

**MITIGATING THE IMPACT IN THE FIGHT AGAINST DISEASE AND POVERTY IN
KASAMA USING COMMUNICATION TOOLS – A CASE STUDY OF RADIO MANO
COMMUNITY STATION**

BY

COSMAS CHITOSHI

A dissertation submitted to the University of Zambia in partial fulfillment of the requirements for
the degree of **Master of Communication for Development** offered by the Department of Mass
Communication

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DECLARATION

I declare that this report has not been previously submitted for a Degree in this or any other University

Full Name: COSMAS CHITOSHI

Signature: Chitoshi

Date: 04. 07. 08

Supervisor: MR. KENNY MAKUNGU

Signature: Makungu

Date: 04 - 07 - 08

ABSTRACT

This report is based on an attachment with Radio Mano Community Station in Kasama, the headquarters of the Northern Province of Zambia, which is about 800 Kilometers north of Lusaka.

The aim of the study was to establish the extent to which Radio Mano was contributing to the mitigation in the fight against disease and poverty in Kasama. This was done with the understanding that this could not be accomplished without the involvement of the people the station was trying to serve. This therefore entailed an examination of the extent to which the people of Kasama were involved in the operations of the station and how the station was keeping its broadcasts in line with what the researcher deemed to be priority areas, that was, malaria and poverty reduction.

In order to accomplish the above, the study used both quantitative and qualitative methods of data collection; specifically, audience survey, in-depth interviews with members of staff at the radio station, five focus group discussions with five listener groups, and content analysis were employed.

The methods employed revealed that the radio station had contributed to the mitigation in the fight against malaria and poverty in Kasama since it commenced its broadcasts in 2003. However, in terms of mitigation in the fight against malaria, this contribution had been mainly through the Kasama District Health Management Team (KDHMT) who were the principle sponsors of almost all health-related programmes that the station broadcasted. Therefore, without

the sponsorship of such programmes by KDHMT, it appeared as though the station would have treated malaria as a disease which did not deserve particular and indeed special attention.

The study further revealed that many people were not engaged both in the operations of the station and in the generation of programme ideas for the station, a situation that had compromised the sense of ownership of the station that the people of Kasama had. As a consequence, this meant that large numbers of people were being left out in contributing to the community's development because their ideas had no access to the platform through which they could collectively be empowered to visualise aspirations and discover solutions to development problems and issues that concerned them.

It could be said that the station had contributed to poverty reduction especially if poverty was not only restricted to mean a lack of material well being, but to include such things as lack of freedom of expression, lack of information, and lack of connectivity among others.

This study recommends that the station should among other things create a situation where each and every member of the community rallies behind the operations of the station unlike the situation that seemed to be prevalent where a few, and the same people, had collected around the station making the situation to appear as though every member of the community was participating in its operations. The lack of funds also seemed to be a limiting factor. Therefore, this study further recommends that government with the help of cooperating partners should create a Media Trust Fund to specifically help community radio stations if they are to promote true, congenial, and comprehensive development of local communities.

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I would like to acknowledge that all the views expressed in this report are mine and should they be distasteful, let them be blamed entirely on me.

God bless you all

Cosmas Chitoshi

The University of Zambia
2008

DEDICATION

I dedicate this report to my parents, my late father Mr. James Changachanga Chitoshi who died on April 17, 2008, and my mother Mrs. Mary Kabole, who both mentored me and taught me a lot of things that have made me a valuable member of the human race. They sacrificed from the meager resources they had to send me to School. I will remain ever grateful to you my lovely parents.

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ACRONYMS

AIDS	Acquired Immune Deficiency Syndrome
AMARC	World Association of Community Radio Broadcasters
AS	Audience Survey
BBC	British Broadcasting Corporation
BDO	Building Digital Opportunities
CA	Content Analysis
CSO	Central Statistical Office
CTO	Commonwealth Telecommunication Organisation
DRC	Democratic Republic of Congo
DSTV	Digital Satellite Television
DTRP	Development through Radio Project
FAMWZ	Federation of African Media Women Zimbabwe
FAO	Food and Agriculture Organisation
FEI	Food-Energy Intake
FGD	Focus Group Discussion
FM	Frequency Modulation
HIV	Human Immune Virus
ICTs	Information Communication Technologies
IFAD	International Fund for Agricultural Development
IICD	International Institute for Communication and Development
IMF	International Monetary Fund
JCTR	Jesuit Centre for Theological Reflection

JRS	Jesuit Refugee Service
KCR	Kothmale Community Radio
KDHMT	Kasama District Health Management Team
KM	Kilometer
MCD	Master of Communication for Development
MHz	Mega Hertz
MMD	Movement for Multi-Party Democracy
NATSAVE	National Savings and Credit Bank
NCA	News Content Analysis
OWI	OneWorld International
PRA	Participatory Rural Appraisal
RIP	Radio Internet Project
RLC	Radio Listening Clubs
RM	Radio Mano
SMS	Short Message Service
SPSS	Statistical Package for Social Sciences
STI	Sexually Transmitted Infections
TAZARA	Tanzania-Zambia Railway Authority
TBN	Trinity Broadcasting Network
UNESCO	United Nations Educational, Scientific, and Cultural Organisation
UNIP	United National Independence Party
UNZA	University of Zambia
ZANACO	Zambia National Commercial Bank
ZBC	Zimbabwe Broadcasting Corporation

ZCCM	Zambia Consolidated Copper Mines
ZNBC	Zambia National Broadcasting Corporation

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CHAPTER I

INTRODUCTION AND BACKGROUND

1.0 Introduction

This is a study conducted in Kasama town, the hub of the Northern Province of Zambia, between March 3, 2008 and April 28, 2008. The study was on Radio Mano community radio station, located within the centre of Kasama town and catering for almost seven districts in the province. The purpose of the study was to establish the extent to which Radio Mano was helping to mitigate in the fight against disease and poverty. The words 'disease' and 'poverty' are rather vague and too wide; and thus, the researcher zeroed-in on malaria and agriculture. Malaria was chosen because it is the number one killer disease in Zambia. Indeed, in its 2005 report on Living Conditions in Zambia, the Central Statistical Office (CSO) noted that the most common illness reported in Zambia was malaria/fever; 42 percent of all the persons that reported illness had suffered from malaria. Agriculture was chosen because it is the mainstay of the people of Kasama where this study was conducted.

To accomplish the purposes mentioned above, the researcher endeavoured to evaluate the programmes aired by the station and the communication strategies used; and also tried to identify the most effective strategies that could be used to educate the people of Kasama on diseases such as malaria and ways and means of eradicating poverty. The ultimate aim of the study was to promote a continuous and conscientious interfacing of audience interests, life styles, and communication strategies for effectiveness. If only

consequential, this further entailed an examination of the extent to which the people of Kasama were involved in the operations of the station and how it was keeping its broadcasts in line with what the researcher deemed to be then current priority areas, that was, malaria and poverty reduction.

This study was undertaken as a result of a realisation that disease and poverty, which are mutually related, weaken the people and consequently the economy. Therefore, eradicating these two scourges can improve both the economy and the lives of the people of Zambia, and Kasama in particular. However, not much can be achieved without the involvement of those concerned. For community media, such as Radio Mano to be effective, there is need to involve the people in order to know what they aspire to. This can particularly help to further the development agenda since people do not normally resist their own ideas.

The establishment of Radio Mano was funded by Development Cooperation Ireland, in order to give the people of Kasama a medium they could use to further their development agenda. While case studies have been done on some community media stations in Zambia, none had been done on Radio Mano in Kasama before this one.

Africa is a reservoir of both natural and human resources. When these resources remain idle and isolated, no development can take place. In order for the people of Zambia and the country as a whole to develop, there is need for people to be connected to one another.

