject to the same regulations and management requirements as other businesses in order to continue to serve the public independently."[11]

Community radio stations must therefore shake off their torpor and decisively confront the inevitable challenge of finding sufficient resources for their operations.

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[11] Traoré (A.) Manuel de financement des radios communautaires. Dakar, Institut Panos Afrique de l'Ouest, 2006, p.11

To prepare the radio for the large endeavor of finding funds to sustain itself, it is always useful to start by making all of the bodies that run the radio, including the radio station team, understand that the survival of the station absolutely depends on its capacity to cover the cost of its operations and development. Experience shows that this awareness is essential because it instills an attitude and behavior of fundraising among all involved as well as discipline for wisely using the acquired funds.

It is necessary to properly prepare community radio stations for fundraising, which is a specific skill with regulations, principles, strategies, and styles. Therefore, it is not possible to become a fundraiser without training. Certainly, it is not necessary to train marketing experts on radio, but it is absolutely crucial to train the governing bodies of the radio and its team the basics of marketing and fundraising. Several training workshops on marketing and fundraising will can suffice for allowing the governing bodies and the radio station team to learn basic fundraising techniques. It is always surprising to see the difference in behavior among the radio station staff before and after an introduction to fundraising and marketing. This rapid change is simply to make them better understand and realize that the radio depends on resources that they must generate.

Community radio stations are almost always convinced that they can succeed, even in their resource poor areas, at finding enough funds to cover the large majority of their operational costs. The impressions that "people have nothing here," "the area is poor," "it is impossible to find money for the radio station," which are commonly said by station staff are always wrong. In reality, there are always possibilities for finding the means to relatively satisfy the needs of the radio. The truth is that community radio stations do not find the money in their areas because they do not know how to look for it. Possibilities exist, and they must find them and take advantage of them. During training workshops, the participants are totally surprised when they do a

brainstorming exercise on the likely sources of funding in their areas.

Following a good introduction to fundraising, the question of financial independence emerges. It becomes a central question for the team and they begin to mobilize themselves around this concern. One observes a new awareness of the issue as well as a variety of activities to find funding. There are a number of fundraising activities that vary from one station to another, some of which are very original: dedications; program sponsorship; dance parties; "radiothons;" the sale of newspapers, telephone cards, t-shirts with the station's logo, and ice cream; exploitation of telephone booths, fees for radio clubs, etc.

Through these activities, the radio stations can also refer to organizations like the commune, the rural council, the regional council, officials of all kinds, large associations, or wealthy business people, hotel owners, civil servants, and citizens who can be more or less permanent sponsors.

In their quest for funding, community radios should also approach development programs in their area. These programs often have a communication line in their budgets allowing them to disseminate their development topics or raise the population's awareness about their achievements. The amounts are becoming larger, which is a boon for community radio stations that are well positioned to be the ideal medium for these programs. The community radio stations in the Casamance understand this well and they have been able to obtain funds from several development programs working in their areas, such as, PADERCA, ANRAC, and CNAMS.

However, some programs do not have a specific line in their budgets for communication. In these cases, the radio station must use its marketing capacity to solicit and create a need the

need for communication with the population in their programs. To do this, the station can report on its activities to convince them of the necessity to regularly communicate with the population. Fairly often, this pushes the development programs to better use the community radio and to set money aside in their budgets for communication.

Like many other institutions, radio stations can also seek funding from large donors like foundations, international NGOs, embassies and cooperation agencies from foreign countries.

Radio stations must know that fundraising is not a quick or isolated activity that is conducted occasionally or sporadically. It must be part of the radio's overall strategy. To this end, it must have well thought objectives and specific activities to produce the expected results and to satisfy the financial need of the radio. Fundraising becomes permanent and regular, with large events and single donations from time to time that strengthen the ongoing collection of funds. As with radio techniques, the methods for marketing and fundraising can be quickly mastered. Community radio stations that begin fundraising from scratch have become true scholars of fundraising in record time.

Some of the principles of fundraising must be applied: soliciting donors with appropriate requests; being transparent regarding funds received; adequately thanking donors; informing donors of the destination of their funds; regularly reporting on the exact use of funds received and the results achieved; soliciting old and new donors as regularly as possible.

But one cannot say enough that fundraising is a continual process. As a result, radio teams and their governing bodies must judiciously profit from all occasions to market their radio station by inviting listeners, development stakeholders, individuals and organizations to support it.

Radio stations cannot let any opportunities for fundraising pass them by; so we suggest that they claim their share of funds allocated to the press by the State of Senegal, or to fight for access to funding from large institutions such as the World Bank, UNDP, UNESCO and others, as well as national programs such as the National Commission for the Fight Against AIDS, or the National Fight Against Malaria in Senegal. The community radio stations can also take small loans from credit unions or banks. Guindiku FM of the women in Kairé often calls the Savings and Credit Union of Thiénaba, to finance new equipment to increase its performance.

Finally, while fundraising is one thing, correctly spending the money is another. It is important to remember to make good use of the funds received from generous donors and that an account of how the money was spent is made. For all of these reasons, community radio must be very transparent in its management to prove to all donors that the funds are used as planned. Unfortunately, a number of radio stations have serious problems of transparency in their management. In most cases, the lack of clarity is not to divert funds from the station, it is often due to inadequate knowledge of management, an absence of management skills and especially a lack of control regarding expenses.

Administrative and financial management is the soft underbelly of community radio. It is surprising that many radio stations do not have a provisional budget. The radio is instead managed day to day at the mercy of anything that will bring in money. They are resort to borrowing to get through periods without funding.

We have observed a rapid improvement in the management of community radio stations, especially after workshops on and monitoring of administrative and financial management. Following these trainings, radio stations are able to develop a

budget, plan for expenses, and improve the justification of funds received and spent. Conflicts, which are generally caused by financial issues, greatly decrease at the stations when money is managed transparently and made known to all.

Ultimately, one of the best ways to become financially independent is to develop a policy around resources. Early on, a radio station must be aware of the lack of resources in its area in order to set its ambitions according to the context and reality of the area. The radio station must also minimize its operating costs by limiting allowances, telephone use, reporting fees, etc. These precautions are generally not made when the station benefits from external funding. The risk of living beyond its means is great and as a result the station cannot continue to operate beyond the termination of funding, or finds it very hard to do so.

2) A RADIO ROOTED IN A NETWORK TO AVOID THE DANGER OF ISOLATION

Among radio stations, as with all businesses, strength is in numbers. This truth is even more tangible when it comes to structures as fragile as community radio which needs to be in a group for security, development and growth. This African proverb eloquently confirms the interest to be in a group:

> "If you want to go fast, go alone. If you want to go far, go with others."

The group can be formal or informal; but the essential is that the elements that comprise it come together in collaboration and mutual support and must want to help others. However, the ideal is to have a formalized, institutionalized group in order to better serve its members in the range of areas that they cover.

As part of their nature, community radio stations are confronted by a multitude of challenges that they will find difficult to overcome alone. In truth, from their creation, community radio station must also respond to difficult questions like the frequency of programs, the quality of programs, operational costs, equipment and good management of the station. The urgent needs for equipment and expertise are even more difficult because they involve staff who have just entered the complex environment of communication. Most of these issues are recurring and continue throughout the life of the radio station. With time, new concerns such as the replacement of old equipment, the acquisition of new and more modern equipment arise.

There are also different types of challenges such as deciding which causes to support and which position to take, etc. We can cite many other examples such as the ban on advertising, access to certain subsidies, tax exemption, etc. These large issues cannot be handled by just one radio station.

To overcome these multiple challenges, it is necessary for radio stations to be adequately prepared through training and having solid governing bodies that function well. But in addition to these capacities, it is essential for various radio stations to rely on the support that comes from sister stations.

This is what justifies the various groups of community radio stations which have different names in different countries: networks, alliances, ententes, or unions. The fundamental reason is to be in a group to collectively address the difficulties and problems that community radio stations face, but also to brave the challenges that cannot be addressed individually. Community radio stations in the Casamance in Senegal have decided to group themselves into a network called "The Network of Community Radio stations for Peace and Development in the Casamance."

Convinced that a network will always be useful, the radio stations that created it refused to make it an informal structure, functioning at the mercy of opportunities for action. Instead, the stations decided to develop a formal structure to support sustainability; an autonomous association of which they can be members.

"The Network of Community Radio Stations for Peace and Development in the Casamance" is a legally recognized association with a general assembly which approves meeting minutes, as well as statutes and bylaws proposed by the general assembly.

The desire to make their network a sustainable association started from the beginning. Thus, the first meetings to establish the statues of the network also included the development of a vision and a mission as well as the goals and objectives. All of these elements are clearly written in the statutes and bylaws.

The member stations gave their network a vision with a strong commitment to intercommunity dialogue for lasting peace and development in the Casamance. The vision is as follows:

> "The radio stations in the network are invested in the emergence of a rural civil society that is aware of the issues of peace building, and economic, social, and cultural development."

For their mission, the members assumed that the network must promote efficient, local communication to inform, raise awareness, educate and entertain the communities to prepare them to participate in the management of their land. The mission is as follows:

> "The network of radios is convinced that only communities that are well informed of their rights and responsibilities,

aware of the issues in their areas, and sufficiently competent, can really participate in the advent of lasting peace and development."

To achieve its mission, the network has the following objectives:

1. Contribute to the development of lasting peace in the Casamance in soliciting forgiveness and reconciliation through radio programs drawing on the virtues of culture, the influence of various leaders and all other forms of dialogue and negotiation.

2. Strengthen the technical and organizational capacity of each member of the network to make a communication tool that plays its role with all of the required professionalism.

3. Strengthen the institution and organization of the network to create an interface for supervision, exchange, and the promotion and development of all member stations.

4. Strengthen the stations' teams and governing bodies on the topics central to conflict prevention, economic, social and cultural development, gender equity, ethics and marketing.

5. Increase the radio stations' coverage to allow them to reach a greater number of listeners and increase their impact.

6. Create new community radio stations to reach all of the population in all of the areas in the Casamance and grow the network.

7. Organize radio campaigns with all of the stations in the network to promote peace, defend just causes and disseminate development messages.

8. Develop and implement policies for marketing and fundraising allowing the network and all of its members to always have the financial means for sustainability.

But to operate as a state of the art radio station with solid sustainability, the network has provided the tools essential to the functioning of an organization. In addition to its bylaws and statutes, the network has an orientation document, a notebook of charges, and a series of agreements. These various documents clarify the workings of the radios, to help them regulate or assimilate the rates for their services and to organize and harmonize their relationships with each other and different stakeholders.

Among the agreements that the network has established, to be useful to all of the member stations and make each functional, we found that the document called "Minimum Standards" is certainly the most essential. The minimum standards were defined to allow the radio stations and the network to have all of the technical, organizational, and ethical qualifications needed to operate within the regulations. It is a consensual document specifying the level of knowledge, organization, and behavior needed to be able to properly function. It is important to note that as an association that aims to perform well, the network and its members, which aim to be efficient, have these minimum standards that they resolutely try to meet.

The network has minimum standards in each of the following areas:

Transparency in the election of radios' and network's governing bodies;

Transparency in the functioning of the radios' and network's governing bodies;

Equity in the choice of the team for the radio station and transparency in its functioning;

Content, diversity, format and presentation of the members' programs;

The documentation needed to be designed and available in the radio stations and the network;

The skills that the radio stations and the network need and the subjects that they must master.

The network paid close attention to its role as an interface between the radio station members and other stakeholders. Thus, it has managed decisive steps in establishing a solid collaboration between its members and local, regional, and national organizations.

The network was also able to create a close partnership with community radio stations in bordering countries to promote cross-border dialogue to build peace in the sub-region. This partnership will allow it to better address questions for which the answers require collaboration between communities and officials living on both sides of the borders. These questions include the theft of cattle, the circulation of small arms, peace building, and the fight against HIV/AIDS. This cross-border collaboration is a need that is strongly felt by the community radio stations located along the border. As a result, they decided to establish a formal collaboration. On July 4, 2009, all of the radio stations operating along the Senegal-Guinea-Bissau border met in Goudomp to examine the cross-border problems and to see how they could organize themselves to collectively resolve

them. The meeting in Goudomp made it clear that there was a need for synergy in order to face these large cross-border problems. The radio stations present at the meeting included four from Guinea-Bissau (Kassoumay FM in Sao Domingo, Balafon FM in Ngoré, the Community Radio of Bégène, and the Voice of Djalicounda), and four from Senegal (Pkumel FM in Goudomp, Yiirwa FM in Tanaff mand Kuma FM in Samine). They decided to establish the Union of Cross-Border Grassroots and Community Radio stations to work hand in hand. The community radio station, Kabisseu FM in Oussouye, joined the group later. The meeting was organized by the Network of Radio Stations in the Casamance for Peace and Development. The members agreed to sign the following resolution, confirming their commitment to work together:

Resolution

After a fruitful exchange, the community radio stations from Guinea-Bisssau and Senegal have made the decision to work together.

