

Introduction

Marshall McLuhan's technological determinism approach offers four stages that reflect the development of human history.

(suggestion: conduct a game where they will have to guess which mediums and its respective sense dominated the following eras)

1. Tribal Age
 - a. primary medium was oral communication
 - b. use of fire as a way to communicate
2. Age of Literacy
 - a. written language
 - b. phonetic alphabet
3. Print Age
 - a. printing press
 - b. newspapers and magazines
4. Electronic Age
 - a. Dominated by Television & Radio
 - b. An extension of all senses

In 1924, the first commercial radio stations in the Philippines went on the air: KZKZ owned by the Radio Corporation of the Philippines, and KZRQ which is owned by Far Eastern Radio, Inc (Tuazon).

In 1929, the first provincial radio station, KZRC was established in Cebu City (Tuazon). Despite being established in Cebu City, a Bisaya-speaking region, it merely relayed programs originally aired over KZRM in Manila.

The radio is more than just a media channel to many Filipinos, it is a way of life. The medium is used for multiple purposes such as “panawagans,” entertainment, information, propaganda, etc. It is also one of the most accessible channels to the Filipino masa since radios cater to their local audience, using their respective local languages (Tuanzon).

Radio stations send out a carrier wave (carrying information) that travels in an approximately straight line and at the speed of light. The process of attaching information to the wave is achieved by modulating or varying its amplitude or frequency.

Amplitude Modulation (AM)

According to Fraser & Estrada:

- Amplitude Modulation allows radio waves to travel great distances, making it the appropriate process for radio stations that need/want to have a wide geographic coverage
- AM broadcasting is subject to much atmospheric interference and distortion, and it

is therefore unsuitable for stereo services (Fraser & Estrada, 2001)

Examples:

1. Bombo Radyo,
2. Super Radyo DZBB 594,
3. DZRH Nationwide 666

Frequency Modulation (FM)

According to Fraser & Estrada:

- Frequency Modulation allows the variation of the frequency of oscillations of the waves while keeping their amplitude or breadth constant.
- It required a different set of equipment to transmit and receive these signals.
- Since FM signals follow the line of sight, it reaches much shorter distances than AM signals.
- Free from distortion and interference, producing an excellent quality signal, with the option of being mono or stereo (Fraser & Estrada, 2001).

Examples:

1. 96.3 Easy Rock Manila,
2. 90.7 Love Radio,
3. Wish 107.5

In the electronic age, the Philippine media landscape is mostly privately-owned, pursuing their own objectives independent of government control

- *Out of 18 television stations in the country, only 1 or 2 are owned by the government*
- Out of 245 radios in the country, only 6 are owned by the government
 - AFP (Armed Forces Radio)
 - IBC (DWAN)
 - NNC (Nutriskwela Community Radio)
 - PBS (Radyo Pilipinas, Republika ni Juan, The Capital)

Philippines as “Freest Press” (<https://www.pna.gov.ph/articles/1223986>)

- Since a super majority of radio stations are privately-owned, making them independent of government control, radio may be deemed as a free media.
- However, although free from the government in theory, is it really free in practice?
 - The government can withhold information from the press
 - The government has previously banned a journalist from entering Malacanang
 - <https://www.hrw.org/news/2018/02/20/philippine-government-bans-journalist-presidential-palace>
 - The government can intimidate journalists when publishing government-critical articles (red tagging, disappearances, etc.)
 - <https://hrf.org/latest/red-tagging-in-the-philippines-a-license-to-kill/>
- Journalists are threatened with lawsuits

(Now that I've introduced the concepts and examples, let us analyze further)

References used in the introduction:

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Representation

Iconic Representation

- Auditory symbols or sounds that evoke a specific meaning or concept in the listener's mind.
- Used in radio to:
 1. Convey information quickly and effectively
 - a. By using familiar sounds or symbols, radio programs can communicate complex ideas or emotions in a concise way.
 2. Enhance storytelling
 - a. Sound effects and music can create a more immersive and engaging listening experience, helping to bring stories to life.
 3. Build brand recognition
 - a. Iconic representations can help radio stations or products to stand out from the competition and become easily recognizable.
- Examples:
 1. "Ding-dong" of a radio station
 - a. A specific jingle or sound effect that is used to identify a radio station.
 2. Voice of a radio host
 - a. A distinctive voice or accent that is used to identify a radio personality.

