

Unauthorized Radio Transmissions and Failure of Regulatory Authorities: Case Study of Pakistan (Malakand Region)

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Abstract

Radio is an effective tool of Media that has a strong effect on the behavior of people and plays an important role in the process of setting minds of people towards an issue in positive or in negative way. In Malakand division, of Pakistan where the literacy level is low, areas are vast and means of communication are insufficient, FM broadcasting is very effective, important and advance instrument because of locality, closeness, quickness, easy access, easy operation, cheap, and large scale reach. In this research paper it has been investigated and discussed through qualitative and quantitative research that in the era of militancy many groups operated FM radios without any licenses or permission. This study finds out the role of state toward these unauthorized transmissions in the cited area. In-depth interviews and purposive sampling technique were used for data collection. It is examined that what and how was the response of relevant authorities toward unauthorized transmissions of radio. The reasons of failure of regulatory authorities toward unauthorized transmissions also have been investigate and discussed.

Keywords: *Unauthorized transmissions, regulatory authorities, militancy, groups.*

1. Introduction

Media is a source of information or communication. Media is the most powerful tool of communication which can helps in the promoting of right things on right time. It gives a real sense to the mass audience about right and wrong. Media is an important institution and reflection of the residents of any country. Media affects people's perceptions and molds their thinking about the political, social, cultural, educational and informational contents. Media shapes the public's behavior about the issues and plays vital role in the indications of certain points of issues. Media can change opinions because of having access to maximum people. This advantage of reaching to the mass audience can either be used constructively by educating the people or can be used destructively by misguiding the innocent people. The potential power of the media can transform and manipulate the whole nation especially in the developing countries it can be used as a 'Weapon of Mass Destruction'. According to different experts the most important use of media is to educate the people about the basic human rights.

Unfortunately Pakistan is one of those countries who are fighting the other's battle in their home. The story begins from 9/11 when USA attacked Afghanistan and Pakistan became its ally, since that time including all country FATA (Federally Administered Tribal Areas) and PATA (Provisionally Administered Tribal Areas) are suffering more. According to different media groups, analysts and government authorities, the different agencies of different countries playing their role in the destabilization of the country, and insurgents groups started their activities with the misinterpretation of religion. Including other institutions insurgents snatched the media institutions especially FM Radios, and tried to influence and misguide the innocent people against state and military.

In Pakistan FM broadcasting is a popular and vital tool of media, which play an important role in vast area of the country. Because of its locality it is getting much popularity in the country. Due to its easy access and cheap operation it can be very easily installed in any area of the country. This technology has the quality to attract and connect the local residents of the community which can be used for the advancement, development, education and entertainment of the local communities. FM technology has the quality to easy operate by the operators and easily get access to the audience.

Now there are more than 116 Private Local Radio Stations Regulated by PEMRA (Pakistan Electronic Media Regulatory Authority) working actively in Pakistan for the purposes to educate, inform and entertain the local residents of the area. This development has helped a lot in the rebirth of radio transmissions in the country. New technology Frequency Modulation has enabled radio industry to meet new technology challenges. Some time it can be used for commercial purposes too and in recent eras it has been seemed that the new industry where radio stations are earning more than some of the satellite TV channels.

In Malakand division where literacy level is low, area is vast and means of communication inadequate, FM broadcasting is very effective instrument of mass communication because of its locality, closeness, quickness, easy access, easy operating, cheap, and infinite reach. In this region, because of its geographical environment and lake of social development, insurgents and some other groups easily used the FM broadcasting in the promotion of instability and extremism to influence the people with their ideas, which had a strong effect on the behavior of people of this region.

Different groups used the FM Radio is an instrument which played an important and effective role in the vast and backward areas of the country. Provisionally Administered Tribal Areas of Khyber Pukhtunkhwa strongly affected by the radio broadcasting and it played an effective role in the changing of behavior of people of these areas. The misuse of radio broadcasting creates confusions in the mind of innocent peoples of the targeted areas.

Malakand division, with a latitude of 35.5 (35° 30' 0 N) and a longitude of 72 (72° 0' 0 E), is an administrative region (second-order administrative division) located in the province of Khyber Pukhtunkhwa in Pakistan that is a part of Asia. Two countries, Afghanistan are closed to this area in east while China also near to this division on north side. Because of its geographical placement, this division attracts many national and international political interests. In recent past this division has been suffered due to Afghan war.