We are committed to involving our communities and administrative, religious and traditional leaders in collaboration with our local elected officials.

We the community radio stations Kassoumay FM in Sao Domingo, Balafon in Ngoré, community radio of Bégène, and Voice of Djalicounda and all other members of the Network of Community Radio Stations for Peace and Development in the Casamance, to promote peace, security, and harmonious development of our populations.

We the radio stations that have united as the Cross-Border Union of Grassroots and Community Radio

> stations express our deepest gratitude to World Education, its Director and its entire staff.
>
> We will continue our commitment to collaborate for the interest of the communities and to facilitate cross-border dialogue to promote the free circulation of people and goods.
>
> We commit ourselves to properly execute our action plan.

Also as part of its mission to open its membership to other structures, the Network of Radio Stations in the Casamance for Peace and Development has also encouraged all of its members to join the Union of Grassroots and Community Radio Stations which has national scope and includes most of the community radio stations in the country. The Union does good work positioning itself to defend the strategic interests of its members and the complex and major demands of community radio stations in Senegal. The Union is effectively in the process of fighting for a revision of the "Specifications and bylaws for grassroots radio stations in Senegal." This document, developed November 4, 1997, and which continues to regulate the functioning of community radio stations, is judged to be obsolete by many because it limits their freedom through restrictions that prevent them from advertising, and from discussing certain issues. Workshops around the document have effectively allowed community radios to propose changes to the document. It is undeniable that the collaboration among community radio stations in the Casamance through the Union offers them great opportunities for open discussion and also the security of belonging to a national group. Certainly this is the place to pay homage to the Union, for taking courageous positions during the government's suspension of community radio stations Oxyjeune FM in Pikine and Djolof FM in Linguère, which were accused of having worked outside the

regulations of the *Cahier des Charges*, by talking about politics. The Union's advocacy contributed to that lifting of these sanctions.

In addition to its important role of encouraging its members to integrate with other groups, the network of community radio stations in the Casamance tries to ensure the capacity building of member stations by organizing workshops facilitated by high-level specialists on important topics such as: HIV/AIDS, local governance and decentralization, marketing, ethics, gender, and the technical management of radio. Certainly the capacity building and security that the radio stations benefit from when they are together has urged other radio stations to join the network. This was the case of Awagna in Bignona and the community radio station in Tanaff.

Independent of the trainings and other advantages already mentioned, membership in a network offers the possibility of benefiting from the vast experiences of the other members. We have mentioned that almost always, a problem that one member faces has already been overcome by another which either has found a solution to it or has a good understanding of the warning signs, the gravity, and maybe will have found a way to live with it.

The mass of information already collected on the problem by one member of the network is eminently useful to share with other members who have not yet had such an experience. They can also teach another member of the network how to prevent the problem, how to find an adequate solution, or simply how to deal with it while waiting for a definitive solution. One can never say enough about the advantages of being involved in this type of transversal collaboration. As Oulimata Ndiaye, Program Assistant in charge of community radios at World Education in Senegal said:

The network of community radio stations in the Casamance is really a shortcut for the member stations which, through a simple telephone call, can reach another member of the network who can find a solution to a technical or material problem that could otherwise have paralyzed the station for a long time."

Moussa Diédhiou, the director of Kuma FM in Samine certainly does not contradict the words of Oulimata Ndiaye, because he says:

"The radio station in Samine shut down due to a short circuit. The dreaded radio silence came on a Friday afternoon at 1pm of a weekend for which a large annual gathering was planned, an event that obviously central to the radio station. Moussa Diédhiou's worries did not last long. He called the supervisor of the network about his damaged console. The supervisor contacted several radio stations and immediately Awa Mané, the Director of Kassoumay FM in Ziguinchor agreed to lend them an extra console that was available due to a recent equipment replacement. Once the offer was received, at around 6pm, Moussa rode his motorcycle the 80km that separate Samine and Ziguinchor. He arrived very late and he was stubbornly convinced to stay the night in Ziguinchor and return to Samine very early the next morning with the borrowed console.

At 8am that Saturday morning, Kuma FM recommenced its broadcast to the great delight of the communities in Samine."

PART SEVEN

THE CHALLENGE OF COMMUNITY RADIOS TO REMAIN AT THE
HEART OF COMMUNITY CONCERNS, PARTICIPATING IN
SOLVING THEIR PRACTICAL AND STRATEGIC NEEDS

PART SEVEN

1) COMMUNITY RADIOS IN CONFLICT PREVENTION, RESOLUTION, AND TRANSFORMATION

Everyone agrees that conflicts originate from poor communication between individuals or entities living in the same or different places whether they are houses, neighborhoods, villages, regions or countries.

It is also clear that the return to peace depends on the reestablishment of communication between the fighting parties. Certainly, a variety of communication methods are used to engage parties in finding solutions to conflict, but community radio is a very essential tool for resolving or preventing conflicts given its nature and its roots in the area. Community radio's use in this domain has been demonstrated in a number of African countries; it is also verified in the resolution of the conflict in the Casamance in southern Senegal.

A number of peacebuilding stakeholders in the Casamance - associations, NGOs, collectives, and others - favored intercommunity dialogue as a strategy for resolution. To drive this intercommunity dialogue, some stakeholders like World Education promoted community radio stations in different parts of the Casamance. The population shared the stakeholders' desire for intercommunity dialogue. On one hand, the population understands that two and a half decades of conflict in the Casamance created grave and deep rifts among the communities. On the other hand, they realize the community radio stations that allow all parts of the community to freely speak to promote forgiveness and reconciliation are extremely

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useful tools. It was only natural that people have also set their sights on community radio stations for research and peacebuilding.

But the search for a solution to the conflict between the Senegalese government and the MFDC seemed to only occur among the two fighting parties. It was therefore clear to the population and many stakeholders looking to be involved that to find lasting peace in the Casamance one must to hear the voices of all communities in this particularly complex region. These people are barely involved, yet the crisis in Casamance is due, in part, to the weakness of community participation in the management of their land. As a result, the crisis will persist as long as the population's involvement remains low since they are the only ones who know the priority needs and constraints which must be overcome, before arriving at a lasting peace.

Faced with so little involvement in finding a solution to a problem that concerns everyone, being heard is the communities' major concern. For this reason all of the ethnic groups and other parts of the communities used every occasion to underline their strong desire to express their points of view about everything that concerns the Casamance. If all parts of the community insist on expressing themselves in the pursuit of peace with equal determination, then their involvement in social dialogue can be crucial to the final return of peace. The strong desire to participate in the dialogue for peace is also dictated by the suffering that all of the groups endured during the long decades of conflict. In fact, no community was immune to the crisis that has greatly disturbed the peace and balance of all the people who suffer the daily agonies of war. The communities live with a deep social disintegration that results from the combine effects of violent fighting, the indiscriminant use of mines, the transformation of several villages and neighborhoods into battle fields, accusations, robberies, murders, etc.

In such an environment created or exacerbated by a lack of communication, it is vital to aim for the return of peace by using one of the most appropriate channels - inter-community dialogue. Because of their nature, community radio stations can contribute to peacebuilding better than any other approach. Indeed, radio programs based on good beliefs, traditional modes of trial and conflict resolution, and attitudes and behaviors that follow socio-cultural values and other modes of conflict management, can help to gradually remove barriers to advent of a lasting peace. The voices of various groups have emerged as the most serious way to return to peace. All of this justifies the population's great enthusiasm for community radio and proves, moreover, their importance in conflict resolution.

The Casamance example, like many others throughout Africa, shows how community radio stations can be essential for conflict prevention and resolution. AMARC confirms this in his Declaration of Abidjan:

> "Community radio stations have played a decisive role in reestablishing peace in the Ivory Coast, after the end of the armed rebellion in the North of the country in 2002 and they participate in the disarmament process supported by the United Nations.
>
> In Liberia, community radio stations contribute to peacebuilding and the reconstruction, following the civil war, by promoting the population's participation in the electoral process and supporting programs to reduce poverty." [12]

Community radio stations will increasingly have conflict prevention, management, or transformation as their major activity. This is because unfortunately today more than ever,

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[12] Déclaration d'Abidjan de l'AMARC Afrique. Abidjan, Côte d'Ivoire, le 30 avril 2009

conflict has become a major concern for most of the regions and countries on our continent. The map of conflicts shows that in Africa, a large number of countries are starting or ending conflicts or living in tension that can lead to conflict at any moment. It is also unfortunately in Africa, conflicts have left indelible memories that will forever leave a negative memory for mankind.

Whether a community radio station is in a conflict zone or not, the topic of conflict must be one of its priorities. But to properly address this issue, community radio must learn more about it, since conflict is a complex problem, delicate and diverse. Actually, if there is a domain that community radio stations must know well before speaking about it, it is certainly conflict because of its sensitivity. Fortunately, the men and women of radio are well aware of this. It is always reassuring to hear radio hosts who have just completed training on conflict, express their satisfaction and especially their awareness vis-à-vis the sensitivity and complexity of the subject. Diatou Cissé, the director of Fogny FM in Sindian, located in an area where the conflict is especially active, expressed this awareness at the end of a training workshop on conflict:

> "This topic is very broad, complex, and it is especially delicate. It is very important for all of us community radio hosts to deeply understand it in order to correctly address it in our programs. If not, our radios can be more explosive than the mines. I am certain that if we do not learn about this subject, we could be fuel in the fire of the ongoing conflict or even create a new one."

This type of reaction from the hosts and radio directors is important because it shows that they are aware of the issue and the dangers of conflict, and that they understand its importance.

The delicacy of the issue has made us always firmly believe that community radio hosts should be trained on all facets of the

subject before they begin programs directly or indirectly related to the conflict in the Casamance. This precaution is fundamental because the stations located in the conflict zone are well heard by the populations in the villages as well as the MFDC fighters who are in the bush. As proof, some of the messages given by the MFDC from time to time cite the community radio as their source of information. Thus, clumsiness or miscommunication on the radio can inflame the situation, slow down the peace process, endanger individuals and groups, or cause other damage. Reports, discussions, and other information on the conflict in the Casamance that that radios broadcast must be appropriate.

The fighters also listen to community radio stations because they want to know what is happening in their home communities that they quickly left engage in the resistance. We personally heard the testimony of one of the rebellion fighters, César Atoute Badiate, head of the southern front who became High Commander of this wing of the MFDC, who spoke about the fighters listening to the community radios:

> "I regularly listen to Kabisseu FM in Oussouye which tells us about what is happening in the villages in the department of Oussouye. Thanks to this radio station, I am informed of the happy and unhappy events in my village Emaye. I even know the names of certain hosts and I like the local music that they put on area. Kabisseu radio is great; I listen to it all the time."

Other radio stations in the Casamance, like Kaïraba FM in Diouloulou, Fogny FM in Sindian, and Kuma FM in Samine often received messages or phone calls from fighters from the northern and southern fronts. Kaïraba FM received several visits from the fighters or their messengers.

All of this proves the central position that community radio stations can have in a conflict zone. They are capable of being a powerful factor in the return to peace but they can also poison

the peacebuilding process. Community radio's delicate position makes it necessary for them to have the needed expertise not only to accurately speak of the conflict but to become a solid stakeholder in the peacebuilding process. However, regarding such a delicate issue as the conflict in the Casamance, community radio can be opt to be less engaged or detached if it perceives its involvement as wavering from its mission or for other reasons. Some community radio stations adopt this attitude, of not engaging in the cause which is of utmost concern to their communities. To justify this, community radio stations note the delicacy, complexity or sensitivity of the issue.

In analyzing these attitudes, one can say that they are due to the radio station being ill prepared to address the issue. They choose not to engage for fear of failure or putting the radio station in danger. If this is their position, it is not totally admissible. Community radio stations must make an effort to know the cause and search for solutions to the challenges that are faced locally. As Aminata Mané, president of the Network of Community Radio Stations for Peace and Development in the Casamance said:

> "Our radio stations must not be like strangers in a house. Strangers must avoid getting involved in the problems in the house because they don't know its members. Indeed interference in the affairs of the house is not acceptable. Community radio stations are the opposite of strangers, they are members of the community and are taken care of by the community. Our radio stations must therefore consider all of the community's challenges and to ignore them is unforgiveable."