3. Sound effects in a radio drama
 - a. The sound of a car engine starting, a phone ringing, or a door closing.

Symbolic Representation

- Certain sounds or patterns can evoke specific feelings or ideas because we've collectively assigned those meanings to them.
- Examples:
 1. Music
 - a. A somber melody can symbolize sadness, while an upbeat tune can symbolize joy.
 - b. Certain musical genres can also symbolize specific cultural identities or social groups.
 - c. Musical stings that are used in radio dramas, or in news programs, create symbolic meanings that help to inform the listener of the emotional content of the following section
 2. Sound effects
 - a. A wolf's howl might symbolize danger or isolation.
 - b. Sounds of wind, or thunder, can symbolize a storm, or a feeling of unease.
 3. Voice
 - a. The tone of a speaker's voice can symbolize their emotional state.
 - b. The choice of words and language can symbolize social status, cultural background, or political beliefs.
 - c. The use of specific words, or phrases, can create symbolic meanings that are linked to cultural norms.

Indexical Representation

- **Example:**
 1. The sound of a siren is an index of an emergency.
 2. The sound of rain is an index of actual rainfall.
 3. A live recording of a crowd is an index of that crowd's presence at a specific time and place.
- In radio, these sounds create a sense of "being there," establishing a direct link between the listener and the event or situation.

Reading Positions

Radio as a Medium

- Dominant Reading
 - A powerful, engaging, and intimate medium that connects people across distances. They agree with McLuhan's idea that radio is a hot medium—it delivers rich

auditory content that engages listeners emotionally and intellectually.

- A trusted source of information with immediate reports on current events of your locality.
- Therefore, they listen to the radio.
- Oppositional Reading
 - Radio is a tool for propaganda (ISA), shaping public opinion in ways that manipulate rather than inform. It is an instrument for the bourgeoisie to propagandize ideologies that benefit them.
 - It should not be considered “hot media” since the audio quality of radio is significantly lower than the present digital media.
 - It is an outdated form of media, inferior to interactive media such as livestreams, social media, and podcasts.
 - Therefore, they do not listen to the radio.
- Negotiated Reading
 - Radio is a nostalgic and reliable medium, but it must evolve to remain relevant in the digital era.
 - It is valuable for local news and community engagement, but it may lack credibility since radio is limited to our ears.
 - Radio is not a part of their lifestyle, but they listen to the radio from time to time.

(Now, I will be introducing an example of FM radio for the purpose of the reading positions analysis)

Love Radio (As an Example of FM Radio)

- 90.7
- Love Radio is the infectious, happy station that makes people smile with its relevant and relatable holistic entertainment experience, offering companionship, moments of uplift, stress relief, escape, and never-ending love to its consumers (Love Radio, 2025).
- (Play tagline) “Kailangan pa bang imemorize yan? Bisyo na ‘to!”
- Dominant Reading
 - Listeners who accept Love Radio 90.7’s intended message would see it as a fun, lighthearted, and entertaining station that provides companionship and stress relief. They enjoy the humor, relatable content, and engaging personalities. The tagline “Kailangan pa bang i-memorize yan? Bisyo na ‘to!” reinforces the idea that Love Radio is an addictive habit that brings joy and positivity into daily life.
- Oppositional Reading
 - A critical listener may reject Love Radio’s portrayal of entertainment, arguing that its programming lacks intellectual depth or reinforces shallow, mainstream culture. They might see it as promoting escapism rather than

critical thinking, catering to mass appeal with overly sentimental or sensational content. Additionally, some may critique its romantic themes as reinforcing unrealistic relationship ideals.

- Negotiated Reading

- Some listeners might appreciate Love Radio's entertainment value but recognize its limitations. They may enjoy the humor and music but find certain aspects (such as exaggerated romantic notions or repetitive content) problematic. They might listen to Love Radio occasionally for fun but not fully embrace it as a "lifestyle" or "habit."

References used for Reading Positions:

Althusser, L. (2008). *Ideology and Ideological State Apparatuses*. Verso Books.

Love Radio. (2025). *Love Radio Official Website*. Loveradio.com.ph.

