

BIBLIOGRAPHY

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ABSTRACT

The study was conducted to get the profile of Radyo Sagada; determine the characteristics of Radyo Sagada as a Community media; determine the nature of the programs aired in Radyo Sagada according to source, message, receiver and feedback; know how Radyo Sagada do the programming, management, monitoring and evaluating schemes; know how is the sustainability of funds of Radyo Sagada.

The data were obtained through interview schedule with the key informants and the respondents from Sagada.

Radyo Sagada is officially launched as the first community radio in Sagada, Mountain Province.

The findings revealed that Radyo Sagada has the characteristics of a community media.

The sources of information gathered by Radyo Sagada were from researches and interviews.

Radyo Sagada followed the principles of community media in programming, managing, evaluating, and monitoring their programs.



Radyo Sagada sustains its funds on donations, advertisements and sponsorship.

Recommendations derived from the study were: Radyo Sagada may strive more effort to raise funds for the maintenance and upgrading of its facilities; Radyo Sagada may continue to establish stronger linkages with development agencies for technical assistance and sponsorship; Radyo Sagada may strive more effort to get active participation of other communities outside Sagada and continuously effort in encouraging the people of Sagada to get involved in producing programs; Radyo Sagada may continue to produce more developmental programs; Radyo Sagada broadcasters may prepare scripts or record the important programs for important purposes and Radyo Sagada may fast track the making of their manual of operation for the station to perform well.



INTRODUCTION

Rationale

Information is power thus it becomes inherent for a community's development.

Information is important in a community in order for everyone to be updated on the happenings such on the political issues, social, economic or any kind of information that may contribute to the development of the community.

There are several channels of acquiring information. This would include news paper, radio, television and internet, which are now more accessible to majority of the population.

Television is a combination of audio and visual that is why it is most preferred by people but radio still remains to be a common medium present on automobiles, malls and households and it is because it cost cheaper than television and with the other channels and you can also use it while working comparing with the other channels. Thus, the emergence of community radio in the country is revitalized.

Bruce Girard stated that there is no single definition of community media and there are almost as many models as there are stations. Each community radio station is hybrid, a unique communication process shaped by a few over-arching characteristics and by the distinct culture, history and reality of the community radio stations have in common. Among these are that they are community-based, not-for-profit, pro community and participatory (Girard, 2005).

Community media seeks to educate and entertain, to inform and amuse and to create a big tent under which its listeners can engage and challenge each other as well as their political leadership.



Community media allows participation from the community; people can use the community media as home for issues and encouragement. People have the means to participate in democratic processes and shape their own paths to development.

In Sagada, a recently established community Radyo Sagada 104.7 FM is inching its way to popularity among the people of the municipality and nearby places. Radyo Sagada is an FM station but they are using AM format. Radyo Sagada is a community radio located at Poblacion, Sagada Mountain Province. It practices grassroots journalism, move for social change and empowerment among other similar messages (Dizon, 2011).

Despite its relatively new establishment, Radyo Sagada is already informing the places it reaches through its promising programs. It is then interesting to look at how Radyo Sagada was established and how it serves as a community radio, hence this study.

Statement of the Problem

The study documented the Radyo Sagada as a community radio in Sagada Mountain Province. Specifically, the study answered the following questions:

1. What is Radyo Sagada?
2. What are the characteristics of Radyo Sagada as a Community radio?
3. What are the following aspects of the programs aired in Radyo Sagada according to source, message, receiver and feedback?
4. How does Radyo Sagada function as a Community Radio in terms of programming, management, monitoring and evaluating schemes and sustainability?
5. How do Radyo Sagada sustain its funds?



Objectives of the Study

The objectives of the study were:

1. To get the profile of Radyo Sagada.
2. To get the Characteristics of Radyo Sagada as a Community Radio.
3. To determine the aspects of the programs aired in Radyo Sagada according to source, message, receiver and feedback.
4. To determine the programming, management, monitoring and evaluating schemes Radyo Sagada.
5. To know how Radyo Sagada sustains its funds.

Importance of the Study

Results of the study will be used by the staff of Radyo Sagada for the improvement of the programs as a whole according to the assessment of the respondents. It could also be helpful to the people in radio broadcast industry such as program planner, script writers and the program implementers in making the program more effective to meet listeners' satisfaction and it can also be helpful to incoming radio broadcasters and media volunteers.

It will also be helpful to researchers, Development communicators and extension workers and will guide as a reference for further studies.



Scope and Limitation of the Study

The study was conducted at Sagada Mountain Province from December 2012 to January 2013.

The study focused on the programs of Radyo Sagada and Radyo Sagada itself as a Community radio. The radio program scripts that were available during the conduct of the study were analyzed.

For the coverage area, it was just during the time of the gathering only. Airing was from January 26-28, 2013.



REVIEW OF LITERATURE

Community Media

Community as defined by Webster's dictionary is it has two distinct commutative meanings: community usually refers to a social unit larger than a small village that shares common values. The term can also refer to the national community or international community and in biology; a community is a group of interacting living organisms sharing a populated environment. A community is a group or society, helping each other (Random House Webster's College Dictionary, 2001).

In addition, it is a social group of any sizes whose members resides in a specific locality, share government and have a common characteristics or interests and perceived or perceiving it as distinct in some respect from the large society with in which it exists (Webster's Encyclopaedic Unabridged Dictionary of the English Language).

A community is both a physical and a social unit reflective of the values of those who have shaped it and who live in it. Historically settlements grew around some human need to congregate whether it was to buy and sell goods, to worship, to learn or, in more perilous times, to seek protection against an unknown environment. Implicit in the arrangement was the desire to be in close contact with other people of like needs (Quebral, 1988).

In a community it is important to have communication for the development of a community.

Communication is the act or process of communicating; fact of being communicated, the imparting or interchange of thoughts, opinions or information by



speech, writing or signs. A document or message imparting news, views, information, passage or an opportunity or means of passage between places (Webster's Encyclopedic Unabridged Dictionary of the English Language, 1990).

Communication has elements such as the Source of information, the message, the channel, the receiver and the feedback.

The means of communication, as radio and television, newspapers and magazines, that reach or influence people widely (Dictionary.com).

According to Syed (2006), media denote those channels of communication that reach large number of people such as television, Radio, Cinemas, etc. Media in relation to communication imply tools of communication. It means that the instruments adopted or applied in transmitting any message irrespective of its nature and significance. Media are concerned with the forms into which the message is placed, written and oral consist of various form as used for transmitting messages. In the communication process the sender forms an idea or ideas or thoughts or feelings. Encoding is the process of translating thoughts, ideas into messages. The main role and responsibility of the media is to transmit messages t, to inform the receiver of messages. Mass media not only inform but persuade. Media as used for entertainment and communication as non-commercial without mass media there would be no social, economic and Political systems.

The same author also noted that the media of communication takes the form of symbol, words, action, pictures, numbers, etc. The symbols are used as the media for exchanging information and understanding between different persons. Among them words are the most commonly used and the principal communication. Instrument of all



employees, communication by words maybe verbal or oral and written. Both oral and written have their own advantages and disadvantages (Syed, 2006).

Community radio. Community radio is one kind of media; it defines itself more by its mission than its size or location. It usually evokes a grassroots attitude and bias toward the free flow of opinions and ideas. It seeks to educate and entertain, to inform and amuse and to create a big tent under which its listeners can engage and challenge each others as well as their political leadership. These operations tend to be smaller, community based and managed with a reliance on local support that may include advertising but more often is reflects in donations and volunteerism. Community media will often fill the void left by larger corporate media entities that operate under different imperatives that may not include the underrepresented or marginized populations in a society.