The media, and particularly the broadcast media, is a tool that can be used to connect people in various ways. According to Kasoma (2002, p.2), the British believed in a

centralised broadcasting system for their colonies. Therefore, former British colonies in Africa, Zambia included, inherited unified and government-controlled radio broadcasting systems. The nature of this system made it difficult to mobilise local resources for the advancement of all in countries such as Zambia.

Since its introduction, community media has offered a window of hope to many poor people in Africa living under the yoke of poverty and disease. It further seems to offer a lasting solution to the difficulty of resource mobilisation. Community media is especially useful in helping people cope with various problems they face through the activation of consciousness and awareness of their situations and environment, their talents, and alternatives for freedom of action through the essential feature of community radio, namely, participation.

This study was undertaken in the hope that it would add something valuable to the reservoir of knowledge that future generations may fall back on should such a need arise; especially that community media is a relatively new phenomenon in Zambia.

1.1 Background to the study

This report entitled “mitigating the impact of disease and poverty in Kasama using Communication tools – A case study of Radio Mano Community Station” is based on an attachment undertaken with Radio Mano in Kasama; Kasama is the administrative headquarters of the Northern Province of Zambia.

The study was undertaken in partial fulfillment of the degree of Master of Communication for Development (MCD) programme, offered by the University of

Zambia. This programme focuses on the effective use of communication to further the development agenda. In order that students are not only conversant with theories of development, they are given an opportunity to be present, observe, and take part in developmental activities undertaken by various organisations established for such purpose.

Aware that information, and thus communication, is a powerful tool that can be used in the fight against disease and poverty that are ravaging many parts of Zambia, and Kasama in particular, the attachment was undertaken to establish the extent to which Radio Mano Community Radio Station was using this tool to help mitigate in the fight against poverty and disease in Kasama. In order to accomplish the aforesaid objective, the researcher undertook an evaluation of the programmes broadcast by the station and the communication strategies used. Further, the extent to which the people of Kasama were involved in the operations of the station was considered to be a critical ingredient in the accomplishment of an effective mitigation in the fight against malaria and poverty in Kasama.

After an evaluation of the study findings, the report will outline the observations made and make recommendations that the researcher thinks may help to enhance the operations of Radio Mano in its quest to uplift the living standards of the people of Kasama.

1.2 Outline of the Report

This report is divided into six chapters. Chapter one includes the introduction and background to Zambia, the history of the media in Zambia, and the profile of Kasama town, where Radio Mano is situated. The same chapter encompasses the statement of the problem, rationale and the objectives of the study. In chapter two, the report presents the methodology employed in carrying out the study that focuses on the study area. Included here are research questions, the population, data collection methods and methods of analysis, and the limitations of the study. In chapter three, the report presents the concepts and theories applicable to this study and provides working definitions. Chapter four contains a review of recent literature related to the field of study. The research findings are presented in chapter five. In chapter six, an analysis of data and the interpretation of results are presented. Chapter seven presents the recommendations and concludes the study.

1.3 Zambia - Location and size

Zambia is a landlocked country in South-Central Africa, located between Zero degrees and 20 degrees longitudes and between 20 degrees and 40 degrees latitudes (The World Atlas, undated). The country occupies a total area of 752,614 Square Kilometers; 740,724 Square Kilometers of which is land, and 11,890 Square Kilometers is covered by water (Indexmundi, 2007). The land boundaries of Zambia cover a total of 5,664 Kilometers (Km). The country borders the following countries with the total border land as indicated for each country: Angola, 1,110 Km; Democratic Republic of the Congo

1,930 Km; Malawi, 837 Km; Mozambique, 419 Km; Namibia, 233 Km; Tanzania, 338 Km; and Zimbabwe, 797 Km.



Figure 1: Map of Africa

Source: <http://www.infoplease.com/atlas/africa.html>



Figure 2: Map of Zambia

Source: <http://www.google.co.zm/search?hl=en&q=Map+of+Zambia&meta>

1.4 Climate and Population Characteristics

Zambia has a tropical climate which is modified by altitude. The rainy season is approximately from October to April. Until a few years ago, the rainy season had been quite consistent and more or less predictable. However, currently it is quite unpredictable and it is because of this that the country has experienced occasional droughts during some past few years that in turn have affected agriculture that is heavily dependent on rain water.

According to a report posted on the web by *Zambia Press, Media, TV, Radio, Newspaper forum* (2007), the population of Zambia as of 2005 stood at approximately 11.5 million. The languages spoken in the country include English (official), Bemba, Kaonde, Lozi, Lunda, Luvale, Nyanja, Tonga and 70 others. In 2007, the U.S Department of state reported that the literacy levels in Zambia for men and women stood at 60.6 percent and 81.6 percent respectively (Ibid.). Further, it was reported that the infant mortality rate for Zambia was at 95 per 1,000 births. Life expectancy in 2005 was estimated to be at 38.1 years. Human Immune Virus (HIV) prevalence between the ages of 15 to 49 was also estimated at 16 percent (Ibid).

The religions present in Zambia include Christianity, Indigenous Beliefs, Muslim, and Hinduism; this is despite declaring the country Christian by Frederick Chiluba, then president of Zambia in December 1991.

1.5 Land use in Zambia

Zambia has an arable land of about 6.99 percent. This is the land cultivated for crops like wheat, maize, and rice that are replanted each farming season. Permanent crops such as citrus, coffee, and rubber that are not replanted each farming season take up about 0.04 percent of the land; this category also includes land under flowering shrubs, fruit trees, nut trees, and vines, but excludes land under trees grown for wood or timber. The remaining land which is about 92.97 percent is not arable or under permanent crops; it includes permanent meadows and pastures, forests and woodlands, built-on areas, roads, barren land, etc (Indexmundi, 2005).

1.6 Natural Resources

Apart from the natural resources of land and water implicitly referred to above, Zambia is also endowed with such mineral resources as copper, cobalt, zinc, lead, coal, emeralds, gold, silver, uranium; and the human resource.

1.2.0 Historical Background of Zambia

Zambia was formerly called Northern Rhodesia. The country was administered by the British South Africa Company from 1891 until it was taken over by the United Kingdom in 1923. During the 1920s and 1930s, advances in mining spurred development and migration especially to the mining region, commonly known as the Copperbelt. The name of the country was changed to Zambia upon independence (Indexmundi, 2007). Kenneth Kaunda, who had been among the prominent figures in the fight for

independence, was the first president of Zambia when the country got its independence on October 24, 1964.

1.2.1 The Political, Economic, and Social Background

At independence and a few years following, some form of multi-partyism prevailed in Zambia until after a period of seven years when Kaunda saw the opposition as a threat to his stay in power. He slowly asserted his position as a sole ruler of Zambia when he amended the constitution in 1971 and declared Zambia a 'one party participatory democracy.'

At independence, despite its considerable mineral wealth, Zambia faced major challenges. Domestically, there were few trained and educated Zambians capable of running the government and the economy was largely dependent on foreign expertise. Kaunda 'inherited' one of the richest countries in Sub-Saharan Africa. However, due to the economic reforms that he embarked on starting in 1968, inspired partly by the socialist ideology of humanism and partly by the desire to arrest the means of production from the hands of foreigners who up to then had run these companies and externalised profits, the economy of Zambia started to slowly, but surely, decline. Through the humanistic ideology, Kaunda and his government had tried to provide social services to the people of Zambia, though as it will be noted below, this could not be sustained for too long.

