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**Community Radio Broadcasting:
Use of Community Radio for Turkish
and Greek in Turkey**

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Community Radio Broadcasting: Use of Community Radio for Turkish and Greek in Turkey

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Abstract

Radio is one of the oldest communication medium of the world. The medium has about a hundred year history in the communication of human. It sometimes have a mission of giving news and an entertainment role in the mainstream media. The radio medium also has some missions for the communication of people from different cultures. This paper express how communities may communicate with each other with the use of radio called as community radio.

Community radio is an alternative radio which has been used for different aims. These radios differ from mainstream national and local radios and target to a specific culture in their formats and contents. Community radios have been organized for different purposes to different geographical audience. These radios serve to different geographic communities and communities of interest.

Community radio stations are operated, owned, and influenced by the communities they serve. They can be called as nonprofit radio stations which provide a mechanism for enabling individuals, groups, and communities to tell their own stories, to share experiences and, in a media-rich world, to become creators and contributors of media via radio.

In the first part of this study there is conceptual literature review for the concept of “community radio”, its historical and theoretical background and its main difference from mainstream radio. In the second part of the study there is a field research for the two Mediterranean neighbored cultures Turkey and Greece communities and their way of look to community radio. The field research give sample of Greek community radio called as “İho Tis Polis” in Turkey. The paper researches community radio within the rhizomatic theory of Deleuze and Quattari about community media. In the paper there is a content analysis of the Greek community radio ‘İho tis polis’ and a quantitative research for the determination of how the audience regard the idea ‘community radio’ in Turkey.

Key Words: Radio, Community Radio, Turkey, Greece, Greek Radio, Turkish Radio, İho Tis Polis Radio.

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Introduction

As one of the most important types of alternative broadcasting, community radio has been active like a third radio type emerging aside from public and commercial broadcasting. Throughout the world, community radios are considered as the voice of civil society organizations, occupational organizations agencies and non-governmental actors. Besides variety of community radio definitions, each of those radios is unique. While some community radios are active within a narrow range, some of them may refer to a wider population. Besides that, there could be major differences between those radios as of their income sources, technical subjects, managerial and organizational qualifications.

In this study, presentation of general information about community radios and evaluation of those within Turkey are aimed. With reference to consideration of community radios as a branch of alternative broadcasting, the concept alternative broadcasting has been defined first; and then definition, scope, functions, properties and development of community radios have been evaluated. In study, historical data about development of community radios in the world and Turkey have been compiled. The concept community radio has been analyzed through rhizomatic approach by considering community radio named “İho this Polis” referring Greek culture and on air in Turkey which met community radio concept in recent years and is one of the countries having widest cultural identity.

Answers to following questions have been sought in this study:

1. What is community radio? What are the features of community radios and differences from main stream media?
2. What are the latest developments of community radios in Turkey? What are the juridical developments about community radios in Turkey?
3. Does community radio named ‘İho Tis Polis’ have the features defined as rhizomatic approach?
4. Which expectations of audience are aimed to be satisfied by community radios?
5. Does first and only Greek community radio of Turkey, “İho Tis Polis” meet the expectations of its target audience as a community radio?

Alternative Radio Broadcasting

Radio broadcasting is mainly divided into three parts. These are called as public, commercial and community. Public broadcasting refers to a broadcasting service provided by a statutory body, usually state-funded but

publicly owned, which means that it is run independently from the government and its budget is determined through parliament. Commercial broadcasting service operated for profit and controlled privately by independent commercial groups or individuals. Community broadcasting is referred to as a broadcasting service not for profit, owned and controlled by a particular community under an association, trust or foundation. In some instances it can be owned by non-governmental organizations working in communities (Mtimde and Maphari, 1998:16).

In this broadcasting type which is independent from government and private sector and based on a local structure, radio is free or autonomous. Alternative radios enable audience to participate in management and program processes. This model which is considered as public service broadcasting should be strictly separated from public monopoly. This broadcasting model should be deemed as a model having no commercial purpose and broadcasting with the initiatives of civil society organisations. When it comes to the alternative radio broadcasting, another concept yet become a current issue. Alternative radio broadcasting has been created especially against government broadcasting and started to broadcasted illegally in a lot of country (Demiroğlu 2002:41).

Milestone of the creation of alternative broadcasting understanding; could be emphasized as the inadequacy of present broadcasting understanding and systems in education, development of society and in providing democratical participation and multivocality. It could be also stated that, defects seen and issues criticized in private and public service broadcasting are aimed to be overcome in alternative broadcasting. (Özen 2006 : 60). In comparison with traditional radios, alternative radios increasing in number in 1970 especially in Europe show great differences almost in every manner. Instead of reaching general mass, alternative radios broadcast for a certain group or community. Those groups; may vary ranging from people having different ethnic origin to student groups in a campus, from religious groups to members of civil press organizations. Alternative broadcasting organizations are different in terms of establishment, management, principles, staff structure, programming, journalism, style and even language. Those broadcasting organizations have also different and unique approach to art, science and music. Their broadcasts are not dependant to outside like other broadcasting organizations instead, they are oriented to the culture and region they belong. (Demiroğlu, 2002: 42). Alternative radios are defined under different topics. (Sunar, 2002: 37):

- **Public Radio:** Found in North America in other words in USA. Radio is consisted of a local public community or local representatives of a religious organization. Aforesaid community is consisted of people gathering under certain settlement conditions instead of random.
- **Folk Radio:** A radio type developed in Latin America and Latin section of Western Europe. It has been established for reflecting

opinions of opposing parties and independents against national radio (against government radio or private radio).

- **Free Radio:** Created as a reaction to government and politicians in Western Europe. In French laws, “local-private radio” idiom is used instead of this term.
- **Educational Radio:** Radio type used for rendering service for literacy and self-improvement in rural regions of Africa countries. Those broadcasts are organized by government; however there are some educational radios for residents of certain campus or housing estate in America or other countries. Those are independent alternative radios.
- **Community Radio:** It has been found by locals and different minorities in North America and European countries. Community radios are usually on air for locals or minorities to maintain their language and traditions.

Concept and Scope of Community Radio

In relation to community radio, the term ‘community’ refers to a collective of people sharing common characters and interests. The term ‘community’ can either be defined as (Girard,1992:25):

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

Communities are formed by different types of cultures getting together. Communities having certain cultural features in society aim to not lose their cultural values and improve those values. Besides, those communities may come across some problems; radios may have an effective role in eliminating these problems and molding public opinion. Molding a public opinion in a free and equal environment is only possible through a communication-based public platform.

In his article named “Alternative Journalism, Alternative Media”, Traber advocated that alternative media has two parts. According to that, alternative media have been analyzed in two headlines as partisan media and base media. While partisan media aims to propagandise alternative social movements, base media aims normal people to directly participate. Product of smaller groups are evaluated within this scope. Community media come up as as a sub-branch of alternative media. (Algül, 2013: 77).

