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COMMERCIAL RADIO, VALUES AND ETHICS: A STUDY OF AUDIENCE PERCEPTION AND CONSUMPTION

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Abstract

The present work is based in the qualitative inquiry constructivist model, seeks to understand the influence of content broadcast radio in the audience's opinion, identifying values, such as justice, freedom, democracy, among others. The impact of commercial radio broadcasting was analyzed in strata from the population in a Mexican city (Culiacan, Sinaloa), we identified the most common values on commercial radio and classified into three categories: socio-moral; politic-democratic; and culture-entertainment. Such categories were built from the content analysis of the local commercial radio programming. A total of 15 graduate students, 18 professionals, 41 undergraduate students, 36 housewives, 8 high school teachers, 12 college professors, and 2 radio managers participated in the research through an intentional non-probability sampling by quotas.

The results of this research can provide an assessment of commercial radio in a country with a democratic political system, which can serve as a reference for future research in other regions.

Key words: *Radio perception, citizens, values, communication.*

1. INTRODUCTION

More than hundred years from the arrival of the radio in Mexico, its uses and applications have been contextual and historically transforming. It has been considered a faithful partner in the important moments of politics, culture, and sports in the country; tireless player of significant radio creations in different formats. Microphone of Mexican folk music voices and journalism, teacher in some population sectors, and also warrior in some Latin American civil uprisings.

The radio came to Mexico to publicize events that were previously foreign to most people, Adolf Hitler made Europe regained importance in the country, the events became more similar to those of our country and regain importance, the boundaries of the international mixed with national customs to create a broader view of the world.

To locate educommunicative studies in the radio stage is an attempt to understand the human interactions among the communication media. The educommunicative field interprets the communication media from a formative perspective, that is to say, teaching, understanding, and transmission of knowledge based in the processes near the media, such as: radio, press, internet, etc.

Some call it pedagogy for reception, however, even though in Mexico there are samples of such practices, the truth is that this research is not to generate polemics on the educommunicative epistemology base. It retakes the various currents of thought, to understand the studies underlying the field of communication and education in its different meanings, in relation to the media and those who consume them. Extending this sense of educommunicative. The concept […] "includes, without being

limited, knowledge of multiple languages and media by which personal, group and social communication is made. It also includes the formation of intelligent critic sense, facing the communication processes and its messages to discover its own cultural values and the truth." (CENECA, 1999, p. 81)

Worldwide, it is possible to see attempts to understand the processes reflected among the massive communication media with its inherent educative features. From this view, radio is instance of society; it contributes to the configuration of citizenship through its contents in politics, culture, entertainment, etc. Such contents are marked by an amount of social and personal factors, which are the result of the mediation between, emancipatory and coexistence needs, with the ideological and aesthetic emitted by radio through the speech.

Understanding radio through the features that configure the citizen media is to frame the influence of the radio in the global, democracy, participation, solidarity and justice. The world of globalization not only needs people with theoretical and practical knowledge about school knowledge, but also requires citizens committed to the development of their environments to propitiate a culture that responds to the exigencies that intertwines technology and knowledge. To refer to citizen media, it is necessary to go from a conjunction between the concept of citizen so attached to the right and the features provided by the State and, the relationship with the communication media. In other words, the citizenship media is linked to those who have constitutionally considered as citizens with the characteristics and qualities that that implies, and also are informed of what happens in the media and therefore use their contents in daily life in a natural or planned way.

The concept of citizenship media commits to explain the politic culture emitted from the communication medium, considering all that is involved in its construction (values, beliefs, ideology that draws the space of the nation). Pointing out that the relationship established between forms and contents that media issues, and the interpretation that the user has generates political specificities. According to Frankenberg (2007, p.14) "the relationship of the citizens with the politics is rather textual than participative. The political activity is manifested through the media texts election, attention and decoding. The media in its various forms become central in the gear with the politics", thus, these conceptual lines of a citizen immersed in the communicative aspects of media are drawn.

The citizenship media is contingent in two levels: the first one refers to citizenship given in the nation identity with legal recognition, and the second linked to transformation and impact of the media contents to the audience. Radio it is not the only institution with the capacity of the ethical values promotion for the construction of a more informed and critic citizenship media. Radio is a communication medium with very particular communicative capacities, showing a complex panorama about the medium responsibilities and the sense that each individual feedback from the essential elements: their socio-cultural references, generating an interpretation and impact of the diverse radio speech, with a tight relationship in audiences.

The radio is therefore socially constructed when entertaining is a teaching tool on various topics, topics reinforces class discussions enables generates reflection, projecting the aspirations of societies, professions and claims to manifest the demands cultural, social and political to those exercising the profession of communicator and many more (Grijalva & Izaguirre, 2012).