In the 1980s and 1990s, declining copper prices and a prolonged drought hurt the economy of Zambia. Efforts to sustain the economy especially through borrowing from

lending institutions such as the International Monetary Fund (IMF) and the World Bank could not reverse the trend, but if anything, worsened the situation. In a bid to stop further decline, the World Bank proposed a set of measures that they thought could help reverse the trend. Kaunda implemented a few of these, especially the increase in the prices of food stuffs. This however caused urban-based protests that only worked to increase his unpopularity. Though Kaunda in the end conceded to permitting some degree of liberalisation, he did not stay in power to see this realised. The economy continued to decline causing country-wide calls for change. In the end, Kaunda had to give in to pressure and allowed the return of party pluralism to Zambia. In the elections held in October 1991, he lost to Fredrick Titus Chiluba (Burnell, 1994).

After taking over the presidency following an election victory in which he won by 76 percent of the vote, Chiluba implemented economic reforms and policies of liberalisation that the lending Institutions had earlier suggested to Kaunda. He liberalised the economy by introducing a free market economy thereby removing the price controls that were characteristic of Kaunda's regime. He devalued the Kwacha and liberalised the exchange markets. Most noticeable however, was the rigorous programme of privatisation under which major state owned companies such as the then giant Zambia Consolidated Copper Mines (ZCCM) were privatised (Ibid.). This privatisation exercise caused wide spread suffering of those who were declared redundant as a result of structural adjustments following privatisation. Therefore, the benefits of the programme of privatisation were not enjoyed by most citizens of Zambia, but ended-up in the hands of a few.

The current (2007 and 2008) pursuance of those suspected of having plundered the resources can only bear testimony to the extent of the unfairness and selfishness that characterised this economic exercise.

Politically, two issues stand out as hallmarks, and perhaps it was in these that Chiluba discredited his government and his rule. These were the push for a third term towards the end of his second term of office in 1995/96 and the amendment of the constitution to stop Kaunda from standing for presidency in the 1996 elections. The amendment of the Constitution was almost a repeat of what Kaunda had done in 1971 (Ibid.). It was only after seeing that many Zambians were not happy with this proposal that Chiluba reluctantly aborted the idea.

After an apparent indecisive period as to who could replace Chiluba in the 1996 elections, Chiluba got around this seeming impasse and hand-picked Levy Patrick Mwanawasa. Mwanawasa had been a member of the Movement for Multi-Party Democracy (MMD), but had resigned from the post of Vice President in 1994, merely three years of the MMD in government. Mwanawasa was voted as president of Zambia in 2001 with a mere 30 percent of the total vote cast.

Economically, Mwanawasa has not diverted significantly from Chiluba's way of managing the economy. The present government has continued, though to a lesser degree, the programme of privatisation. The recent sale (2007) of nearly half of Zambia National Commercial Bank (ZANACO) Shares is the latest testimony to this. The present government has continued to take steps towards the prioritisation of agriculture and this is especially manifested in the subsidisation of agricultural inputs. That aside,

perhaps the most distinguishing and salient feature of the present government (2008) was the failure to achieve poverty reduction targets in 2002 and 2003 that forced it to implement measures that adversely affected the people of Zambia by exposing them to varying degrees of economic suffering. This made the MMD government very unpopular. These measures however made Zambia qualify for debt cancellation in 2005.

Finally, in the foregoing paragraphs, the researcher has tried to trace the path that Zambia has trodden since independence, and has named various personalities that have contributed to the development path that Zambia has trodden. Some similarities and differences can be identified. During Kaunda's rule, economic management was the sole responsibility of government, and the economy depended largely on copper.

During Chiluba's rule, the government liberalised the economy, and up to today, Mwanawasa and his government have to varying degrees tried to diversify the economy.

The provision of social services in the first Republic was relatively good. Through such programmes as free-education and the construction of health centers and schools, the government of Zambia tried to uplift the living standards of the people. It was only towards the end of Kaunda's rule that the provision of social services gradually and significantly declined leading to sporadic social unrests and the eventual collapse of the system. During Chiluba's rule, things improved a bit. The performance of government as far as the provision of social services is concerned has not been consistent; it has been 'fluctuational.' For example, the present talk (2007) about free education for all has not translated into anything worth noting. Further, the frequent reports about lack of

medicines especially in some rural health centers is just a sign that government and the people of Zambia are far from claiming that the battle has been won.

1.2.2 Poverty Levels

According to the Central Statistical Office (2005, p.111), poverty levels in Zambia have been based on the Food-Energy Intake (FEI) approaches. The method attempt to establish a monetary value at which needs are met. Such a poverty line presents only the minimum levels of basic needs, below which a decent material lifestyle is not possible.

Poverty is perceived differently by different people, some limiting the term to lack of material well being and others include lack of freedom, spiritual well-being, civil rights and nutrition in its definition (Ibid.). This report however uses poverty solely in the sense of a lack of material well-being.

According to this report (Ibid.), the incidence of poverty in the Northern Province of Zambia stood at 81 percent in 1998 and 74 percent in 2004, hence recording a decline of about 9.5 percent. Country wide, poverty levels had declined from 73 percent to 68 percent from 1998 to 2004 (People's Daily Online, 2005). Of the above figures, urban areas then accounted for 53 percent while the rural areas accounted for 78 percent. It is also said here that extreme poverty in rural areas reduced by more than 25 percent from 71 percent in 1998 to 53 percent in 2004, as compared to a 5.6 percent decline in urban areas. Whether these decreases in poverty levels for both rural and urban areas are due to good policies of government is a matter of speculation.

According to a survey conducted at New Town Market, Chikumanino Market, Tazara Market, Chambeshi Market and town centre Shoprite, in Kasama, on April 28, 2008 by the Social Conditions Programme of the Jesuit Centre for Theological reflection (JCTR, 2008), the basic needs basket for Kasama stands at 1, 131, 340 Zambian Kwacha. This was based upon an average middle exchange rate of 3, 475 Zambian Kwacha per United States Dollar at the end of April, 2008. These calculations were based on the cost of basic food items for a family of six in Kasama.

The report (Ibid.) states that any household of six with an income of less than K1, 131, 340 is considered to be living in absolute poverty. Although a similar report from the CSO was not available at the time the report was being written, and considering that the greater percentage of the people of Kasama are small-scale farmers who usually have an income once per year when they sell their produce, it seems more likely that most people in Kasama are still poor.

1.2.3 Division of Labour

According to U.S. Department of State (2007), 75 percent of the Zambian people are currently engaged in Agriculture; 6 percent are in mining and manufacturing, while 19 percent are engaged in various service jobs.

1.2.4 The History of the Media in Zambia

All forms of media are shaped by political, economic, educational, and social conditions, but the media can help shape things as well. This is particularly true of Zambia, which as it has been noted above, was ruled by Kaunda for 27 years in a dictatorship that gave the media no room to expand beyond the state controlled media.

According to *Zambia Press, Media, TV, Radio, Newspapers Forum* (2007), the media has not always had a happy existence in Zambia. As elsewhere in Africa, the earliest newspapers in what was then known as Northern Rhodesia were for the small white community. Africans were ignored, except in so far as they could be depicted as criminals or in other negative ways. When African nationalists started agitating for change in the 1950s and continuing into the 1960s, they could not count on newspapers, radio, or television to tell their story. During federation days, the federal government controlled radio and television outlets, which were used to demonise black nationalists and to perpetuate the views of the Federal Government (Ibid).

At independence, Zambia National Broadcasting Corporation (ZNBC) came into being as a single-channel television outlet. It was loosely modeled after the British Broadcasting Corporation (BBC); meaning, it was supposed to be autonomous, non-partisan, and objective. In practice however, ZNBC quickly followed the path trodden by other broadcasting outlets in most African countries—it became a state-run institution that tended to report news only from the government's and ruling party's perspective. Kaunda and the ruling party saw the broadcast media as handmaidens of the government

and the United National Independence Party (UNIP) that should be used to propagate and spread, uncritically, pro-government views and policies.