Traditionally the people of this area are so simple and have all the traditional characteristics of Pashtoon society. The inhabitants of the area are famous in hospitality, sincerity, simplicity and loyalty. Farming and laboring in foreign countries especially in KSA, UAE and Malaysia are the main sources of economy of the people of Malakand division. The people of Malakand are keenly interested in getting education. But unfortunately sources of education are very less in the area as compare to other areas of the country.

2. Literature Review

A vast research and studies have been conducted to examine the policies, agendas and impact of media on the audience. They all tried to explore that how media policies shaped for a specific task to play role in the completion of these specific agendas, policies and targets.

2.1 Impact of Media

According to the Magic Bullet or Hypodermic needle Theory the media (magic gun) fired the message directly into audience head without their own knowledge (Severin, 2001). The message causes the instant reaction from the audience mind without any hesitation. The media (needle) injects the message into audience mind and it cause changes in audience behavior and psyche towards the message. Audience is passive and they can't resist the media message (Croteau, Hoynes 1997). This theory deals with impact of media messages in audience mind and how audience reacts towards the message without any hesitation. According to this study the media information active while the audience always remains passive. With the emergence of private Media in Pakistan, many practical examples have been noted during many moments. The media play with the emotions and mind of people especially in the areas where literacy level low and people have less awareness regarding media. Media consumers may become so overwhelmed by negative portrayals of crime and violence that they may begin—either cynically or despondently—to believe the real world is a mean and harsh place (Gerbner, et al. 1978); (Wilkinson & Fletcher, 1995). Rather than concerning itself with what the media does to people, Uses and Gratifications Theory looks at what people do with media (its functions), hypothesizing that individuals actively choose the media they use and do so with specific goals in mind (Blumler & Katz, 1974). Persuasion is one of the effects usually sought on purpose by the media and lies at the heart of advertising and public information campaigns. Several models have been developed to explain the process (Petty & Cacioppo, 1996). The

appearance of media which cross numerous areas, their effect on political power structures and the production of consensus, along with other media possessions in society, led to the adoption of professional structures and strategic management in radio to face an inexpensive market economy. Media play role in the contextualization of values, beliefs and norms and ethics, since our perception relies on media to get updated news and fact . While the media are often criticized for their harmful effects, media can also be a positive avenue for learning and persuasion (Bryant &Thompson, 2002). Media play an important role to change the behavior of people. McCombs and Shaw assumed that “the mass media sets the agenda for political campaigns, influencing public attitudes toward desired issues” (Sadia, 2010).