In Mexico CONEICC (Consejo Nacional para la Enseñanza y la Investigación de las Ciencias de la Comunicación) argues in the nineteenth yearbook communication research, that the presence of the media in Mexico has caused a deep cultural change in the country, as gradually became the epicenter of the formation and mobilization of everyday culture that quickly overcame cultural heritage formed in the nation. Follow Camacho (1999, p.6):

When the subject draws attention to sound in his mind countless evocarle sound images that achieve an imaginary world. This evocation is achieved from the combination of the four basic elements of radio sound, word, music, sounds or sound effects and silence interacting elements that require management and travel plans sound and spatiotemporal relationship sound.

There are some studies in Mexico and Latin America that account for efforts to understand the functions, settings and influence of radio in society. As the collection that makes Bassets (1981) in the book: red wave to free radio, which passes from the concept of radio address, scheduling, and the various contexts of the media in Spain and the world.

In addition to Mexico, Garza (1996) recounts a life biography under Mexican broadcasting, placing radio programming concepts, offering, a broad overview of broadcast journalism in the country and customs. And in that same period Figueroa, (1996), addresses the issue of radio journalism, making a manual media hitherto so little studied.

Later, Camacho (1999) made a systematic research in the field of radio with a focus on its configuration and impact in art, studying the field of radio from an aesthetic perspective and learning through entertainment. In the same year, is published in Spanish Biagi's work (1999), the impact of the media. Publication that stable and methodological foundations for the scientific study of media including radio, is an account from different theoretical perspectives of communication, from sociology, psychology and others to make a contribution in the study of the impact of the mass media on audiences.

There are different positions for the study of the radio, but this investigation is based on a model of its own, absent in the field of communication theory, which is the study of the values that the audience perceives the radio content, is say, an analysis of the socio-cultural impact of radio listeners, to systematize the work is chosen by three units of analysis or dimensions; Socio-moral dimension, Politic-democratic, and cultural-entertainment dimension. This conceptual taxonomy is decided after analyzing the content transmitted by radio broadcasters in the region and the values obtained from interviews with the subjects surveyed, as a method of classification and systematization of variables and outcomes.

2. EDUCOMMUNICATION STUDIES

Characterizing this research is locate it in a relational study according to Ruiz Olabuénaga (2002) where the claims are: to precise the relationship levels in the radio ethics; so its influence in citizens media through the qualitative analysis of the listeners perception in the ethical and moral values identification extracted from radio content. Values extend in three dimensions: socio-moral, politic-democratic, and cultural of entertainment. This way, the course begins, more detailed to the communication process generated between radio, its speech or interpretation of the broadcast listeners, the understanding of the citizenship, and the mediation of these elements.

The scientific research in social and communication sciences has in most cases as an object of study the subjectivity, which doesn't demerit its scientific character, but allows understanding the capabilities of radio to mobilize and articulate the individual and collective imaginary. When Althusser (1998) defines the communication media, he does it from the social superstructure, affirming they are the ideological instruments of the State. Therefore it is possible to argue that radio and media have as a last objective, to perpetuate the system operation: the hegemonic values of a concrete society in time and space determined historically; like naturalize them and indicate each individual their place and roll in the social

framework. Specifying, radio is a socio-ideological ensemble, which impacts inevitably in the citizen's constitution. Therefore, it is possible to assume that media attenuates and imaginary representation of real conditions of existence which creates reconnaissance for the individual and favors the status quo naturalization as a hierarchical structure.

However, some social features project an important dynamism between those who integrate the current and complex communication processes. So that, basing in Althusser's vision of ideological reproduction, would be to confine communication and radio itself to an endless antagonism into a society with little capability of reasoning. This turns out contradictory, nowadays there are citizen movements worldwide that manifest the critic capability of those who consume the media, leaving behind static models of communication with totalitarian senders and, passive and naive receivers.

The digitality of contemporary communication processes suggests a paradigm change in traditional communication. With such conceptual change emerge the current EMEREC, dynamic concept, which implies the communication dynamism to overcome the traditional bank communication process. EMEREC have certain qualities and it translates in a new way to see the communication process in which audiences assume not only reception but also the messages production.

According to Aparici (2007) this model the receiver stops being a spectator or player to become a producer, a sender of messages. The EMIREC[48] model is based in a horizontal and democratic of communication approach as in everyday life. In a real communication relationship there is constant interaction between receivers and senders, interchanging roles dynamically.

In that sense, critic capacity is given to current audiences, not assuming that the whole population media possesses these characteristics, but that the current panorama of communication has been witness of manifestations where the EMERECs are present.