Fuller defined community media as a media to which community members access for information, education and entertainment on-demand and participate in it as planner, producer and performer. Besides, Fuller describes community media as an alternative of main stream media which he defined in both organization and contextual way. (Algül, 2012: 91).

Community broadcasts are non-profit services usually supported by a community like an organization, foundation or a trust. (Fraser ve Estrada, 2001: 3). Community media concept on the other hand is way too wider. Firstly, it refers to a communication using devices of a quite wide range; for instance, it involves characteristics of both traditional printed and electronic media like radio and television as electronic and newspapers and magazines as printed media. (Algül, 2012: 90).

Community radios setting example for social locality and being one of the examples of community broadcast are the radios supported by donations, government funds and local taxes and referring collective or scattered groups sharing certain geographical region or common opinions and values. (Timisi, 2003: 66). In other words, community radios are the radios about community which are managed by community within a community and renders service for community about community. (Tabing, 2002: 11).

Most important point to be mentioned about community radios is that those radios have an absolute public service notion. However, axis of service is based on one-way message transmission principle like classical public service broadcasting system. Purpose of community radios is not limited with influencing the life of the community it refers. Most distinctive part of these radios is that, they enable audience to involve the life of the radio. When viewed from this aspect, it is also possible to define community radios as a kind of alternative public broadcasting (Güney, 2009: 83).

According to definition of community radio adopted by World Association of Community Radio Broadcasters European Section AMARC-Europe; community radios are called in Latin America as popular radio, educational radio, miner radio or villager radio. While community radio is referred to local rural radio in Africa, it is usually called as union radio, free radio, neighborhood radio or community radio in Europe. While Asians call it as development radio, it is called as Aborigin radio, public radio and community radio in Oceania. (Algül, 2012: 92).

Being autonomous and free, having no commercial concerns because of their purpose to broadcast in favor of public and being supported by various foundations, institutions and organizations brought an amateur broadcasting soul to community radios.

There are four fundamental approach about community media. According to that, social and media based bifurcate categorization is being made.

Table 1. *Four Theoretical Approach to Community Media (Algül, 2013: 84)*

| | <i>Media Based</i> | <i>Social Based</i> |
|---|--------------------------------|-----------------------|
| Autonomous Identity of Community Media | Community Service | Part of Sivil Society |
| Identity of Community Media in Relation with Other Identities | Alternative against Mainstream | Underground |

Considering above mentioned approaches, it can be observed that community radios are evaluated together with autonomous and other identities.

First approach uses a more essentialist theoretical frame emphasizing the importance of the community to which medium serves. As for other approach, relationship between mainstream media and alternative media is focused by emphasizing mutual dependency relation between two hostile identity groups. Those traditional models aiming to theorise identity of community media are completed by means of two more community-focused approaches. Third approach defines community media as a part of the civil society. Although there is a common assumption suggesting those civil organizations are strictly different from market and government organizations, mutual dependency of those identities are strongly emphasized. In this approach, autonomy of identity of civil society organizations has been continuing to be an important theoretical assumption. Fourth approach enables community media solution to involve indetermination, fluidity and volatility factors. (Algül, 2012: 104–105).

The establishment of community radio stations is often a result of various repressive experiences in different countries. For example in some European, Australian and North American cases, minority groups (such as indigenous immigrant, refugee or black communities) were marginalized by mainstream media and therefore used community radio as a tool for highlighting their rights and raise issues concerning their interests. In South Africa, the apartheid laws ensured that the majority of citizens were disadvantaged and marginalized in the interest of the white minority. The apartheid regime actually used South African Broadcasting Corporation as a monopoly that controlled the media industry. This led to struggles engaged by progressive forces, which then led to the establishment of community majority. Minority groups also saw community radio as a necessity for their communication and started joining the movement. In Latin America community radio became the voice of the poor and voiceless peoples radio and also as a tool for development (MacLennan,1997:54).

Functions of Community Radios

Community radios enabling different identities to make themselves heard as an element of media pluralism and content diversity, have a lot of functions from cultural diversity to democratization and therefore contribute to social change.

Usually, community radios have different functions in different regions. This situation also cause these radios to be named differently. For instance, these radios considered as popular or educational radio category in Latin America, are called rural radio in Africa and free radios in Europe. As for South, they collected the functions of community radios under on different heading. According to that, it is possible to mention about the functions of community radios as follows:

- Representing and supporting local identities and cultures
- Establishing dialogue environment and encouraging democratical processes
- Contributing to polyphony
- Offering program and content diversity
- Supporting development and social change
- Contributing to civil society organizations
- Supporting participation and information sharing and contributing to communication
- Overseeing managers
- Supporting diversity in broadcasting and eliminating instability of ownership structure
- Providing new actors for broadcasting sector

Community radios usually have program structure oriented to cultural properties and identities of their target community because normally they are small-sized and local mediums. This, naturally causes broadcasting content to have a local quality. In addition to this, community radios usually broadcasts incidents and information overflowing the local environment at a certain level. (Güney, 2009: 91). While those radios broadcasting locally in some cases, they also started to broadcast via internet thanks to improvement of new media in recent years.

In the recent years the advantage of new technologies, especially the internet revolution and access to simple, inexpensive or free software for recording, editing, producing and distribution of audio, have made a media which is more accessible and more democratic than ever in human history. New distribution platforms and the possibility of online and ‘cloud’ collaborations have open the doors to new possibilities and new definitions of the world ‘community’ (Amarc,2013). From this side community radios found a distribution way via internet.

On the point of creating agenda and making decisions about that agenda of community to which community radios refer, those radios have a function to be an independent platform in which community members generate discussions and exchange their ideas. This function transforms radio into a democratical medium in itself and shapes it as a field of freedom of expression and also enables citizens to easily access decision making processes and political platform by supporting centralization in politics, in other words understanding of decentralization. (Güney, 2009: 93). Community radios also represents democratization of communication. (Bonin, 1998: 9). Community radios have a crucial importance in terms of development and democratization. It is being advocated that, community radios should be prioritized for sharing experiences influencing lives of communities and educating them. (Bonin, 1998: 15).