2.2 Community Radio Effects

The Importance and impacts of community radio also can be traced from western countries like US, UK and Belgium. According to a case study these countries updated their policies, contents regarding community radio and have been seen the legacy and struggle of community radio for their existence and survival. (Cammaerts, 2009). Although new media in the form of television, internet and social media etc, rapidly attract the people and every new source of communication, entertainment and information replace the old technology but still the community radio did not lose its importance. According to a research of the United States Agency for International Development, radio played effective role than television during awareness against HIV/ AIDS. This research study had focused on the impact of radio and television exposure on reproductive attitudes and behavior, and on knowledge, attitudes, and behavior with respect to HIV/AIDS. An analysis across the 27 sub-Saharan African countries the media exposure has been examined that the range of watching television from 7 percent in Chad to 75 percent in Ghana and Senegal, while for daily radio listening the range is from 12 percent in Ethiopia to 82 percent in Senegal. This study shows that different sources of media played role in the direction of increasing knowledge, preventive behavior, and more accepting attitudes toward person with HIV/AIDS. But as compare to television, radio exposure seems to have greater impact. (Westoff, et al, 2011). Media has a strong effect on business activities and play role as selling audience attention through the placing of advertising into programming structures. Radio broadcasting is part of this context, which still performing its function in the field of marketing, advertising and social influence. *“Radio is part of a symbolic production system; therefore as other symbolic structures can be examined with the concept of ‘cultural industries.’”* . Radio is an important type of media which play a vital role in the mind setup and behavior change of the listeners. According to CIMA, the power of community radio to mobilize groups and bring change to societies is well recognized. This power can, however, also be manipulated and used to spread hate and violence, as was the case in Rwanda in 1994,(October 9, 2007, the Center for International Media Assistance (CIMA), The Rwandan Genocide was the 1994 mass murder of an estimated 800,000 people in the small East African nation of Rwanda (Juvénal Habyarimana, et al 1995). According to some researchers the impact and importance of radio depend on the content and programs, that broadcasted programs are how much related and close to the target audiences. According to Mohammed the message of radio broadcasting always sent to an unorganized audience. The main assumption is that, whether the relevant messages are reaching to the relevant audience (Mohammed, 2013). Mohammed cited McAnany, who identified five strategies of utilization of radio in rural education and development. Open Broadcasting is one of the strategies for unorganized audience, while Instructional Radio can play role in the social change and development. This group unlike the open broadcast strategy and target an organized learning group. Practical skills, civic responsibility, etc. can be taught to the specific group of audience and through feedback the impact can be estimated. Rural Radio Forum is another strategy for broadcast which was started in Canada, and then spread to India and to some countries in Africa and Latin America. Such programs “Leads to changes in attitudes, behaviors, and practices” (Moemeka, 1994). Such programs include news stories, answers to listeners’ queries, talks, discussion, etc. The target audience listens to the radio and then under the guidance of a group leader; makes dialogues on several related discussed issues. Radio Schools, Radio and Animation are the strategies through which illiterate adults can be educated and promoting in local groups a technique of decision leaders. Developing countries take more benefit from community radio as compare to developed nations. According to Madamombe a radio listener in Kolondieba said that “The radio has changed our lives. It makes us feel part of Mali,” According to the listeners of radio in Africa they can keep updated their characters that what is happening around them (Madamombe, 2005). The listeners further said that they really enjoying their local music and traditional programmes. It illustrate that radio will never lose its importance because of its easy access, especially in the developing countries of the world. Madamombe presented the importance of radio in Africa where the poor population can at least be heard the different programmes regarding basic information and traditional fun.

Radio like other sources of media has a strong effect on the mind setting of audience and it can mold the opinion of listeners towards its designed agendas. According to Wabwire, In Kenya it has been seemed that vernacular FM stations

played a vital role on different occasion. Vernacular means the common spoken language of a people, as distinct from formal written or literary language (*Bing Dictionary*). Since the post-election violence in Kenya, an ongoing debate took place on the role of FM Radios. Many stations have been charged because of fanned violence. Many people including retired President Moi demanded and have urged the authority's to prohibit these stations. Rural community radio in Kenya, in the opinion of Moi's is the vernacular stations which creating tribal chiefs, and promoting disruptive politics and messages, and therefore could provoke anarchy. Role of these radios in Kenya can be compared to the FM Stations of Malakand region in Pakistan, where the same practice has been seemed. Instead of anarchy the insurgency sentiments can be traced while using of FM stations in Malakand, Pakistan. Another debate took place here that how can be differentiating vernacular radio stations and community radio stations. SO the common idea about community radio is not for profit and it communicate socially useful messages for the development of community. While the vernacular FM stations, use for commercial purposes. The past philosophy of community radios are the voices of the voiceless, and the representative of oppressed public. It should keep in mind that radio is a tool which makes the relation of sound with listeners. So its production must be catchy and attractive to get attention of audience. Any static or motion pictures cannot be presented to audience, so format and production should full fill the requirements of listeners (McLeish, 2005). Radio importance cannot be ignored because it can easily attract the people of those areas where access of other sources of media are limited. The contribution of community radio to encouraging media pluralism in Nepal can be point up by the example of Radio Sagarmatha, which broadcasts to the Kathmandu Valley. From the outset and to the present day, Radio Sagarmatha has worked to present listeners with a combination of issues and entertainment, social discussions and music, and to offer a channel for the wide range of voices and opinions that were previously unheard on Nepal's radio channels. In a broad perception, there are two dominant part of radio, public and commercial, also play an important role in depiction government's accountable, thus supporting democracy and fine governance. During last decades, community radio has changed into a new radio sector worldwide, as a natural result, both of the growth of civil societies and the breakthrough in communications technologies (Solervicens, 2007). AMARC, which is World Association of Community Radio Broadcasters prepared and presented a research report in the form of book. Where they discussed the importance of community radio and presented its achievements in different parts of the world. The goal of the AMARC Community Radio Impact Evaluation was Removing Barriers, Increasing Effectiveness was understand the communication processes facilitated by Community Radio, to highlight the effects of this tool, as well as finding ways to increase the social impact of Community Radio in achieving poverty reduction and development objectivizing democracy building, inclusiveness, good governance and accountability. They evaluated the social impact of communication processes.