While not always the case, women and young people will find a home for their issues and encouragement of their participation within the community media framework. The inclusion of women remains a challenging development issue because they are habitually excluded from the decision-making processes within their own societies, whilst being the first point of contact on many health and educational issues. Similarly, more attention should be given to the inclusion of youth within the media and to developing their media literacy skills. Over the long-term, local media can create a coherent narrative of a region's development and help people formulate goals and plans for how to improve their situation. The media can help contextualize national development programs within community frameworks and bring these goals closer to their intended beneficiaries. Effective local media can also help people understand the history and evolution of oppression or discrimination and give them the necessary perspective to make rational



choices to emerge from it. With this information, people have the means to participate in democratic processes and shape their own futures locally and nationally.

The CMA defines community media projects as, "a third tier of not-for profit broadcasters, owned and run by local people, mostly volunteers, which enable communities throughout the UK to use media to create new opportunities for regeneration, employment, learning, social cohesion and inclusion as well as cultural and creative expression."

Bruce Girard (2007) stated that there is no single definition of community media and there are almost as many models as there are stations. Each community radio station is a hybrid, a unique communication process shaped by a few over-arching characteristics and by the distinct culture, history, and reality of the community it serves. Nevertheless, there are some characteristics that all community radio stations have in common. Among these are that they are community-based, independent, not-for-profit, pro-community, and participatory.

Community-based which means that the station is based in its community and accountable to it. Usually the community is defined geographically, although its size can range from a small town, to a city, or a vast rural area covering thousands of square kilometers. Stations can also serve particular communities of interest such as women, youth or linguistic and cultural minorities.

Community media are owned and controlled by the community. In some cases the legal owner is the community itself, via an association established for the purpose. In others the legal owner is a not-for-profit group, a cooperative, an NGO, or a municipality, acting on behalf of the community. Regardless of the legal structure, the policies and objectives of media are articulated with a strong input from stakeholders within the community and



community members have both a sense of ownership and a real ability to shape the station to suit their wishes and needs.

Regardless of ownership, community media are independent of government, donors, advertisers and other institutions. This does not mean that they do not have relations with these institutions or that they cannot receive funding from them, but the nature of their relations must be transparent and cannot compromise their independence. Where there is a potential for independence to be compromised, which often happens when money is involved, the relations must be governed by clear and transparent agreements that guarantee the non-partisan community-service nature of the medium, while operating within the boundaries defined by the law and by the constitution/guiding principles of the station.

Community media exist to serve communities and thus cannot be independent of the community itself. Transparent governance structures, such as an elected board of governors, ensure that the station is responsive to community needs and interests.

Community media must also be a non-profit, to say that a community radio station is not-for-profit doesn't mean that it can't carry advertising or that it has to be poor. It means that the money it makes is reinvested into the station and the community. The Italian Radio Poplar, for example, is financed with a combination of advertising and listener subscriptions. With annual revenue of 1 million euro it's one of the wealthiest community radio stations in the world. The station's shareholders are thousands of its listeners and supporters and rather than expect profits, they make donations to help the station fulfill its mandate.



Community radio stations finance themselves in many ways: advertising, listener donations, concerts, international donors, government grants and so on. In France, where community radio stations do not carry advertising, a tax on advertising is put into a fund to support community radio (in 2004 the fund distributed 21 million euros among some 600 radio stations – an average of 35,000 euros each). As one Ecuadorian broadcaster put it, “We’re not for profit, but we’re not for bankruptcy either.”

To say that community media are not-for-profit leaves open the question: What do community media stand for? If they don’t exist to make a profit, why do they exist? The broad answer to that question is that community media exist to support and contribute to their communities’ social, economic and cultural development, but each station will have its own specific answer. Many stations describe what they stand for in a mission statement, a short text that describes why they do what they do.

Community media must be Participatory, just as all community radio stations have a common mission to support and contribute to the community, they also all have a common strategy that involves community participation at all levels – programming, running and even financing the station. This can be exercised in a wide variety of ways depending on the specific nature of the station, its objectives, and the characteristics of the community.

Participation in programming can be assured with participatory production formats, by encouraging and supporting program production by organizations from within the community, by broadcasting public forums, and generally by enabling the free and open exchange of views.



The community must also be able to participate in the management and direction of the station, for example through a board of governors or directors with members representing various interests within the community.

Many communities support their stations with cash or in-kind contributions. Financial support can come from individuals, local businesses, community organizations, or municipal governments. In some cases the community supplies the building the station is housed in, even contributing its own “sweat capital” to build it.

Participatory radio allows long-neglected people to be heard and to participate in the democratic process. Having a say in decisions that shape their lives will ultimately improve their living standards. Many stations also recognize and value the change that volunteers often experience in their own lives as they become more confident, capable and active members of the community as a result of their association with the station (Girard, 2007).

Community radio means radio in the community, for the community, about the community and by the community. There is a wide participation from regular community members with respect to management and production of programs. This involvement of community members distinguishes it from the dominant commercial media in the Philippines that are operated for PPPP – profit, propaganda, power, politics, privilege, etc. Serving the big P (people or public) is a token gesture mainly to justify existence in the government bureaucratic licensing procedures.

They are stations collectively operated by the community. Stations dedicated to development, education and people empowerment. Stations which adhere to the principles of democracy and participation (Tambuli, 1994).



Ownership- the facilities of community radio are almost invariably owned by the community through a trust, foundation, cooperative, or some similar vehicle. However, there could be cases where formal ownership was in the hands of a body external to the community, but which has passed the facility to the community for its independent and exclusive use.

Even if the overall concept is that the community owns the radio, there usually needs somebody, such as foundation or association, which represents the community's interests and also provides the juridical entity to apply for the license and to hold it.

Management- irrespective of formal ownership, the station policies, management and programming must be the responsibility of the community in order for it to be considered a true community radio. There will usually be a representative community committee, or Board of Directors, to set overall policies, while day-to-day administrative and operational decisions are left to a station manager selected by community.

Funding- a community radio service is set up and runs as a non-profit organization. It relies on financial support from diverse sources, which may include donations, grants, membership fees, sponsorship or advertising. A combination of these is most desirable in order to ensure independence. Many community radios also organize fund raising events among other audience. The overall aim is always to reach a state of financial self-sufficiency.

Programming- anyone planning a community radio should give early thought to programming issues, especially with regard to mechanism that will ensure the maximum possible community access and participation (UNESCO Community Broadcasting Handbook, 2000).



Radio

Radio is the transmission of signals through free space by electromagnetic waves with frequencies significantly below visible light, in the radio frequency range, from about 3 kHz to 300 GHz. These waves are called radio waves. Electromagnetic radiation travels by means of oscillating electromagnetic fields that pass through the air and the vacuum of space.

Information, such as sound, is carried by systematically changing (modulating) some property of the radiated waves, such as their amplitude, frequency, phase, or pulse width. When radio waves strike an electrical conductor, the oscillating fields induce an alternating current in the conductor. The information in the waves can be extracted and transformed back into its original form (A História da Rádio em Portugal, 1819).

Radio knows how to reinvent itself. At present it consists largely of disc jockeys announcing music, of talk show hosts engaging in controversial discussion and of newscasters giving the latest information. This however has not always been the case.

During the 1930's and 1940's, radio was the main source of national entertainment programming. Most of the models of entertainment and information that are common to the media today were formed by radio during these years why television took away radios and in the 1950's some believed radio would die but today it is a healthy medium that enters home, automobiles and many other places people inhabit.

We must realize that radio is only a means or a tool for reaching our audience. If we are to make effective use of this tool, we must know how to use it. We must know its limitations and capabilities and must always keep these in mind when we want to make use of radio in our work. Knowing the capabilities of radio should enable us to use the medium



to the best advantage while an awareness of its limitations should help us avoid pitfalls and unnecessary and costly waste of energy, manpower, time and money. At the same time, these limitations should pose as a challenge for us to look for ways to overcome them. One of our first tasks, therefore, as students of radio broadcasting is to determine what radio can do, what it cannot do and what it can help to do.