<https://www.loveradio.com.ph/page/about-us>

Denotation & Connotation

Denotation is commonly described as the 'literal', 'obvious', 'commonsense' meaning of a sign and in the case of linguistic signs, it is what the dictionary attempts to provide (Chandler, 2021).

Dictionary Definition of Radio

Collins

- a. The practice or science of communicating over a distance by converting sounds or signals into electromagnetic waves and transmitting these directly through space, without connecting wires, to a receiving set, which changes them back into sounds, signals, etc.
- b. Such receiving set adapted for receiving waves of the assigned frequencies of certain transmitters or broadcasting stations

Connotation refers to the socio-cultural and 'personal' associations such as ideology or emotional understanding of the sign and are typically related to the interpreter's age, gender, ethnicity, class, etc (Chandler, 2021).

Evolution of Meanings Through History

1. Pre-21st
 - a. "The Meanings People Have for Radio Today" by Troidahl and Skolnik (1967) conducted research to determine how people understand and utilize radio. Through factor-analysis, the study determined the main social functions radio performs for its audience, mainly adults long after TV changed the nature of radio.

Four Dimensions of Meanings Attributed to Radio

1. Radios are Companion

- Provides a sense of connection (in a sense that you share similar opinion with others) and reduces loneliness

- Travelling companion. Car radios are often a symbol for freedom, mobility and personal identity.
 - 2. Radios Give Worldly Awareness
 - keeping up-to-date through radio listening
 - 4. Radios Give Pleasant Environment
 - providing an amorphous Pleasant Environment for people as it masks/fills in silence
 - 5. Radios are Abrasive
 - primarily negative function, or in Merton's terms a "dysfunction." The property it has of grinding one's nerves through loud or unappealing radio commercials that interrupt the programming, talkative disc jockeys, and a feeling that "millions of little ads" are bombarding you through the radio receiver.
- b. "Some Meanings Radio Has for Teenagers" by Neal T. Weintraub (1971) delves into perception and meaning-making of teenagers from radio using factor-analysis and similar key dimensions from Troidahl & Skolnik.

Main General Patterns of Response

1. Entertainment through Verbal Personality
 - "personality radio," and they tend to be pleased with "DJ chatter"
 2. Personalization through Relevancy
 - deals with the notion of making radio meaningful to the teenager through showcasing the problems they are facing in their generation.
 3. Worldly Awareness
 - suggests that radio serves an awareness function for teenagers. Radio makes the day go faster and tells "what's happening, " showcasing the mass media prowess of radio
 4. Companion
 - They liked the fact that a radio can be taken with you and said it is important to have a portable radio in times of emergency.
2. Contemporary world

Searching the Web, there are no recent publications that directly tackles connotative radio meaning hence, a compilation of meanings for radio in the contemporary world is presented along with research paper backing them:

a. Companion

- Radio listening was experienced as a company as it offered means for older people to remain in dialogue with self and made them aware of their social identity that mitigated loneliness (Hammil, 2022). It emphasized the role of radio as a powerful tool in mitigating loneliness amongst elders.

b. Source of Information

- Community radio stations provided platforms for community members to access information services that addressed their livelihood challenges (Attuh & Kankam, 2022). Moreover it provides a bridge to global and local events as it offers news, emergency broadcasts, weather and health information.
- c. Nostalgia
 - For older generations, radio evokes nostalgia, mainly romantic sentimentality who recall its significance during simpler times and before the rise of internet-driven media. Moreover, radio facilitates connections across time in sensory systems through sounds and realms such as Anderson's imagined community which is a socially constructed group of people who share a sense of belonging (Tacchi, 2001).
- d. Entertainment
 - Provides a form of entertainment through music, talk shows, comedy, or drama—offering relaxation and escape from stress
- e. Freedom of speech
 - Radios provide various opinions that reflects diversity upon a topic and these speeches are guided by ethical guidelines to prevent spread of misinformation and harm

Semiotics

SIGN: Signifier & signified

1. Sound becomes the primary medium of communication thus it is the signifier that conveys the different meanings. Moreover, the study of how sound functions as a sign in communication and meaning-making processes within context is called the semiotics of sound.
 - a. **Language** ; language provides a basis on how we perceive the ordered reality or objective world. dialects function as signs in the process of meaning-making within broadcast communication. symbolic representation
 - Dialects, in particular, offer unique insights into localized worldviews, while the medium of radio plays a significant role in transmitting and reinforcing these perspectives.