Another function of community radios is the ability to offer program and content richness which cannot be found in most broadcasts of main stream commercial and other national radio stations. Community radios are not based on a technical, rational broadcasting understanding imposed by economical

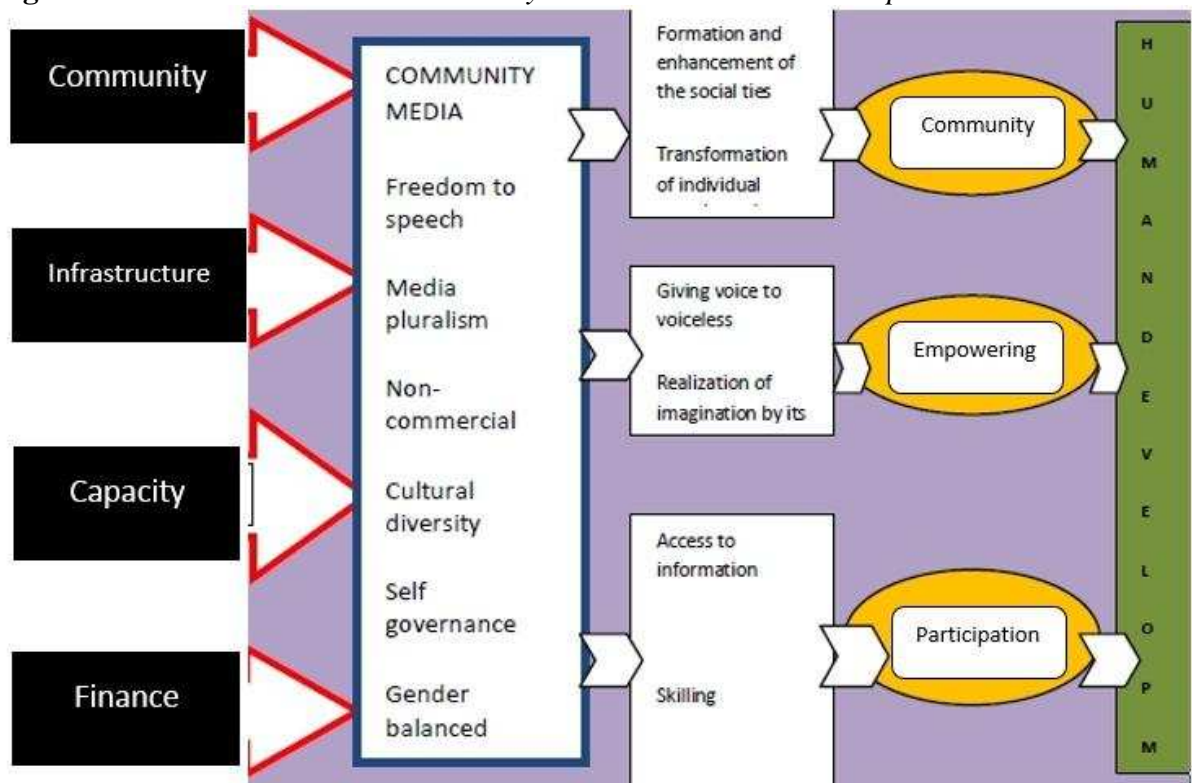
mentality and this provides community radios a wider range for creating programs. (Güney, 2009: 97).

While mainstream radios broadcast by sticking to certain formats, community radios broadcast in favor of needs of their target audience. While “popular” is important in a mainstream radio, subjects arousing attention of “community” is important. While a mainstream radio broadcast in official language of its country, a community radio can broadcast in language of its target community. When viewed from this aspect, it can be said that community radios are more niche.

One of the other functions of community radios is to support development and social change. Especially for underdeveloped societies, putting social problems forth is an obligation and certain groups should show their own interest domains.

Community radios act as an important platform in which these kind of discussions can be made. By means of community radios, society-specific problems can be analyzed and solutions can be sought by bringing social failures and disturbances into question. As we can see from Figure-1, there some approaches suggesting a significant relationship between community media and human development.

Figure 1. Connection between Community Media and Human Development



Milan,2009:601

It is also suggested that community radios have the function to develop civil society. Especially in societies having weak organizing capacity and democratic citizenship awareness, community radios may be the driving force for development of civil society. From the point of reflecting the potential of an organized social power to create public opinion, they, as a structure having democratical operation, contribute to democratization process not only as medium just distributing democracy awareness but also structures creating it as an experience. (Güney, 2009:100).

One of the other important functions of community radios is that, they provide basis for news and information sharing. Contrary to classical public service broadcasting agencies, information and knowledge transmitted through community radio are information produced within the community and originated from experience of it and it is being transmitted in a horizontal way instead of vertical way. Therefore, it is more effective to respond needs and demands of members of the community. Accordingly, knowledge and information circulating within community via community radios becomes a sharing element for community. (Güney, 2009:108).

One of the important functions of community radios is that, they oversee the managers. According to that, community radios have been increasing awareness to managerial issues of their social environment or region and contributing to political processes. In communities having democratical development at a certain maturity and political processes operating in a relatively healthy way, this function may be deemed as a supportive factor of overseeing medium and methods. On the other hand, especially in underdeveloped societies, overseeing function stands out as an important dynamic. Because of those properties, community radios may perform important duty in increasing social awareness level for operations of political processes as a political overseeing medium by themselves.

Community radios have also some roles like contributing to diversity in broadcasting and eliminating instability in ownership structure. Community media may pose as an equilibrant by contributing to protection of public welfare and diversity of broadcasting against private interests and standardization which are imposed by commercial broadcasting culture. (Güney, 2009: 111). Contrary to analogy created by monopoly and oligopoly in private-capital media, community radios as content, oppose to standardization. These kind of radios create an alternative media against the system threatening editorial freedom and patronizing system created by oligopoly mainstream media.

Besides all of those, community radios may expand media experience as much as possible by introducing professional-specific production area to community members and volunteers. Community radio stations also act as a media school for community members who have interest in broadcasting and program producing processes of their community and would like to improve themselves. Community radios as an opportunity medium for people showing interest in broadcasting as producer, announcer or manager also pave the way for new entrepreneurs. People amateurishly interested in broadcasting and

willing to make radio broadcasting as a hobby may fulfill their desire with these kind of radios.

Community radios are also seen as a peacemaker power in conflict areas. For instance, Radio Okapi established in Eastern Kongo under the aegis of UN has been supported as an assistant for stopping the battle in that area. (Commaerts, 2009: 637).

The subject treated the movie “Good Morning Vietnam” starring Robin Williams may be shown as an example for community radios. Famous radio Dj Adrian Cronauer was brought to the Saigon as a dj on military radio. Cronauer started to broadcast earlier in the morning with the phrase “Good Morning Vietnam” entertain the soldiers listening to radio. Thanks to Adrian’s sense of humor and hippie attitudes, the radio which has broadcasted quite dully until him, has changed radically. Soldiers satisfied with this new situation, found happiness and morale which they forget for a long time thanks to Adrian and that program broadcasting no bad news related to war in Vietnam. The movie “Good Morning Vietnam” showing how well soldiers can be affected in an optimistic way by means of a radio broadcasting no cruelty of war, also set an important example for how a community radio could motivate its target audience in a positive way.

Features and Mission of Community Radios

Community based radios are media organizations rendering service to geographical communities or private interest and concerns, having social and public service purposes, responsible to community they refer and having editorial independency free from both government and private interests. Some specific features of community radios can be described as follows (Güney, 2009: 83–84):

- They are smaller than mainstream radio stations, therefore closer to their target communities.
- They are much more participative than mainstream broadcasting systems, they maintain their broadcasts with volunteers from community rather than professionals.
- They have no purpose such increasing the profit of capital investors like commercial radios do, in other words they have no motivation for gaining profit.