The change from Kaunda and UNIP to Chiluba and the MMD in 1991 was more than symbolic; it seemed to signal a major ideological change. The MMD took a different stance by promising to restore and respect press freedom. By 1994, for example, the government announced that those interested in setting-up private radio and television stations could apply for licenses (Ibid.). Under the MMD and Chiluba, ZNBC television and radio programs were opened up to government and opposition parties, including UNIP. Opposition parties and candidates now had access to the airwaves in this changed political culture. Programs critical of the government of the day were no longer automatically banned. Despite these changes however, the MMD government was adamant that under the Broadcast Act, no broadcast licenses would be granted to political parties. Nevertheless, at this time, no longer were radio and television programs dominated by the practice that what the president did or said was the top story of the day regardless of its significance, although the government still carried an unfair advantage over other broadcast media players.

1.2.4.1 Broadcast Media

Despite the glorious period outlined above, in 1992 ZNBC was still the country's sole television broadcaster although government had changed from UNIP to the supposedly press-freedom-committed MMD.

Things are however different today with such private broadcasting stations as Muvi Television, Mobi Television (still not having a full license), Trinity Broadcasting Network (TBN), though all currently catering for the central region of Zambia. Today however, ZNBC seems to have reverted to the practice of its programmes being dominated by what the president says or does, which are becoming top stories and sometimes take more than 15 minutes of the main news. This is a clear indication that ZNBC is still not fulfilling the obligations of a public service broadcaster (Macha, 2004).

1.2.4.2 Radio Stations

ZNBC runs three radio stations: Radio 1, which is multilingual and can be heard in Zambia's major languages noted above at population characteristics; Radio 2, which is an English language service; and Radio 4 which is now 24 hours on air. However today, there are a few privately, commercial, and community owned radio stations in Zambia. Among them is Radio Phoenix in Lusaka; Q-FM in Lusaka; BBC World Service in Lusaka; Yatsani Radio in Lusaka - community/religious; Radio Christian Voice in Lusaka - Religious/Christian; Christian Voice International in Lusaka – Religious; Radio Ichengelo in Kitwe – religious/Christian; Radio Maria in Chipata – religious/Christian; Breeze FM in Chipata – Commercial/ English; Chikuni community Radio in Monze - community/religious; Radio Mano in Kasama - community; Radio Mumbwa in Mumbwa; Radio Titemwe in Solwezi; Mazabuka Radio in Mazabuka; Radio Chikaya in Lundazi; Radio Liseli in Mongu- Religious/Christian; Radio Pasmе in Petauke; and UNZA Radio in Lusaka.

Today, scores of community radio stations are widespread in both urban and rural areas. Unfortunately, many of these are shoestring operations that broadcast predominantly music, while transmission radius is highly restricted for some. Professor Kasoma (2002) foresaw the above scenario. He prophesied that in Zambia, the government of the day would be reluctant to grant broadcast licenses to private radio stations for fear of using community media for subversive activities, especially by opposition political parties. He observed that “what we are likely to see is a proliferation of radio stations belonging to the Christian Churches, some of which pause as community stations.” He further says this phenomenon is likely to include governments all over Africa who despite opening up the airwaves, still regard the facility as sensitive.

The number of radio receivers in Zambia grew from 760,000 in 1994 to 1,000,000 in 1996 (*Zambia Press, Media, TV, Radio, Newspapers forum* (2007)). The number of actual listeners is much higher than that because of large numbers of family members who gather around each radio set, and those who listen to broadcasts in beer halls and other community gathering centers. Radio also attracts more Zambians because it is not affected by literacy and requires no active participation by audiences who can be engaged in other activities while still being able to listen and hear the messages, music, advice, and call-in programs. Television viewership has grown more slowly, rising from 245,000 receivers in 1994 to 270,000 in 1996 (Ibid).

1.2.5 Kasama

Radio Mano is situated in Kasama, which is the hub of the Northern Province of Zambia, situated on the central-southern African plateau at an elevation of about 1400

meters. Its population, according to the 2000 census, is approximately 200,000 (CSO, 2003). The town grew considerably in the 1970s and 1980s after the construction of the Tanzania-Zambia Railway (TAZARA) through the city, and the tarring of the Great North Road. Kasama is a commercial hub with banks, markets, services and an airport (Wikipedia, modified 2007).

Kasama was established as a British Overseas Military Administration (Boma) in 1898/9 by Robert Codrington when a crisis over the succession of Chitimukulu led to Bishop Joseph 'Moto Moto' Dupont gaining the agreement of Bemba chiefs to the British Colonial Administrator of North-Eastern Rhodesia (Ibid.).

1.2.5.1 The people and economic activities

Kasama is in the heartland of the Bemba tribe whose Paramount Chief Chitimukulu has his headquarters 59 kilometers from the centre of Kasama town. Kasama is well known for the Stone Age rock art in the surrounding area and the Chishimba Falls about 27 Km from the city.

Approximately 97 percent of the people in Kasama are engaged in the agriculture industry, which is the main source of income and most of these people stay on what are called “small farms.” A very small percentage of the people stay in the city.

1.2.5.2 Disease and Poverty

Since the early 1990s, like any other rural part of Zambia, poverty has been exacerbated in Kasama by the impact of HIV/AIDS, tuberculosis and malaria which have been major factors in lowering life expectancy to about 38 years (International Fund for Agricultural Development (IFAD, 2007). Similarly, IFAD (2007) reports that the incidence of HIV/AIDS in Kasama and countrywide has now stabilised, but the number of those manifesting infection and falling sick continues to rise, leaving many farm households more vulnerable to poverty and without adequate labour. HIV/AIDS and Malaria are two of the most widely spread killer diseases in Zambia today resulting in 80 percent combined death (Ibid.). They both weaken the people and consequently the economy, therefore eradicating or preventing both can improve both the economy and the lives of the people.

Many people around Kasama town suffer from geographical isolation, which limits access to services, markets, technical knowledge and productive assets. Agricultural productivity in Kasama like any other rural part of the country is held back by lack of access to inputs and agricultural services, as well as to transport, markets and other social infrastructure.

1.2.6 Radio Mano

Radio Mano is a Kasama community-based radio station broadcasting on 89.2 FM Mega Hertz (MHz). Radio Mano was established in 1999 with the view of providing entertainment, education, and information so that people of Kasama can make informed

choices. The station started test transmissions on September 20, 2003; full broadcasts started only on January 2, 2004.

1.2.6.1 Radio Mano Governance Structure

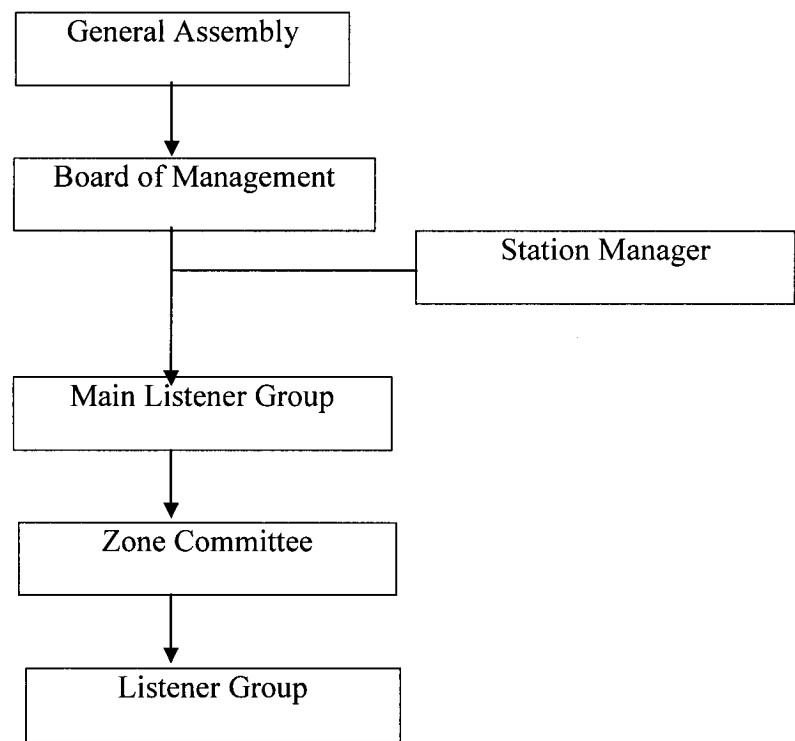


Figure 3: Radio Mano Governance Structure

Radio Mano is administered by a board of directors, drawn from a cross section of professionals within Kasama. There is management, and a number of volunteers helping in the running of the station.