Signifier (the form): The audible features of the dialect — accent, vocabulary, intonation, and rhythm.

Signified (the concept): The meanings listeners attach to those features — social identity, regional pride, or even stereotypes.
 - Words : these are signs that convey meanings beyond their sounds and its signified are shaped on context, usage, and cultural understanding
 - In news segments, the word “**Breaking News**” conveys **fresh, urgent, and important information with critical updates about current events**.

- In advertisements, words such as “Limited-time” conveys a sense of urgency and desirability symbolizing that the product is scarce and valuable, a must have item
- Framing : refers to the way context is presented or structured where some of the aspects of the context are highlighted or downplayed. Additionally, how the broadcaster uses descriptive words and metaphors affects the listeners interpretation of an event.
 - Sensationalizing certain aspects of the story instead of focusing on the dry facts and thus framing the story as shocking/dramatic
 - Neutral frame: “protestors gather”
 - Positive Frame: “citizens unite in peaceful demonstration”
 - Negative Frame: “angry mob gathers”
- Tone (sympathetic or lighthearted) & Style (informal/formal) : both refers to the attitude to a certain event shown through language where tone is concerned with delivery of words
 - The authoritative tone paired with formal language by a broadcaster delivering the content is perceived by the audience as serious, professional and credible which makes them think that the content is important.
 - The casual / lighthearted tone and informal speech patterns like slangs and personal anecdotes by a DJ frames the content as relatable and entertaining for the audience.
 - Signified & Signified more example:
 1. excited/upbeat tone = exciting & engaging used in sports
 2. Somber & slow tone usually paired with an instrumental = frames the content respectful or melancholic usually covering tragedies, serious issues or anniversaries
- Tagline : acts as the bridge between a radio station’s identity and audience wherein the tagline makes the radio / message memorable. Repeatedly hearing the tagline causes it to be ingrained in the mind where the actual words (signifier) triggers the concept/identity/message (signified), hence creating a brand image for the radio station.
 - Signifier: (Bombo Radyo Philippines – Basta Radyo, Bombo!)
 - Signified: Convinces audiences that they should specifically subscribe and listen to Bombo Radio because the word “Basta” emphasizes dependability and “Bombo” evokes boldness/impact like a drum and overall signifies that they are reliable or trustworthy and has impactful or meaningful content.

b. Music : Music is a method of radio expression and a medium of imagination because there is no visual component that would distract attention (Valić Nedeljković & Pralica 2020). Moreover, music is a significant factor in the identity of a radio station that contributes to its popularity and so affects the economic status and audience of a radio station(Prokopović & Vujovic, 2021).

- A theme music might be used to signify transitions from different segments which sets the emotions and overall mood of the broadcast.

E.g. upbeat music suggesting a break using commercial and sets a lively or active atmosphere, fast-paced or dramatic music signifying the seriousness or urgency of the news segment, and sad instrumental during a tragedy report

- Music can also be used to signify the time or day

E.g During Sunday, music is religion focused. Moreover, songs during December are Christmas oriented which reinforces the cultural significance of the time of the year. In everyday life, lively music in the morning is played which aims to energize the audience. Similarly, relaxed but upbeat songs during the midday catering to an audience who needs a break from work. Lastly, mellow and calming music by the evening to unwind the audience.

- “FM KA, AM AKO” (w/REY VALERA) 1991

Signifier: Lyrics

Signified:

1. First paragraph: establishing the generational difference

Mono = 1922 by KZKZ established by henry herman(first am radio station)

Stereo = 1950 but 1972 is the start of using FM by DWRT-Fm

Plaka = peak popularity 1960-1980

Then fifth sentence is weird/ out-of-placed until your starting to think that what if there's a gap in age in the relationship where the guy is yearsss older

2. Chorus :

FM = music & trends = modern. Playful, trendy person also young

AM = news, important infos = traditional, serious, old-fashioned person

Reinforces the contrast in age and personality along with acceptance. Aligns with filipino relationship culture to navigate difference rather than seeking complete similarity