Community radio must engage itself in all of the community's causes but this commitment leads to meaningful results only when it is completed. It is the radio station's responsibility to know the ins and outs of the issue before becoming involved in it. It must also learn the ways and strategies most appropriate

for dealing with different causes. It will then be able to approach the issue without the risk of aggravating it or putting the station in danger.

There was a special emphasis put on conflict training for the radio stations in the Casamance. The goal was to prepare them to for addressing the cause that they cannot avoid because it is central to the population. The consultant trainers were well qualified, completely understood the topic of conflict, and were committed to conducting the training for the community radio stations. For subjects that are particularly sensitive, it is recommended that stations receive the highest quality training in order to give them the expertise and professionalism needed to feel at ease with the topic.

The workshops, discussions, interviews, exposés and other forms of capacity building allowed the radio stations to:

a) Familiarize itself with the conflict, specifically, the signs of conflict, the analysis of conflict, the apparent and real causes of conflict, the phases of conflict, the types of conflict and consequences of conflict;

b) Know pre-dispute resolution: regulations regarding conflicts: recognizing errors, compassion, forgiveness, reconciliation, comprehensive assessment of damage to each other, and restoring victims' rights;

c) The strengths and weaknesses of the different approaches and strategies for resolving conflict: force, negotiation, conciliation, mediation, traditional channels for resolving conflict, and the involvement of opinion leaders;

d) The different types of conflict resolution: conflict management, conflict resolution, conflict transformation, conflict prevention;

e) Post-conflict actions: demining, integration, reconstruction, rehabilitation, stress management;

f) How to manage sensitive and explosive information in a conflict situation, how to address sensitive and delicate issues, how to maintain neutrality in all circumstances;

g) How to look for, find and recover sensitive information in the context of conflict.

We have always been convinced that training workshops are insufficient for learning this broad subject. It is important to explore other types of training, especially exchanges. We made great efforts to give the station hosts an occasion to exchange with journalists who have seen episodes of conflict in their professional experiences. To create such an opportunity, we organized a meeting between the leaders and heads of community radio stations and older reporters, journalists and station managers from various public and private print media, radio or television, who all had interesting moments to share. This fruitful exchange involved: journalists or reporters such as, Moussa Joseph Faye from RTS, El hadji Guissé from Sud FM, Papo Mané from Walf TV, Abdoulaye Sambou from RFM, Mamadou Diallo from Le Matin newspaper, and Ibrahima Gassama, former head of the Sud FM radio station in Ziguinchor. One by one they shared their experiences with the MFDC fighters, the armed Senegalese military, the population, victims of the conflict and land mine accidents. They also discussed their fears of being in the camps with the rebels, their dilemmas of whether or not to broadcast sensitive information, the difficult moments and pressure of needing to cross-check

the authenticity of information, and the need to deliver the scoop before others, etc.

It is certain that the radio hosts and directors, who were very attentive throughout the exchange, learned a lot. The head of Goudomp Pkumel KM, Robert Mingou, said:

> "The people showed me the voice of survival, their diverse experiences paved the way for me. I feel the immense responsibility that our radio and each of our staff has. But I also recognize that Pkumel FM can support conflict management if it behaves as it should in following the advice and recommendations that we have received from our elders who have been very instructive throughout the long crisis in the Casamance."

The declaration of Mingou is quite right; this type of panel is a good resource for community radio stations because they allow them to learn a number of lessons that will prevent them from repeating mistakes and help them adopt good practices. This type of training is noted by celebrated psychologist Daniel Goleman who talks of the "importance of models;" he strongly affirms in his bestseller "Emotional Intelligence:"

> "It is extremely useful when one learns a new behavior, to establish a relationship with someone who exemplifies this skill. If someone offers us an exemplary behavior, they become a teacher living for us."[13]

The acquired skills will prevent community radio stations from committing abuses that have incalculable consequences because they will adequately address the most delicate topics without shocking, offending or stirring up individuals or groups.

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[13] Goleman (D.) L'intelligence émotionnelle -2 Accepter ses émotions pour s'épanouir dans le travail. Paris J'ai lu Bien-être, 2000, p323.

Well informed individuals fully understand the adverse effects that can be caused when a radio station poorly addresses a sensitive subject. They understand the dangers that Senegalese writer, Moumar Guèye, did not hesitate to write. In his wonderful article, Moumar Gueye claims his indignation vis-à-vis the comments from a reporter insufficiently prepared to talk about a sensitive issue for millions of people. The author warns in his article "Broadcast of the April 4, 2009 Parade: Why I'm outraged!" published in the Journal of Walfadjiri on Wednesday, April 8, 2009:

> "We should not hesitate to peacefully silence all those who carry the fatal weapon of language and speech who try through ignorance, carelessness or malice to divide us or assign the republic to a confession, brotherhood, ethnicity, caste or clan through comments that are reckless, partisan, grotesque and sterile and are likely to undermine the foundations of peace and national unity!"[14]

The author's warning eloquently confirms the need for community radio stations to know their subjects, especially those that are most sensitive, before addressing them.

It is through good training based on appropriate methodologies, that community radio stations can really produce adequate programs and play their real roles in managing, preventing and transforming conflicts that are more than ever, the most difficult concerns of the communities in Africa. Community radio stations therefore become, as Professeur Hizkias Assefa says, "agents of change and transformation" capable of inciting a population to:

> "establish a dialogue and not coercion, assume responsibilities instead of rejecting others, receive offers instead of taking, prefer negotiation for finding solutions where there is a

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[14] Journal Walfadjiri du mercredi 8 avril 2009

winner and a loser, establish collaboration and non-competition." [15]

It is certainly important to note that the role of the radio station is relevant in a conflict zone; but it is equally important in a peaceful area. In this latter context, the role of the radio is to regulate and build peace, and especially to prevent conflict through regular broadcasts and early warnings of situations that may divide the community. This permanent vigilance will allow individuals to take appropriate measures so that warning signs are quickly decoded and conflict is avoided.

2) COMMUNITY RADIO IN THE PROMOTION OF SUSTAINABLE DEVELOPMENT

Community radio stations usually serve under-resourced areas and marginalized neighborhoods and suburbs. These zones are always worried about their economic and social development and their day to day concern is therefore the fight to survive. The daily fight against poverty is incontestably the major worry of the rural and suburban environments which face challenges such as health, education, means to produce, shelter, safety, food security, transportation, etc.

Add to these pressing needs the larger questions of their marginalization, their exclusion in policy development, their weak involvement in the implementation of reforms and especially their lack of access to the country's resources. Together these deficiencies have created or increased poverty in rural and suburban areas. Fighting poverty through economic and social development, as well as increasing involvement in the

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[15] Assefa (H.) **Le paradigme de la paix et de la réconciliation** - La philosophie de la paix et ses implications sur les conflits, la gouvernance et la croissance économique. Kenya, Nairobi, 1998, p58.

development and implementation of policies are the major issues that concern communities. Fighting for survival and recognition inevitably become the raison d'être for these communities who effectively lead a variety of fronts for which they need to be supported. Community radio should be in the middle of these daily fights addressing the population's many and difficult practical and strategic needs. Each of these needs must be a large cause that the radio defends with aggressiveness and conviction.

In the face of these concerns that challenge a community radio station, the question quickly becomes whether or not it can really play an effective role in finding a solution to the multiple and complex needs of the population. The response is that radio can largely contribute to finding solutions to these community problems. Actually, whether the problem is practical or strategic in nature, it is apparent, after analysis, that the solution is often found in information. Communities' low level of participation in managing strategic issues, or their vulnerability regarding certain needs such as health or agricultural production, are largely due to a lack of information.

If we take the case of health, it is proven that because of individuals' lack of knowledge about illnesses and how to prevent them, diseases become epidemics and ravage communities. Experience has shown that if information on the modes of transmitting and preventing an illness were disseminated and known among a population, the number of illnesses would decrease and sometimes even epidemics could be completely eradicated. We can cite the case of large information campaigns during cholera epidemics; when people apply the basic practices of hygiene largely relayed by the media, the epidemics decrease and even disappear. Information campaigns about malaria are another example that shows that when information on the modes of transmission and prevention are widely shared, morbidity and mortality rapidly decrease. The

strength and scope of information can even be seen in the case of smoking. Long campaigns against smoking have effectively influenced the dependence of even the most inveterate smokers.

The role of information in improving health is strongly affirmed by Dr. Ibra Sène, Director of USAID's health project in Kolda, Senegal. He said to the population during an inaugural ceremony for the community radio of Pata, a village in the department of Médina Yoro Foula in the region of Kolda:

> "The fatal weapon for fighting illness is not always medicine. The real weapon is information because when using it, an individual is able to prevent sickness. This weapon is far more effective because it saves from your tiring from the long battles of disease which are not always won, or in other cases leave you scared.
>
> It is better to choose to inform yourself of all illnesses and to know how to prevent them. The radio that we inaugurate today should be a source of information on all illnesses plaguing the area and which, unfortunately, are in the process of ravaging children and pregnant women. It is certain that with community radio in our hands, you will have a powerful tool to promote health in the area."

The relevance of community radio to improving health that we have just mentioned is also used for many other community needs. In fact, the government's radio's programs have had an immense impact on peanut farmers in Senegal since the 1980's. The famous program "Disso" meaning cooperation in Wolof, was largely developed for isolated communities, to share agricultural information.

The Society for Development and Agricultural Extension (SODEVA), whose mission was to promote peanut farming in the peanut basin in central Senegal, admirably used RTS's program "Disso" to disseminate peanut farming techniques.

Agriculture journalists and specialists (Amadou Lamine Samb, Abdel Kader Dioukhané, Samba Nger, Daour Wade and others) highly qualified in their respective discipline were able to regularly produce remarkable programs for a number of years on all of the topics related to peanut farming. The topics included soil preparation for harvest, the choice of seeds and varieties, types of planting, spacing, adjusting plows, hoes and seed drills, plowing, hoeing, organic and mineral fertilizers, crop protection, preventing soil erosion, the protection and improvement of soil, crops, processing, storage, and marketing.

The programs, for which the quality was matched by their content, captured the ear of farmers. SODEVA was therefore able to teach all of the peanut farming techniques through the air waves. The program was a "farming school," a real source for information; and listeners often requested replays of certain programs. The viability of the program was accentuated by the participation of different technicians and many experienced farmers who were often invited to share their experiences. Several surveys and evaluations have shown that the "Disso" show largely contributed to an increase in knowledge about different peanut farming techniques. It is clear that SODEVA instilled peanut farming into the lives of farmers in the peanut basin. This skill which is now passed from generation to generation has indeed become the norm in this area.

These two examples, health and agriculture, show the relevance of the use of information as a solution to community problems; it is absolutely replicable for all other strategic and practical needs that concern the population. It is undeniable that ignorance or a lack of information is one of the factors causing poverty and the under-development of individuals and groups. When individuals do not know "how to prevent" or "how to do something," they do not know how to protect or produce. If they do not know the ins and outs of policy or do not understand the issues, they will not be able to participate or

make claims. Information is at the heart of the fight for community development.

As a result, community radio, which is the most useful tool to inform the population, must be the most used medium to promote sustainable development. Radio's mission is to participate in the population's social and economic development; it must make an effort to play a role in development. It must first take the time to inform and train its staff on the different development issues that it aims to address. These preliminary steps are essential; they allow the radio to acquire the skills and knowledge it needs before starting. If these efforts are not made, the radio risks losing credibility among its listeners; it can make the population miss an opportunity to have a credible source of information on important issues for their survival. Unfortunately, many community radio stations insufficiently prepare themselves, and address development topics without proper knowledge of them. The topics are therefore inaccurately addressed and listeners are left still hungry for information.

To avoid these setbacks, it is useful to design specific trainings on different topics facilitated by experts who will ensure that they are properly understood and covered by the radio station. Certainly, the trainings will not make the radio staff experts on these topics; however they will advise them so that they can skillfully inform their listeners at a certain level. The trainings will make them capable of engaging experts on the issues in well facilitated programs, which is useful for their listeners.

This degree of qualification sought by the radio staff will make them capable of developing programs adapted to each development topic and allow them to monitor their progress, correctly balance the content, see the right moments for involving listeners and building their skills or developing new attitudes among them. This was the teaching method that Disso

adopted to achieve its goals, and as we have highlighted, this was due to the experienced hosts.

While some young community radio stations have not yet received the same level of acclaim as Disso, some are making remarkable progress in informing their listeners about certain topics, and encouraging them to change their practices. This is the case of most of the community radio stations in the Casamance which work on malaria, HIV/AIDS, Tuberculosis, etc.