That's why this research doesn't start from only an althusserian posture, but from the integration of an idea of complemented ideological reproduction with the audiences ability to propitiate a democratic mediation. Explaining the previous that, even when media are loaded with political, cultural, social, and economic values, the listeners have qualities and capabilities to assume contents differentially, attached to their life stories, not as tabula rasa.

Therefore, to talk about radio and citizenship is to talk about existing relationships between those who produce it but especially those who consume it. Radio is a social construct that projects through its content: formats of interview, cultural spectacles, political spectacles, among others, the representation of subjectivity. In that programming network, radio first communicates, places together: ideas, feelings, ideologies, values, generating subjectivities through rationalization or through acceptance of which Habermas (1998) talks in his Theory of Communicative Action. The author constructs a typology by crossing two differences: scope of action, and its orientation.

The resultant typology enables to distinguish:

- Instrumental Action: is adjusted to technical rules and it looks for an instrumental adaptation of the physical world.
- Strategic Action: follows rational rules and looks to influence on the actions of a rational actor. It is oriented to the achievement of self-success.

[48] EMEREC (Emetteur- Recepteur), defined by the Canadian theoretician of the communication Jean Cloutier. EMIREC (Emisor-Receptor) concept in Spanish language.

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- Communicative Action: oriented to the production of an actor's agreement. It isn't oriented to self-success, but to the understanding between rational actors.

This way, communication process produced in three levels can be described. The first one, locates the radio (referred to the technological instrument) in the first level, or the instrumental action one, adapting to the physical or socio-historical world in which inserts. In the second level or strategical action is the radio content: messages emitted by radio loaded with ideologies and/or intentions of selling, entertaining, educating, promote culture. In the third level, listeners and the existing mediation between the other levels are located; making possible what is called immediate communication.

Since a few decades ago, other communication media has displaced radio, such as: TV. However, since it is an entertainment and information medium, possesses qualities not profoundly researched until now, it is necessary to analyze radio content from its programming projections: magazine broadcasts, spots, talk shows, music emissions, etc. In result, radio establishes field and inserts in an instrumental way the technology exigencies. In strategic action, it is the engine of encounters (events) with the social world, and spreads its horizons in the market space, at the same time marks that immediate communication.

3. WHERE ARE THE RADIO ETHICS?

Being a social construct, communication media have various self-regulation mechanisms and, in many occasions, established codes into the established strong legal frameworks, also clarified. This is not the case in Mexico. There are certain regulation features about radio, but it doesn't legislate around those who communicate through media: journalists, broadcasters, communicator, or people that participate in the radio context, which raises a real problem in Mexican radio broadcasting. The first ethical codes of the journalistic exercise in all their ways arise in the beginnings of the century XX, mainly in the USA, in charge of some editor association such as Kansas' Editors Association in 1910 or Oregon's in 1922.

In Mexico, there isn't any journalism ethics code. There is much talk about it in communication schools, and even good intentions are embodied in some, and professions duty in universities curriculums, but differently from other undergraduate degrees such as medicine, there isn't an explicit code, socialized, legally valid, and reaffirmed by the academic world. The code is determined in practice, but it doesn't fundament in the text. However we find the Radio and Television Federal Law promulgated in 1960, with certain guidelines to the exercise and content of the communication media as it is shown in the following (Ley Federal de Radio y Televisión, 2012):

- Article 4. - Radio and television constitute an activity of public interest, therefore the State must protect it and watch over it so the proper fulfillment of its social function can be accomplished.
- Article 5. - Radio and television have the social function of contributing to the strengthening of national integration and improvement of human coexistence forms. For that purpose, they endeavor through their broadcasts to:
- Enforce respect to the social moral principles, human dignity, and family links;

Avoid noxious or disturbing influences to the harmonic development of childhood and youth time.

Contribute to increase the cultural level of the population and to preserve the national features, the nation mores and its traditions, the language property, and to exalt the values of Mexican nationality.

Communication media are regulated under this legal scheme; it is evident that such document, after more than 50 years from its creation, has suffered changes, almost imperceptible, in their content patterns and ethics established in the first statutes. The most significative amendment, which caused

great controversy, was made in 2009, when creation of new community radios and cultural frequencies was practically blocked, leaving an open path for only the country's big commercial companies, which literally monopolized the radio frequencies space.

A few decades before, ethics of communication were not an inconvenient, this does not assume that previous journalists generations had more conscience than the currents about ethical and responsible contents as The Radio and TV Law marks. It means then, that currently the ethics of social communication are not a minority groups concern, nor they are confined to only journalists, to become a new social issue.