As a whole different surveys regarding community radio represents that it can help in the access to a media for excluded, develop democratization of society and of communications, keep check and balance on local governments, bring awareness and inform the people on local issues, solidarity and community development, health relief, conflict resolution & peace building and source of employment.

2.3 Radio Broadcasting in Malakand Region

Federally Administered Tribal Areas (FATA) and Provincially Administered Tribal Areas (PATA) of the Khyber Pukhtunkhwa and Baluchistan have a different status in the Constitution of the Pakistan (Aftab, 2009). These regions are administrated under the Article 247 (3) of the Constitution of Pakistan. According to this Article, the President for FATA and the governors of the respective province for PATA have the authority to legislate for these specific areas (Aftab, 2009). It should be mentioned here that not all the laws of the country have function in these areas. The Pakistan Electronic Media Regulatory Authority (PEMRA) Ordinance, 2002, is one of those laws, which had no applicability in these areas since the declaration. Due to non-applicability, the PEMRA was powerless to issue licenses for private broadcast media in these regions. This situation supported a vacuum in tribal regions as the private media especially FM radio stations were increasing exponentially. But according to the PEMRA authorities, with amendments in PEMRA Ordinance 2002, now PEMRA has the right and access to regulate the media channels in PATA. The district of Swat is part of the Malakand division in the province of Khyber Pakhtunkhwa (KP) is governance by the provincial government but under the provisions of Article 247 of the constitution under which the region is treated as a Provincially Administered Tribal Area (PATA). This system of administration limits the authority of the government of Province of Khyber Pakhtunkhwa and its legislature. Since the 1990s, the authority of the provincial government in Swat has been challenged (Aziz, 2010). The Tehreek-e-Nafaz-e-Shariat-e-Mohammadi (TNSM) was first well-known in Swat in 1992 by a religious leader, Molana Sufi Muhammad. He demanded the introduction of an Islamic justice system and frequently repelled against official authority. This movement presented their demands at the front of authorities with the passage of time. The