Considering those features, it can be seen that community radios differs from other broadcasting organization especially in a managerial way. Participation of community members is crucial and it is not possible to mention about a community radio without any community participation. This participation provides mutual relationship between listener and radio. That mutual communication helps related community to contribute to the radio by their feedbacks.

Features of community radios are grouped under six different headings:

Purpose: Main purpose of community radios is to provide news and information meeting the needs of community members, to include community members in public communication area by means of community media and to support community groups deprived of their political rights. (Güney, 2009: 84)

Ownership and Control: Ownership and control structure of community radios are operated and shared by community members, local governments and community based organizations.(Güney, 2009: 84). Control mechanism of this radio type is mainly focused to interest of communities. While control mechanism protects the ownership's interest in mainstream media, interest of community is prioritised in community radios.

Content: Content of community radios is quite similar to common radios and within this scope dramas, news, talk shows, interviews and magazine programs are broadcasted. However, in community radios mainly local issues are concentrated. Besides that, music genre and programs and referring communities of target audience and shows broadcasted in mother language of that audience are of vital importance.

Sustainability: Maintaining the broadcasts of community radios are less costly than commercial radios. Reasons of it may be described with four matters (Tabing, 2002: 13):

- They have lesser operation costs,
- It based on voluntariness,
- People takes responsibility because community radios looks after their own benefits,
- Management are trained for obtaining local, national and international sources.

Distribution: All of distribution infrastructures like Internet, cable, FM-AM may be used for transmitting radio broadcast to listeners. (Güney, 2009: 85). Especially in 2000's, community radios broadcasting via internet have increased significantly thanks to accelerating internet connection speeds.

Finance: Community radios are basically non-profit and non-commercial organizations. However, some of them may utilize commercial-funded financing factors like sponsorships and advertisement revenue for income source. On the other hand, main income sources of community radios are public funds and subventions. Community radio stations are non-commercial organizations. Freeing from commercial concerns are the most fundamental condition for them to motivate themselves for independancy and rendering service to community's interest. In

addition to this, community radios also need financial power to cover their expenses. Usually criteria determined by law are in force for community broadcasting. Countries having community radios within their broadcasting system usually develop solutions to free them from private interest and decrease their commercial-dependancy in accordance with public service function those radios undertake. That is the reason why subventions, also defined as government aid, are stated as fundamental financing source for these kind of radio stations in some legislative regulations (Jankowski, 2002:6).

Table 2. *General Features of Community Radios*

| |
|---|
| Renders service to a defined community |
| Encourages participative democracy |
| Lets community members to participate in communication and program producing – management and ownership structure of radio channel. |
| People use technology suitable for their economic capacity and therefore decrease the dependancy to external sources. |
| Prioritises community interests rather than commercial purposes. |
| Contributes to solution of problems. |

The mission of a community radio can be defined as:

- A geographically founded community transmitting within a given location and/or,
- A community of a particular interest which intends reaching all members of that interest group.

In a community radio community members must be gathered, mention their needs related to health, education, employment, marketing of their produce, transport skills, gender, peace and security, environment. Missions of a community radio can be expressed with these phases (Siemering,1998:52):

- To provide a forum for debates of local issues and problems solving,
- To stimulate creativity and local initiatives as a way to promote self-reliance and development,
- To assist education and health in the community,
- To promote music of the community,
- To encourage an active community participation in the station's operations,
- To provide accurate information from and to community

Broadcasting Principles of Community Radios

Community radios have mainly four different broadcasting principles as accessibility, participation, self-management and responsibility. (Güney, 2009: 85–90).

Table 3. *Broadcasting Principles of Community Radios*

| |
|----------------|
| Accessibility |
| Participation |
| Management |
| Responsibility |

Accessibility: Community radios should attach importance to accessibility issue as driven force for organizing communication environments in a more free and democratic way. Ability of community members to access the radio station and take advantage of it is being implied by saying accessibility. One of the most important advantages of community radios is that they refer a defined community and therefore stand an easily accessible position for each community. While programs in traditional broadcasting are usually dj- and inward-oriented, community radios struggle to accomplish an open-door policy which enables listeners to access the program whenever they want.

Participation: Participation in management mechanism and production processes of a radio may be considered as a logical successor of accessibility principle. Participation of community members should be considered at many different levels, it is important to provide participation in many areas from planning to application and project development. In order to be qualified as a community radio, community members should actively and continuously contribute to project operation and development at every phase.

Management: Self-management is a natural result of a well organized participation process. Scopes determined for participation link relations of community members with radio station to principle of involving in every phase. Thus, self-management is an expression of participation process as a whole and means community members taking radio station's responsibility for ownership, management and financing issues.

Responsibility: Responsibility principle is the key principle for community radios and basically about terms like independancy and autonomy. It helps community radios render service to defined community and therefore to have responsibility to broadcast free from both government and private interests. This positioning is what makes community radios autonomous. Thus, community radios are

not responsible for any institution, structure or anyone except the community they originate from or responsible for rendering service.

Community radios face also some problems in the markets and countries they are on air. Algül who had done a research for the Armenian community radio ‘Nor Radio’ which is on air in Turkey had expressed these difficulties as (Algül, 2013:92,95):

Table 4. *Difficulties that Community Radios Face*

| |
|--|
| Difficulty in finding program producers in mother language |
| Difficulties in promotion |
| Troubles in coordination duet to the radio organization’s volunteering basis |
| Problems such as the frequent broadcasting interruptions |
| Troubles streaming from miscommunication |
| Low level of the audience |

History of Community Radios in the World and Turkey

It is being accepted that first community radio broadcast was on air during the strike of metal workers in 1947 in Bolivia. (Fogg, Korbelt and Brooks, 2005: 10). Actually, this first community radio emerging in Latin America was a kind of cold war radio and had a structure reflecting political and social atmosphere of the era of severe conflict between Marxism and Capitalism. From this point, it may be said that main purpose of this radio is to bring community of metal workers together and undertaking the spokemanship of a struggle formed around labor issues covering entire working conditions. (Güney, 2009: 49). According to another source, first community radio of the world started its broadcast in USA in 1949.

Lewis Hill got a license to broadcast on the newly opened FM Band. Hill was a pacifist who refused to fight in World War 2 because he felt that killing would not solve the world’s problems. He had also worked in commercial radio in Washington DC, where he found he would regularly have to interrupt his newscast to read a commercial for soap. Lew Hill said there has to be a better way – there should be radio that is not dependent on corporate sponsorship. And he went on, there should be a radio network for peace, because all the rest of the radio just echoes the drumbeat for war. So in 1949 he started Pacifica Radio and its first station KPFA in Berkley California. The name of the radio was ‘Pacifica’ because of the ocean, but also ‘pacifica’ for peace. This is regarded as the first community radio of the world (Amarc,2013).