We must realize that working with radio is working with sound as the medium. We must therefore get a working knowledge of what sound is, their characteristic, its artistic potentials, and what can be done with it (Fink, 2006).

Radio is the most accessible mass medium of communication in use. It is a particularly effective means of communication in communities where most people can neither read nor write, as those people can speak and listen (AMARC, 1994).

Broadcasting

The roots of broadcasting trace back to 1832 when Michael Faraday of England learned that electrical current flowing in one wire could cause a similar current to flow in a nearby wire. Subsequently, he thought that there must be a relation between all forms of energy like light and heat, although at that time he did not give any definite explanation.

In 1864, James Clerk Maxwell, a scientist from Scotland, showed by mathematical calculation that light, magnetism, heat and electricity are actually waves in space that travel at 186,000 miles per second. The only difference was that each had its own rate of vibration or frequency. It was Heinrich Hertz, a German scientist, who actually discovered these waves in 1887 and proved the theory of Maxwell. Hertz found the technique of producing



waves by means of electric current and vice-versa. This was actually the discovery of electromagnetic induction.

Broadcasting started when Guglielmo Marconi of Italy made an important improvement over the Branly Coherer which he used to transmit and receive messages over a distance of about a mile. In 1896, Marconi first demonstrated his wireless apparatus. In August of 1897, he was able to send and receive signals through his invention at a distance of 34 miles. From its infancy in the early 20's, radio broadcasting has developed into what it is today. It has advanced to the use of communication satellites. There are distinct differences in broadcasting systems used by various countries in the world. Countries either have free enterprise systems, controlled systems, or mixed systems. There are two general types of broadcasting: the open broadcasting type and the closed or wired broadcasting type. The former is used extensively in the free world, while the latter is used in the USSR and the People's Republic of China. Broadcasting in the free world has become a lucrative business. It has also become a way of life. It may be pointed out that radio was once used in promoting development in the now developed countries. Today, it is being used for the same purpose in developing countries. It is also being used to connect one country to the other, specifically by international broadcasting. Broadcasting has become an industry itself. More sophisticated equipment and new techniques of broadcasting are continuously being developed. It may be pointed out that the status of broadcasting depends on the stage of development of the country concerned. But even in the less-developed countries, broadcasting has improved a lot over the last few decades. Today, radio broadcasting is used not only for entertainment, but also as promoter of change especially in the developing countries (Community Broadcasting staff, UPLB, 1979).



Definition of Terms

Community radio. This pertains to Radyo Sagada, a radio station that caters to the issues happening in Sagada and nearby municipalities of Mt. Province.

Listener-respondents. This pertains to the respondents who tuned in to some of the radio programs of Radyo Sagada.

anchors. This pertains to the people who broadcasted on some of the radio programs that were aired in Radyo Sagada.

Radio script. This pertains to the written material used in broadcasting to get the coverage area of Radyo Sagada. It also pertains to the written material that was used for content analysis to get the aspects of the programs aired in Radyo Sagada according to source, message and receiver.

Radio programming. This pertains to the broadcast programming of the radio format or content that is organized for Radyo Sagada.



METHODOLOGY

Locale and Time of the Study

The study was conducted in Sagada, Mt. Province where Radyo Sagada (104.7 FM) is located.

Sagada is a fifth class municipality in the province of Mountain Province. According to the latest census, it has a population of 10,930 people 1,058 households. It is located 275 kilometres north of Manila, one hundred forty kilometres away from Baguio, and it is adjacent to Bontoc, the provincial capital. Sagada is politically subdivided into nineteen barangays. These are Aguid, Ambasing, Angkileng, Antadao, Balugan, Bangaan, Dagdag (Poblacion), Demang (Poblacion), Fidelisan, Kilong, Madongo, Patay (Poblacion), Pide, Nacagang, Suyo, Taccong, Tanulong, TetepaNorte, and Tetepan Sur.

Sagada was selected as the locale of the study because the radio station primarily caters to the issues happening in the said area, and in nearby municipalities.





Figure 1. Map of Mountain Province showing Sagada, the locale of the study

Respondents and Subject of the Study

For objective number one, the key informants were identified people of Radyo Sagada. They were Mary Carling, the station manager; Bernard Makellay, a staff; and Steve Dagacan, the chairman of the Board of Directors. They narrated the story of Radyo Sagada since its establishment.

For objectives number two, the same key informants provided details about the characteristics of Radyo Sagada as a community media

Moreover, 25 purposively chosen listener-respondents were interviewed to validate the claims of the key informants. The criteria used were: they should have radio at home, they should have listened to most of the programs of Radyo Sagada and must be 18 years old and above as reflected on Table 1.

For objective number three, only ten scripts of aired programs for the month of April to October 2012 were analysed to determine the sources of information, messages covered, and receivers. These scripts were done by Bernard Makellay, Lumban Bawaan and Sim Cataran who were among the program hosts of Radio Sagada.

Ideally, all program scripts for the said month should have been analyzed for this aspect of the study. However, during the course of the study, the researcher found out that most of the news program hosts did not have their scripts with them while broadcasting. According to Carling, who also handled one of the news programs; they directly read the news reports from several newspapers and from the internet. The researcher then requested some of the hosts through Carling, to provide a copy of the outlines or guides that they used. However, due to unavoidable circumstances, the request was not granted. The programs were not recorded as well since the radio station's desktop computer can only



store existing files that they are using such as music. Provided that the computer has a higher memory capacity, they could have recorded the aired programs, according to Makellay. The researcher then supplemented the data gathering by interviewing Carling and Makellay so as to further determine the nature of the programs aired.

For objective number four, the same key informants were interviewed about the Programming, Management, Monitoring and Evaluating scheme of Radyo Sagada.

For objective number five, the same key informants were interviewed to provide the details about the sustainability of funds of Radyo Sagada.

Table 1 shows the socio demographic profile of the 25 listener-respondents. Ten of them belonged to the age bracket of 18-22 years old; six belonged to 23-27, five belonged to 28 to 32, one belonged to 35 and three belonged to 39-53. Fifteen were females and 10 were males. Twelve were married and 13 were single.

Table 1. Socio-demographic Profile of the Respondents

AGE	FREQUENCY n=25
18-22 years old	10
23-27 years old	6
28-32 years old	5
35-38 years old	1
39-53 years old	3
TOTAL	25
GENDER	
Male	10
Female	15
TOTAL	25
CIVIL STATUS	
Single	13
Married	12
TOTAL	25



Moreover, all of the respondents listened everyday to Radyo Sagada. According to them, they listened to the different programs aired by the station.

Data Collection

An interview schedule was used to gather information from the key informants. The questions asked were based on the principles of community media as formulated by Louie Tabing on his handbook *How to do Community Radio* published by UNESCO.

A coding sheet that was adopted from a study entitled “Content Analysis of Scientific Articles Published in Mountain Collegian” by Magsiano (2010) was used to analyse the source, message and receivers of the aired radio programs were used. The researcher modified the coding sheet to fit the format of radio program scripts.

For the listener-respondents, an interview schedule was used to validate the claims of the Radyo Sagada staff.

A script (Appendix D) was aired thrice by the researcher and a program host at Radyo Sagada on January 26-28, 2013 to know the area covered by the radio station for the purpose of the study. It was aired at 10:00 AM, 1:00 PM and 4:00 PM. The feedback number used was the station’s number and the researcher’s phone number

Data Gathered

The data gathered were the profile of Radyo Sagada, the characteristics of Radyo Sagada as Community media, the aspects of the programs aired according to source, message, receiver and feedback mechanism, the programming, management, monitoring and evaluation schemes and the sustainability of funds of Radyo Sagada.



Data Analysis

The data gathered were consolidated, characterized, tabulated and classified by the researcher.