last attempt of this movement was comparatively harsh and they aggressively demanded for many things including their own judiciary system in the specific areas of the province. Some other religious leaders joined the movement and including other sectors they started their preaching through media. Radio was an affective and easy tool for dissemination of information to maximum population, so they started the use of this tool and consequently they succeeded to spread their preaching to the majority of population. The Taliban leader of Swat, Maulana Fazlullah, also started an FM Radio which was one of the famous radio stations of the area for preaching religious education. With the passage of time these preaching became harsh and hard. It was became known as "Mullah Radio" for his continues use of an unauthorized transmissions on 92 megahertz. This technology used easily and in big amount because the technology to do so was very cheap and affordable, price as little as PKR 15,000 (less than USD 200) (Aziz, 2010). A survey has been conducted by a researcher for a FM radio of the area where the findings shows that majority of the people believes that FM broadcasting helped the insurgents to promote their ideas and agendas. Unauthorized and Illegal FM radio is also booming in Khyber Agency, just to the west of Peshawar (capital of Khyber pukhtunkhwa) . Here, a station is run by an activist commander, Mangal Bagh, of the Lashkar-e-Islam (LI, the Army of Islam). FM radio stations that more than 100 illegal and unauthorized FM radio stations have been operated in the tribal areas and throughout province of Khyber pukhtunkhwa, by heads of institutions, political and religious groups, which is rotating to be the key source of radicalizing the societies and seriously effect on the behavior and mind setting of people of this region (Khurshid, 2007). The easily controllable radios are busy in disseminating hatred rather than religious education. From Bajaur Agency to South Waziristan in FATA and Tank district to Swat and outside, a network of domestic FM radios is active every time to warn believable of the self-conceived conspiracies of the non-believers and the US-Islamic activities encouraged by opposing sects and groups at the behest of, what they call, Christians, Jews and Hindus. According to reports investigated by the intelligences, Swabi tops the rest of the province wherein these radios are operated in mosques and madrasas (Religious institutions). More than 98 per cent of the radios are operational in places of worship or where religious education is conveyed. These equipment can be easily moved from one place to the other, which need an amplifier, a mike and a receive (Pakistan Defense, 2010). Pakistan Electronic and Media Regularity Authority (PEMRA) have closed down 120 FM radio stations in Khyber Pakhtunkhwa owing to links with activates and involvement in other unlawful activities (Daily Times Peshawar, 2010). According to Farzana (2010) a report sent to the Government of Khyber Pakhtunkhwa by PEMRA identified that the authority had sealed 120 illegal FM radio stations in the province with the help of the concern authorities. It is clear from the above literature review that media plays a very effective role in mind sitting of audience. The literature presents that during the era of militancy many FM stations were active in the transmissions of different ideas and propagation. Many research and surveys regarding community radios have been discussed which shows the importance and its effective role in the societies in different parts of the world. Some surveys and in-depth interviews type research has been done on the area but they mentioned only the FM broadcasting and its work. I am going to cover and investigate the satisfactory level of audience and the taken actions against these unauthorized radios by concern authorities through this research. The lack of proper check on media and especially on local radios will be searched through this study, for which the following Hypotheses has been formulated after reviewing the literature and research work, took place in past.

Hypothesis: The FM Radio stations operation in Malakand Region sue to the inability of Regulatory Authorities to stop them

3. Research Design/Methodology

The research design was quantitative and qualitative, through in-depth interviews examined the opinion of radio experts, PEMRA authorities' and listeners of radios in Malakand division in the era of militancy.

The finding of one hypothesis was totally depending on qualitative research method, for which the relevant literature have been reviewed and two in-depth interviews have been conducted from expert of the field and relevant authorities.

4. Data Analysis and Interpretation

Hypothesis has been analyzed through in-depth interviews and content analysis in order to achieve the objective of the research.

4.1 Analysis of Hypothesis

Beside survey, review of literature and newspapers, two in-depth interviews have been conducted to investigate, examine and evaluate the role, function and actions of the relevant authorities toward FM Radios in the area during the era of militancy. One detailed interview has been taken of the area and radio expert. Mr. Saleem Sethi anchor person in Khyber News, journalist, writer and former News editor and in-charge current affairs program in Power Radio FM 99, (RNN). The interviewee has a deep sight since started the issues in the relevant region and had conducted interviews of former Inter Service Public Relation (ISPR) in this regard. The second interviewee was Mr. Sarmad Khan, Assistant General Manager Operation PEMRA (KPK). The second interviewee is the regional authoritative and responsible person of PEMRA for electronic media regulation in the province of Khyber Pukhtunkhwa.