The subject about ethics of communication media recaptures vitality in the countless citizens movements made in Mexico, which, demanding more media contents credibility, have made ethics of communication an issue that interests more and more to collectives of all kind. It is evident, as the leadership of communication media grows, so does the collective awareness about its ethics.

In that sense, radio is being impacted somehow by the socio-cultural contexts in which is inserted. It behaves differently in the third world reassured societies, than it does in critical countries or with citizenships media aware of their media contents and regulations.

In perspective, it refers to a radio self-regulation in a natural way. The concept of self-regulation does nothing to do with censure:

Censure is interference in the media activity, directed to limit their freedom and oriented to a spurious objective (such as commercial, political, or military interests, etc.) Self-regulation, in the other hand, arises from voluntary commitment of the agents that participate in the communication process; it goes directed to compliment media freedom with the responsible use of the same; and above all, it is essentially guided by the values and objectives of the communication itself (Aznar, 2005, p.30).

Therefore, self-regulation is a protection to counteract the interests of a few, to not detract the communication objectives, inasmuch as radio medium reflects what happens in society. It is important to make clear that mass media do not create concepts by themselves, they recapture them from the social framework. Radio doesn't broadcast unrelated meanings to it, it broadcasts the ones that citizens express in various public spaces, also agglomerating, the diversity of messages emitted by social actors: advertisers, sponsors, radio network owners, and so forth.

This affirmation doesn't rest autonomy to the medium, it rather locates the role of radio to its agents, the mediations that arise between them, and the socio-historical aspects in which they frame. Namely, radio, being a social construction, is not an appliance with its own life, its contents are given from those who construct and interact in the medium.

Certainly, it must be cleared that self-regulation shouldn't try to be the solution to all the problems of the social communication exercise. That, because it would be like saying that all the media effects are going to be made for the society beneficence, since that premise would hardly reach the task of self-regulation or any law, besides that in Mexico there is a weakness on the legal framework because of the existence of an obsolete radio and TV law, and also, an inexistent ethics code for journalists and/or communicators. So Aznar[49] explains that self-regulation is a social commitment that improves from communication, so that it is not the result of one day or a few years, nor work of anyone in particular, but it settles as the common commitment to improve communication by all and specially by those who do and direct media.

In that slope, having media that are directed with market intensions by a few refers to the quality and plurality that must be expected, about the content emitted by the country radio broadcasters. A succession of ethical, cultural, and educative lack pops up, which are tested when, really, there is a search for democratic communication media, or improvements in the relationship of medium, society, communicative agents, legal norms, and groups in which radio impacts.

It is there where an ethics code of radio in Mexico could be found, in common places from processes dedicated to communication, where sensationalism is avoided, where compassionate treatment and respect for identity and privacy of people directly related to information, answers fairly to the demand of reflecting the interests and awareness of the different areas for a m ore democratic communication that reflects the needs of the current EMEREC.

4. METHODOLOGY

According to the National Survey on Time Use in 2009, conducted by the INEGI (2009), is that Mexican society using the media as a tool for recreation by 59% of the total surveyed. The statistical sample comprised 17,000 homes and to generate information nationally and for rural and urban areas in three regions of Mexico: Center, Center-West, North and South-South. This information shows an overview of the importance of the media in the country.

This research signs up in the socio-cultural studies tradition, because it locates culture inquiry and social life configuration, from the communication symbolic interaction and, the interpretation of the educative factor established between radio and listeners.

The qualitative approach that conforms this work tends to locate itself in the social phenomenon of communication, Pérez Serrano (2001) highlights it in two points: he characterizes it in the intention of «capturing the actors own reflection, their motivations, and interpretations». Per se, to assist the encounter of those who are and cause the action, is to interpret the event in the complex sense of interaction in the face of mediation of the radio contents with the listeners frameworks.

From such mediation, it is necessary to search for the construction of a dynamic methodological procedure, which enriches itself with each and every one of the processes made in the research process, so that it is forged this way:

First methodological approach: Observation. Because from the beginning the research problem was identified from the medium (radio) political repercussion and the listeners interaction way. In other words, the existent bonds were drawn between what radio broadcasted and its impact in the different society sectors. In this moment of the research, it is perceived that radio has a capability of communicative extension and, causes experiences encounters that contribute to build meanings between the listeners and their environment.

Second methodological approach: Content analysis. A radio speech analysis is made, specifying the cultural and political content keys through the phrases and expressions that are broadcasted through radio and impact in citizens.

Third methodological approach: Categorization. Coupled with the content analysis made in the previous approach, radio programming is identified, so is its sense from its speech and its interest to reach specific population strata: young people, housewives, popular sector, and, in minority, other parts of society which were specified thanks to the content interpretation, resulting a classification that served as guide for the categories elaboration. Before the selection of radio programs, polls about the audiences preferences were made in various sectors of the city of Culiacán, Sinaloa (Northwest Mexico). In the following tables the analysis components made in the third methodology approach are shown.