RESULTS AND DISCUSSION

The Profile of Radyo Sagada

Historical Background

Conceptualization. According to the key informants, Radyo Sagada 104.7 FM started with the ideas and aspirations of the people of Sagada to have their own radio station. It was initiated through the community's interest to have their own Radio station thus consultation with experts was done. This materialized when Station Manager Mary Carling, International Community radio consultant Bianca Miglioretto, and Northern Media Network editor Jun Verzola initiated the necessary procedures in putting up the radio station.

Carling, as a project consultant with various organizations such as the St. Mary Church, Public Schools of Sagada, Organizations of the Community and NGOs, prepared a proposal for a radio station. She narrated that the problem was the lack of funding agency.

In 2009, they submitted the proposal to the MESSERIOR in Germany, a Catholic Bishop's organization. On the same year, the said organization agreed to fund the establishment of Radyo Sagada.

Acquisition of station facilities, equipment and staff. In order for the radio station to deliver effectively the necessary information to its target audience, Radyo Sagada acquired several equipment from MIVA.

At present, the station has one radio link that connects it to the transmitter in Mt. Ampakaw. The transmitter serves as the main antenna. The yagi antenna also links the transmitter to the radio link found in the radio station.



They also have one studio system, one mixer that is used in combining, routing, and changing the level, timbre and/or dynamics of audio signals. The radio is equipped with 300 kilowatt transmitter but they are only using 200 kilowatt that can reach 100 kilometres.

Figure 2 shows the two desktop computers, the three microphones, the cellular phone and the mixer.

They are currently renting a radio booth (Figure 3) in Sitio Patay, Poblacion, Sagada.

The pools of broadcasters were composed of five paid staffs and 15 volunteers from Sagada. These volunteers are mixtures of youth, pastors and mothers. Their work is usually centred in gathering data for their own programs.



Figure 2. These are some of the equipment of Radyo Sagada that are being used to deliver their programs



Figure 3. Radyo Sagada station booth in Sitio Patay, Poblacion, Sagada

As stated by Tabing (nd), one of the Distinct Features of Community Radio is facilities. A community radio often uses the basic production and transmission equipment appropriate for the size, needs and capability of the community. Usual transmission equipment is comprised of a low-power FM transmitter of 20 to 100 watts. The production facility can range from a simple tape recorder or a karaoke playback machine to a simple studio that consists of an audio-mixer, tape decks, CD player and microphones.

Creation of board of directors. On February 10, 2009, Carling invited an initial audience, composed of locals, public school teachers of Sagada, and NGO representatives, for a meeting. During the meeting, the name Radyo Sagada was established. The Vision, Mission and Objectives were also formulated. The Board of Directors was elected as well.

A primary qualification of a Board of Director is he or she must have leadership experiences.

Steve Dagacan also said that the Board of Directors are the ones who are setting the policies of the radio station and the ones who are establishing the programming priorities. They are also in charge of the budgeting of the funds of the station.

The station manager guides the staffs and volunteers of the radio station and is also in charge of checking the programs to be aired. She is also responsible to be reporting updates about the radio station to the Board of Directors.

The staffs are the regular broadcasters in the Radio Station.

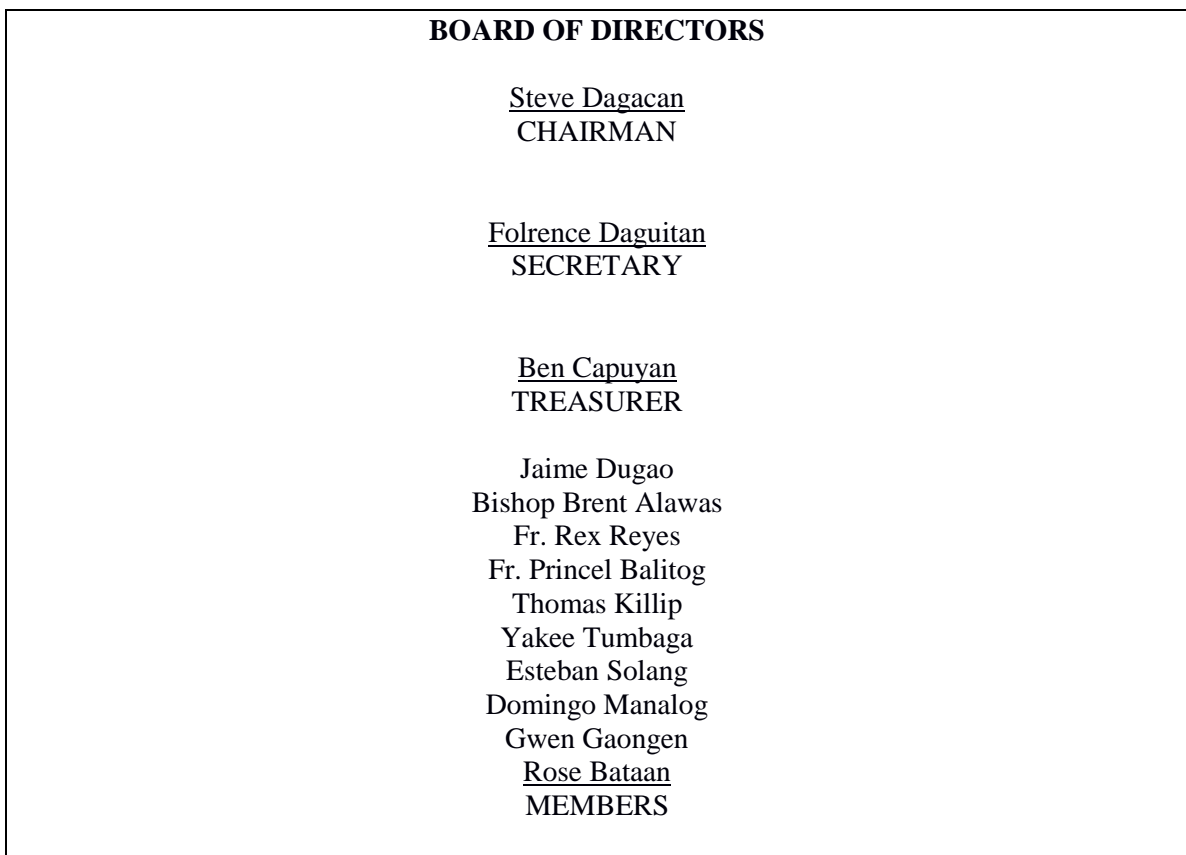


Figure 4. The organizational chart of Board of Directors of Radyo Sagada

Figure 4 presents the organizational chart of the Board of Directors of Radyo Sagada.

Creation of vision, mission and objectives. The vision of the Radyo Sagada is “A well informed people living in a harmonious community; with a rich culture and tradition working for sustainable environment, good governance, and community development; people enjoying equality and the benefit of social justice, a community collectively working for the common good.”

Moreover, the mission of the radio is to be a voice of the community of Sagada and Mt. Province, involving the people in producing and disseminating information, and entertainment; to provide a forum for issues and concerns, creating a critical awareness for a meaningful social change.

Further, the objectives of the radio station are, it will provide information to the community on issues and concerns such as Sanitation and waste management, education including history of Sagada, out of school youth , awareness on gender sensitivity and women’s rights, environmental issues like climate change, traditional forest management, religion with the coexistence of Christian and traditional beliefs, agriculture: organic and sustainable agriculture, eco- friendly tourism which is culturally sensitivity, good cultural practices, peace and order, safety of the community, promotion of peoples organizations, good governance and transparency in fight against corruption, human rights and indigenous peoples rights. It also aims to provide a people to people exchange of information with a range of content and analysis relevant to the needs and interests of the community and to the society as a whole. It also promotes the Culture and Language of the Community, promoting the indigenous culture and use of local languages and collective cultural



expressions to preserve identity and diversity and to provide relevant and sensitive entertainment to all sectors of the community.