The story started in 1989 when the old man Maulana Sufi Muhammad left the political party Jamat-e-Islami. Here it should be mentioned that Molana Sufi Muhammad belong to lower Dir a district of Malakand Division, who got education in a religious institution situated in District Swabi KPK. After which he opened a small religious institute in his home town Maidan District Lower Dir. During his political career from a political party he was elected member of district council twice from district Dir. After separation from Jamat-e-Islami (JI), Molan asufi Muhammad laid the foundation of his own movement in June 1989, named Tehreek-e-Nifaz-e-Shariate-Muhammadi. He started activities of his movement in Malakand division including Bajur agency and Kohistan district of Hazara Division. Gradually he increased the number of his supporter because of religious environment of the area. He demanded the implementation of Sharia (Islamic Law) in Malakand Division. For the enforcement of Sharia he started struggle and in 1991 first time, along with hundreds of his supporters demonstratively visited Timergare (District Headquarter of Dir Lower) and stayed there for many days in camps to record his protest and convince the government for the enforcement of Sharia (Islamic Law) in the specific areas, which was his basic demand (Haq & Imtiaz, 2009). Chief Minister of KPK was Mir Afzal Khan that time, who assured him the gratification of their demands and Molana Sufi Muhammad postponed the protest after assurance of the government for the fulfillment of his demands. In begin the movement of TNSM was peacefully demanding for the implementation of Sharia and Law. While with the passage of time it became violent and the followers of TNSM started threaten the public and authorities for violation of Islamic Laws. For example they had objections on lift hand driving, use of watch on lift hand, use of tape record in vehicles etc. In May 11, 1994, the movement leader Sufi Muhammad announced the week-long campaign against the government. In November 1994, Sufi Muhammad, and his thousands of followers, started struggle toward extremism and became armed. The movement took control of some state installations in Swat district of Malakand division. The aim of TNSM movement to introduce some so called Shariah and in this regard they started opposing democracy and determined to impose their own explained *Shariah* in Malakand region. According to the demand of TNSM the government of that time promulgates the *Shariah* Regulation 1994. But after four years in 1999 once again Sufi Muhammad continued to hold protest because of no satisfaction with the legislation. With the passage of time Molana Sufi Muhammad got coverage in national and international media with different demands and activities. After the incident of 9/11, when US fall the government of Taliban in Afghanistan, Sufi Muhammad again famed due launched an action against US in Afghanistan. In October 2001, thousands of innocent people of the area poorly equipped with weapons have been conveyed to Afghanistan to help Taliban and fight against US troops.

TNSM had operated three FM radio stations close to border of Afghanistan and started campaign for volunteer fighters alongside Taliban. Through these FM stations donations and funds have been collected to facilitate Taliban fighters against US troops in Afghanistan. In November 2001 TNSM had banned by Musharraf regime. Although this movement was legally banned but it still remained active in Malakand Division. Sufi Muhammad clearly announced his demands on April 19, 2009 in Mingora in a rally of the thousands of people. He mentioned that there is no place in Islam for current judiciary system and democracy. And once again they started violent activities in the region to implement Shariah (Islamic Law). They became famous with the name of Taliban and started threaten the government institutions, government employees and security forces. They snatched FM stations of the area which were more effective and important tools for conveying their message to the audience. During Afghan war US effectively used the radio technology against communism and tried to get reach to every individual of the Afghanistan to convince them against Soviet Union. The radio equipment used by US against Soviet Union had been smuggled by Taliban and used in Malakand region during militancy. According to PEMRA authorities some equipment made of other neighbor countries also had been found after getting control by security forces on Taliban hold areas. Taliban used these tools almost in every district of the Division to get reaches the maximum audience of the area. After violent activities by Taliban, Pak Army started interference in the area to free the inhabitants from Taliban's own made black laws. During this era security forces took positive and effective actions against these insurgents, but they could not quickly stop the transmissions of these unauthorized and illegal FM stations. According to Saleem Sethi, who interviewed the former ISPR (Spokesperson of

Pak. Army) in this regard, said that two reasons were presented by former ISPR to could not stop the transmission of these illegal FM stations. One reason was that the equipment was easily movable, manageable and easy to install and operate, so could not be traced simply to break the violent and hatred transmission of these stations. The second reason presented by ISPR was, not existence of latest technology to jam or distract the signals of frequency modulation. According to my opinion the given reasons by ISPR are not seems to be very valid or solid. Because the Molana Fazlullah FM (Swat) continually transmitted in 2007 and 2008 by the only district of Swat and was fix for a long period in Imad Dehri area of the Swat. In this era Mullah Fazlullah got maximum reach to the audience and collected funds and donations by manipulating the innocent people of the area. The same cases seem in other districts of the region, while authorities did not success to stop the hatred transmission of these FM stations.

According to the PEMRA authorities before purchasing the transmission equipment, non-objection certificate must be got by the operator from PEMRA. The next step will be getting license by the operator for allocating frequency. NOC and license both will be issued by PEMRA. Frequency Allocation Board (FAB) is another department which helps the PEMRA in the allocation of frequencies. In-case of unauthorized and illegal use of frequencies the FAB will allocate the illegal FM stations while PEMRA will monitor these stations and will be taken action against them (PEMRA Ordinance, 2009).