3. Third paragraph : shows how both struggle to reconcile the differences to other people
4. Bridge = emotional climax where both express frustrations and connection
5. Final chorus and ending = nature of relationships which is first struggle then understanding then acceptance & embracing diversity (filipino = age doesnt matter)

Message:

1. Relationship (Contrast & Harmony): Song used the contrasting qualities of AM & FM radio as a metaphor to depict differences in preferences or personalities within a relationship (traditional vs modern), coexisting despite differences.
- c. Jingle : a musical form created thanks to radio and often becomes a characteristic identification of a radio station (Šingler & Viringa 2000). A jingle usually has a memorable melody, an embedded phrase that reinforces the message, and sound effects that enhance the experience. Just like tagline, the repeatability of a jingle over time becomes a symbol for a station/product that evokes various associations for the audience.
- Acts as signifiers for brand identity (M.O.R 101.9 My Radio For life:
<https://youtu.be/i2pEWSFmANc?t=38>)
 - A catchy easy-to-remember jingle for an advertisement :
<https://youtu.be/Lxi0zr1X4JU>

2. The name of the radio station also works as a sign that contains symbols that reflect their identity and content.

Name (Signifier)	Derived Concept (Signified)
1. DZMM 630	“DZ” indicates association with AM radio in the Philippines while “MM” is Malayang Mamamayan, signifying the station’s focus on spreading information and utilization of freedom of speech to its audience.
2. Bombo Radyo	“Bombo” is derived from the word bomb and the sound of a drum which evokes excitement and loudness. The usage of “bombo” suggests a powerful presence which suggests a bold and outspoken

	station. The Filipino term “Radyo” is used to emphasize on the local audience and further reinforces the Filipino identity.
3. Radyo Natin	The name itself enforces a collective or shared ownership on the radio which moreover creates a sense of localism and representation for the Filipino audience. It brings people together, makes them feel inclusive and part of the station. Additionally, the name suggests its content resonates with everyday Filipino focusing on local news and culture.

Historical Events

Japanese Occupation

- The Japanese relied on radio broadcasting as one of its propaganda tools
 - Similar to what the Americans did
- The Japanese attempted to re-engineer Filipino consciousness...
- Japanese language instruction
- Love for work (Character Education)
- National Anthem of Japan: “Kimigayo”
- Aimed to remove traces of American influences, replacing them with an Asian perspective led by Japan
 - Nihongo was taught in radio, schools, and other media
 - Rajio Taiso
 - A callisthenics warm up exercise routine broadcast on Japanese radio
 - In general, the Japanese occupation transformed the media landscape of the Philippines. They used media as a tool of propaganda, to re-engineer the consciousness of Filipinos, with the ultimate goal of the Filipinos being complacent with their occupation
- Oppositional Reading
 - Instead of listening to the Japanese radio, Filipinos decided to listen to radios overseas despite their lives being at risk
 - Because of the heavy opposition from Japanese radio, Filipinos made “underground” radio stations, which strengthened the use of Tagalog, and Filipino music

1986 People Power Revolution

- Veritas 846 kHz
- AM Station
- Catholic radio station owned and operated by the Archdiocese of Manila

- The studio is located at EDSA, Quezon City, and their transmitter is located at Bulacan
- Radyo Bandido
 - Followed the people power revolution, being the primary source of information of the country regarding the protests
 - replayed the call of the cardinal for people to go out even as it delivered the latest information from around the country, especially in the capital
- Dominant Reading
 - The series of protests were first sparked by the assassination of Benigno Aquino

Myths

Radio Myth: From Connotation to Denotation

When connotations parade as denotations, myth emerges. As societies and language changes, meanings are also affected which give rise to various interpretations for different people and ages. Connotation can evolve into denotation over time when cultural meanings and associations tied to an object or the concept become so entrenched that they turn into literal meaning.

- Take for example, the older generations connotes nostalgia to radios because they have experienced the effects of radio first hand as a primary source of information, entertainment, and cultural connection. However, for younger generations (Gen alpha), nostalgic as radio's connotation is more literal (denotation). Since radio was not central to their lives, they often associate it as an old-fashioned medium and outdated compared to newer technologies such as social media platforms. The shift in societal contexts occurs as meanings such as nostalgia associated with radio become universalized and turned into common knowledge taught to the next generation. What was once a nostalgic symbol becomes a more literal recognition of something that is seen as a relic not because of personal experience but because they learn to view it as such from the older generation. Hence, nostalgia, once a connotative feeling of warmth and familiarity becomes denotative describing something that is simply viewed as old-fashioned.