The vision, mission and objectives imply that Radyo Sagada is catering to the information needs of Sagada and nearby communities.

As what Girard (2007) said, the community media must be participatory and that community radio stations have common mission to support and contribute to the community.

By February 2010, a community assembly was organized that was facilitated by the Board of Directors. Those who attended the assembly affirmed the establishment of Radyo Sagada.

On April 2010, a 10-day basic training on Radio Broadcasting was held, and was attended by interested people of Sagada. Notable participants were coming from the youth and women's sectors.

A basic journalism seminar was also conducted by the station manger and some people in the locality who have knowledge on broadcasting among students in the public schools while elders and other members of the community were oriented about Radyo Sagada.

Those who attended the basic training in planning for the programs have already thought of the programs they would produce.

Test-broadcasting. A test broadcast on the last week of July 2011 was done. The programs were purely musical and greetings just to introduce the newly established radio station. The test broadcast lasted for three months. It went this long in order for the staff to come up with appropriate programs based on the feedback of the listeners.



According to the key informants, everybody was happy to hear music and information through the radio since everybody cannot afford an internet connection and television. During the test broadcast, listeners welcomed Radyo Sagada since the staff constantly received more than 300 text messages for the first couple of weeks of airing. Some programs became instantly very popular especially musical programs like the ‘Day-eng id Cordillera’.

According to Mary Carling, in some villages during meetings, they identified issues and concerns on environment and culture, and also some elders- women and men expressed their desire to share the history of their village.

Before the broadcast launching, villages invited the radio coordinators in their traditional activities and harvest rituals like the “Begnas” and other indigenous knowledge and practices.

With the given length of the test broadcast, the development of the programs was somehow finalized. Carling stated that at the start of the test broadcast, programs were purely musical. However, during the course of the test broadcast, they received helpful suggestions to improve their programming.

This led them to come up with developmental programs such as news, commentary and religious programs.

On September 2011, these developmental programs became part of their regular programs. Some of the first few programs were morning and evening news, ‘Timek ti Mannalon’, and musical programs like Oldies Goodies, Igorot music, OPM, Jazz and Blues and Day-eng id Cordillera. Some of the programs were aired up to this day.



The series of consultations with the community also provided Radyo Sagada a guide on what programs should be developed. These consultations were in the form of face to face conversations with the listeners.

Launching. The Radyo Sagada, 104.7 FM was officially launched on November 11, 2011 as the first community radio in Sagada.

The celebration was attended by almost one hundred people from the community. Taking place on the grounds of Cafe St. Joseph next to the radio station, the launching was also done live on air. At the time, the speakers in the premises reached as far as the market area of the town centre. There are cultural presentations from public schools of Sagada during the launching.

The launching included guest speakers from the Local Government Unit as well as Radyo Sagada's partners and affiliates. All of those who talked acknowledged the important role of the community radio in Sagada and even in the region.

After launching, Radyo Sagada formally aired their regular programs. Just like any other community media, the station experienced several challenges on this onset stage.

According to the key informants, there were problems encountered during the establishment of the radio station. One of the main problems was the participation of the people of Sagada during meetings. Because of the minimal number of participants, they had a difficult time in encouraging a larger pool of volunteers. The main reason noted why the community did not attend the said meeting was they did not believe that a radio station can survive in a rural area due to financial reasons.

In response to this problem, aside from conducting meetings, they also did house-to-house visits in some Barangays of Sagada just to communicate with the locals to become



volunteers. They also announced the message during their radio programs just to encourage more people to participate by volunteering.

Moreover, during the first few months of airing their regular programs, they had a problem on scheduling the programs. This is due to some programs that were extended unintentionally. The respondents cited the example of the Health Hour program, which has one-hour segment. Since there were several questions sent by listeners, the program has to be extended just to accommodate these. Agriculture programs have to be extended as well due to several queries from listeners. Due to these extended programs, some programs were not aired.

Another challenge was some programs were not being aired due to the unpreparedness of some hosts. Because of this, the entry of programs was described by the key informants as slow in the sense that there were instances wherein there were no programs aired on its time slot.

This led the station to come up with a fixed scheduling of programs; and the conduct of training and meeting for the staff and volunteers to enhance their time management skills.

They were also affected by brownouts since they did not have emergency power supply way back then. To date, the station has already a generator used as emergency power supply.

They had also problems on what language to use on their radio programs. At first, they used a combination of Ilokano and English. However, some listeners requested that Kankana-ey be used in the programs. With this dilemma, a meeting was held among the



staff, volunteers, and BOD to decide on the matter. They decided to use mixed languages, which can be Ilokano, Filipino, English or Kankanaey, as long as it will fit the program.

For instance, if a commentary program has something to do with a local topic, they used Ilokano language. Community reports, on the other hand, were delivered using the Kankana-ey language. The Tourism Program, which was primarily meant for tourists and locals, was delivered in the English language in order for the foreign visitors to understand it. As Carlos Carrion Torres (1998) stated in his article, English is without a doubt the actual universal language. It is the world's second largest native language, the official language in 70 countries.

Further, previously, the clarity of the reception was another challenge to the radio station. According to Carling, this was because of the antenna that they once used. The management decided to acquire a new antenna by tapping donors. Eventually, they found a donor for alternative broadcast system sphere transmitter that allowed them to move the transmitter for the continual of programs and also for the nearby places.

The lack of other radio station equipment was another problem they had to face, thus they are continually accepting donations.

In terms of human resources, the primary challenge was the lack of skills among the staffs and volunteers. Carling mentioned that majority of the personnel are not equipped with communication skills professionally. That is why Radyo Sagada conducted trainings for the personnel in order to capacitate them further.

Radio programs of Radyo Sagada. As of February 2013, Radyo Sagada has four News programs, seven Spiritual Programs, sixteen Musical Programs and twenty developmental programs, with a total of forty seven programs as reflected in Table 3.



According to Carling, Radyo Sagada is an FM station but they are using the AM format because they want to give entertainment and more information for the listeners.

The news programs are to give information on current events on local, national and international events. Most of the news programs were community reports. Spiritual programs focused on prayer requests, sharing of problems and sharing of stories about the blessings of God from listeners through sending text messages.

Musical programs were for entertainment; the host of the programs play the requested music and read the dedication sent through text messages by the listeners.

On the other hand, the developmental programs were composed of commentary programs and informational programs such as agriculture and health issues.

Among the programs of Radyo Sagada, there are more informational programs. Radyo Sagada is willing to disseminate free access of information to the community.

The new programs added were based on the suggestions of the listeners and on the preferences of the volunteer host. These programs were also added based on the timely information needs such as the Election watch.