3) COMMUNITY RADIO IN THE FIGHT AGAINST HIV/AIDS AND ENVIRONMENTAL THREATS

It is generally in rural or urban under-resourced areas where certain environmental problems and HIV/AIDS are the most devastating, because the residents do not have enough information, means, or capacity to protect themselves. The response to the problems caused by these calamities must come from the same marginalized areas. The communities in these areas cannot count on anyone else to save them from these problems because the lasting solutions most often are those that are found locally. In fact, communities must examine their lifestyle, their organization, and their attitudes and behaviors in order to ward off evil or to mobilize to make decisions or policies that directly or indirectly impact the causes of these problems.

It is clear that the community radio stations located in these areas must become interested in these issues. They have a responsibility to engage themselves because they are their reason for being. The work that awaits radio stations is so large because the problems that affect under-resourced areas are unfortunately many and varied: lack of food, lack of adequate health care; defective educational systems; destroyed environment;

HIV/AIDS; under-employment; lack of income, etc. Each of these major problems has very negative consequences on the lives of rural and suburban residents and, of course, deserves special attention in order to find a suitable solution. How are radio stations learning about these issues? Are they adequately alert, able, and engaged to deal with the problems? What are their difficulties in facing these issues? These are the questions that one must pose to understand the role and place of community radio in finding solutions to the diverse problems affecting the population.

In an attempt to propose answers to these important questions, we will try to draw on lessons from community radio stations that have addressed HIV/AIDS and environmental problems which are certainly the most complex problems affecting the world but especially the under-resourced and most vulnerable, rural and suburban populations.

HIV/AIDS is undeniably the biggest concern in Africa. HIV/AIDS subjects the population to a number of very complex and deeply painful social, cultural and economic consequences. All of this caused by the HIV/AIDS epidemic, a highly complicated and sensitive issue demanding a series of individual and collective responses in a number of areas including medical, economic, social, cultural, psychological and legal. The complexity of such responses expected of under-resourced communities that are very little prepared to face such a colossal plague, clearly shows the enormity of the task which awaits community radio stations that are highly involved in fighting the epidemic.

The other major concern is the environment, which is also complex and has consequences that are equally as adverse. Issues concerning the environment present themselves on a number of levels: abusive exploitation of fishing resources; bushfires; soil erosion; floods; pollution; lack of sanitation;

absence or lack of resource management policies, etc. It is evident that environmental issues are very central to the life of the community. Resource management, especially protecting, accessing and sharing resources, is very important to the population. The reason being that resources can ensure harmonious development when well-managed; but they can also provoke poverty and under-development - or worse, be the origin of violent and destructive conflict - if poorly managed.

It is clear that these two major issues, HIV/AIDS and the environment, create complex problems; for which the solutions are evidently difficult to find. However, significant improvements are possible if adequate action towards preventing and managing them are taken. There is evidence that the spread of HIV/AIDS and the degradation of the environment are accentuated by a lack of information and the dangers they pose to individuals and groups on one hand, and a way of individually and collectively organizing to ensure a proper response on the other.

It is certain that for the two issues, information is the most powerful weapon. A number of experiences have shown that accurate and appropriate information delivered has created an awareness that drives behavior change with regard to HIV/AIDS and the environment. The comment from this young villager illustrates this point well. Talking about the community radio station of the women in Kairé, Guindiku FM in Thiénaba, a youth from the village of Ngoundiane said this during interviews that were organized during the evaluation of the HIV/AIDS program in the area:

> I often listen to programs on HIV/AIDS on Guindiku FM in Thiénaba. I confess that I have learned a lot because of the radio which does a good job presenting the disease and all of its facets and inviting experts to talk about it without frightening people. The radio strongly emphasizes the modes of prevention and how to apply them.

> The radio also has a good way of presenting, in allowing young hosts and experts to address youth by using a language that they understand and that our parents couldn't do because they do not deeply understand this illness like the radio hosts. Finally, parents can no longer talk about HIV/AIDS to youth without talking about issues of sexuality.

> The radio uses the same approach for reaching women and elders; because the hosts are always the same age as the people they are presenting to. Another strength of the radio is that the programs are often rebroadcasted; allowing people to listen or re-listen to programs to better understand them. Like many of my friends, I have personally changed my behavior, especially in terms of using a condom because I now know the dangers of not protecting myself."

For the environment, community radio stations have made progress in helping change the configuration of their areas. We can cite the case of Penc mi FM in Fissel Mbadane which did remarkable work protecting the Cadd (Ferderbia Albida). This extremely useful tree in the Sahel is in the family of legumes and has a strong capacity to transfer nitrogen from the air to enrich soil. The Cadd has a tendency to lose all of its leaves during the rainy season so it does not interfere with the plants growing at his side, because there is no shading that is harmful to their growth and nitrogen supply is rather essential to their development. The other benefit of the Cadd is that it produces fruit in the form of pods that have a very high nutritional value and are eaten by sheep, cattle and goats. The pods are usually harvested by women who sell them to herders whoc use them to feed their animals. They are used to fatten animals producing milk. Finally the Cadd is prized for its wood which is used for timber or fuel.

For all of its benefits, the Ferderbia Albida, or Cadd, is very threatened in the area of Fiseel and its neighbors. The water and

forest services have made efforts to ensure its protection but could not stop the rampage. Shepherds, artists, and farmers who live on the land, as well as those from elsewhere, have seriously devastated the Cadd.

Faced with this damage, the communities launched a program to protect and sustain the use of this tree, with the Forest Service responsible for protecting the Cadd. The communities mainly focused on the media campaign conducted by Penc mi FM. The program to protect the Cadd has undeniably been a success.

After three years of intense communication about the dangers of Cadd destruction to the area's residents and their future generations, and the benefits of this tree to the soil and crops, there was a remarkable regeneration of the Cadd in the concerned areas. Large Cadd that were annually pruned by shepherds or cut down by loggers or farmers, have seen a tremendous regeneration. Younger Cadd have spontaneously grown in the field and fallows have benefited from regular maintenance from the farmers which has led to a rapid increase in their population. The area has changed considerably, with more Cadd that are more developed, producing pods that are never taken by the community. Women have seen an increase in their sales of pods and farmers and herders have profited from protecting the trees because they enrich the soil. These advantages were at the heart of the community radio programs throughout the campaign. The evaluations that followed showed that the community radio station significantly helped save the Cadd in the area. A member of the village of Koulouk Keur Ndème in the northern part of the concerned area said:

> "The survival of the Cadd is much owed to Penc mi FM in Fissel Mbadane which was able to convince the population of its importance through its many programs.
>
> The radio programs allowed the Water and Forest technicians to teach us how to take care of the trees and preserve the

young shrubs that we used to cut to prepare our fields for harvest or neglected without providing any maintenance.

The programs also insisted on the dissemination of simple techniques for maintaining shrubs. It also conducted several programs on stopping the trimming and pruning of the trees.

The information provided by the radio allowed for the rapid multiplication of Cadd."

Another person from the same village confirmed the role of the radio in this success:

"It is not the Forest Service that convinced the community; sure they participated in the discussion about cutting down the Cadd raising fear about fines and prosecution; but it was the community radio programs that mostly changed the community's behavior around the Cadd. The programs taught us that with a little effort, we can save the Cadd, so even if the Forest Service isn't there to protect it, the community itself can protect the Cadd for their own good.

During the same discussion, a woman from Keur Fallé added about the role of community radio in protecting the Cadd:

"The Cadd have regenerated and allowed all of the women in the villages in this area to harvest large quantities of its fruit which we sell at good prices along the main routes and weekly markets. The increase in revenue has been very advantageous. We will always be the first to defend the Cadd to protect our income. We no longer need the Water and Forest Service to monitor the Cadd, we women are already doing it."

These two examples of community radios' engagement in HIV/AIDS and environmental protection are as the adage goes: "the tree that hides the forest." In fact, with regard to issues which are important to the lives of the population, community

radio stations seem to not always engage themselves enough. Environmental topics are not always included in the program template, despite the magnitude and diversity of the consequences of this major issue for the community. Paradoxically, certain community radio stations located in the heart of environmentally threatened areas seem to be mute or barely audible vis-à-vis this issue. Yet the subject is so vivid that it cannot be ignored. In the Casamance, the radio stations are spoiled in the number of choices that they have in covering environmental issues: the threat of the disappearance of the mangrove; the salination of rice paddies; the abuse of fishery resources; deforestation, soil erosion; management of marine protected areas; the protection of certain endangered species; this list is obviously far from exhaustive. In other areas of Senegal or other African countries, it would be just as easy to identify so many environmental issues of great concern.

Community radio's timidity regarding environmental issues is the same for HIV/AIDS. Yet, the devastation of the epidemic and its consequences on all parts of the population should be given great attention and addressed in community radio programs.

Community radio stations retort that they cannot do everything, or do not have the means to cover all domains. But the response to the radios' allegations is that their mission is to address the issues that are most concerning to the population in the short and long term. To address these issues and many others, the community radio stations must simply demonstrate a minimum amount of effort to disprove their excuse of a "lack of means" which in our opinion, is far from being a valid excuse for individuals or organizations that are well engaged. To address these issues, community radio stations need to build the capacity of their hosts or to find resource people with experience to participate in the production and presentation of shows on these topics.

It is certain that no constraint is impossible to overcome for an engaged and creative community radio station. Many highly qualified experts or people skilled in the areas of the environment or HIV/AIDS would be available to give interviews, trainings, or introductions to initiate the radio station staff on these issues, without asking anything in return. These qualified people are often ready to come to the station from time to time or to do an entire weekly or monthly show. We cannot count how many times qualified people have openly offered their services to community radio stations because they know well that the radio is the most adequate medium to share their expertise. All of the stations that responded to these calls were able to improve their educational offerings on different topics related to HIV/AIDS or the environment.

Many other initiatives are within the radio stations' reach for accurately addressing the different aspects of these two important concerns, HIV/AIDS and the environment. Community radio stations can and should find tangible educational solutions, to address these plagues that concern the population; it would be enough to have creativity and determination.

4) COMMUNITY RADIO STATIONS THAT INTEGRATES GENDER AND DEFENDS WOMEN'S RIGHTS

Taking into account its importance, women's issues must have a place in community radio stations' choice of programs. Despite these remarkable efforts for gender equality and the reestablishment of women's rights, one must recognize that the road is still long and difficult. Women in all African countries, and particularly in resource poor rural and urban areas, continue to live continue to experience deprivation, sometimes mutilation, bullying, marginalization of various kinds, violations

of their rights and their physical integrity. The division of tasks and sharing of resources are almost always unfavorable. Their access to decision-making power within the household and other venues faces strong social, cultural, religious, and political barriers. With regard to these injustices, the issue of gender becomes a fundamental topic for community radio stations.

The topic is so central to active women leaders and organizations sensitive to the question that they instantly created "women's radios," many oriented towards the cause of women. These types of radio stations are found in countries like Mali, Burkina Faso, Chad, and others. In Senegal, we have Manooré FM, created by Fatoumata Sow, journalist by profession and a group of female activists in the fight for the improvement of women's conditions, or Kassoumay FM, the women's radio of the Casamance, created by Aminata Mané and the women engaged in the peace process in the Casamance. This type of radio station dedicates almost all of their programs to gender, and the determination of certain women leaders and organizations defending women's rights to make an example of this important issue. These radio stations that are oriented towards women are to be lauded because they stimulate and support, activities, and thought around the questions of gender. They can be avant-garde in their fight for gender equity which is often plagued by misconceptions.

Nevertheless, it is clear that women should not be the only ones creating "women's radio stations" oriented towards gender. Actually no community radio should obscure such an important topic. But if gender is not a central issue to the radio, it is because there are too many challenges related to integrating it. Indeed, many challenges must be overcome before gender can be effectively addressed by community radio stations.

First, women must be present, in number and quality, in the different bodies of the radio station. It is often observed that female representation in community radio stations is fairly weak.

This is due to several factors. In rural areas where most community radio stations are located, women still have a strong tendency to leave new or complicated activities to men, especially when they require often leaving the house. In many communities, it is not customary for women in general, and especially those that are married, to be available to do certain activities that require leaving the house or traveling far from home. The prejudice that certain conservative communities have against women restrains them from wanting to take the risk of straying from these norms.

Contrary to women hesitating from engaging in radio because of the many prejudices and cultural norms that are imposed on them, men have a strong propensity towards taking on all activities or tools that that involve power and prestige in the community. Since radio is a tool of power, men do their best to control to the detriment of women.