The Myth: Radio is Dying

In the age of digital media, it's easy to conclude that radios are dying due to it being replaced by digital options such as social media. This oversimplifies the evolution of mediums where it can also evolve to adapt to new technologies and meet the needs of modern audiences (Walji, 2021). Many traditional radio stations have adapted by streaming services online, offering audiences the convenience to listen anywhere and anytime. Podcasts are often seen as the new radio or extensions of traditional radio with popular radio personalities as hosts. The medium's form and delivery might not be the same as traditional ones but its essence of storytelling, music, commentaries and news thrives. Moreover, radio continues to have a role in emergencies with it being a tool for communication where local authorities use it to broadcast crucial infos.

Ideology

Radio as a Medium for Ideology

1. Power and Control (Michael Foucault) - Radio acts as a vehicle for “discourse” where knowledge is produced and distributed and this often defines the truth (socially constructed through discourse and institutions). Through its programming, some ideologies are normalized and taught to be acceptable. Foucault moreover suggests that whoever controls the discourse controls what the audience accepts as true. The way a radio program frames a social issue shapes people’s understanding and sometimes reinforces the ideology.
 - a. State-sponsored radio
 - “Voice of Authority” that reinforces nationalism and in authoritarian regimes controls/regulates behavior through censorship and controlling narrative
 - might frame a protest as “chaos/unrest” and hence delegitimizing the protestor’s cause and reinforcing state authority
 - b. Commercial Radio
 - radio f(x) as a means for the powerful groups in society to reinforce consumerism through repeatedly mentioning goods, services, lifestyle choices that fit within a capitalist society because radio rely on advertising revenue
 - c. Talk Radio
 - Talk radio is a format of radio broadcasting that focuses on spoken-word content rather than music. It typically includes discussions on current events, politics, social issues, and entertainment, often featuring hosts who share opinions and engage with callers. Usually involves outspoken broadcasters who advocate certain specific political views that influence public opinion and sometimes lead to polarization (extreme views). Their impact often contributes to the echo chamber effect where a one-sided view is amplified and reinforced.

Ideologies:

1. Conservative and Pro-Government Views, Nationalism (DZRH, SMNI, RADYO PILIPINAS government-run station that promotes official government programs, policies, and initiatives)
2. Opposition and Critical Voices (Radyo 5 = Ted Failon and DJ Chacha, known for exposing corruption and government inefficiencies, Rappler online podcast features investigative journalism and criticisms of government policies.)
3. Religion & moral conservatism (Radio Veritas promotes traditional Christian values and

discusses religious and moral issues., DZRH=the catholic media network)

4. Progressive and Reformist Stations

(Radyo Katipunan (87.9 FM) by Ateneo de Manila that features social justice, human rights, and education & UP Radio Circle via online platforms where it airs progressive student-led discussions on political issues)

- Wanted on Radio on 105.9 True FM with a live simulcast on TV via YouTube and One PH and livestreaming on “Raffy Tulfo in Action” in FB has embraced a populist rhetoric with confrontational and sensationalist style that caters ordinary people who needs justice and whose grievances are ignored by figures in authority. Tulfo positions himself as an advocate for the underprivileged, bringing justice upon them while criticizing authorities for failing to address the issue. This helps him connect with the marginalized and often fosters a polarization by framing issues in us-versus-them terms. Moreover, their dramatic coverage of cases involving social injustice emphasize the narratives for victimhood and villainy which can fuel negative stereotypes between social groups.

2. Tool for Resistance (

a. Community Radio

- The creation of a network of community radio stations started comparatively earlier in the Philippines than the rest of Asia thanks to Mr. Louie Tabing who established the Tambuli Network radio stations throughout the country (Dominguez, 2018). Tambuli, a Filipino word for buffalo horn blown by village cries to call announcements and alerts has developed to mean “Tinig ng Aming Munting Bayan upang Umunlan ang mga Maliliit” in English, “Voice of our small villages for the development of the poor.” The radio stations are located in poor, economically depressed, and geographically isolated communities where such mass media outfits can bring about a great impact on the lives of people. Their programming emphasized on cooperativism for local development and ideologies related to equality and social justice (Dominguez, 2018).