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Table 1: Content analysis from the social components.

Speech classification	Discursive features interpretation	Discursive subjects	Discursive institutions references	Ideological component
Communicative process of education: Family Social world	Speech components in the semantic, syntactic, and of interpretation sense	Artists Politicians Commentators Audience	Politics Family Culture Church	Company Communicative institution
Discursive object: Aesthetic Political Ecological Commercial	Speech and context components			

Table 2. Speech analysis in the internal and external relationship with the educommunicative components.

Text	Strategies	Interpretation	Implications of the speech in social context
Text compilation and results comparison	Nature of speech: the ephemeral and its relationship with the context	Of attitudes and behaviors through the audience tendencies and the communication medium	Radio speech in social context in the sense of the interaction of citizens formation. Analysis of the citizens educative features from the cultural and political perspective and the values.

Fourth methodological approach: Likert scale. Elaboration of the Likert-scale, like questionnaire text from the last 3 stages, where the work form of the categories and the communicative processes of each one emerged, from a socio-cultural perspective, inasmuch as there is no uniformity of meanings appropriation, the problematic nuclei of this research were categorized.

The application of Likert scale, component of the implemented techniques to analyze the interviewed approving levels under certain everyday circumstances; product of the previous analysis, where they were the categories were obtained and developed.

From this methodological route the qualitative is considered as the approach that permits give voice to the social actors, in an intersection that refers to the categories that organize this research field, delimited in three dimensions:

1. Socio-moral dimension

2. Politic-democratic dimension
3. Cultural-entertainment dimension

The methodological procedure explores radio ethical and educative features immersed in the social phenomenons, which enables the overcoming of the empirical-analytical stage to enter the interpretation field. The sample was constructed from the stages mentioned as methodological approaches, where the important matter was the representation of the population sectors, same that in the poll, were the groups that used to listen to radio the most, that is why a higher number of representation was granted to those who said be listeners of a radio broadcaster for several months. It was decided to cut down the sample to narrow deeper the treatment of the study object.

4.1 Sample

The sample of this research was to benchmark socioeconomic settings designed by (Mexican Association of Market Research and Public Opinion AC.) And levels of study, the sample was natural, and sought representation 6 each of the organism classified strata in the country through points as follows (López Romo, 2002):

• AB

• C +

• C

• D +

• D

• E

Where AB is the classification with the highest score within the evaluated variables (i.e. have greater purchasing power), human capital, and future planning, technology and entertainment, infrastructure practice, health infrastructure and basic infrastructure.

Those who were part of the study had to count with two characteristics: be a Mexican citizen (adults) and listen constantly to at least one radio program. The sampling can be considered as intentional non-probability by quota, where 15 graduate students, 18 professionals, 41 undergraduate students, 36 housewives, 8 high school teachers, 12 university professors, and 2 radio managers were involved.

The application of the Likert-scale-like questionnaire was made in various stages; popular neighborhoods and, middle-class and high-class houses were attended, and finally, students and specialists on radio broadcasting who would fall into the two sampling conditions were identified.

The extract was conformed a 6.8% by citizens with graduate studies, and 10.8% with a bachelor degree, 55.4% by undergraduate students, 25.7% with high school diploma or equivalent studies, and 1.3% with elementary school unfinished; the questionnaire was applied to make a simultaneous triangulation later, to give more validity to the analysis

5. RESULTS

Likert scale applied had also a unique question, in which the informants had to write the words or phrases that came to their minds when listening to the word: radio. The instrument was oriented to its application in the following way:

- 36.5% low-class neighborhoods (Culiacán City)

- 29.7% middle-class neighborhoods (Culiacán City)
- 21.6% high-class neighborhoods (Culiacán City)
- 12.2% informants studying or working in Culiacán but whose home is in a surrounding community.

Table 3. Distribution by sex and level of studies

SEX %	LEVEL OF STUDIES				
Men 33.8%	Graduate studies	Bachelor degree	Undergraduate student	Without studies or unfinished elementary	Did not answer
Women 66.2%	6.8 %	10.8 %	55.5 %	1.4%	25.5 %

5.1 Socio-moral dimension: findings

In this dimension, the interview subjects were social influence of the radio medium, conscience generation about social problems, freedom of expression, global conscience, belonging to the environment, and convening power to specific issues such as: values promotion of tolerance, honesty, educative aspects of the medium, and society participation in events organized by radio programs.