Table 3. Radyo Sagada programs as of February 2013

RADIO PROGRAMS	ANCHOR/HOSTS	SCHEDULE
News Programs		
Morning news	Mary Carling & Bernard Makellay	Mon-Sat: 7am to 8am



	Midday news	LumbanBawaan	Fri & Sat: 12 noon to 1pm
	Evening news	Brenda Fuchay	Mon-Fri: 6pm to 7 pm
*	News review	Bernard Makellay& Brenda Fuchay	Saturday: 6pm to 7pm
<hr/>			
Spiritual Programs			
*	Moral recovery	Pastors	Wednesday: 1pm to 2 pm
*	Timek t iNamnama	Pastors	Sunday: 3pm to 4pm
*	Daily Bread	Mrs.Sanao	Sunday: 8 am to 9am
*	Harmony	Bernard Makellay& Belen Piluden	Sunday: 12 noon to 2pm
*	Shalom Beharim	Belen Piluden& Bernard Makellay	Sunday: 5 pm to 6 pm
<hr/>			
Musical Programs			
*	Samiweng	Santos	Saturday: 10 am to 11 am
*	Diamonds in tunes	Bernard Makellay	Tuesday: 1 pm to 2pm
*	Dance party on air	Bernard Makellay	Mon & Sat: 11 am to 12 noon
*	Jazz and Blues	Dag-on Fowler	Sunday: 2 pm to 3pm
	Day-eng id Cordillera	Lumban Bawaan and SimCataran	Mon, Thu & Sat: 2 pm to 4 pm
	Folk and rock Music	Brenda Fuchay	Tue & Fri: 2 pm to 3 pm
	Basta love songs	Dag-on Fowler	Tuesday: 3 pm to 4 pm
	OPM	Belen Piluden	Tue & Sun: 4 pm to 5 pm
	Kalkalimusta ni ayat	Bernard Makellay	Wed & Sat: 7 pm to 8 pm
	Planet in blue	Lumban Bawaan	Tuesday: 11 am to 12 noon
	Tagalog songs	Lumban Bawaan & Sim Cataran	Thursday: 5 pm to 6 pm
*	Pinoy artists	Bernard Makellay	Saturday: 5 pm to 6 pm
<hr/>			
Table 3. Continued...			
	Afternoon delight	Belen Piluden	Wednesday : 3 pm to 4 pm
	Oldies goodies	Belen Piluden	Wednesday: 4 pm to 5 pm



Igorot music	Belen Piluden	Saturday: 11 am to 12 noon
Music	Lumban Bawaan	Tue, Fri, Sat & Sun: 11 am to 12 noon
<hr/>		
Developmental programs		
* Commentary w/ Dizon	Gina Dizon	Tuesday: 9 am to 10 am
* Provincial report	Gina Dizon	Tuesday: 10 am to 11 am
Talk of the town	Bernard Makellay	Mon & Wed: 8 am to 9 am
Community report	Lumban Bawaan & Sim Cataran	Monday: 4 pm to 5 pm
CHARMP	Mary Carling and co.	Friday: 5 pm to 6 pm
* FITS-Sagada	Aida Abaya	Thursday: 10 am to 11 am
* Sagada-LGU	Gina Dizon	Monday: 10 am to 11 am
* MP-LGU	Gina Dizon	Monday: 9 am to 10 am
Kalin di umili	P. Hilda Telan	Thursday: 8 am to 9 am
Gag-ay di umili	Gina Dizon	Wednesday: 9 am to 10 am
Tourism	Lumban Bawaan	Wednesday: 12 am to 1 pm
DEP-ED	Milton Marrero	Wednesday: 10 am to 11 am
Ag-agong	Lumban Bawaan and Brenda Fuchay	Friday: 10 am to 11 am
Sapit di Sang adom	Rose Wangdali	Thursday: 4 pm to 5 pm
* Election watch	Mary Carling	Saturday: 8 am to 9 am
Barangay Talent	Bernard and Gina Dizon	Saturday: 2 pm to 3 pm
10 Bags Signature	Belen Piluden	Mon, Wed, Fri & Sat: 6 am to 7 am
Tongtongan	Gina Dizon and Bobby Cazan	Tuesday: 12 noon to 1 pm

*New programs that were added since Radyo Sagada was officially launched



Characteristics of Radyo Sagada as a Community media

The principles used were based on Louie Tabing's principles of Community Radio Operation.

Ownership and control. The strategies that make the community to be involved are the election of leadership, policy making for the station, management of the station, selection and provision of programming, production of programs and external representation of the station.

According to the key informants, Radyo Sagada is owned by the community of Sagada because it is community based, and is managed by Sagada locals.

Carling, for instance, hails from Sagada. The Board of Directors are all from Sagada and most volunteers are from Sagada.

Sagada locals have great influence in terms of source, message, receiver and feedback mechanism, according to Carling.

Moreover, although Radyo Sagada is managed by the station manager and the Board of Directors, their role is only bound in making policies and day to day administrative operational decisions. This is according to Carling and BOD chairman Steve Dagacan.

Carling also said that the people of Sagada own the Radio station because they are free to be involved on the some levels of management, such on the production of programs.

The locals can do this by applying as volunteers as long as they are 18 years old and above and must speak well in front of a microphone.

As Tabing indicated, a community radio station is one that is operated in the community, for the community, about the community and by the community. What



distinguishes community radio from other media is the high level of people's participation, both in management and program production aspects. Furthermore, individual community members and local institutions are the principal sources of support for its operation.

One of the main characteristic of community Radio is it offers the opportunity to any member of the community to initiate communication and participate in program making, management and ownership of the station. In the case of Radyo Sagada, anyone who is qualified to air a radio program may volunteer thus participation from the community increases.

Purpose. The primary objectives of Radyo Sagada are to provide information to the community on issues and concerns. It is also to provide the people exchange of information with a range of content and analysis relevant to the needs and interests of the community and to the society as a whole, to promote the culture and language of the community, promoting the indigenous culture and use of local languages and collective cultural expressions to preserve identity and diversity and to provide relevant and sensitive entertainment to all sectors of the community.

The key informants claimed that Radyo Sagada is a non-profit organization. Although it accommodates some advertisers, the money generated from it is invested on the sustainability of the radio station. According to Carling, the money goes to the rent of the station booth and upgrading of station facilities.

Girard (2007) noted that if community media exists for non-profit, then it stands on why they do and what they do.

Tabing also pointed out that community radio gives community members access to information because it gives them access to the means of communication. The most



relevant information - educational and developmental - is disseminated and exchanged. Important local issues are aired. A free market place of ideas and opinions is opened up and people are given the opportunity to express themselves socially, politically and culturally. Community radio helps to put the community members in charge of their own affairs.

Accessibility. Based on the broadcast aired by the researcher, the areas covered by Radyo Sagada were six Municipalities of Mt. Province.

Based on the Table 4, among the six municipalities, most of the texters were from the municipality of Bauko. It is followed by Sabangan, Tadian and Sadanga. Aside from the six municipalities, there were two texters from Suagayan and Madapoy, Quirino, Ilocos Sur.

According to Carling, Radyo Sagada can cover the Municipalities of Bauko, Sagada, Sabangan, Tadian, Bontoc, Besao and some parts of Ilocos Sur, Sadanga and Buguias.

The researcher also validated this by interviewing 25 listeners from Sagada.

According to them, they claimed that there is a clear signal in their community that is why they can clearly hear the voice of the program host and also the music being played. All of them also stated that they listened to Radio Sagada everyday for information and entertainment.

One of the principles of Community Radio Operation as pointed out by Tabing (nd) is the access to the facility towards the full democratization of the communication system. People have access not only to the media products but also to the media facilities. The



feedback channel is always open and full interaction between the producers and receivers of messages is maintained.

Table 4. Areas covered by Radyo Sagada during the conduct of the study

MUNICIPALITY	BARANGAY
Sabangan	Bun-ayan Sabangan Mountain province Poblacion Sabangan, Mountain Province Napua Sabangan Mountain Province Data Sabangan Mountain Province
Bauko	Guinzadan Bauko, Mountain Province Lagawa Bauko, Mountain Province Otucan Bauko, Mountain Province Poblacion Bauko, Mountain Province Sadsadan Bauko Mountain Province Bagnen Bauko Mountain Province
Tadian	Bantey Tadian, Mountain Province
Besao	Kin-iway Besao, Bauko Mountain Province Proper Besao Mountain province Banguitan Besao Mountain Province
Sadanga	Poblacion Sadanga Mountain Province
Bontoc	Samoki Bontoc Mountain Province Gonogon Bontoc Mountain Province Alab Bontoc Mountain Province

Participation. According to the key informants, the local community is encouraged to participate for the improvement of Radyo Sagada programs by providing their



suggestions. They are also allowed to have their own program for Radyo Sagada. Some of the programs being hosted by volunteers are Samiweng, Jazz and Blues, Basta love songs, which are musical program. Moreover, FITS-Sagada, DeP-Ed and Tongtongan which are developmental programs handled by volunteer host.