Within radical political environment of 1960’s and 70’s, community radio activists naturally attempted to have their own legal air wave. Australia have started to license community radios in 1972. (Fogg, Korbelt and Brooks, 2005: 11). Besides that, community radios in Europe started their broadcasting lives as the voice of freedom. During the process ended with downfall of public

broadcasting in 1970, influence of free radio movement ravaging Europe was quite big. When the movement reached to its climax, number of pirate radios struggling against government-controlled broadcasting system was stated with thousands. Although the term free radio is originated from French language, Italy is the starting point of the movement. In November 1974, free radio movement started its first systematic resistance against traditional broadcasting and Radio Bologna has brought up reform of communication system and localization of broadcasting to the agenda with its two weeks of campaign. (Güney, 2009: 34).

In France where most common alternative radio applications are present, alternative broadcasting gained more importance in 1981 by means of legalization of free radios. Nowadays, their numbers exceeded thousands. Those radios broadcasting in line with needs and desires of society, had an important position in local broadcasting history of France.

Different from community radios around the world, community radios in North America have been emerged with a less traditionalist structure as a platform of expression of freedom extending to individualism. In addition to this, community radios in North America took position against mainstream media systems. (Güney, 2009: 39).

There are some discussions in USA about how the community radio experience has started. According to Barlow, this started with the era ethnic broadcasters have had their air time in 1940. Another opinion about this subject stated in 1945 was the decision made as a result of a campaign for dedicating some of the public frequencies to public service and according to it %20 of aforesaid frequencies have been dedicated for his purpose. However, first community radio has actually appeared in USA with the establishment of KPFA-FM in 1949. (Güney, 2009: 40).

Community radios in Africa are very important in terms of especially democratization. A lot of countries in Africa continent let community radios; in addition to this community radios have been accepted as a third type besides public and commercial broadcasting. African Catholic Church also has been at the fore of that situation. (Bonin, 1998: 10–11).

Attempts for community radio in Africa continent have started after the end of apartheid regime in South Africa. (Fraser ve Estrada, 2001: 6). First community radio of Africa continent was the Homa Community Radio became active in 1982 in Kenya. (Bonin, 1998: 12). While there were less than ten independent radio stations in Africa as of 1985, this number reached to hundreds in 1998 by the influence of social and economic change. (Bonin, 1998: 12).

UNESCO has also started a movement in 1980 for developing community radios in Africa. According to that, aim was supporting the rural radios in regions especially speaking the same language.

Souther Asia Nepal having a lot of different ethnic identities have also been Pioneer for community radios. In 1997, control of radio broadcasting passed from government to society by means of establishment of Radio

Sagarmatha. Establishment of that radio has also been determinative for representing other ethnic identities. (Dahal and Aram, 2013: 3).

Contrary to many inventions, radio broadcasting in Turkey have started almost at the same time as Europe and America. However, this rapid development has been slowed down in due course because of various obstacles. Radio broadcasting in Turkey has been in government's monopoly until 1992.

In the globalization process continuing till 1970, constant commercialization of media environment caused radicals to be excluded from dominant public platform. Mainstream media became the voice of rich and powerful people more than ever. Certain populations of the community which can not make them heard are being presented in mainstream media through interpretation schemas of rich and powerful people. Therefore, proletarians, villagers, homo-sexuals, women, environmentalists, war opponents and minority groups are usually otherised and marginalized. (Algül, 2012: 287). Those discussions bring critical approaches to media into the forefront in Turkey and marginal voices started to be heard more in 2000's.

Community radios mostly used for alternative broadcasting around the world; have developed within the scope of religious, ethnic and intellectual foundations through influence of legal limitations. (Birsen, 2011: 24).

It is difficult to say that freedom environment of community radios offered by Western Europe is effective for Turkey. RTUK Legislation defines local radio under the "private radio and television broadcasting" concept and does not legally recognize the community radio identity. Thus, radios trying to broadcast as community radio should follow the same rules (in terms of broadcasting permission and license) broadcasting as commercial radio/television. (Algül, 2012: 154).

First radio considered as community radio in Turkey is Nor Radyo. Nor Radyo has been introduced as an internet radio project in which especially Turkish Armenians and entire communities living in Anatolian geography may express themselves freely and share their culture and it has been continuing its broadcasts since 2009.

As an internet radio, Nor Radyo broadcasts at its webpage www.norradyo.com Content of website can be displayed in five different languages as Turkish, Armenian, English, Laz Language and Kurdish. Besides its media player there are MSN, Skype, Facebook and Twitter links on main page.

Nor Radyo whose foundation laid in 2006, started its broadcast life by live broadcast of Hrant Dink Rememberance organized in Tobacco Warehouse of Nor Zartonk in January 17th 2009. While there was no broadcast in January 18th 2009, Hrant Dink Rememberance Night organized in Lütfi Kırdar Congress Centre has been broadcasted live and interviews about Hrant Dink have been made with stars participating in that night. Although it is an internet radio, it has been organized with programs like FM radios instead of being just a "juke box" like most of internet radios usually are. (Algül, 2012: 177).

Another radio station that may be considered as community radio in Turkey is Açık Radyo. Açık Radyo is a radio station established as an incorporated company in accordance with law number 3984 and it has been broadcasting on 94, 9 MHz FM frequency. Broadcasts of Açık Radyo established with the name Anafor Radyo Yayın Anonim Şirketi, may be listened via internet at www.acikradyo.com.tr and via digital satellite platform Digiturk's 406th channel besides traditional antenna. Açık radyo has not been established under any commercial or ideological group. Radio shared by many partners has no profit-gain purposes. Commercial activities are only carried out for broadcasting expenses, salary and other costs of radio staff (accounting, facility services etc.) except djs. (Demiroğlu, 2002: 65).

Açık radyo is a broadcasting organization having no mercantile concerns. Açık Radyo broadcasts advertisements only for covering broadcasting expenses and therefore for existing. Besides that, some of the programs are funded by sponsors.

Açık Radyo broadcasting with "Open Radio for entire sounds, colors and resonance of universe" motto has been struggling to create a platform involving all kind of solution-based opinion away from populist approach and all kinds of unpopular music created with artistic concerns. Açık Radyo has been broadcasting with a policy which may form a basis for offering information to sharing, keeping together people and thoughts that are impossible to be together and letting civil society organizations to interact and civil voices to be heard. (Demircioğlu, 2002: 68).