It is important to stress that the study support is based in the finding obtained from the sample, where it is possible to observe that 83.7% of the surveyed population affirms that radio has some kind of formative influence, which allows them to know the global, the regional, and the social, impacting the population through its content.

Interviewed people give 71.6% of credibility to radio. It contributes in a big way to generate awareness of the immediate environment and worldwide. However, radio gets failing grades about its convening power to politic events (42%), but shows an important strength when it comes to social campaigns, as it is shown in the following questioning:

I have participated at least once in a social cause event, such as Cruz Roja collecting, support for elderly, or various public beneficence institutions that are convened by radio.

Table 4. Convening power to social events.

Posture	%
I totally disagree	10.8
I disagree	6.8
I agree sometimes	16.2
I agree	21.6
I totally agree	44.6

Citizen participation or awareness is very high, however, about the question: I feel encouraged to express my point of view about various social subjects in forums or programs broadcasted by radio-people thinks they do not feel so encouraged. (65% says they don't want to answer the calls certain radio shows make). In that sense, a deeper analysis would be required to know the causes why radio is not meeting that objective. Besides, other audience studies say that from every 100 listeners, only one dares to express opinion through phone calls, email messages, among other feedback options. The previous is not necessarily a medium limiting, but it is rather caused by various social and cultural conditions of the Mexican population, which don't permit the participation ratings raising.

Besides its communication sense through oral speeches, freedom of expression has a more complex form of interpretation and reproduction: art. In that sense, because of the medium nature and the results obtained from the survey, in which the sample 45.9% and 33.1% totally agree respectively, that radio is capable of generating awareness about regional artistic culture and attending to encounters with the global through music. It is possible to assume that the communication medium, besides being a social construction of the communicative, contributes to consolidate the entertaining industry and even, create trends in audiences through the music broadcast.

In this dimension, it's possible to realize that, even when the obtained findings about awareness of the global are positive, citizens consider that radio contributes in a very limited way to the promotion of tolerance, which is sad because it has proved strength in promotion of other values. On the other hand, tolerance is constituted in the values cumulus of the educative duty, the links and impacts expression to transform the social actions stage. In this manner, a stage for this value is built: from the communicative suggests the indifference and, in the education sense, the constant awareness. However, tolerance finds multiple pathways to clarify its missing thing, so we see every day how samples of intolerance are drawn in society, in the public and privet space.

The previous contrasts widely to what is declared in statutory level of the social and ethic labour of the radio as generator of more responsible consciences. On the other hand, radio as a communication medium inserts in culture of globality and competencies factors, it impacts on the stage where the relationship with the media establishes. Given this, it is clear that radio has by itself an very limited scope in respect to influence on the citizens. This is because of various tendencies, one of them is the dependency to public institutions and their projects, where it acquires participation commitments such as Cruz Roja, altruistic organizations, etc., with the intention to impact positively the institutions and establish positive lines in citizens. This insertion of communication and institution, which details the link to the groups or social instances positioned in the collective awareness, generates as a result the configuration of a radio stage that in the call adheres the community. Analyzing this situation, radio is described in the concentrated action of energizing the institution-community relationship as part of the medium correspondent task. Per se, radio takes with itself the intersection of culture and politics, and such described action is presented by García Luengo (2006) as the indicator that entails the affective of the citizens to the institutions.

This constitutes an interpretation point, even when currently, communicative routes are those which transport knowledge, however, radio is focused to a space of causing answers to social actions situated temporally in a public horizon. In that sense, the politic culture route expressed in radio it's marked in the affective that collects an answer process to the institutions. It is radio the medium to which is given a task, to make that the voice heard is able to collect in itself an affective answer. Therefore, to interweave the idea poured from the listeners referring to it not transmitting awareness about the diverse, different or minority groups. This places the central point of the communication medium interpretation, which in its evolution presents the tendency to reaffirm that affective orientation to the institutions and not the scopes to extend its communicative capability to the social space in all its human geography.

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5.2 Politic-democratic dimension: findings

It is one of the fundamental points of this research, because it analyzes the citizens information from the values construction for itself, with concepts such as: democracy, citizen participation, politic participation, impact of radio in elections, and the interacting of the citizens in their own meanings construction, retaken from the communicative space:

Question: I agree that radio is a communication medium with capability of influence in the population, and that political parties, candidates, and state institutions controversies broadcasted as they are by radio shows, news programs, etc. (Table 5)

Table 5. Radio, politics, and political parties

Posture	%
I totally disagree	2.7
I disagree	9.5
I agree sometimes	14.9
I agree	39.2
I totally agree	32.4
Did not answered	1.3

When asking, if the communication medium contributes to create democratic awareness, 31% said that only in occasions, points of view are more spread when asking if radio encourages to participate in political processes, finding that 39.2% said no versus 41.9% that responded positively, which may explain somehow the low participation of citizens in some election processes of the country.