It is important to regulate the male/female dichotomy at the radio station or the issue of gender will never be properly treated. Individuals and partner organizations need to emphasize gender to overcome the challenge of having good female representation at the radio stations. Women need support to overcome the adversity of men's desire to control radio and to brave the traditions that keep women from participating.

Fortunately, a number of institutions are aware of the importance of involving women in community radio and provide support to them to do so. This is the case of the New Field Foundation and the Tides Foundation which are World Education's primary collaborators in the funding of several community radio stations in the Casamance, and supporting the

Network of Community Radio Stations for Peace and Development. In our collaboration in the Casamance, the two foundations made women's participation a strategic objective – to invest in women and to help them overcome cultural and malicious barriers. The New Field Foundation and the Tides Foundation have fully committed themselves to lifting the constraints that keep women from participating. Just like the New Field Foundation, many other agencies and foundations are resolutely engaged in promoting radio in general and women in particular. In Senegal, it is the Ebert and Konrad Adenauer foundations, Cooperation Suisse, Cooperation Francaise, and the American and British embassies. One can also pay homage to all of the organizations and institutions that invest themselves in the issue of gender among radio.

To overcome the challenge of women's participation, one must inevitably raise awareness of those concerned, namely the men and women in the community as well as those responsible for running the radio station. To do this, it is recommended that one organize debates and awareness raising sessions among the beneficiary organizations to convince them of the importance of having women on all of the governing bodies and the radio's technical and on-air teams. Without saying too much about the content of awareness sessions, it is clear that the issue of women's participation cannot be hidden because it concerns the majority of the community. The radio station runs the risk of losing credibility as a result of ignoring an issue that concerns more than half of its listeners. It will also lose its viability if the issue is not properly treated in zones must be addressed. But it is evident that these stereotypes will not last in the face of objective arguments used in awareness raising sessions.

It is now widely recognized that promoting women's involvement in the management and operation of radio requires firm commitment. If the motivation exists, it is always possible to find ways to make it happen. Our experience in this area has

shown that even in rural areas where the issue of gender is deemed closed, changes have occurred following intense awareness raising and women become involved. Moreover, they become excellent radio technicians and hosts.

Another challenge is to ensure that women who do come to work for community radio are not treated unequally or given second rate or unimportant jobs. This is usually the trap that awaits women who come to radio. It is clear that, clustered at the bottom of the ladder, they cannot participate in the management, programming, or other strategic or decisive activities at the radio station. It is important that women are in all of the governing bodies, the management committees, and the teams of technicians and hosts. Women must be placed in all of these positions in order to actively participate in decision making.

Women's participation in community radio is not an insurmountable challenge, even it remains difficult. The reason is that in this area, success takes time. However, it's back to square one if the radio is not diligent. As a result, women's involvement must be a constant concern.

The experience in the Casamance in Senegal has proven that well organized and systematic awareness raising, before establishing a radio station and before it begins functioning, allows for a high level of involvement among women in the community radio stations. In new radio stations, which are the majority of stations in the Casamance, women are involved in all of the boards of directors, the management committees, and technical and on-air teams. Two new radio stations have women as presidents. In addition, women have decision making positions in a number of committees and boards of directors. The network of community radio stations is presided over by a woman, Ms. Aminata Mané; the vice-president and the treasurer are also women. When correctly implemented, raising awareness

can create the way for women's participation in community radio.

But it is one thing to make a decision; it is another to be able to assume responsibility for it. As a result, it is important to ensure that women at different levels of responsibility in the governing bodies and radio teams are provided the skills that they need to properly play their roles. Those who support women's participation must insist on building their capacity through appropriate training on all aspects of the technical functioning of the radio station so that they are adequately skilled to complete all of the tasks required to run a station. Training for women must include management, administration, monitoring and orientation. These skills will allow women, the members of different governing bodies, to assume their roles and to use their positions to make their mark. It is proven that as the trainings intensify, women gain confidence and do not hesitate to show it. This is confirmed by Diatou Cissé, Director of Fogny FM in Sindian in Senegal, after a training workshop on programming techniques:

> "Radio is a new domain for men and women; we are starting at the same time; it is a sector in which we must refuse to stand behind men. It is neither a question of strength or tradition; it is simply a matter of training. If we women follow the training well, we will be able to run radio stations as they are around the world. Radio is a real opportunity for women; we cannot leave it to men; and I notice that all of the women at this training feel the same way as I do."

Advocacy for women's participation in community radio is a success when the radio station sufficiently addresses the issue of gender, giving it enough time in programming and especially by those with the expertise to address it, in order to reestablish the equilibrium that has always disfavored women. However, radio stations cannot reestablish gender equity in all of their areas if women at the radio station and other members of the staff are

not committed to the issue. Stereotypes expressed by women themselves as well as other hosts are the often communicated during programs. To avoid having results that are the opposite of what is actually desired, women must be well trained on all aspects of gender. It is absolutely necessary to strengthen capacity around the issue of gender and especially important to use highly qualified consultants to help participants master this topic and its many intricacies.

It is only after acquiring skills in gender that women are really able to take responsibility for the issue and not exacerbate the clichés that are often used by people in radio. In the Casamance, it is only after gender training, facilitated by qualified gender consultants, that several community radio stations really addressed the issue of women in their programming template. External evaluations examined this issue and confirmed that gender was accurately addressed without stereotypes. The evaluations showed that as a result of the many capacity building sessions, women at the radio stations became more vigilant of these clichés. They are able to conduct appropriate programs based on the real concerns of women in the Casamance. They have also initiated a kind of continuous monitoring, so that all other programs, whether cultural, economic, religious or recreational, are completely free of issues that the image of women.

The radio stations in the Casamance, supported by partners sensitive to the issues of women and strengthened by multiple trainings on gender, have begun to systematize a good approach to gender by using the historic context and rich culture of the south to address stereotypes that have always tended to relegate women to second class. Female heroines such as Aline Sitoé Diatta, a queen who went head to head with colonizers, and other references like the celebrated women of the sacred forests or actual charismatic queens such as Essaout, are frequently used as examples by community radio stations to magnify the

role and position of women in the past and their centrality in contemporary society in the Casamance.

It is clear that community radio stations are currently aware of gender issues and are intelligently addressing them. In addition, the radios will have responded to a strong call from AMARC on its 25th anniversary in the Declaration of Montreal. The community radio hosts said:

> "We engage ourselves in the fight against negative stereotypes of women in the media. We reaffirm our engagement to ensure women's access to media and to guarantee their participation in decision making at all levels of the media and to promote programs that celebrate the diversity of women and value their contribution to society."

5) COMMUNITY RADIO IN THE PROMOTION OF DEMOCRACY AND GOOD GOVERNANCE FOR THE EMERGENCE OF A STRONG RURAL AND PERI-URBAN CIVIL SOCIETY

Today, it is recognized by all development analysts and practitioners that to fight poverty and stimulate development, investment will not suffice. Whatever their size and their diversity, investments do not produce a positive and lasting results if they are not properly managed, according to the principles of Good Governance. Undeniably, it is not possible to have real progress and lasting peace in a country, region, commune, or rural community if entities do not embrace real democracy and just and equitable management that respects individual and collective liberties, rights, beliefs and socio-cultural identities.

Democracy and Good Governance are central to developed countries that have begun to allocate significant funding to

support the development of impoverished countries that show active engagement in ensuring equitable governance vis-à-vis their communities. It is on the basis of this conviction that financial institutions for development such as the World Bank, USAID, UNDP, the EU and other have launched projects and programs to stimulate good governance and democracy.

For a long time, the concept of Good Governance was eroded by certain detractors, notably politicians from impoverished countries who criticized international agencies and institutions' rights to use this concept to interfere in the internal management of country management. But this opposition did not prevent Good Governance from becoming something that is taken into account in the management of organizations. Good Governance has become a type of participatory management that takes into account communities' concerns and which is equitable and transparent. It requires strong participation from civil society in business and equitable sharing of all products and services provided to society.

Some African countries, like Senegal, Mali, Burkina Faso and others have happily tried to address Good Governance by engaging in territorial and local reforms to improve the management of the country through policies of decentralization. The diverse reforms all had the objective of promoting the population's participation in the management of their land.

Some of these reforms have gone as far as decentralization. This was the case in Senegal, where certain important responsibilities which had always been jealously guarded by the state, were transferred to other levels of government. The laws instituting decentralization transferred nine important competencies to the decentralized collectives which are responsible for managing the following strategic areas: education; health; population; environment and natural resources; land management; youth and sport; culture; development planning; land management;

urban planning and housing. The local collectives, which are the regions, communes and rural communities now have a fair amount of power.

This level of authority in areas that are diverse and vital to the community make these entities fundamentally critical to people's lives. The wellbeing of the population is intimately connected to the Good Governance of these structures which are constantly inter-related with the communities and all civil society organizations in their daily function.

If we acknowledge these reforms and the government's willingness to improve the management of the country through local communities, we must recognize that great difficulties exist in the majority of these decentralized communities. Indeed, numerous studies and facts, such as the diversions, dismissals and suspensions of officials or members of these entities, have shown a lack of respect for rights, strains to democracy, monopolized businesses, corruption, and other indicators of bad governance, are all evils that hinder the development of these structures and therefore their future of the land. The negative trend which seems to bog down the decentralized communities must be reversed as soon as possible through appropriate actions in order for these entities to continue in the movement for democracy and good governance.

These same studies and observations which revealed the weakness of the collectives' governance have together unveiled the responsibility of communities and civil society in this weakness. The populations and civil society organizations have not effectively played their role in the regulation, control and advocacy for better governance in these collectives. The reasons for these weaknesses are inherent, in large part, due to their ignorance of the structures' orientations and a lack of knowledge of their rights and responsibilities vis-à-vis their collectives.

Obviously the experience of Senegal and almost all other African countries calls for the promotion of better governance. The change must be supported by civil society, carrying out its duties and claiming their rights appropriately. However, the move towards better governance must be through local authorities with the skills required to conduct their mission with equity and justice.

In addition, it is important to conduct large-scale activities for local collectives and communities to improve their management systems. Meaningful change must involve the people who are responsible for running the local collectives but also the populations for which these entities were created.

One must work with both sides to push the collectives to understand that they have a civic duty to report everything they do to the communities; but the communities must perform their duties as citizens and exercise their rights to demand accountability from all entities that exist to serve them. Citizenship, based on democracy and good governance, is an attitude and behavior of populations and entities, consisting of one's duty and demand of their rights in all matters related to managing their land. It is undeniable that without exercising this right good governance cannot be achieved.

These indispensable behaviors are the reflexes and skills that individuals and entities must progressively acquire. It is therefore essential for community radio stations, which are at the service of the population, to engage in constant training and information campaigns on all issues related to democracy, citizens' rights and responsibilities, the knowledge of various entities responsible for land management, learning who is on them, and their roles and functions. But the radios' campaigns must also inform about the policies in the primary, secondary, and tertiary sectors in the country in general and in their communities in particular. Community radio stations must make

programs that effectively promote democracy and good governance to prepare people who manage the different entities and especially the communities.

The role of radio in this democratic process is very important. Our African countries, which are already democracies in construction, intensely live the democratic processes that require constant monitoring. It is clear that the communities which are the principle stakeholders and beneficiaries of this democracy have difficulty knowing the ins and outs of these processes. This is due in part to persistent illiteracy, but also a lack of information and training on various aspects of democracy and the principles of good governance. All of these reasons make information and training on democracy and citizenship huge areas in which radio stations must engage themselves in order to bridge the information gap. These projects, while large, are well within the reach of community radio which, as always, must rely heavily on its proximity to the community. Radio stations, loyal to their educational approach, will patiently but surely inform different parts of the population on all aspects of democracy and good governance by simplifying the concepts to make them more understandable and accessible in plain language with appropriate supporting media. With regard to support, we cannot ignore the excellent work of USAID's Program to Support Decentralization and Local Governance (DGL Felo) in Senegal[16], which knew to use radio and television media to support the decentralization process in many areas of Senegal. This program relied on community and public radio to send important messages and provide useful training on good governance.

It is clear that community radio must first acquire the knowledge, techniques, and methodologies required to design

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[16] Décentralisation et Gouvernance Locale *(Programme de ARD, Inc. – Sénégal* Contrat N° 685-C-00-00-000037-00 Avec l'USAID/Sénégal)

appropriate programs on Democracy and Good Governance. It is only through this process that community radio stations will be able to achieve their important objective which is to contribute to the creation of an equitable and just society for all citizens and preparing the population to become stakeholders that exercise their rights and perform their duties.