The station is working in conjunction with 150 listener groups formed within Kasama city and in the surrounding rural parts of Kasama, each group consisting of an average number of 20 people that promote listenership to the radio.

1.2.6.2 Coverage

Radio Mano covers a radius of over 200 Km, depending on the terrain. The districts covered include Kasama, Mungwi, Mpika, Chinsali, Mbala, Luwingu, and Mporokoso. This coverage area has a population of about 600,000. The listenership to Radio Mano's broadcasts is about 75 percent across all age groups.

1.2.6.3 Programme Profile

Radio Mano airs programmes in both English and Bemba and is still developing other programmes as well. Its programming is currently 50 percent English and 50 percent Bemba. Most of the programmes aired in English are also aired in Bemba.

1.3.0. Statement of the Problem

According to Global Disease Statistics (2007), much of the disease burden in developing countries finds its roots in the consequences of poverty, such as poor nutrition, indoor air pollution, and lack of access to proper sanitation and health education. The report further reports that diseases associated with poverty account for 45 percent of the disease burden in the poorest countries.

Disease and poverty are mutually related. The prevalence of disease worsens poverty and poverty is also contributing to the prevalence of many diseases that could not

otherwise be prevalent. Wikipedia (2008) notes that diseases of poverty are diseases that are more prevalent among “the poor.” It names three primary diseases of poverty as AIDS, malaria, and tuberculosis.

The social implications of the problems of poverty and disease are multiple. They include some of the following:

- a) Disturbance of the family and community structures
- b) Increased stress on social services such as education and health
- c) Reduced economic performance of the country due to the effects brought to bear on industry, agriculture and tourism (Miti, 2006). And according to Dr. Mtonga (undated), diseases such as malaria slow economic growth in Africa by up to 1.3 percent each year

In terms of development, the researcher hoped that the results of this study would help re-awaken media consciousness about its role of being a platform that offers people opportunities to share and exchange ideas. This in turn can help them to mitigate in the fight against disease and poverty, and thus becoming more effective in contributing to development. This would be possible because it was hoped that this study would indirectly contribute to the solution to the problems of disease and poverty in Kasama. Since, this is a case study of Radio Mano in Kasama, it was hoped that this study would accomplish the aforesaid contribution specifically through the evaluation of existing communication strategies and the identification of the most effective communication strategies that can be used for mitigation in the fight against poverty and disease in Kasama.

Further, communication is said to have the capacity to change attitudes, values and behaviour. The apparent vigorous campaigns embarked on by different media aimed at sensitising people on the dangers of disease such as malaria and HIV/AIDS do not seem to be bearing much fruit. Poverty is on the increase in Kasama; the gap between the 'haves' and the 'have-nots' continue to widen. In its "Living Conditions Monitoring Survey Reports of 1996 and 1998," the CSO indicates that in 1996 extreme poverty in the Northern Province of Zambia was at 76 percent, and in 1998 it increased to 81 percent. Though a report of a similar nature (CSO, 2005) indicated that the poverty levels had reduced to 74 percent as noted above, what is obtaining on the ground from observation does not seem to be commensurate with such official figures. It was such statistics that gave the researcher the audacity to look at how community radio can contribute to poverty reduction and disease eradication. This posed a few questions concerning the role and the methods being used in educating the public, such as: Are these methods really working? Do they need to be reviewed? How much is Radio Mano, as a community media, doing to help mitigate the impact of disease and poverty on Kasama? Or are there other ways that could be used in order to help mitigate the impact of disease and poverty on the community under consideration?

This research endeavoured to establish alternative means the audience thinks can contribute significantly to the mitigation of the impact of disease and poverty on Kasama.

Under the current questioning of the effectiveness of social marketing, the researcher felt that there was need to review current communication strategies so that they can be improved upon or other alternative strategies explored and embraced.

It is generally accepted that community radio is a powerful tool that can help bring about change if used effectively. Community Radio is particularly powerful because of its presupposed participatory principle.

A significant observation that was made in the light of the current pronounced coverage of the HIV/AIDS pandemic was that other diseases such as malaria, that may equally be life threatening, have somehow been sidelined. However, current statistics name malaria as a number one killer disease in Zambia followed by HIV/AIDS (Puma, 2007). The fact is, one hears very little in the media about malaria. The only time malaria is mentioned consistently is during the week that culminates into the “World Malaria Day” that falls on May 25 each year.

The researcher endeavoured to establish the extent to which Radio Mano was keeping its broadcasts in line with then current priority areas, that was, disease and poverty. This sprung from the belief that in the event of such eventualities, community media can particularly be useful in helping people cope with various problems they are facing by activating consciousness and awareness of their situations and environment, their talents and alternatives for freedom of action through this essential feature of community radio, namely, participation (White, 1994).

1.4.0 Rationale

The above statistics and considerations highlighted the seriousness of the problems that the researcher wished to investigate, in the light of the possibilities that community radio offers. They further provided the reason for undertaking this study. The researcher realised that audience research has generally been lacking in some parts of Zambia, such as on Kasama with regard to various media audiences. Consequently, due to this lack of research, a continuous and sustainable interfacing of audience interests, life styles, and communication strategies has generally been lacking. The researcher identified this as the cause of much of the failures recorded in the social marketing campaigns on malaria and poverty reduction, and was thus in need of serious research if various interventions are to bear fruit. Since, the subjects of disease and poverty are broad, the researcher zeroed-in on malaria and poverty reduction.

1.5.0 Objectives of the study

In this research, the researcher hoped to achieve the following objectives:

1. To establish the extent to which Radio Mano, as a community radio station, was contributing to mitigation in the fight against disease and poverty in Kasama.
2. To identify communication strategies that could help to mitigate the impact in the fight against disease and poverty in Kasama.
3. To determine the extent to which local people are involved in the design of messages and /or programmes that could help to mitigate in the fight against disease and poverty in Kasama.

4. To identify elements of the 'Bemba Culture' aired on the radio station that might help to mitigate the impact in the fight against disease and poverty in Kasama.
5. To establish the audiences' areas of interest and to what extent Radio Mano has managed to integrate these interests into its broadcasts.

CHAPTER II

METHODOLOGY

2.0 Introduction

In this chapter, the researcher describes in detail the research methods employed in this study. The chapter describes the procedures of how each of the research methods used in this study were operationalised. The methods are used as tools in answering the research questions stated below. The questions were formulated in such a way that the answers to these questions, acquired through the methods outlined below, would give an indication of the contribution that Radio Mano has made towards malaria and poverty mitigation in Kasama since it commenced its broadcasts in 2003. The chapter ends with a brief statement of the limitations of the study.

2.1. Research Methodology

In order to obtain a balanced result of the study, the researcher used the triangulation method. This means that both qualitative and quantitative methods of data collection were used; these were in-depth interviews, focus group discussions, content analysis and quantitative survey.