Population assumes that spots and contents produced and/or broadcasted by radio, generate political awareness, because they allow to know proposals or speeches of candidates to popular election, through interviews, debates, talks, spots, and programs where they express their points of view, even a 69% of citizens express that radio contents encourage social democratic and participative awareness, as it can be seen in the same graphics.

Question. Radio shows, spots, interviews, and debates that I listen to influence me to choose my governing and have a clear idea of their proposals. (Table 6)

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Table 6. Radio and political impact

Posture	%
I totally disagree	9.5
I disagree	16.2
I agree sometimes	20.2
I agree	31.1
I totally agree	23

Question. Some radio spots to encourage the citizen participation have used the next phrases. How much you feel related to and agree with them? (Table 7)

1.1 «In these elections we citizens have the power. Stay informed, know your candidates».

1.2 «in this elections stay informed, compare proposals, exchange ideas, think, decide, and vote, because that way our democracy grows and we all grow».

Table 7. Citizens and politics acknowledgment

Posture	%
I totally disagree	4.1
I disagree	5.4
I agree sometimes	10.8
I agree	31.1
I totally agree	48.6

Maybe the communication medium influence to generate participation, democracy and other values is being wasted or lagged by communication media such as TV or social networks, however, the results show that radio still plays an important part in citizens democratic identity configuration, reaffirming this in audience which relates to spots as shown in the previous graphic.

Even when radio is positioned as a communication medium with great capability to generate awareness, it must be stressed that radio and its collaboration to form in the democratic and political see themselves wasted when there is not popular election events because it sticks mostly to conjunctural moments of Mexican politics. In other words, the concept of democracy and participation appears only when there are elections, and disappears the rest of the year.

5.3 *Entertainment-cultural dimension*

This section is related to promoting and identification of values about culture, esthetics, and, the entertainment value and culture as forming identity and collective consciousness; it also locates the consumption as one of the inherited characteristics by the capitalist system in communication media.

Question. Radio has contributed to my attendance to artistic events, such as: concerts, expositions, fairs, theatre plays, movie theatre, festivals in mother's day, children's day, etc.

Table 8. Radio and the cultural call

Posture	%
I totally disagree	1.4
I disagree	10.8
I agree sometimes	14.9
I agree	25.7
I totally agree	45.9
Did not answered	1.3

Question. I think that some music played on the radio can have an educational sense. (Table 9)

Table 9. Radio, esthetic and educational: music

Posture	%
I totally disagree	4.1
I disagree	8.1
I agree sometimes	29.7
I agree	23
I totally agree	32.4
Did not answer	2.7

Another if the characteristics and aspects presented in the questionnaire is the consumption: it is related to the objective of commercial radio.

The study wasn't limited to only advertising or commercial radio, it resumed in a great way cultural radio, with the object of making it in both senses, because a big part of the respondents affirmed they listen to both kinds of radio. More than 90% assume to consume products advertised through the different radio shows.

In the scale behavior, in tables 9 and 10, it is perceived an important role of entertainment in radio shows, one of the higher features around communication. In other words, the respondents affirm that they consume radio to know popular songs of the moment, regional artists, proposals, events of national and international music.

It can be assumed that entertainment and cultural dimension is one of the best positioned in the audiences opinion. It was predictable, because spreading since ancient Greece has been one of the most effective tools to educate masses. However, when talking about radio and entertainment, the term culture arises, which in this research was resumed from its most general meaning as the characterizations of the popular, and not only the classical vision of considering only those broadcasted by university radios or the ones called culture promoters, as cultural contents. So that in the results section, a sample composed by commercial and cultural radio audiences, is shown.

6. CONCLUSIONS

The final considerations take the characterizations of the radio communication medium in a stage that gives them a meanings space in the social scope. Having as a starting point the capability of radio to draw retreats with other media and create a stage where every one of them is intertwined to all factors that qualify the context: of the communicative project of a society demanding of technology, of a pressure of market dynamism, consumption exigencies or the politic project that configures the communicative features and, the citizen's needs.

In this case radio configures as a medium of scope to a public that establishes the communicative process from the radio stations selection, according to the audiences life stories, and their educative level, resulting that housewives are the ones who trust the radio shows contents the most. One of the capabilities that the communication medium has is the presence of broadcasting the daily events, answering with it to the everyday life, therefore, its exigency is the distance to listen to and establish contact. The result is the obtention of features of identity that spread to characterize the regions and belonging to them, points out the artistic consumption tendencies, announces the political bates, and remarks on it being to the region service. The projection identifies every space where its potential reaches and creates the radio stage horizon that draws identities.