These claims were validated by the researcher by interviewing the listener-respondents. According to the respondents, they claimed that they are being encouraged to participate on any program since the Radyo Sagada hosts keep on announcing in their programs that the locals can also have their own programs.

Having heard the announcements, three of the respondents applied as volunteers in Radyo Sagada. Dag-on Fowler hosted “Basta Love Songs,” Bobby Cazan hosted “Tongtongan,” and Rose Wangdali hosted “Sapit di Sang-adom.”

The other respondents participated through listening and sending comments and requests through text messages. Most of them said that they usually sent text messages in the program “Day-eng id Cordillera,” a musical program that airs Cordilleran songs.

According to Girard (2007), community radios have their common strategy that involves community participation at all levels, where it can be exercised in a wide variety of ways.

They are also involved in the election of leadership of the station, policy making, and selection of programs and external representation of the station. One proof showing that they are involved in the management is all of the Board of Directors are from Sagada and they were elected by the people of Sagada.

Tabing (nd) specified that participation in the production and management of media is the logical step after access. Citizen’s participation in radio is allowed at all levels from



planning to implementation and evaluation of the project. It involves the citizens in the decision-making process, including making decisions about the contents, duration and program schedule. The citizens, or their representatives, also have a voice in the management and financing of radio program projects.

Aspects of the Programs Aired by Radyo Sagada a according to Source, Message, Receiver and Feedback

The nature of the program aired in Radyo Sagada was determined through analyzing the available ten scripts and based on the interviews with the station manager and two anchors.

Ideally, all program scripts for the month of October should have been analyzed for this aspect of the study. However, during the course of the study, the researcher found out that most of the news program hosts did not have their scripts with them while broadcasting. According to Carling, who also handled one of the news programs, they directly read the news reports from several newspapers and from the internet also. The researcher then requested some of the hosts through carling to provide a copy of the outline or guides that they used. However, due to unavoided circumstances, the request was not granted. The programs were not recorded as well, since the radio station's desktop computer can only store existing files that they are using such as music.

Source. According to Carling, the examples of newspapers that she used were the Baguio Midland Courier and the Mountain Province Exponent. The said newspapers served as her basis in reporting latest events happening in the locality and in the region.



Carling also mentioned that reporters of Radyo Sagada conducts live and field interviews. For the live interviews, they invited significant personality in the community such as local artists, specialists, and politicians. On the other hand, common people such as farmers, youths and participants during community events such as fiestas are asked during field interviews.

More over Makellay added that he used Reader's Digest and Lifestyle magazines for his program "10 Bags Signature" where he gave beauty and fashion tips.

Based on the scripts that were analyzed, the sources of information were newspapers, magazines, books, internet and interviews.

Messages. Table 5 presents the topics aired during the month of April to October 2012 based on the ten scripts available.

Health program was aired to help promote health awareness in a form of exercise on air. This program was also used to air Department of Health advisories.

Under lifestyle program, tips on beauty and fashion were being broadcasted. Makellay explained that listeners of such program can acquire tips for free rather than buying books or surfing the internet.

Issues concerning women and children and programs for their protection were aired under gender sensitivity program.

Entertainment program is for playing of requested songs and reading of greetings to the loved ones of the sender. It also includes giving of trivia about the requested songs and their singers and promotion of Cordilleran music. Local and international artists who happen to visit Sagada are also interviewed under such program.



Another program is the election watch that gives updates about election. It includes pre-election, election day and post-election period.

Another is the events program in which the host talk about events within Sagada and its neighbouring communities. Community affairs, seminars or conferences and charity works were also plugged during this program.

And the talk show program was allotted for invited municipal mayors from the different municipalities in the Cordillera to share their plans with regards to community development. This is for the listeners to know the aspirations of their municipal mayors for their community.

The topics and programs are being changed because in some instances, some hosts can no longer provide information for their programs. On this case, the topics are changed based on the needs of the listeners.

Table 5. Topics aired by Radyo Sagada from the ten scripts

CLASSIFICATION	TOPIC	PROGRAM
Exercise on air Health advisories	Health	Midday News
Beauty and fashion tips Women and children protection	Lifestyle Gender sensitivity	Developmental program Developmental program
Playing of requested songs and interviews with personalities (local and international)	Entertainment	Musical Program
Updates on election and concerning issues	Election	News Program
Special events happening in the Region	Events	News Program
Allotted for Municipal Mayors of Cordillera for them to give their plans for the Community's development.	Talk show	Developmental Program

Receiver . Based on the scripts, the different programs of Radyo Sagada are meant to cater to the different sectors of the municipality and nearby places. According to Carling,



each program has different target audience since it would depend on the topic. Target audience would include the farmers, youth, women, elders, and the general public.

Based on some of the scripts, it was mentioned that the program was primarily meant for women. Some programs are also meant to cater to those who wanted to lose weight, as reflected in Appendix E.

Feedback mechanism. According to the staff of Radyo Sagada, they accepted feedbacks such as requests, greetings, comments and suggestions and public service announcements from their listeners. These were done in different ways.

For the requests, greetings, and comments and suggestions, most of the listeners sent text messages. There were also comments sent to their email messages and through their Face book account as reflected in Figure 5.

For public service announcements, the listeners did actual visitations at the radio station booth. Carling mentioned that those who have PSAs should visit the radio station personally for verification purposes.

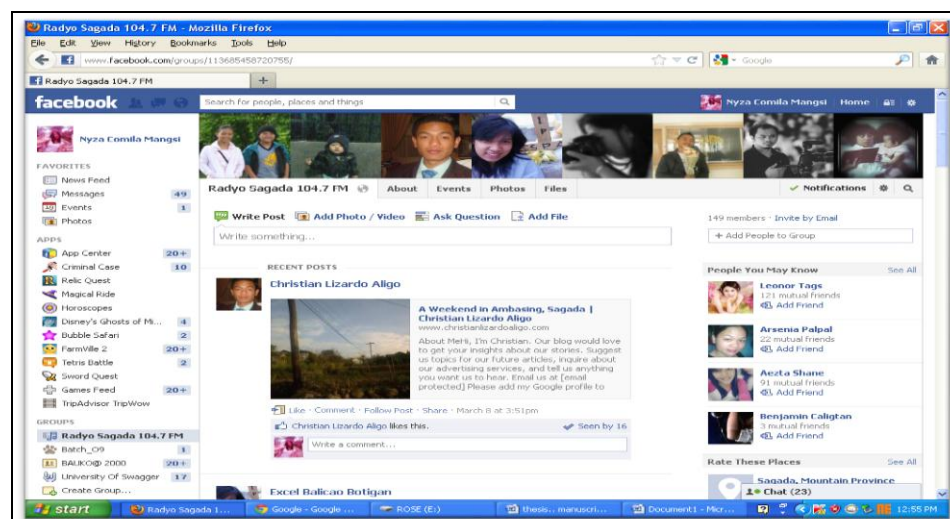


Figure 5. The Facebook account of Radyo Sagada



Radyo Sagada in Terms of Programming, Management, Monitoring and Evaluating Schemes

Programming. Table 6 presents the different programs with their description and with the names of the Programs of Radyo Sagada as of February 2013.

Radyo Sagada has News program, Developmental program, Spiritual program and Musical program. Radyo Sagada is an FM station but according to the key informants, it is using the AM format because it has several development programs aside from the musical programs.

Most of the news programs are about the community issues and including the whole region of the Cordillera. Developmental programs were mostly about the concerns of the community and they are also using the local language in some of their programs as discusses in the previous objectives.

As a community Radio, the volunteers who are all from Sagada are free to produce their programs but were screened by the station manager. Some of the programs are produced by staffs. There are also local agencies such as LGU and Dep-ed providing programs but are not regular ones. Some of the topics came from the suggestions of the community and by the listeners.