2.2 Research Questions

The following research questions were employed in order to achieve the aforementioned objectives:

1. Has Radio Mano had any impact on the reduction of poverty levels and disease in Kasama?
2. What is the audiences' primary source of information on disease and poverty reduction?
3. What communication strategies used by Radio Mano to mitigate in the fight against disease and poverty are preferred by the target audience?
4. To what extent has Radio Mano involved the target audience in the design of its messages for mitigation in the fight against disease and poverty?
5. How does Radio Mano integrate elements of the 'Bemba Culture' into the design of broadcast messages for mitigation in the fight against disease and poverty?
6. How does the station integrate the interests of its audience into the design of broadcast messages for mitigation in the fight against disease and poverty?

2.3 Population

The population on which the researcher conducted this research consisted of people staying within Kasama town and surrounding villages that are within 5 kilometers from the periphery of the town. The population targeted included all home owners and youths aged between 15 to 25 years staying in homes that were chosen according to the method described below. These were chosen because the researcher believed that they belonged

to an age group that is able to reason things through; able to remember things well, and thus able to provide the needed information for the study (they were thus purposively chosen).

2.4 Data Collection Methods

The researcher employed the following methods to collect the required data:

2.4.1 In-depth Interviews

The researcher conducted in-depth interviews with 5 members of Radio Mano community station who were chosen according to the criteria of possessing the required knowledge about the subject (Radio Mano), and on their representativeness of the target population. The interviews were conducted using the following procedure:

- i. The programmes manager; the man in-charge of the Bemba section; the assistant in the Bemba section who is an announcer and in-charge of translating programmes from English into Bemba; the producer, and one announcer were selected for the interviews.
- ii. The interviews were scheduled and were conducted on two different days within the period of 30 to 60 minutes.
- iii. The interviews were recorded using the studio production equipment for the station; the researcher also listened carefully, took notes, and made probes where necessary, as the interviews progressed.
- iv. The researcher transcribed the recorded interviews.

- v. The transcribed texts were carefully analysed one by one and the researcher created a coding sheet containing categories with different dimensions (themes). The different elements of the interviews were placed in appropriate categories and appropriate columns marked as positive, negative, and neutral in readiness for in-putting into a computer software programme called Statistical Package for Social Sciences (SPSS) for further analysis and summarisation.

2.4.2 Focus Group Discussions

- i. The researcher conducted 5 focus group discussions each with 8 members of the target audience who were chosen on the basis of being knowledgeable about the study, representative of the target population, and covered a wide spectrum of interests. Due to lack of resources and money, the researcher used convenience samples for the focus group discussions. These convenience groups comprised of members of what are called “listener groups.”

The researcher set dates and times and allocated 60 to 90 minutes to each focus group discussion. The researcher asked open-ended questions, moderated and facilitated the discussion. The researcher also listened carefully, wrote notes, recorded the discussions, and asked questions whenever an opportunity arose in order to probe further.

- ii. The researcher cross-checked with the members of the groups at the end of each discussion to see to it that the information gotten was the right one.
- iii. The researcher transcribed the discussions and analysed them in the manner described above at in-depth interview.

2.4.3 Content Analysis

The researcher also employed the method of content analysis in order to compare the results that were obtained from the quantitative (audience survey) with what the station broadcasts. The researcher believed that by doing this, it would be possible, to some degree, to link causes (programme content) to effects (audience data or findings). Further, the researcher believed that this would be an evaluation that could help make recommendations either for the improvement or a deliberate use of methods that would be found to be effective in disease and poverty mitigation strategies.

2.4.3.1 Procedure

a) Selecting content for analysis

The researcher selected the following content for analysis: Agricultural, Environmental, Religious, Educational, Health, Social/Cultural, Business, Sports, announcements, and Musical programmes. Due to the nature of the recordings done, news articles were also among the recorded content. Since news articles are different in nature, they are analysed differently and separately.

b) Units of analysis

The researcher did content analysis of all programmes broadcast over a period of two weeks every other day for one and a half hours on each of these days and was recorded on tape. These one and a half hours were alternated between the morning and the afternoon/evening. Meaning that if today the recording is done in the morning, then the day after, it is done in the afternoon/evening. The only exception to this rule came on April 18, 2008 when there was an interruption in power supply. The items recorded included music programmes, news articles, interviews, discussion programmes, announcements, magazines, soap operas etc.

The actual days on which these recordings were done are as follows:

April 6, 2008; April 8, 2008; April 10, 2008; April 12, 2008; April 14, 2008; April 16, 2008; April 20, 2008.

The broadcasts were analysed for the purpose of examining how the people are involved in the operations of the station and if the station is keeping its broadcasts in line with issues that the researcher considers to be priority, namely, malaria and poverty reduction. The analysis would further help in establishing how Radio Mano is helping in the mitigation of malaria and poverty. To achieve the aforesaid objective, the researcher used the computer software programme called SPSS to analyse all the broadcasts that were recorded over the said period.

2.4.4 Quantitative Survey

2.4.4.1 Pre-testing

The researcher pre-tested a total of 10 questionnaires in Chikumanino Township on March 31, 2008 before the ultimate administration of the instrument. Only a few changes were made to some of the questions that respondents somehow found difficult to answer or were confusing to them.

2.4.4.2 Quantitative Survey Procedure

Quantitative survey was done by way of administering one hundred and ten (110) questionnaires to a sample that was carefully selected from a well defined target population. Below are the steps that the researcher followed:

- i. The target population within Kasama town was divided into three wards. These are Mulilansolo Ward, Buseko Ward, and Chiba Ward (CSO, 2003).
- ii. After the above was done, the researcher then obtained a list of the total population of Kasama town from the Central Statistical Office – Kasama. For the villages, the researcher made an effort of acquiring these lists from the village headmen and women heading villages within 5 kilometers from the periphery of Kasama town. The approximated total numbers of people per each village were as follows:

- Itinti = 425
- Chambeshi = 340
- Kalafya = 512
- Soft Katongo = 250
- Chishipula = 500
- Chitambi = 400
- Mutale = 300
- Kasama = 3,000
- Chimbele = 150
- Milima = 1,300
- Kapata = 3,999
- Kungu = 1,000

The headmen and women were very cooperative because the researcher had written a letter that was certified by the Zambia Police Service (Central Police – Kasama).

The information in the preceding paragraph provided a complete sampling frame. Since the sample size was already known, Multiple-Stage Cluster Sampling method was used to calculate how many respondents each of the chosen categories (i.e. Mulilansolo, Buseko, Chiba, and Villages) had to contribute to the sample. The following

formula was used to calculate these samples from each of the chosen townships and village:

Total Mulilansolo Ward population = **34, 926**

Total Buseko Ward population = **7, 204**

Total Chiba Ward population = **13, 614**

Total population of villages = **11, 176**

N = Total number of people in the population = **66, 920**

n = Sample size, which in this case was **110**

Therefore, sample size for Mulilansolo Ward = $(34, 926/66, 920) \times 110 =$ **57.41.**

Sample size for Buseko Ward = $(7, 204/ 66, 920) \times 110 =$ **11.84.**

The sample size for Chiba Ward = $(13, 614/66, 920) \times 110 =$ **22.38.**

The sample size for the villages = $(11, 176/66, 920) \times 110 =$ **18.37.**

As noted above, twelve villages surrounding Kasama were identified; names of these villages were written on small papers and were mixed in a bowl and then one village was randomly chosen; it turned out to be Milima village.

- iii. From this stage, the researcher used simple random sampling method to choose respondents from the said Wards and Village. This was the only method that the researcher thought would work because, unlike initially envisioned, Kasama town is not a well planned city with distinct townships and clearly marked streets that would allow one to use systematic random sampling method. Further, since the Wards listed above also encompass villages, only townships within these Wards were purposively chosen for this study, for fear that if the entire Wards had been considered, the distances would have been too enormous to cover.