According to PEMRA authorities they had provided the movable jammers to the forces for Swat and Waziristan to keep block the transmission in war zones. But these jammers did not have the capacity to break transmission on permanent basis. According to interviewed person "to jam the frequency of illegal FM stations is possible now but was impossible that time". He added that this technology is very expensive and only can be used on special occasions.

To answering a query the PEMRA regional head said that tracing of these illegal FM stations were impossible, because in many places Taliban fixed it on donkeys for non-stop moves of the equipment. And thus its tracing was even more difficult from satellite. According to PEMRA representative, they attempted on Mullah Fazlullah FM in Swat before starting military operation against insurgents, to stop the violations of national transmission laws and ethics but they could not success. Answering a question he further said that they did not attempts on other FM stations on the area because, the targeted area was declared war zone and in such situation they are not allowed to move or take actions against media stations. He added that in war zone only on the demand of forces any actions can be taken. According to PEMRA demonstrative, they had tried their best to play role in the breaking of illegal transmission in the targeted areas. While according to opinion of the residents of the area, experts and my opinion the relevant authorities had did not sincere effort to stop the transmission of these FM stations which always threaten the people and spread hatred information in the area. According to relevant authorities in the form of PEMRA and security forces claimed that they had tried their best to take action on time against those FM stations, but nonstop transmission for few years showing the failure of these institutions that they could not success in quick response.

5. Findings, Conclusion and Discussion

Media should aware the public without impacting negatively their mind sets and make them able to represent themselves, their achievements, their way of protest to convey their reservations to the relevant authorities and resolve their issues in a true manner which could result oriented. Hence it can be said that as compare to rest of the world Pakistan has much more responsibility of media, because Pakistan needs reforms in all main sectors and only the watchdog of media can make it possible.

The dilemma of the developing countries is that people do not have the knowledge of their basic rights, even they don't know that what to do and where to go to find the solution of their problems. Maximum of the residents of developing countries don't aware about their communal strength. Even they don't know that how can be conveyed their message to relevant authorities through a civilized protest to resolve their issues and problems. Media should represent the facts and must not ignore, transform or convert the reality. In the field of media education and discipline must be the key to progress, because media's men have access to people and they have the sources to get reach to the maximum audience. That's why media is more responsible for the betterment of the society. It should work to educate, help, liberate and to empower the people. The presence of different electronic and print media sources in society cannot be ignored, which has a strong impact on the behavior of audience. Media has a big responsibility because today's society is very much influenced by the role of media. What media plan to the people and how change their minds according to the information provided by different sources. In the past when the media was not so strong the people were quite ignorant about what is happening around them. But today every one come to know very quickly that what is happening around. Many people have the access to all the international news channels that provide them the facts and figures. Considering this fact that media has the power to influence society, it should know its responsibility and to educate the people in a

positive way. Fair analysis and dissemination of factual information are also the main responsibilities of media. It plays a vital role in every one's life and in today's society media has become a part and parcel of the people. Media's duty is to inform, educate and entertain, and it is considered as the 4th pillar of our society. Media's men put their lives in danger like in times of terrorist attacks or natural disaster, just to inform the people. Media plays role as a mediator between the governing bodies or authorities and general public. It can easily influence the public toward an issue or a policy. It can be said that media is voice of the voiceless and a powerful tool for development of a nation. In Pakistan media is playing an independent role as compare to past. There are number of news channels that have maximum coverage throughout the country (Sadia, 2010). Because of effective role, media has changed the societies of world so much that can't be ignored its importance.

Radio is an important tool of media which had played a vital role in every society since its invention. As we have discussed in previous chapters that the developed nations of current era benefited from this technology. This tool has been used for information, education, and entertainment, social and cultural development in all those nations where it got reach. It has been observed from review of literature that the radio technology has also been used for propagation and commercial purposes in different regions. This media's tool helped in Ideological objective and cultural exchanges for different nations in different eras. During Second World War it has been used for propagation by Nazis while the US took benefit from the tool against Soviet Union. US used the radio for propaganda in Afghanistan against Soviet Union during War between capitalism and communism. The use of radio in Pakistan also has a big importance because of its locality and easy access to maximum population of the country. In Malakand division of KPK radio spent three regularize and non-regularize phases. In first phase radio played a normal and passive role before militancy and insurgency. This was the decade of 90s and early 2000. During first phase almost radios were legal, with balance content and impartial.