Radio Veritas

- 1. Broadcasted messages that encourage Filipinos to stand for their rights and resist authoritarian rule through a peaceful protest
- 2. about moral responsibility and justice, messages about the government not aligning with the principles of human dignity
-3. Countered government propaganda by broadcasting what actually happened : real time reports about the protests, exposing electoral fraud, and giving airtime to Cory Aquino and the cardinal

- Kodao Productions represents the voices of the oppressed and underrepresented . Kodao production established various community radio stations focusing on social issues in the Philippines like environmental destruction, human rights, and the search for national identity and genuine democracy (Dominguez, 2018).

And yet these non-profit and community-owned radio stations are victims of attacks, harassment, red-tagging and some have even been killed/imprisoned. Radyo Cagayano was burned down and its staff attacked in Baggao, Cagayan in 2006; Radyo Sugbuanon's full operation was aborted because of threats by the police and politicians; Radyo Lumad was closed last January 2019 because of threats and harassments. These community radio stations have been either resisting the entry and expansion of mining interests or opposing the approval of large-scale projects that could destroy their homes and livelihoods (Filipino Community Radio Stations Struggle to Survive amid Attacks and Difficulties, 2019). A book entitled 'Amplifying the People's Voices: The Philippine Community Radio Experience and Challenges' documented the challenges faced by community radio networks where most of the murdered journalists are broadcasters from rural provinces.

Jola Diones-Mamangun (executive director of Kodao) furthermore accused the Duterte government of enabling the attacks against independent press including community radio, specifically Radio Sugbuanon and Radio Lumad.

McLuhan on Radio

I. Theories of Marshall McLuhan in the Context of Radio

A. "The medium is the message"

In the context of radio, "the medium is the message" emphasizes that the radio itself, as a technology and a form of communication, shapes the message and its impact, not just the content being broadcasted.

How Radio Shapes Perception

- Auditory Focus
- Immediacy and Accessibility
- Limited Visuals
- Personal Connection

Examples

- News broadcasts
- Talk radio
- Music radio

B. Media as extensions of the human body

Radio can be seen as an extension of our auditory sense, as it enables us to hear information from far distances, often beyond what is physically possible for the human body to experience on its own

- Auditory Sense Expansion
- Broadcasting as an Extension of Communication
- Radio as a Nervous System

- Radio as the Extension of Memory and Imagination
- The Collective Human Body

C. Hot Media

A hot medium is one that extends one single sense in "high definition." High definition is the state of being well filled with data

Characteristics

- High Definition
- One-Way Communication
- Minimal Audience Participation

Marshall McLuhan classified radio as a **hot medium**.

II. Radio as a Hot Medium

- **Auditory Focus** - Radio primarily engages the sense of hearing, delivering information through sound
- **High Information Density** - Radio broadcasts can provide a lot of information in a short amount of time, such as news, music, or drama
- **One-Way Communication** - Radio is a one-way communication tool, where the broadcaster transmits information to the listener, with limited opportunities for feedback or interaction

III. Radio in the Global Village

McLuhan argued that the medium of radio **brought the world closer together**, creating what he called the "**global village**". By allowing people to hear events as they unfolded, regardless of their location, radio redefined how individuals connected with the world. The message here is not just the content of the news or the music being played, but the **global interconnectedness** radio facilitated.

IV. Radio as a Tribal Drum

McLuhan used the metaphor of the "**tribal drum**" to describe the way in which radio, as a medium, connects people and creates a sense of collective, **tribal-like** communication.

Key Ideas

- Collective Experience and Shared Communication
- Oral and Acoustic Nature of Radio
- Radio and the Return to a "Tribal" Sense of Community
- Radio as a Medium of Emotional and Social Connection

The "Tribal" Nature of Radio in a Modern Context

McLuhan was particularly interested in how modern electronic media like radio returned society to a tribal or collective consciousness, despite living in an age where individualism was more common due to the rise of literacy and print culture. Radio's live, real-time broadcasts allowed people to feel connected to a collective experience, almost as though they were sharing a communal ritual, much like a tribe gathering around a drum.

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