The previous point leads to considerate the communication medium exposition to the social context changes. In that sense, the new political configurations express changes in cultural features and bring new ways of interpreting the radio stage and its communicative potentialities.

Nowadays the life of radio is part of its component of communication medium that intertwines regions, which interweave territories and their cultural expressions. Thus, it's typical of the radio to have music shows that remind in every note of the belonging to a region. In turn, the social problem is referred in their news shows, that, while most of them are assembled to the press, is still a regional delimitation way.

In that sense of educative presence, characterize its public to identify with the environment takes it to be in institutional exigencies, which in its demand precise its extension scope. An important finding is to considerate the task of radio as not emerged from its social project, but imposed by these institutions. The configuration of the humanitarian sense is centered in this support exigency to situations that allow scopes of public and help insistence, collections case, warnings and others. It's possible to say that it

institutionalizes the humanitarian, the medium by itself is not able to generate this sense, as a result generates a participatory awareness seen in sympathy before certain event.

On the other hand, a second characterization refers this institutional sense in the proposal of formulating political awareness. The tendency highlights it in causing a participatory action to vote in the democracy happening and the changes of government. The dependency to this institutionality is marked in the spots determined in form and time, it becomes in a link conductor between the political project, the State, and the citizens. Although candidates interviews shows and the space of public to establish communication are located in a script where regulations are the center of the journey of communicating, radio has little autonomy of the political dimension.

A third characteristic refers to the capability of fomenting the freedom of expression, essential component of democratic awareness. Radio doesn't have well-developed strengths to build the democratic awareness, it is delimited since it's not recognized as generator of free speech. Norms draw every instant of the educating event in and for the politics of citizens.

However, these limitations in its capability as a communication medium don't rest its formation of citizens capability, according to this institutional project. When promoted, political awareness impacts citizens, the IFE spots are an example, the political commentary programs, so forth. As generator of political participation, radio has one of the spaces to persuade the vote at the moments of choosing rulers and political representatives.

To configure this citizen in its educative projection of values, it's possible to say, that radio promotes and has its limits in institutional regulations. Otherwise, the political tolerance capability that radio broadcasts is committed to a vision that refers to participate from its political posture as company, in other words, the broadcaster has big responsibility in the credibility levels given to content.

One of the essential scopes of radio and its educative capability is the aesthetic field, it's in it where the affluent of music decisions and so forth pours. In this sense, an encounter of regional, national, and international factors demanding and preferences conjunction, is presented, in this reason, the medium is fragmented and in the temporal, highlights those manifestations of higher market impulse. On the other hand, it's the door where the market finds the consumption persistence form, that, although creates a local idea of belonging, projects the citizen in that knowledge of the consumption world and the encounter with other cultures: glocality.

In counterpart, the citizen doesn't find in radio an ecological education posture. The world's environment in which communicates doesn't impact in the features of responsibility and ecological harmony. At this educative feature persistency, citizens have no options to obtain it by this kind of communication.

An important finding is the radio credibility factor, which is very high in a range of 86%. This has significant scopes for the cultural and political project at State level. The medium permanency in some sectors should be rationally exploited in a planned way, both for social and educative goals.

The radio comes to attracting diverse segments of the public with their programs, as opposed to seeking to be massive television, radio programs are concentrated in small groups called target. "The formula for building a format could be expressed as production, personality and programming. How the production, and scheduling are integrated personality in a format depends on the ability to have the station manager to decide marketing." (Hausman , Benoif and O´Donnell, Producción en la Radio moderna 2001, p.5)

According to Hausman (2011), the radio was initially considered a personal medium and gradually introduced some positions in advertising guidelines as:

1. Exhortation to a realization.
2. Exhortation to the authority
3. Urging the fashion effect
4. Exhortation to the fear of rejection
5. Exhortation to sexual success
6. Exhortation to strengthening the ego of the listener
7. Exhortation to the prestige
8. Exhortation to the value and quality
9. Exhortation to other emotional triggers.

Talk about this findings has not drawing radio as a purpose, but to draw the citizen features and its interactivity with it, generating by that, what in this case is called, the citizen media in a local level. This way, radio ethics can be perceived through the analyzed values in the studied dimensions, which enables to have an approach to the communication medium and contribute to the construction of a more punctual theory to propitiate studies to the educommunicative problems in Mexico. Even when this is not a definitive research, allows to delineate the complexity of the process generated as media education, fruit of the radio content, the population culture and each listener personal stories. The work doesn't conclude here, through an empirical input, it has as objective to propitiate the interest of further research that contribute to the scientificity of the educommunicative field in the nation.

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