First official development for community radios in Turkey has happened in 2010. Within the scope of study named "Kurdish Right Ascension" done by Republic of Turkey in the final quarter of 2010, RTUK has allowed 14 applicant radio and television channels to broadcast in Kurdish for 24 hours a day. Radio stations broadcasting in language besides Turkish on terrestrial bandwidth after official permission and the languages they are broadcasted were as follows (GazeteVatan,2010:11):

Table 5. *Community Radios in Turkey Making Terrestrial Broadcast with an Official Permission*

| |
|--|
| Cemre FM (Mardin)-Kırman Language-Zaza Language, |
| Radyo Ses (Mersin)-Kurdish-Zaza Language-Arabic, |
| Radyo Net (Şanlıurfa)- Kırman Language-Zaza Language-Arabic, |
| Çağrı Fm (Diyarbakır)-Kırman Language-Zaza Language, |
| Gün Radyo (Diyarbakır)-Kırman Language-Zaza Language, |
| Nur Fm (Diyarbakır)-Kırman Language-Zaza Language, |
| Gün Fm (Diyarbakır)-Kırman Language-Zaza Language, |
| Can Radyo (Diyarbakır)-Kırman Language-Zaza Language, |
| Aktüel FM (Diyarbakır)-Kırman Language-Zaza Language, |
| Aksa FM (Diyarbakır)- Kırman Language -Zaza Language |

Internet-based community radios other than radio stations making terrestrial broadcast may be exemplified as follows:

Table 6. *Internet Based Community Radios Broadcasting in Turkey*

| Name of the Radio | Broadcasting Type | Community Language |
|--------------------------|--------------------------|-----------------------------|
| Nor Radio | İnternet Only | Armenian |
| İho tis Polis | İnternet Only | Greek |
| Dicle Fm | İnternet Only | Kurdish |
| TRT - Radyo 6 | İnternet Only | Kurdish , Armenian, Turkish |

Alternative broadcasting perspective has an influence on limited numbers of community radios in Turkey which exceeded thousands in some countries of the world. In Turkey; as many solution seeking process for a lot of problems, greatest deficit in alternative broadcasting is caused by disability to create necessary society awareness. Inefficient comprehension of importance of civil society organizations prevents country to move as a whole. A society awareness which has not been created in a country forces individuals to lose within present monopolist system. Society has to be contented with only what offered to them. However, one of the most important purposes in alternative broadcasting is to broadcast by considering interest and needs of society. (Sunar, 2002: 69).

A Community Radio in Turkey: İho Tis Polis

The radio called “İho Tis Polis” broadcasting in Greek, has started its broadcasts in May 2012. As an internet radio broadcasting via internet, this radio station has started its broadcasts in Istanbul in a studio of the building Greek Newspaper named “İho”. Radio station has been established as a community radio by Andreas Rombopoulos who owns the community newspaper “İho”. Although major part of the listeners of radio stations are consisted of Greeks living in Istanbul, radio has been reaching audience from 58 countries including Thailand, Canada and Australia. Turkish meaning of “İho tis polis” is “sound of the city” and the station is being mostly listened in Germany after Turkey.

Owner of the radio station Rombopoulos comments about the establishment of the radio named “İho Tis Polis” as follows (Vardar,2012).

“We have it our mind for a long time. We have a 35 years old newspaper. We always thought “Why don’t we run a radio” however it is impossible to find a frequency under Istanbul’s conditions. Even you could find it, you need enormous funds. We said that we cannot establish it and waited. Now, opportunities have developed and we said let’s do it...”

Three volunteers and four people in total have been working in Istanbul and internet-based broadcasting “Iho tis polis” radio. While radio broadcasts in Greek non-stop and 24 hours a day, four news bulletins are broadcasted daily. Besides news bulletin expressing issues of Greek people living in Istanbul, different contents are also included in programs. Journalist Ardiç has stated “First and only Greek radio of Istanbul and Turkey. Unfortunately, you cannot find it on FM band, you should play it from your computer...Greek population of Turkey decreased from millions to thousands, they are like the endangered bird bald ibis now, but they have never had a a radio.” Comment about ‘Iho This Polis’ radio. (Ardiç, 2012:14)

When we look at the broadcasting content of community radio named ‘Iho Tis Polis’, those determinations have been made by analyzing the content:

Programs broadcasted on radio station are mainly divided into four different category:

- News
- Music
- Programs
- Thematic Programs

News are broadcasted on radio lasts for five minutes and broadcasted at 17:00 – 19:00 – 21:00 and 00:05. Programs are prepared in Greek Language by the members of community.

Table 7. *Programs Broadcasted on ‘Iho Tis Polis’ Radio*

| Program Name | Broadcaster |
|---|-----------------------------|
| ΣΚΩΤΣΕΖΙΚΟ ΝΤΟΥΣ (Dream of Scotland) | Niki Hristopulu |
| ΜΕΣ ΤΗΣ ΠΟΛΗΣ ΤΑ ΣΤΕΝΑ (By the City) | Vana Stelou |
| ΜΕΛΩΔΙΑ ΤΗΣ ΠΟΛΗΣ (Melody of City) | Hristo Dafnopatidi |
| ΠΥΞΙΔΑ (Compass) | Andrea Rombopoulou |
| ΔΙΑΣΚΕ-ΒΑΖΟΥΜΕ (We are having fun) | Meri ve Rena |
| ΛΟΓΟΤΕΧΝΙΚΟ ΣΤΑΥΡΟΔΡΟΜΙ (Verbal Intersection) | Kornilia Çevik – Baibertian |
| ΕΝΑΣ ΚΟΣΜΟΣ ΤΡΑΓΟΥΔΙΑ (World of Music) | Artemi Gonou |

Besides seven programs prepared by nine broadcasters, special thematic programs are being broadcasted. Those are:

- ⇒ Hrisi Diskothiki (Golden Discotheque): Generation music program broadcasting Greek music of 1960.
- ⇒ Litourgia apo ton Pansepto Patriarhiko Nao (Live Broadcast): Live broadcast of religious ceremony of Sunday from Patriarchate.
- ⇒ Deltio Oroloiou Ke Ekdiloseon

Besides radio programs and news broadcast, radio has been offering music during the day. Music programs resembling “non-stop music” programs broadcasted on mainstream radios are on air with the name ‘Eliniko Trayoudi’ (Greek Music). Besides those programs broadcasting examples of Greek music, a special rembetico musical program named ‘Rembetika’ is also being broadcasted. This program is broadcasted at 20:10 every day. Radio also broadcasts reruns of those programs at weekends and midnights. As a result of content analysis we made on the schedule of the radio, features of community radio ‘Iho Tis Polis’ are compiled in table 8 :

Table 8. *Features of Community Radio Named ‘Iho Tis Polis’*

| |
|---|
| Broadcast in Mother Language |
| Programs are prepared by community members |
| Programs and news are prepared for needs of community |
| Each program has a social media account. |
| Mutual relationships between community members are aimed and therefore social media networks are actively used. |
| Entire staff and owner of the radio are consisted of community |
| Musical content are selected amongst local music of community |
| Advertisements are prepared and broadcasted in mother language of community |

The Research

The Aim and Importance of Research

In this research, community radio “Iho Tis Polis” has been studied whether it has met expectations of its audience according to rhizomatic approach or not. In this section of research, comparison between this radio station and community radio according to audience has been studied. Within the scope of research, on-line surveys has been made with 80 individuals who are members of social media platform Facebook page <https://www.facebook.com/ihotispolis> of the community radio named “Iho Tis Polis” and also state that they already listen to radio. This survey has been applied to 80 individuals who accepted to participate in surveys by filling the survey form which has been sent in between 01-28 February 2014 to 100 individuals consisted of members of Facebook page of the radio. The universe of the research covers the 1.500 Greek population living in Istanbul and entire Greek population of the world. Its limitations are 80 individuals representing those populations. Research data have been analyzed with statistical software named SPSS 21,0. Non-parametrical analyzes have been applied during the research. In 7-question survey prepared according to quintet Likert system, expressions prepared according to four hypothesis of rhizomatic approach have been used. Carpentier have defined rhizomatic approach and community media as four different categories. (Carpentier and others, 2001:43):

- Community media in terms of serving a community,
- Community media as an alternative to the mainstream media,
- Community media as part of the civil society and
- Community media as rhizome.