The radio stations must have well administered programs that air on a regular basis in order to progressively provide the communities with the knowledge, practices and values related to citizenship and educate them about democracy and fundamental human rights.

The radio programs on democracy and good governance that involve the entire community will push people in charge of different entities, notably the local collectives, to develop a habit of regularly informing the community about what they do; and to encourage the communities to learn and use their rights to inform themselves about the functioning of the entities that evolve in their area.

To raise the population's awareness of democracy, citizenship, and good governance, the community radio programs should have several objectives; inform communities about the goal, spirit, principles and steps for achieving decentralization; help the communities under understand the composition, interrelations and functioning of different bodies and technical commissions of different entities; help communities to understand the mission, role and function of all administrative, technical and civic structures evolving in their area; inform communities about the channels and means to participate in the functioning and monitoring of all entities evolving in their area.

Before the community radio programs can contribute to the improvement of democracy and governance, they must have a series of regular and consistent informational and awareness

programs for the local collectives, community based organizations and populations. Progressively, the program should create an atmosphere of transparency so that communities are well informed in a timely manner about what will be done and what is done at the local level. Taking into account the importance and relevance of this topic for all parts of the community, it is important for radio stations to use supports that are adapted for each part of the population. The station should regularly use diverse formats such as magazines, reports, debates, interviews, interactive fora, theater, etc. Radio stations should approach the topic in a constructive manner, ensuring not to denigrate or vilify the topic, rather to inform communities and structures in the area so that they can play the roles that are expected of them.

Occasionally there is a certain resistance, worry or suspicion when a radio station wants to know that is happening in the local collectives and other structures responsible for managing different domains. Thus, it is wrongly perceived as a threat by those who try to control them.

> "This feeling is so strong that the local collectives consider community radio independent and neutral with regard to political authorities who can make them susceptive to impeding the management of public affairs."[17]

However, many of these entities are willing to accept the radio's support to help them accomplish their tasks. In Senegal, we have carefully approached entities such as the Rural Councils and they have almost always agreed to cooperate seriously with the radio stations, to sensitize and inform the communities about their activities.

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[17] Article by Abdoulaye Kane. Op. cit p 11

But community radio stations must be conscious of the fact that to adequately promote democracy and good governance, they must consistently conduct activities that are difficult and varied. The radio stations must logically and constantly implement activities focused on sensitizing and informing the population about democracy and good governance. To reach the communities, they must conduct their activities in a coherent progression that allows the population to gradually obtain the knowledge needed for democracy and citizenship. The following points are useful for promoting democracy and good governance:

❑ The radio station teams must conduct a baseline study to identify all of the organizations, institutions, structures, and associations of all kinds who have significant influence in the life of the community. Contrary to what seems obvious, many community radio stations are not adequately aware (and never exhaustively) of the structures that manage the various parts of community life. This process will allow the radio stations to clearly identify all of the entities in their area.

❑ The radio teams should then proceed to categorize the entities according to their missions, their types of activities, their area of intervention, etc. This classification will allow the radio stations to logically decide the amount of time to dedicate to each entity. For example, in Senegal, the classification allowed several radio stations to focus on the Rural Council which is the most important entity in the life of the community.

❑ Once the entities are identified and categorized, the radio stations should visit each of them to better understand their legal foundation, composition, functioning, goal and objectives, activities, etc. The radio stations should

especially examine their strengths and weaknesses, their perspectives, their level of governance and democracy.

❑ The radio stations must try to convince the different entities of the usefulness of working together in order to help them better serve the population. In addition, the radios should inform communities of their roles as monitors, which they play with complete objectivity, to help the population to participate in the entities' activities and perform their duties and reclaim their rights.

❑ Promoting democracy and good governance is so relevant to most of the important community structures that the radio stations should continuously address the issue. In Senegal, the management of Rural Councils is so important that it requires ongoing communication. It is because of this importance that many radio stations have developed weekly programs such as, "Decentralization and Good Governance," "Democracy and Good Governance," "Area Management," etc.

❑ To better understand the different structures and encourage communities to participate in their management, the radio stations must develop programs devoted to them to facilitate learning, information, and awareness. The stations should vary the format of the programs as much as possible in order to have participation from everyone. In addition the radio stations should organize round tables, debates, magazines, reports, polls and interactive programs on the organization, functioning and status of the different structures in their area.

❑ Community radios must systematically use the same radio formats to help the populations understand their citizen duties like voting, paying taxes, and other rights and responsibilities to help them understand the major issues of

democracy or to introduce them to basic rights like the freedom of movement of people and goods, women's rights, children's rights, etc.

To succeed in awakening the collective conscience of the community around the issues of democracy and good governance, community radio must be sufficiently competent in these matters. However, community radio should not act on only what it knows; they must absolutely call on highly qualified resource people and involve the stakeholders and leaders of different collectives and other local structures.

All of these essential conditions lead us to the inevitable need for strong capacity building, to allow community radio stations to address good governance and democracy. Several studies have shown that community radios turn away from strategic issues because they are not adequately prepared to address them. Abdoulaye Gassama, the president of Sindian's community radio's Board of Directors confirms this:

> "We know very well that the elections this year are very important to the life of the community and that the population has a right to expect to be informed by their community radio stations. But we must recognize that we are not sufficiently prepared to accurately address this subject. And as the elections are always very delicate in our area, we prefer not to address them. In addition, we are going to avoid running the risk of putting the station and staff in danger, especially since we are in a conflict zone that has already experienced the assassination of a great political leader, Omar Lamine Badji, which some attribute to a political settling of scores. It is more prudent to wait for future elections and be more prepared."

Indeed, the radio station in Sindian was prudent, opting to silence the radio during the elections. But the station was involved in subsequent elections, to the great pleasure of its

listeners. Certainly, the radio's position is correct; when it cannot, it must not. We believe that the best thing for a radio station to do is not to ignore the subject, but to find ways to address it. To prevent radios from ignoring certain strategic issues, the station managers and their many partners should support them and prepare them for addressing issues like democracy and good governance.

Capacity building in the areas of democracy and good governance, as with other sectors, must be conducted by highly qualified trainers who are able to provide the radio staff with the expertise needed to produce programs that raise awareness and inform communities of democracy and good governance. Many trainings on democracy and good governance that have been organized in the Casamance for the Network of Community Radio Stations for Peace and Development have been conducted well. This success is due to the radio staff's interest in learning the issues that are important to the population and also the trainers' great expertise in the issues of democracy and good governance.

Another important factor in ensuring that community radios succeed in addressing democracy and good governance is involving as many key people from different managing organizations as possible, such as members of the Rural Council, representatives from various institutions, presidents of management committees or others. They must participate in radio shows to provide insight, information, or answer questions but also take the opportunity to initiate calls and send messages to the community. Experience has shown that this type of involvement will gradually lead managers of various entities to support the radio station and to develop management tools that support their structures.

The results expected of this democracy and good governance program is that the population, men, women and youth know

the role, composition and function of the entities in their area in order to participate in their functioning and hold them accountable. The structures that are evolving in the community are expected to keep the community informed of their discussions and activities. To ensure transparency, it is also expected that organizations' debates and resolutions are shared on the radio to allow the entire community to participate and be informed.

Finally, given the permanent nature of the subject, radio programs on good governance and democracy must continue in order to constantly help communities know and carry out their civic duties (vote and pay taxes) while claiming their rights. It is interesting to note the impact of a radio stations celebrated by development workers and the sub-prefect of Diouloulou, an area located in north of Ziguinchor, Senegal. Diouloulou encompasses the Karones islands which are known for their inaccessibility. This isolation is obviously a big challenge for local development administrators and technical services. This difficulty of access is, rightly, regularly referred to by the Sub Prefect, the officers of Agriculture and Forestry, who actually find it difficult to supervise the islands. The isolation kept the population from carrying out certain civic activities, but the radio station has helped. The sub-prefect stated:

> "Kaïraba FM has been very useful during the elections. With simple messages communicated several times through the community radio, we were able to reach the most isolated villages, especially the Bliss and Karones Islands. By listening to the radio, the populations were informed of dates and places of registration for the polls and dates and places to obtain voter cards. They also received information about election dates and voting locations as well as information about the vote. Without the radio station we would not have had such a successful election."

The impact of involving community radio stations in democracy and good governance is the emergence of a rural and peri-urban civil society that knows its rights and responsibilities but that is also ready to engage in defending the causes of its land and to participate in local politics. The raised awareness should also encourage communities to be more alert and proactive to counter any action that threatens their interests. Speaking of rural civil society, the author of the book on "the quiet revolution in rural areas" strongly confirms:

"Grassroots groups cease to be passive consumers."

He adds:

"Moreover, anticipating decisions by developing alternative proposals or information to challenge unfavorable decisions at their root are urgent needs that challenge the associations."[18]

By participating in the fight for democracy and good governance, community radios allow the communities to have the appropriate tools to better understand the ins and outs of all structures and programs operating in their area and to participate in their activities. In addition, radio stations will encourage the population to be proactive, to no longer be passive about what happens in their environment. They will encourage the population to be active in playing their roles, and to not be amorphous and voiceless when participating in health unions, health committees, parents associations, rural councils, rural communes and other entities which are important structures in their lives. Radios will encourage them to take the path of fundamental change, as Roland Colin says:

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[18] Sarr (A.) Le mouvement associatif du milieu rural en Afrique subsaharienne LES PERIPETIES d'une REVOLUTION TRANQUILLE. Dakar, ALFP, 2000, p.176

> "The path taken by a social group, through a need for analysis, to become fully aware of the social system in which it is located, in order to master change and to direct it in a search to satisfy its needs from all available resources and the development of productive strengths." [19]

In their quest to promote democracy and good governance, the radio stations should constantly monitor their neutrality and ethics. Without doing this, they will not be able to carry out their important mission of promoting democracy and good governance.

6) COMMUNITY RADIO IN PRESERVING, PROMOTING AND DEFENDING CULTURAL IDENTITY AND DIVERSITY

Cultural identities are, without a doubt, the heritage that is most guarded in communities, kept deep within themselves, because it is the foundation on which all beliefs and values that determine the society's behavior and attitudes are built. In fact, cultural identities are the benchmarks that serve as references to ethnic groups, groups, classes and other socio-cultural entities of society. Cultural identity is a sum of values that give an individual membership in the society in which he lives. Ultimately, it differentiates people, giving them distinction and membership in a culture. It is always with pride that the individual expresses his cultural roots, through language, rituals and other ways of life. The depth of cultural identity is such that the individual is willing to pay blood to defend it since it is his personality, his honor, his dignity and his whole universe.

Cultural identity must be respected and protected for all of these reasons. It is important to know different cultures which together have various charms that we cannot help but love,

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[19] Colin (R.) Les méthodes et techniques de la participation au développement : analyse comparative et problématique à partir de l'étude de quelque dossiers significatifs, in les cahiers du CIDESSO, n°2, octobre 1985, p.40

admire, and respect if we understand them well. It is also important to note that promoting culture should be directed at others so that they can understand and love other cultures. But one must also preserve and save different cultures, especially those that are threatened, by developing certain aspects of them, such as transcribing its language and its teaching among its people. With regard to threats Kéba Tounkara warns:

> "The values of the Mandingue tradition, the profound sense of family and belonging to a community, dignity, courage, and tolerance seem to be increasingly threatened today in cities and in rural areas." [20]

In preserving culture, the important work of the Association pour la Renaissance du Pulaar (ARP) should be cited for their efforts to preserve the Puular culture. ARP's work has certainly inspired many other sociocultural groups like the Association pour la Revalorisation de la Culture Mancagne (Pkumel) in the Cassamance Casamance, NDef Leng to save the sérère culture in Sine and Saloum, and many others.

The sensitivity and depth of cultural identity in the minds of individuals shows that it should never be underestimated or ignored. A respectful attitude towards all cultural identities is essential in our African communities where often several different ethnicities reside together. In the Casamance, in southern Senegal, there are often more than a dozen ethnic groups in the same area, always with one or two dominant ethnicities in terms of number.

The Diola are the majority in the Casamance, the Balante in the extreme south called Balantacounda, the Mandingue in the middle part of the Casamance and the Peulh in northern

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[20] Diatta (C.) et (Co) Peuples du Sénégal. Saint Maur France, SEPIA, 1996, p173.

Casamance. In each of these areas, there are other ethnicities such as the Manjacques, Ouolofs, Pépels, Sérères, Peulhs, Diolas, Soninké, etc. Like other African countries, in Senegalese communities there are a variety of ethnic sub-group minorities that reside with the ethnic majority. This is the case for the Peulhs who are the minority in southern Casamance where the majority is Diola from Kassa. It is the same for the Karoninkés who live in the isolated Karones islands in the district of Diouloulou where the Diolas and Mandingues dominate. The Karoninkés are a sub-group of the Diola, who share the same language and many other characteristics.