After the names of these townships in each Ward had been written down, simple random sampling was used to choose the specific townships in which the survey had to be conducted. This in practice translated into the following:

High Density

Chiba Compound = 22 Questionnaires

Medium Density

Location = 12 Questionnaires

Newtown = 20 Questionnaires

Low Density

Mulenga Hills = 37 Questionnaires

Villages

Milima = 19 Questionnaires

- iv. In determining who to choose at each home that was randomly chosen, the researcher did an on spot simple random sampling depending on the number of potential respondents at each home for all the categories indicated above.

2.5.0 Limitations of the study

Among the limitations of this study were the difficulty of acquiring information on Kasama town from the District Council Offices where the researcher had been going for almost two solid weeks without being attended to. Further, the District Council could not provide the researcher with the number of people residing in each of the townships in Kasama city; this information is simply not there.

The other aspect that made the research difficult to systematise was the fact that Kasama town is not a well planned city with distinct townships and clearly marked streets that would allow one to use systematic random sampling method as already alluded to in point (iii) above.

CHAPTER III

CONCEPTUAL AND THEORETICAL FRAMEWORK

3.0 Introduction

This chapter presents the concepts and theories that are related to this study. These concepts and theories are a foundation, guide, and an extensive description of the conceptual and theoretical framework upon which the operations of community radio could be firmly anchored. In this chapter, the concepts and theories are expounded and an explanation of how they have been operationalised in this study is also given.

3.1 Conceptual and Operational definitions

3.1.1 Participatory development communication

Participatory development communication refers to the use of mass media, traditional, and inter-personal means of communication to empower communities to visualise aspirations and discover solutions to their development problems and issues. (Wikipedia, May 2007). This is further described by Servaes (2003) as a sharing of knowledge aimed at reaching a consensus for action that takes into account the interests, needs and capacities of all concerned.

This concept is used in this study to measure how Radio Mano has been a means for the mobilisation of all the people of Kasama in the visualisation of their aspirations and discovery of solutions to various problems they face, but particularly those of malaria and poverty.

3.1.2 Communication for development

World Congress on Communication for Development (October, 2006) defines communication for development as “a process that builds consensus and facilitates the sharing of knowledge to achieve positive change in development projects”. The building of consensus and the facilitation of the sharing of knowledge are achieved through the use of appropriate technologies, addressing the role of technology, traditional and interpersonal communication.

Communication for development as a concept is used in this study to measure whether or not Radio Mano is acting as a platform that is providing a means for all the people of Kasama to rally behind the fight against malaria and poverty in its varied manifestations.

3.1.3 Participatory Communication

According to Diaz (1994), cited in, White (1994), Participatory communication is a type of communication in which all the interlocutors are free and have equal access to the means to express their viewpoints, feelings, and experiences.

In this study, participatory communication is operationalised to measure the extent to which members of the Kasama community are free to access Radio Mano as a means through which they can express themselves. This freedom of access is also a measure of the sense of ownership that the people of Kasama have for the radio station and the extent to which the station has managed to promote freedom of expression among the people of Kasama. The concept further helps to measure the people’s involvement in the

origination of programmes on malaria and agriculture/poverty reduction, and the extent to which they are involved in the production and presentation of these programmes.

3.1.4 Communication

The word communication comes from the Latin word “communis,” which means “common” (Moddy, 1991). The aim of communication as an outcome is to “make common.” Communication is therefore achieved when the sender and the receiver hold meaning in common, that is, when the meaning the sender wanted to share is identical to the meaning the receiver holds (Ibid.).

Since communication means holding knowledge in common, in this study, this concept is operationalised to measure the level of information and knowledge on malaria and poverty reduction that the people of Kasama have. This is specifically done by way of comparing what Radio Mano is broadcasting that is gotten through the use of content analysis and partly through in-depth interviews with what is obtaining among the people of Kasama as acquired through the audience survey.

3.1.5 Community Broadcasting

According to Media Institute of Southern Africa - African Charter on Broadcasting (1991), community broadcasting is broadcasting which is for, by and about the community, whose ownership and management is representative of the community, which pursues a social development agenda, and which is non-profit.

The concept of community broadcasting as defined above is also used in this study to measure the level of the community's involvement, if and how Radio Mano is integrating the interests of the local community in its broadcasts.

3.1.6 Ownership

Community ownership of a community radio station is represented by a selected representative group from the population, which also acts as a juridical entity to apply for such things as licenses and hold them. The community itself should be in overall control though it cannot be involved all the time and in every detail. However, the researcher thinks that what Rodgers & Kincaid, Cited in, White (1994), say when talking about culture could be applied to community radio in order to describe the nature of community ownership. They have said that:

“Culture... a shared construction of meaning among two or more persons engaged in common action. This construction of meaning presupposes that each of the parties contributes information based on his or her perception of the situation and the construction represents a new ‘third’ element different from any particular contribution. No one contribution dominates all of the common meaning, but every party can recognise something of her or his identity in this ... construction.”

When discussing community radio, this quotation can be extended to refer to the participatory nature of community radio, especially in its role of providing a platform for the members of the community, which they can use to identify and define problems of

common interest and find pertinent solutions. These solutions and ensuing agreements on ways of proceeding as a community are shared constructions.

This concept is used in this report to measure the sense of ownership that the people of Kasama have of “their” radio station. It was hoped that it would further help in the determination of the extent to which the station manages to integrate the elements of the Bemba Culture in its broadcasts and how the station is helping to promote the local culture; aware of the fact that culture is a shared construction of meaning.

3.2.0 Theories applicable to the study

3.2.1 Agenda-Setting Theory

This theory was advanced by Maxwell McCombs and Donald Shaw in 1972. The theory asks: why do we believe that some issues or events in the news or other articles of the media are more important than others?

The theory claims that there is a relationship between the way the mass media treats an issue or event and the opinions that mass audiences develop about this issue or event. Therefore, if the news media attach particular significance to an event, then the public believes that the event is important (Steinberg & Du Plooy, 1999).

This theory is linked to the role of gate-keeping played by the media. Simply put, the media is overwhelmed with information because it is continually looking for news items

to report on. But because of limited time and space, the gatekeeper selects what he or she considers to be newsworthy (Ibid.); Or in this case, 'palatable' to the community.

When people hear or read the news stories or listen to programmes, they tend to accept the order of importance the press gives to news stories (DeFleur, 1994, cited in, Steinberg & Du Plooy, 1999). That is why agenda-setting theory maintains that mass media tell us *what* to think about, and not necessarily *how* to think about something.

This theory applies particularly to this study because one of the functions of community radio is to reflect and promote local identity, character and culture. If community broadcasters are immersed in a particular community that they serve, they can play the role of gate keeping well and emphasise issues that are important to the local community and its development.

3.2.2 Westley and Mc Luhan's Triadic Communication Theory

This is a communication model developed by Westley and Mc Luhan in 1958. It is also called a purposive or professional communication model. The model includes such elements as Advocates, Beneficiaries, Communicators, and Surrogates.

- i. **Advocates:** Advocates are people like planners, policy makers, extension agents and other professionals in the field. The work of these people is to diffuse innovations to selected beneficiaries.

- ii. **Beneficiaries:** these are individuals, groups or organisations for which the innovation is intended or the target audience.
- iii. **Communicators:** these are people who are professionally trained. Their work is to enable the advocates and the beneficiaries participate fruitfully in decision making over the type of innovation needed. They design and implement diffusion strategies mutually agreed upon by both groups.
- iv. **Surrogates:** these are representatives of the target community who may act like a bridge between development agents and the local community.

This model is very important especially in the campaigns that aim at mitigating the impact of disease and poverty. Community radio can particularly facilitate the effective and proper use of the 'ingredients' listed above in bringing about programmes that can help in the fight against disease and poverty. The extent to which the players listed above are mobilised and are made to play their specific roles diligently determines the level of effectiveness in any campaign. In rural communities of Zambia, such as Kasama, players like surrogates have a very critical role to play and sometimes campaigns have failed because they were either overlooked or did not buy into what the campaign intended to achieve.