According to the UNESCO Community Radio Handbook (2001), as a tactic for starting community radio programs, it is useful to find out what people enjoy and appreciate about other radio programs they listen to and why they like them. As reflected on the previous objective before the launching, some programs were identified by the community are about cultures.

Tabing stated that community radio's program format is similar to that of a mainstream radio including news, drama, talk shows, interviews and magazine. However,



in community radio programs, there is a heavy emphasis on local contents. News content focuses on events coming from the municipality, villages and local organizations. There is a dominance of local language, color and personality in the manner in which programs are presented. Cultural and neighbourhood programs are prepared with a wider involvement from villagers who may not have formal training in production.

Table 6. Types, description and names of programs of Radyo Sagada

TYPE OF PROGRAM	DESCRIPTION	NAMES OF PROGRAMS
News Programs	To give listeners information and updates about happenings that are done and to be done in their community.	-Morning News -Midday News -Evening News -News Review

Table 6. Continued...

		- MP-LGU -Kalin di Umili - Gag-ay di Umili - TimektiManalon - Tourism -Health Hour - Dep-Ed - Ag-agong - Women - Sapit di Sang-adom - Election watch, -Barangay - Talent -Lifestyle
Spiritual Programs	This program are for listeners who are most specially the people who cannot attend mass, they can send text	- Moral Recovery - Timek ti Namnama - Daily Bread



	messages as a way of sharing their blessings from God and also problems and they can send request prayers on the certain program.	<ul style="list-style-type: none"> - Ilaw ni Kristo - Christianity - Religious songs -Harmony - Shalom Beharim 	Worldwide-
Musical Programs	This is to give the listeners entertainment. They can request any songs and send text messages for greetings.	<ul style="list-style-type: none"> - Samiweng -Diamonds in Tunes -Dance Party-on-air -Jazz and Blues - Day-eng id Cordillera -Folk and Rock Music - Basta love songs - OPM -Kalkalimusta ni ayat -Planet in Blue -Tagalog songs -PinoyArtist -Afternoon delight - Oldies Goodies -Igorot Music -Mixed Music -Music 	

Management. The management is open to all areas outside Sagada aside from their comments but as of now, there are no people coming from outside Sagada. The community of Sagada support the Radyo Sagada by volunteering. The volunteers are the life blood of station according to Steve Dagacan because they produce their own programs for free.

Radyo Sagada committee is handled by the station manager and the Board of Directors.

As it was discussed in the creation of Board of Directors in the previous objectives, the BOD were the ones establishing the programming priorities. They were also in charge of the budgeting of the funds of the station.



The station manager guides the staffs and volunteers of the radio station and is also in charge of checking the programs to be aired. She is also responsible to be reporting updates about the radio station to the Board of Directors.

According to the UNESCO Community Radio Hand Book (2001), a community media committee is created to assume the management role. But the decision regarding the running of the station and its programming must be democratic and transparent. Management is crucial issue that need careful thought. The concept of community radio is that the community itself should be in over all control. However the community cannot be involved all the time, and therefore some sort of management body needs to be formed that represents the different sectors in the community.

Evaluating and Monitoring Schemes. According to the key informants, they conducted evaluation for Radyo Sagada by asking the listeners about their comments and suggestions for the improvement of the programs. These include the comments to the broadcasters and some important comments concerning the programs such as dead air, sound effects and background music. Aside from interviewing listeners, comments and suggested can also be sent through text messages. Staffs and volunteers conduct meeting if there is any important comments and suggestions from listeners, they are conducting meetings to give solutions about the comments and suggestions.

The official text line number they are using is offered by SMART network which is 09999991047. They have also e-mail account which is radyosagada@gmail.com and there facebook account RadyoSagada104.7@facebook.com.



According to Carling, they also conduct monitoring schemes for Radyo Sagada through text messages. One example of text message is “Hello, I’m Maydan from Bontoc and I want to greet my friends there are at Bauko, thank you.”

In this way, they have monitored the places of listeners because of the text messages they have received.

The Sustainability of Funds of Radyo Sagada

According to the key informants, the funding agency of Radyo Sagada is the MESSERIOR from Germany, a Catholic Bishop organization who donates fund for operational expense. This year, majority of the funds for Radyo Sagada comes from his organization. The MIVA from Switzerland donates the radio equipment.

Local donors such as the Public schools in Sagada donate some references that are being used in some developmental programs. Advertisements such as those coming from Mt. Data Hotel, Rollins wellness center, Regional Development Council, Philippine Information Agency of CAR and Department of Agriculture are used for radio equipments.

The NCCP Church of Sagada allowed Radyo Sagada to use its operation license since the station cannot yet afford to acquire its own license.

They are accepting any donations like radio equipment from any people and organization for the improvement of the radio station. They are also conducting a Concert for a cause to raise funds.

As the resource guide published by AMARC (1994) noted, the definition of funding for community broadcasting services includes a range of sources, such as donations,



member's subscription fees, fundraising events such as concerts and IGPs, levy such as fee, sponsorship from politicians and some organizations, advertising income from advertisements from different agencies. Such a variety of funding sources is of immense importance to the viability and sustainability of any community radio.

Tabing (nd) stated that community radio is not an expensive operation to maintain for the following reasons such as: The operating cost is very low, mostly related to electrical consumption, spare parts and maintenance and office supplies. Management is trained in how to raise money from local, national and international sources for example through donations other fundraising activities.



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The study was conducted in Sagada Mountain Province. The location of Radyo Sagada, 104.7 FM to prepare the profile of the radio station, to know the characteristics of Radyo Sagada as Community media, to determine the aspects of the programs aired in Radyo Sagada according to source, message, receiver and feedback, to know how radio does the programming, management, monitoring and evaluating schemes and to know howe Radyo Sagada sustains its funds.

Purposive sampling was used to choose 25 respondents based on the criteria that they must be eighteen years old and above, must have radio and must have listen to the programs of Radyo Sagada. An interview schedule were used during the interview with the respondents and with the key informants, a coding sheet was used to determine the sources of information, messages covered receivers and a script was used to air at Radyo Sagada to know the area that Radyo Sagada can reach.

Majority of the respondents claimed that Radyo Sagada has a clear signal in their community. Radyo Sagada can reach the whole Sagada, some parts of Bauko, Tadian, Bontoc, Sabangan and Quirino Province.

Radyo Sagada has the characteristics of a community radio in terms of ownership and control, purpose, accessibility and participation.

Radyo Sagada's sources of information are coming from both primary and secondary sources of information. These are gathered through researches, interviews and field activities.



Radyo Sagada has musical programs, religious programs, developmental programs and musical programs. Most of the programs of Radyo Sagada are development-oriented because these provide information that are considered important and helpful to its listeners.

Conclusions

Based on the findings the following conclusions are derived:

1. The establishment of a community radio can only be done through the efforts of the community people and technical experts.
2. Participation of listeners is greatly solicited all throughout the enhancement of a community radio's framework.
3. A community radio maximizes local resources to deliver the information needs of its listeners.
4. Aside from advertisements, a community radio sustains its funds through a range of sources such as sponsorships and fundraising events.

Recommendations

Based on the conclusion the following recommendations were formulated:

1. Radyo Sagada should continue soliciting the participation of its listeners in and out of Sagada.
2. Radyo Sagada should continue establishing stronger linkages with development agencies for technical assistance and sponsorship.
3. Radyo Sagada should continue to produce more developmental programs.
4. Radyo Sagada broadcasters must enhance their skills in preparing scripts and



document it for significant purposes.

5. Radyo Sagada may fast track the making of their Manual of Operation for further enhancement.

6. Radyo Sagada may strive more effort to raise funds for the maintenance and upgrading of its facilities.



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