According to this scope, four hypothesis have been developed in research form and those hypothesis have been applied to audience of community radio “İho Tis Polis” with the questions of survey.

Hypothesis prepared during the design of research are as follows:

H1: Community Radio ‘İho Tis Polis’ renders service to community of its target audience.

H2: Community Radio ‘İho Tis Polis’ is an alternative radio for mainstream radios.

H3: Community Radio ‘İho Tis Polis’ is the part of the community it belongs.

H4: Community Radio ‘İho Tis Polis’ is the rhizome of the society.

Findings

Confidence Analysis

Confidence value is the determinant of getting the same results in consequence of repeatedly made measures. Therefore, survey questions are subjected to confidence analysis. Cronbach’s Alpha coefficient is used for confidence analysis. Said coefficient takes a value between 0 and 1, confidence of the survey increases while the value gets closer to the 1. If the coefficient is higher than 0.70, the survey is considered as confident. Cronbach Alpha value of the survey has been determined as 0.737. Thus, this survey has been providing confident results.

Table 9. Confidence Coefficient

| Cronbach's Alpha | N of Items |
|------------------|------------|
| ,737 | 7 |

Demographical Analysis

Half of the participants is women and other half is men. %40 of them is between 21-30, %26,3 of them between 31-40 and %21.3 of them is between 12-20 years old. 10 people are above 41.

Table 10. Demographical Features

| | | Frequency | Percentage |
|---------------|---------------|-----------|------------|
| GENDER | WOMAN | 40 | 50,0 |
| | MAN | 40 | 50,0 |
| AGE | BETWEEN 12-20 | 17 | 21,3 |
| | BETWEEN 21-30 | 32 | 40,0 |
| | BETWEEN 31-40 | 21 | 26,3 |
| | ABOVE 41 | 10 | 12,5 |

Frequency Analysis

Participants stated positive comments for all of the expressions. Mostly stated positive expression is to feel the radio station as a part of the community they belong. (Average 4,79, St. Deviation: 0,412). Least stated positive expression is to feel the radio station meeting their demands (Average 4,50, St. Deviation: 0,616).

Table 11. *Participation Averages of Expressions on Survey*

| | I ABSOLUTELY DISAGRE | I DISAGREE | I NEITHER AGREE NOR DISAGREE | I AGREE | I ABSOLUTELY AGREE | AVERAGE | ST. DEVIATION |
|--|----------------------|------------|------------------------------|---------|--------------------|---------|---------------|
| I think radio 'Iho Tis Polis' meets the music and entertainment needs of community. (S1) | 0 | 1 | 5 | 13 | 61 | 4,68 | 0,652 |
| This station meets entire demands of society. (S2) | 0 | 0 | 5 | 30 | 45 | 4,50 | 0,616 |
| Commercial broadcasts of mainstream media tend me towards more that radio. (S3) | 0 | 0 | 2 | 20 | 58 | 4,70 | 0,513 |
| When I feel bored of broadcasts of mainstream radio, this station entertains me. (S4) | 0 | 1 | 3 | 17 | 59 | 4,68 | 0,612 |
| Radio station 'Iho Tis Polis' is like a part of the community I belong.. (S5) | 0 | 0 | 0 | 17 | 63 | 4,79 | 0,412 |
| Programs broadcasted in my mother language remind me the community I belong. (S6) | 0 | 0 | 3 | 21 | 56 | 4,66 | 0,550 |
| I can communicate with my fellow citizens through this radio station. (S7) | 0 | 0 | 0 | 18 | 62 | 4,78 | 0,420 |

Statistical Analysis

Kolmogorov Smirnov Test

In order to define whether the data are distributed normal or not, Kolmogorov Smirnov test has been conducted and it has been observed that

data does not shown normal disturbance. Therefore, non-parametrical tests have been used for analyzing the data. (p values are less than 0.05)

Table 12. *Normality Test*

| | Kolmogorov-Smirnov Z | p |
|----|-----------------------------|----------|
| S1 | 4,056 | 0,000 |
| S2 | 3,166 | 0,000 |
| S3 | 3,986 | 0,000 |
| S4 | 3,935 | 0,000 |
| S5 | 4,335 | 0,000 |
| S6 | 3,849 | 0,000 |
| S7 | 4,283 | 0,000 |

Hypothesis Analysis

Table 13. *Binom Test*

| | | Category | N | Observed Prop. | Test Prop. | Exact Sig. (2-tailed) |
|--------------|---------|----------|----|----------------|------------|-----------------------|
| HYPOTHESIS 1 | Group 1 | <= 3 | 3 | ,04 | ,50 | ,000 |
| | Group 2 | > 3 | 77 | ,96 | | |
| | Total | | 80 | 1,00 | | |
| HYPOTHESIS 2 | Group 1 | <= 3 | 2 | ,03 | ,50 | ,000 |
| | Group 2 | > 3 | 78 | ,98 | | |
| | Total | | 80 | 1,00 | | |
| HYPOTHESIS 3 | Group 1 | <= 3 | 0 | 0,00 | ,50 | ,000 |
| | Group 2 | > 3 | 80 | 1,00 | | |
| | Total | | 80 | 1,00 | | |
| HYPOTHESIS 4 | Group 1 | <= 3 | 0 | 0,00 | ,50 | ,000 |
| | Group 2 | > 3 | 80 | 1,00 | | |
| | Total | | 80 | 1,00 | | |

As a result of conducted binom tests, all of the hypothesis have been accepted. ($p_1=0,000$ $p_2=0,000$ $p_3=0,000$ $p_4=0,000 < 0,05$ respectively). Therefore, community radio 'Iho Tis Poliss' renders service to community of its target audience, poses alternative to mainstream media is like rhizome and part of the community it belongs according to participants.

Mann Whitney U Tests According to Gender

In order to define opinion differences related to gender of participants, one of the non-parametrical tests, Mann Whitney U Test has been conducted. According to that; women stated that they can communicate with their fellow citizens through channel more than men.