The numerous ethnicities and minority sub-groups who always live with one or two ethnic majorities are at risk of shedding their cultural identities. It is essential, of course, to avoid undermining cultural identity at all costs, because conflict from indifference or contempt is quick to emerge, often violent, and always slow to resolve.

In addition, injury or offense related to cultural identity is slow to heal because cultural identity is deeply rooted in the individual. Cultural identity is extremely sensitive and delicate because it is the individual's refuge when they need shelter from worry. Therefore, people strongly defend their identity, guarding themselves from the first moment they feel threatened. In addition, the individual never misses an opportunity to magnify his identity whenever the situation allows. To certify this claim, we quote the following anecdote which we experienced during a visit to a radio station:

> "Ibrahima Gassama, journalist and former director of the regional commercial radio station in Ziguinchor Sud FM, who we recruited as consultant for several months to support the community radio stations, is of Soninké ethnicity and is very proud of it. He never misses an occasion to speak of his origins and his Soninké identity. This is exactly what he did when we went to Pata in the region of Kolda where he was

going to give a training for the young team of radio hosts and facilitate the inaugural ceremony for Sofaniama FM in Pata. During one of his training sessions while he showed the young hosts how to talk to listeners, Ibrahima Gassama took advantage of the radio time to send messages and greetings to his Soninkés family living in the area. He figured that there weren't many Soninkés living in the area, the majority are peulhs who offered their hospitality to others. Shortly after the greetings were made, the Soninké living in the village of Pata where shaken when they heard someone speaking in such authentic soninké on the new radio in the village. The other soninkés, living in the villages near Pata, who also heard Ibrahima Gassama's voice, did not hesitate to get on their bikes or their chariot to come see their Soninké friend, and together celebrate the beauty of their language that Gassama spoke with such ease on Sofaniama FM. The Soninkés allowed for an exchange between people who had something in common. In addition, the Sonink"e community that spontaneously met, took advantage of the opportunity to ask Ibrahima Gassama to ensure that the Soninké language and culture were part of the new station's template."

This story gives an idea of the power and centrality of cultural identity for the individual. It clearly showed how several small phrases in the Soninké language quickly mobilized part of a community that spontaneously identified itself to appreciate, celebrate and reaffirm the cultural values that are so dear to it. It is important to pay attention to cultural identity for all of these reasons. They must be appropriately addressed in order to respect them instead of pushing them and to avoid the case of Rwanda, which unfortunately reminds us of the virulence of identity conflict and the complexity in its resolution.

Cultural identities are essential to all societies and all individuals. Therefore, community radio cannot ignore the major concerns of different ethnic, linguistic, religious and other groups in the communities. Community radio must put cultural identity at the center of its mission and address it in its programs so that all

ethnic groups can further support their own culture and share their cultural values with others. Formally, community radio programs must allow each ethnic group to freely disseminate their culture to share their cultural values and come to love others'. But at the same time community radio should also facilitate the reeducation of different ethnic groups in their own culture. Indeed, with contact with different cultures, certain rites, manners and customs tend to disappear so members of these cultures can ensure the preservation of their culture through radio programs.

It is interesting to note that there are several community radio stations which give cultural identity the place it deserves. We can cite the case of the community radio station in Diouloulou, in northern Casamance in Senegal, which has become a useful service to the community in all of its cultural diversity. One of the residents of the islands of Karone strongly support is:

> "Kaïraba FM in Diouloulou is a radio station that has developed and honored us. It has done what no other structure has done for the islands of Karone. Having a radio program in the Karone language has recovered us; we can share with others the riches of our culture and especially eliminate the stereotypes against our ethnic groups.
>
> Now, people discover the truth about our culture with pleasure and better understand our history and rites. I can say that the radio station has made all of the ethnic groups in Diouloulou closer."

Pkumel FM, the community radio station in Goudomp in southern Casamance, put a dozen languages that are spoken in the area into its template, all reasonably proportioned according to the size of the different groups. Mr. Robert Mingou, the director of Pkumel FM in Goudomp, affirms:

> "We have seen that all of the ethnic groups in our area know their culture. This is normal for us because our association, Pkumel, which initiated the radio station, is an association created for the Revaluation of the Mancagne culture; it perfectly understands the issue of cultural identity. That is why our radio station easily tackled it; we can therefore reserve programs for all of the languages in our area. The radio understands all of the ethnic and linguistic sensitivities. So we try to produce programs in all languages so that no group feels frustrated or marginalized."

The radio station in Oussouye in the extreme south of the Casamance is also known for the attention it gives to culture in its area. Alimou Diallo, president of the association AJAEDO which initiated the radio station in Kabisseu FM in Oussouye, told us with emotion that the King of Oussouye called him to share his immense satisfaction with the radio that is broadcasted in his kingdom but especially regarding the time dedicated to culture aspects of the area. The king withdrew an old tape from the bottom of his briefcase and said:

> "I ask you, during all of the cultural programs on Kabisseu FM, to listen to all of the youth from our area and the traditional Kassa music which we haven't had a chance to listen to because of the long crisis in the Casamance that kept us from listening to traditional music."

To achieve this purpose of preserving, sharing, and defending identities, the community radios' cultural programs must be of high quality. These programs require a lot of care during their development in order to give the promotion of cultural diversity the attention that it deserves.

In terms of addressing the difficult issue of cultural identity, community radio stations must systematically inventory the diverse ethnicities and all of the groups and subgroups in their area, as well as any other components that people identify with,

such as religious groups, brotherhoods and others. They must meticulously monitor this inventory to cover all of the strata. For example, in Senegal, the Muslim and Christian religions are dominant but there are also many other practices and animist beliefs. This is noted in southern Senegal where traditions associated with pagan beliefs have a strong anchor and certain vitality. These traditional beliefs, with their "sacred forests" as places of worship, and their divers leaders like the "guardians of the sacred forests," the kings and queens, are very influential, particularly in the department of Oussouye in the extreme south of Casamance. These traditional beliefs are equally strong in certain areas in the center of Senegal in the Sine Saloum, in *sérères* country. There, the followers of the *Saltigués,* holders of traditional knowledge, play a dominant role in the equilibrium of society. In fact, their mystical powers responds to the important needs of the community, for example the need to cure illnesses, advise advise preferred crops for the next winter season, predict a locust attack or any outbreak, etc. The *Saltigués'* prediction is a very solemn annual ritual called *Khoyes* held earlier this winter. It brings together all of the *Saltigués* in a large ceremony during which dancing and incantations are followed by predictions for all of the participants. Despite their importance there is still a fairly strong tendency, consciously or perhaps unconsciously, to marginalize or even ignore these animistic beliefs and practices. The community radio station must not fall into these traps.

So it is only after having identified the cultural identities, and after having located their followers, that the radio can build a program template that adequately integrates the different cultural identities in the area in order to allow all beliefs to express themselves. A number of experiences have shown that a community radio that builds its programs based on a good analysis of the configuration various culture in the area, has a chance to gain credibility and forging a solid reputation based on the equitable promotion of different cultural identities. The

director of Kambeng FM in Médina Wandifa agrees with this when he says:

> "Our community radio allows all religious groups to speak. It allows all religions to express themselves. The associations of the Mouride brotherhood and the religious groups of the Tidjiane brotherhood, as religious leaders of these brotherhoods, have their own radio programs. The Christians, while in smaller numbers in the area, have their own program as well. This diversity of access allows all religions and brotherhoods in the area to own the radio, defend it and especially support it. To prove this, a religious leader in the area, satisfied with their access to the radio, graciously offered a generator to Kambeng FM, to allow it to continue despite the frequent power outages."

In doing so, community radio becomes a tool for social cohesion because it plunges the ethnic groups and subgroups, religious groups, and all other identities into the depths of their culture and to share and accept the beliefs of others. The community's stability is at stake. The community radio station must be a connector; and the best way to connect the groups is certainly to make them accept and appreciate cultural diversity in the environment in which they live.

Community radio must absolutely be a tool that serves culture, to continually help populations to live in an atmosphere of peace, and push them to "deeply root themselves in their own culture and open themselves to others," as stated by the former Senegalese President, Léopold Sédar Senghor. Amarc is convinced of the importance of the cultural issue and strongly proclaims its determination in preserving cultures in its Montreal Declaration on its 25th anniversary:

> "We insist on the importance of the role of community radio as a producer of culture, of strengthening cultural rights, and especially the rights of linguistic and ethnic minorities." [21]

In truth, without self-awareness and of each other, peace cannot be achieved. If the radio station does not contribute to the promotion of culture diversity, it cannot fulfill its mission of stabilizing the community and preventing conflicts because it will not have helped anchor the population in the depths of their cultural values. Radio will have helped communities miss the opportunity to integrate their culture in their development because it is an integral factor in development:

> "Culture is not an art or literature museum, it is a collection of a community's responses to questions that are posed by nature, other people, and itself." [22]

The mission to promote cultural values is completely within the reach of community radio because the people naturally love to speak about their culture, and the community is full of competent individuals who are willing to promote their cultural values. Indeed, there are many historians, men and women of culture, traditional communicators and others capable of relaying messages to share cultural values and promote diversity. It remains up to different community radio stations to think about how to effectively use all of their internal resources to design and deliver consistently strong cultural programs.

In times of peace, the programs on cultural identity must be a powerful resource for social mobilization, to prevent conflicts, and consolidate intercommunity stability. If unfortunately, a conflict starts and continues, as is the case in the Casamance, radio programs must tap into the substance of all cultures, and essential virtues to appease the spirits of those causing conflict

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[21] La Déclaration de Montréal au 25ème anniversaire de l'AMARC.
[22] GARAUDY (R.) Appel aux vivants. Paris, seuil, 1980, p222.

and effectively contribute to the pursuit of peace. During these moments of tension, community radio stations must absolutely do the opposite of what the infamous Radio Mille Collines did, which was to instigate genocide in Rwanda in 1993 and 1994. The sad messages inciting violence that the radio broadcasted throughout this painful period urging the Hutus to attack the Tutsis still resound in the ears of the survivors and will remain forever etched in the minds of those who support peace and justice.

The community radio stations in the Casamance, members of the "Network of Community Radio Stations for Peace and Development" have firmly committed themselves to helping restore lasting peace in southern Senegal using the power of the radio. The radio stations try every day to reinvent cultural programs to create divers spaces for intercultural dialogue and complementarity in order to promote forgiveness and reconciliation, and especially to prevent other conflicts. The director and writer Saliou Sambou called "the Cultural Governor" teaches us:

> "Our country of Senegal, like all nations under development, needs the participation, mobilization and solidarity of all of its children. The ethnic, religious, cultural, clan, regional, and tribal differences must simply be sources of enrichment and complementarity." [23]

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[23] Sambou (S.) Aguène et Diambone. Dakar, Niamagne Editions, 2005, p43.

CONCLUSION

The communities in African countries and in Sub-Saharan Africa in particular, are oral societies. In these societies, it has become clear that radio will remain for a long time, for it is the most appropriate medium for effectively facilitating discussions among populations in the suburbs and the country on all topics that concern them.

However, we remain convinced that this medium is not sufficiently used to address the diverse problems that challenge Africa that, for many thinkers, observers, and practitioners, are caused by communities' lack of knowledge or information.

Many experiences have shown that short and inexpensive radio campaigns on malaria and diarrhea, or regular spots on the use of treated mosquito nets, or even programs on the use of good drinking water, have remarkably reduced malaria and diarrhea.

Examples of this are common in many other sectors like the environment, agriculture, animal husbandry, fishing, production, rural economy, etc. In all of these areas, the lack of appropriate, regular and accessible information are often the factors that limit their development. It is evident that when adequately informing communities through radio, many lives can be saved, economic and social development can be revived, the environment preserved, and even other sectors can be stimulated. In a word these conditions can be improved with good information. These advances can also be achieved for strategic purposes such as local governance, human rights, the advancement of women, the protection of cultural identities, citizenship, the protection of minorities, cross-border dialogue, conflict prevention, education for peace, etc.

In all of these practical and strategic areas, which are the major concerns of the population, it is proven that community radios,

far from being a panacea, may nevertheless achieve great feats, sometimes with surprising rapidity and magnitude.