The second phase was very active and destructive, which was totally non-regularize age and radios were operated by different groups without any permission, licenses, ethics and laws. This research is based on second phase of the radio in the region of Malakand.

In Pakistan during militancy especially since late 2006 to early 2010 in Malakand regions radio has been used for different purposes by different groups to attract the people of the area toward their ideas and missions. It should be mentioned that either radio with legal or illegal status, has impact on his audience which may develop a society or may destroy the good social value of the society. As in Malakand division FM radio station has passed through regularize and non-regularize age. The finding of research reveals that during the era of militancy almost, overall FM radios played negative role in society. Some traditional stations spread only hatred information against military and state. Mullah Radio (Swat), Commander Shahid FM, Commander Janat Gul FM, Commander Shahid FM etc. were spread hatred information and always used strong language during transmission. According to some regular listeners and witnesses, these radios always threaten the people for different reasons. During live transmission these stations discussed the weapons and threat those people who were supporting the military or belong to government institutions. The presenters of radios, Mullah Fazlullah, Molana Shah dawran, Molana Alam khan etc. always used the religious terms in their programs and misinterpreted these terms according to their agendas. They misinterpreted the term "Jihad" and hostile the people to join their group and fight against military and state. They never explain the real sense of term "Jihad" that at which situation and whom against it should be fight. They threatened the employees of government institutions to leave their duties and become a part of insurgency. They threatened even the common people of the area such as drivers, tailors for use of tape records in their vans and shops. They also disseminated information against female educations. In all these transmissions they claimed for implementation of "*Shariah*" (Islamic Law) but in-fact they never explained or acted according to *Shariah*. Religion has been exploited by these FM stations and a negative portray of religion has been presented at the front of audience, national and international communities. The study has been examined that the people of different areas has diverse perceptions about FM radios in the area. Daroo FM Medan, Molana Hedayatullah FM Balambat, Qazi Fazlullah FM Timargara, had operated by political groups. Dr. Shawkat was the owner of Daroo Fm, who was a Homeopathic doctor and belongs to Muslim league Q. This FM station was totally community radio and was popular among the public of local area because of its social, cultural and religious transmissions. Molana Hedayatullah belongs to Jamat-e-Islami, while Qazi Fazlullah belongs to Jamiat-Ulmai-Islam F, also had FM stations. These both FM stations presented totally religious programs as well as played a political role and tried to influence the people of the area toward their political thoughts. Both these stations were popular among the public for religious education and the housewives of the area listened more these stations to learn basic religious concepts. These stations did not misinterpret the religious terms but could not play any major or positive role in society. Radio Diwa (VOA) and BBC also have full access to the area and during research survey it has been observed that some people of area, especially adolescents were listeners of these international transmissions. The content of these stations are include social, cultural and entertainment programs. Comparatively listeners of these radios were satisfied but these stations also could not play any

positive role except so called social and cultural development.

5.1 Recommendations

- Media is a tool which may develop or destruct a society. Keeping in view all the results it would be recommended that media needs a proper check and balance from relevant authorities.
- PEMRA must play its role in the registration and issuing of licenses for FM stations and also keep check on the content of these stations.
- Owners or Institutions of the FM stations must follow the rules of PEMRA.
- The content must be balanced like, social, cultural, entertainment, informative and educational programs should be included in the contents of FM Radios.
- FM stations should give focus to the local issues of the area and try to develop the society rather than to play destructive role in society.
- Before operating a radio station in such areas, a survey must be conducted to know the desire and requirement of the people of the area. Transmissions should formulate to fulfill the requirement and satisfaction of the people of the area.
- Government must give more focus on the media institutions for those areas where access to media is weak.
- Media is a propaganda tool and play a vital role in setting mind of people, so effective organization and channels of media with advance and balanced content should be started, to educate, entertain and inform the people of regressive areas.
- Government should get access to the latest and developed technology for controlling the frequencies of unauthorized transmissions in special cases, like war zones.

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