Table 14. *Mann Whitney U Testi According to Gender*

| | Mann-Whitney U | Wilcoxon W | Z | p |
|-----------|-----------------------|-------------------|----------|-------------|
| S1 | 734,000 | 1554,000 | -,855 | ,393 |
| S2 | 772,500 | 1592,500 | -,302 | ,763 |
| S3 | 683,000 | 1503,000 | -1,449 | ,147 |
| S4 | 792,000 | 1612,000 | -,100 | ,920 |
| S5 | 660,000 | 1480,000 | -1,901 | ,057 |
| S6 | 666,500 | 1486,500 | -1,607 | ,108 |
| S7 | 640,000 | 1460,000 | -2,128 | ,033 |

Table 15. *Mean Ranks of Mann Whitney U Test*

| GENDER | | N | Mean Rank | Sum of Ranks |
|---------------|--------------|----------|------------------|---------------------|
| | WOMEN | 40 | 44,50 | 1780,00 |
| | MEN | 40 | 36,50 | 1460,00 |
| | Total | 80 | | |

Kruskal Wallis H Test According to Age

In order to define whether opinions of the participant vary according to age or not, one of the non-parametrical tests, Kruska Wallis H test has been used. In order to define the source of determined differences, Bonferroni supervised Mann Whitney U test has been utilized. According to that;

Opinions of participants about this station suggesting that radio has been meeting the community’s music and entertainment needs vary according to age. According to that, people aged between 21-30 think that the station meets their music and entertainment needs more than people aged below 20 years old. (p=0,010 t=177,500)

The opinions of participants suggesting that they tend towards to listen that radio because of commercial broadcasts of mainstream media vary according to age. According to that; people aged between 31-40 think that they tend towards to listen that radio because commercial broadcasts of mainstream media more than people aged below 20. (p=0,009 t=106,500)

Tablo 16. *Kruskal Wallis H Test According to Age*

| | Chi-Square | p |
|----|------------|-------------|
| S1 | 9,175 | ,027 |
| S2 | 5,615 | ,132 |
| S3 | 8,759 | ,033 |
| S4 | 3,476 | ,324 |
| S5 | 5,191 | ,158 |
| S6 | 3,457 | ,326 |
| S7 | 6,359 | ,095 |

Conclusion

Inter-cultural communication is a communication type presenting for years. Individuals of similar or same cultures communicate each other by finding the least common denominator. This communication type has been ranging from living in the same neighborhood to using the same communication devices for people sharing same culture. People having the same culture find the least common denominator of culture by establishing close relationships. This denominator transforms them into a community. These communities come close to each other because they speak the same language and share the same value judgment. While this relation strengthens, they adopt a common consumption behavior. They eat at the same restaurant, read same newspaper and have fun in same place. Most important factor of those consumption habits is actually how much the medium in which they consume close to their culture. Communities always prefer and tend towards the closes one.

Communities having common culture use community media to ease the media consumption and communicate each other easily. Contrary to mainstream media, community media refers to entire cultural needs of communities in their target audience and establish closer relationships with them. Community radios of the world exceeding thousands in numbers provide the reflection of this community media to radio medium. Those community radios have been continuing their broadcasts for meeting the needs and demands of communities living in rich geographies involving different cultures. Community radio refers to current needs of communities sharing same culture of opinion. Biggest different of those radios from mainstream media is that, they broadcast in mother language and refer to entire cultural needs of community of their target audience. Community radios broadcast in mother language of the community they belong, provide communication between individuals of the community and contribute to unique democracy of communities. Contrary to mainstream radios, community radios have no commercial purposes and their entire staff and even the owner of them are consisted of community members. Besides from their volunteer broadcasters

from communities, community radios broadcast unique programs by shows and content representing the community they belong.

Community radios first seen in 1950's in USA have increased in number especially in the beginning of 80's. Nowadays, there are thousands of community radios in many geography from USA to Africa.

Community radios which were previously on air via terrestrial broadcasts, started to continue their broadcasts via internet thanks to internet radio broadcasting emerging from developments in internet technologies. Nowadays, community radios broadcasting via internet are on air besides community radios having terrestrial broadcasts.

Because of legal inhibitions, community radios in Turkey could not carry out any official terrestrial broadcast until 2010. In a circular published by RTUK (The Supreme Board of Radio and Television) in 2010, 14 radio and television channels were allowed to broadcast Kurdish programs via terrestrial bandwidth. This decision provided community radios in Turkey to get their own official identity. As of this date, community radios broadcasting in Kurdish Language especially in East and North East Anatolian Regions like Diyarbakır and near provinces started to broadcast officially. After this decision providing freedom to broadcast in 'mother language' – the most important feature of community radio – official radio and television institution TRT has started to broadcasts programs in Armenian and Kurdish.

First community radio of Turkey broadcasting via internet is the internet radio named Nor Radyo which adopts Armenian population as target audience. Nor Radyo which is the abbreviation of 'Nor Zantonk' meaning that 'resurrection' in Armenian has started its broadcasts in 2009. Another community radio of Turkey which has started to broadcast via internet, was the radio station named 'İho Tis Polis' adopting Greek community as target audience. 'İho Tis Polis' which has started to broadcast in May, 2012 means sound of city in Greek Language. Radio station has been broadcasting in mother language 24 hours a day and mainly programs involving Greek culture and music are broadcasted. Radio 'İho Tis Polis' subjected to case study in this research is being operated by individuals of Greek population in Turkey which became minority after 1453. Broadcasters working voluntarily and other staff of radio station are consisted of members of Greek community living in Istanbul. Radio station broadcasting many cultural content from religious ceremony of Patriarchate to Greek music, has passed into history as first and only community radio referring Greek community.

Carpentier has adapted rhizomatic approach of Deleuze into media as four different headings. According to that, a community radio should broadcast as an alternative to mainstream radios. Community radio should render service to community of its target audience and should be recognized as a part of this community. Community media should be the rhizome of the community.

Within the scope of research, community radio named 'İho Tis Polis' has been studied by predicating on Rhizomatic approach of Deleuze's and ability of this radio to meet the four features of aforesaid approach has been checked. As a result of survey conducted with listeners of radio station, it has been

determined that rhizomatic approach matched with the radio named ‘İho Tis Polis’. The radio has been accepted by community members as community radio according to that approach. Listeners of community radio ‘İho Tis Polis’ accepted that it renders service to Greek community. It has been determined that radio is recognized as a part of this community by audience. According to conducted research, community radio ‘İho Tis Polis’ is an alternative to mainstream radios and recognized as rhizome of the Greek population.

Features of community radios may create uneasiness about deformation of national cultures by disturbing nationalist understanding. Activities for controlling a community radio broadcasting in mother language and preventing the broadcasts against national values may be perceived as a threat for media democracy. In fact, different cultures showing their different colors may contribute to democracy of the country. Distribution of community radios and community media being in service in developed democracies like Europe and USA in Turkey and other third world countries’ economies not only contributes to inter-cultural interactions but also set example for democratization movements of those countries.

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