It is certainly clear that community radio stations are tools adapted to our societies to ensure good communication. They can significantly contribute to the search for solutions to many material problems that challenge communities on a daily basis. But radios are mostly irreplaceable instruments to awaken the consciences of the people. They are absolutely efficient in soliciting the emergency of an alert civil society, especially in under-resourced rural and suburban areas that are generally marginalized by a lack of communication.

Ultimately, community radios are an essential tool; others say that they are a chance for our developing Africa, where in many areas the continent still has a need for information, awareness, and education to bridge the large communication gap in many sectors.

In the process of democratic transition, although great achievements have been noted here and there, it must be recognized that in many countries, democratization is still in its infancy because of a lack of information. The same policy guidelines, across most of the continent, do not respond to the fundamental needs of the population, simply because they are not adequately informed and involved in the policies which nevertheless affect them. These policies and democratic transitions, handicapped by a lack of appropriate communication, inevitably lead to illegal immigration, escalating conflicts, increasing spread of HIV/AIDS, the ravages of malaria and tuberculosis, environmental destruction, etc.
However, in the face of these many constraints, Africa, which sometimes seems to hesitate or doubt, is far from giving up. In many countries, numerous reforms and diverse strategies have been used to overcome these difficulties. It is undeniable that in their many attempts, African countries need to better

communicate with their people to better explain what they want to do in order to stimulate community participation. To meet the complex challenges of democratic transitions, and social, economic, and cultural reforms, African countries must talk to their communities to inform them, raise their awareness and educate them in order to provide appropriate conditions for participation. Local communication through radios must be at the center of these dynamics.

It is evident that the role expected of community radio stations is within their reach. But they must first establish themselves with solid, representative and democratically elected governing bodies. They must also be oriented to the real needs of the community and have rational management. After satisfying these preliminary conditions, a community radio can define its specific mission, identify clear objectives, develop strategic plans and tools for marketing, managing, training, planning, and monitoring and evaluating their programs. To ensure their central role in local communication, solid and varied skills are needed. It is imperative that they acquire extensive knowledge of the areas in which they are oriented and have a good understanding of other sectors which are more or less peripheral to their trajectory. Community radio stations in the Casamance, evolving in a conflict zone, must absolutely master the areas of conflict prevention, management, and transformation. Otherwise, these radios will not perform at the minimum standard to act in an environment that that is concerned with peacebuilding and preventing all other forms of conflict to avoid falling into a new vortex of violence. It is only when a radio station has acquired the necessary knowledge that it can fulfill its mission of educating and raising the community's awareness.

It is clear that without good structure and the needed skills, community radio stations will never accomplish the changes that they were created to make. Unfortunately, this type of radio exists and uses up the radio waves and opportunities for

funding. Fortunately, many community radios understood early on what they needed to do to achieve their mission; they are firmly committed to building their capacity. By focusing firmly on establishing a solid structure, these radios have finally been able to ensure a consistent supply of high-quality programs that meet the high demand for community communication.

Yet, whatever the extent of their internal capacity, community radio stations do not have all of the skills required to conduct their extensive mission. They must therefore rely on the vast skills that exist in their areas. It is almost always simply a matter of having the will to discover, appreciate and apply local expertise because people are often willing to support the community through radio broadcasts and other forms of assistance. The community radio teams are always surprised when we facilitate the simple process of identifying resource people living in their area. The teams are happy to learn that for most of the topics that they wish to include in their program template, there are skilled individuals in the areas who can serve as resource people in the preparation, development, or presentation of different types of programs. Actually, areas often have leaders that are farmers, women, professors, school directors, development agents, retired functionaries, historians, curators, imams, traditional communicators, artists, and other individuals who are masters of a subject. Therefore community radio stations must access these resource people before looking outside their area, to bring to the station all of the skills necessary for the production of high quality programs.

Only by achieving the required capacity by using local resources can community radio stations carry out their important and difficult mission of educating and training. Thus, we cannot stress enough the importance of acquiring the knowledge and skills needed. A good number of community radio stations ignore this obvious truth, trying to operate without having first

satisfied the essential need for capacity building. As a result, their impact is minimal.

It is important for the associations that establish the radio stations, the boards of directors, management committees and technical teams in charge of administration, management and operations to closely monitor the radio team's skills in order to properly inform and educate the communities. The concern of providing the necessary capacity falls to the financial partners, NGOs, supporting organizations who sustain the community radio stations from their start. In fact, In fact, creating radios equipped with the essential capabilities is a collective responsibility and all of the entities that are directly or indirectly involved should be held responsible. Otherwise, this powerful tool of radio service can risk losing its impact.

When all of those concerned fulfill these prerequisites, community radio stations will be capable of becoming real development tools that serve the communities. In these conditions, the radio stations are strong, organized and qualified for listening to the population with objectivity and humility to address their real aspirations without stereotypes. From this moment, the radio stations are able to correctly deal with all of the practical and strategic issues related to the population's economic, social, cultural and political concerns. They will also be comfortable in specific and sensitive subjects like conflict, social justice, and women's rights since they will be able to address them and treat them objectively.

In these moments community radio stations are well placed to assume their role as change agents in defending the causes that challenge communities such as democracy, reform, and the defense of multiple interests. In summary, radio stations must organize and strengthen themselves to be permanent advocacy tools that serve the communities, remain constant instruments

for protecting cultural identity, and to stay, for as long as it is necessary, a means for fighting all forms of marginalization.

It seems to us that in addition to the skills needed to ensure proper functioning, community radio requires a real commitment on the part of all individuals who are involved. We must first make them feel deeply concerned about the difficulties, causes, issues and challenges faced by communities, and secondly they must be convinced of the enormous positive changes that the radio can make in solving the multiple concerns of these communities. The firm conviction at the heart of activism must mobilize all who engage in or support the operation of community radio. This activism will always maintain the determination, courage, and selflessness of those who chose to join the fight for a better society.

Finally, as we have related through numerous examples throughout the book, community radio stations can enormously contribute to the sustainable development of African countries by encouraging economic, social, cultural and political change. It is thus a pressing need for supporting development organizations and civil society organizations to promote community radio stations in all appropriate areas to give our countries this essential tool for educating our populations.

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Article de B.DABO page 8 Sud Quotient du samedi 3-Dimanche 4 mai 2008

Article, signé Abdoulaye Kane Directeur de l'Agence Inter Com et Doctorant en communication, paru dans le journal Sud Quotidien du 14 octobre 2009 sous le titre : LES RADIOS COMMUNAUTAIRES EMERGENT, le succès suscite les convoitises des collectivités locales.

Déclaration d'Abidjan de l'AMARC Afrique. Abidjan, Côte d'Ivoire, le 30 avril 2009

Déclaration de Montréal au 25ème anniversaire de l'AMARC

Guèye (M.) Un article dans le journal Walfadjiri du mercredi 8 avril 2009 n°5114 page 10 intitulé « Retransmission de défilé de 4 avril 2009 : Pourquoi je suis ulcéré ! »

Manual urgente para Radiolistas Apasionados, José Ignacio Lopez Vigil, 1997. Site Internet de l'AMARC (www.amarc.org)

ABREVIATIONS

ACI	Africa Consultants International
ACSAS	Association Culturelle Sportive et Artistique de Samine
ADD	Association pour le Développement de Diouloulou
ADENA	Association pour le Développement de Namarel
ADID	Association pour le Développement Intégré Durable
AECOM	Agence Américaine d'appui au développement
AED	Academy for Educational Development
AJAC	Association des Jeunes Agriculteurs de la Casamance
AJAEDO	Association des Jeunes Agriculteurs et Eleveurs du Département d'Oussouye
AMARC	Association Mondiale de Radiodiffuseurs Communautaires
ANCAR	Agence Nationale de Conseil Agricole et Rural
ANRAC	Agence Nationale pour la Relance des Activités Economiques et Sociales de la Casamance
ARLS	Association Rurale de Lutte contre le Sida
ARP	Association pour la Renaissance du Pulaar
ARTP	Agence de Régulation des Télécommunications et des Postes
ASC	Association Sportive et Culturelle
ASPRODEB	Association Sénégalaise Pour la Promotion du Développement à la Base
CDD	Comité Départemental de Développement
CER	Centre d'Expansion Rurale
CIEERO	Centre Interafricain d'Etudes en Radio Rurale de Ouagadougou
CLD	Comité Local de Développement
CNAMS	Centre Nationale d'Action Anti-Mine au Sénégal
CNCR	Conseil National de Concertation et de Coopération des Ruraux
CNLS	Commission Nationale de Lutte conte le Sida
CONGAD	Conseil des Organisations Non Gouvernementales d'Appui

COPI	Comité de Pilotage Fogny
DGL FELO	Décentralisation et Gouvernance Locale
DJAMRA	Ong de lutte contre le Sida et la drogue
ENDA	Environnement Developpement Action in the Third World
FM	Modulation de Fréquence. Dans le texte, les radios portent généralement une appellation en langue locale qui est toujours suivie de FM
FODDE	Forum pour un Développement Durable et Endogène
FONGS	Fédération des Organisations Non Gouvernementales du Sénégal
INFORMORAC	Initiative de Formation Mobile pour les Radios Communautaires
MALAO	Mouvement contre les Armes Légères en Afrique de l'Ouest
MFDC	Mouvement des Forces Démocratiques de la Casamance
PADERCA Casamance	Projet d'Appui au Développement Rural en
PAEM	Programme d'Appui à l'Enseignement Moyen
PANOS l'information	Institut pour le pluralisme des média et de
PCR	Président de Communauté Rurale
PELLITAL	Fédération des Producteurs horticoles du Sofaniama Djimara/Pata
PKUMEL	Association pour la Revalorisation de la Culture Mancagne
PNUD Développement	Programme des Nations Unis pour le
RADI	Réseau Africain pour le Développement Intégré
RC/PDC	Réseau des Radios Communautaires pour la Paix et le Développement en Casamance
RFM	Radio Futur Média
RNTC	Radio Nederland Training Centre
ROPPA Producteurs	Réseau des Organisations Paysannes & de de l'Afrique de l'Ouest
RTS	Radio Télévision Sénégalaise

SODEVA	Société de Développement et de Vulgarisation Agricole
UNESCO	Organisation des Nations Unies pour l'Education, la Science et la Culture
URAC	Union des Radios Associatives et Communautaires du Sénégal
USAID	Agence des Etats-Unis pour le Développement International
USE	Union pour la Solidarité et l'Entraide
UTRAC	Union des Radios Transfrontalières Associatives et Communautaires

Abdou Sarr is undoubtedly one of the fathers of community radio in Senegal. He founded Senegal's first community radio station, Penc mi FM in Fissel Mbadane, in 1996. He started a second station, Gaynako FM in Namarel, when he was the Program Manager for Oxfam Great Britain in Senegal. He then left Senegal to work in Burkina Faso where he did not delay in creating a community radio station for women in Banfora, 85km from Bobo-Dioulasso. In 1999, he left Oxfam to work for World Education for two years in Mamou, Guinea. He regrets having never created a radio station in Guinea, however he had a strong collaboration with the rural radio station in Mamou.

Abdou Sarr returned to Senegal in 2001 as Director of World Education. He moved to Ziguinchor to participate in the peace building process in the Casamance. As part of this work, he established a social communication program called the "Network of Community Radio Stations for Peace and Development in the Casamance" which enabled him to create 11 community radio stations: Kassoumay FM in Ziguinchor; Kairaba FM in Diouloulou; Kabisseu FM in Oussouye, Fogny FM in Sindian; Kuma FM in Samine Escale; Pkumel FM in Doudomp; Kambeng FM in Médina Wandifa; Sofaniama FM in Pata; Gabu FM in Sédhiou; Kalounaye FM in Coubanao, and Blouf FM in Thionk Essyl. He continues this program and plans to start-up new radio stations in other parts of the Casamance. While living in Ziguinchor, Abdou Sarr was able to establish the Guindiku FM radio station in Thiénaba in the region of Thiès. The station focuses on health and preventing the spread of HIV and AIDS. He then created Ferlo FM, a Djolof radio station in Dahra.

It is without a doubt that Abdou Sarr, a strong proponent for community development who is known and appreciated by the NGO community for his simplicity and engagement, is in the process of leading a social communication policy whose impact on development and peace building is evident.

In writing this book, Abdou Sarr answered requests from the development community which for a long time has asked him to share his community radio experience.

This book on community radio stations is the second for this specialist in community development. His first book, prefaced by Jaques

Bugnicourt the founder of ENDA, was released in 2001 and is titled, "The Associative Movement in Rural Sub-Saharan Africa: The Excitement of a Tranquil Revolution." It goes without saying that this author will not fail to bestow upon us many more books to share lessons from his ongoing journey.