3.2.3 Multi-Step Flow Theory

According to Consumer Innovations (2004), the Multi-Step Media Flow Model of Communication shows how consumers pass on information about innovations to other consumers within social networks. Apart from this, the multi-step flow theory deals with

the conditions that increase or decrease the likelihood that a new idea, product or practice will be adopted by members of a given culture or society. Related to this theory is the Innovations and Adoption model which suggests that innovations spread through communications between groups about the meanings of goods and services.

The theory is called multi-step because the communication process between the media and the point of decision making by the target audience passes through many hands (Ibid.). Therefore, in rural communities where people live in clusters, the role of opinion leaders is very important since these are very close to the people, have a lot in common with other members of the community, and are thus believable. If information is rightly packaged to suit the character of the people in a particular community, radio can be an effective instrument in diffusing information that can help in disease and poverty mitigation.

3.2.4 Participatory Communication Approach

According to Mefalopulos (2003), participatory communication approach is an approach that denotes the theory and practice of communication used to involve people in the decision-making of the development process. It is faithful to the meaning of communication noted above. The purpose of communication is to make something in common or to share meanings, perceptions, worldviews or knowledge. Therefore, it is an equitable division of what is being shared, which is why communication should almost be naturally associated with a balanced, two-way flow of information. This

approach is thus characterised by a horizontal flow of communication based primarily on dialogue and probably equality of partnership (Ibid.).

Servaes (1991), cited in, Banda (2003), says that this model sets forth the importance of cultural identity of local communities and of democratisation and participation at all levels. That it points to a development strategy which is not merely inclusive, but largely emanating from the traditional receivers. The model further agrees with the definition given above on participatory communication, namely that, it is a type of communication in which all the players are free and have equal access to the means to express their viewpoints, feelings, and experiences.

CHAPTER IV

LITERATURE REVIEW

Literature from different parts of the world generally attest to the fact that community radio, by virtue of its location, is a potentially powerful tool in improving the welfare of people; it can contribute to poverty elimination , and can help in accelerating the rate of human development (Health Link, 2005). Indeed, Musanshi (2004) is right when he says that: “community radio surpasses other media because it is low cost, easy to operate, reaches all members of the community in their own language, and as a local, grass root media, it maximises the potential for development.”

According to the World Association of Community Radio Broadcasters (ARMAC, 2002), Radio remains the most accessible medium in any region where the number of telephone lines is low and infrastructure generally is underdeveloped, as in many parts of the developing world. The cost of radio is one of its great advantages. It further says that both production and infrastructure are relatively cheap, and distribution costs are negligible, and that radio is accessible to people who cannot read.

This literature review section of the study report highlights key elements in the study of community radio, and provides more background to this study. Therefore, findings on related research studies that have been conducted by other researchers from all parts of the world are presented.

According to a study done by Blythe McKay in Ghana (2003), in partial fulfillment of the requirements for the degree of Master of Science, entitled: *“Enhancing Community over the Airwaves: Community Radio in a Ghanaian Fishing Village-A case Study;”* using in-depth interviews, participatory Rural Appraisal, semi-structured interviews, participant observation and document analysis, he found out that Radio Ada community station has been enabling fishermen and women learn about their lives; it is providing them with useful information for their work; promoting culture, identity, and community; providing access to news information; creating opportunities for voice/díalogue amongst fishermen and women and the government; and is establishing a level of trust among them.

Therefore, Blythe (Ibid.) concludes that a community radio station is a powerful tool in helping local communities to identify problems affecting them and the station is capable of achieving this because it is well placed and thus able to take the interests of the community into consideration when designing messages or programmes that in turn increases its acceptability by the community; it can identify communication strategies that are helpful to the local community; and it can use elements of the local culture to help the community overcome problems that it may be grappling with.

Eugénie (Undated) reports that AMARC, in a somewhat similar quest to determine the value of community radio, asserted that rural radio addresses the majority of the population and tends to be more in tune with local realities, and thus conducted a survey in 1989 to determine the parameters of participatory radio in Africa. This survey was conducted in eleven African Countries that included Benin, Burkina Faso, the Congo,

Ghana, Kenya, Mali, Senegal, Chad, Togo, Democratic Republic of Congo (DRC) and Zimbabwe. While the survey pointed out to a low level of listener participation in planning and programming, a few experiences were identified in which rural associations participated at these levels. The experience of Burkina Faso in particular, where half a dozen local stations had been largely positive with regard to popular involvement in all stages of the creation of the stations and continued participation in their programmes, was truly able to reflect the concerns of local people. However, it was noted that lack of systematic methods of measuring the impact the programmes were making on the population made evaluating the effectiveness of programmes difficult.

The study further revealed that the objective of liberating peasant speech had not been reached yet, in that women still had limited places then as both professionals within the stations and as intended audience for the programming. However, that said, the study concluded that particularly for Burkina Faso, local rural radio stations had already made valuable contributions to the overall participatory development agenda. It was acknowledged that by virtue of giving peasants the ability to express themselves, community radio is a crucial channel for the promotion of effective popular participation in development.

In Kenya, Larry (2006) conducted personal interviews and group discussions from which he concluded that community radio served as a vital tool for development for the Koriato Women's Group near Kisumu. It served as an organising tool for development in addition to functioning as a means of providing important information to people in remote and isolated rural areas of the country. The community radio station through

various programmes teach women and equip them with skills such as how to keep their accounts, sell in the market at a profit, take care of their local environment, prevent diseases through better sanitation and pursue literacy. To ensure that everyone is taken on board in the development process, the station brings listening groups together twice weekly in order for them to bring residents from various villages up to date about concerns in their respective villages. These groups also identify information needs that become the source for programming on the community radio station.

Similarly, Radio Kwizera in Tanzania, an element of the Jesuit Refugee Service (JRS), which was located in Ngara and Kibondo in Western Tanzania, was a community radio station that broadcasted to refugee camps dotted along the Tanzanian border with Rwanda and Burundi, as well as to local communities in the three countries. Soul beat (undated) at <http://www.comminit.com/en/node/135225> conducted a survey on the operations of this unique community station and reports that Local authorities and humanitarian workers recognised the station's popularity and used the medium to relay messages to the refugees and locals living in western Tanzania. The messages broadcast took the form of specific announcements, and programmes that encouraged the youth to discuss and inform the population about issues that were important to them in the camps and also made them feel free to talk and express themselves.

The station was also considered a good platform to raise awareness around HIV/AIDS. For example, as part of its HIV/AIDS programming, the station invited doctors and others to talk about HIV/AIDS and could answer questions that were raised by the community.

Studies of a similar nature have been conducted in other parts of Africa in order to find out the role communities can play in their own development. For example, Matewa (2002) conducted a case study of Development through Radio Project (DTRP) in Zimbabwe implemented by the Federation of African Media Women Zimbabwe (FAMWZ). The study showed how democratisation of radio could be attained through making the voice of the voiceless heard and the significance of a two-way communication in broadcasting for development. He addressed the question of the extent to which participatory radio production contributed to the empowerment and advancement of women and the marginalised communities.

This study focused on how community interests, needs and concerns could be served by the media. The communities were encouraged to form Radio Listening Clubs (RLC) and were supported in terms of training before they began to record programmes in a participatory manner. When these programmes were recorded and edited, they were broadcast on Zimbabwe Broadcasting Corporation (ZBC). This method, whereby members of communities recorded themselves and discussed the recordings before deciding the subjects to produce made it possible for them to be heard, and thus encouraging a two-way flow of information between members and officials and also a horizontal communication paradigm among the members of these communities. Though this was done with a state owned medium, it is a good example of what could be replicated through the use of community radio stations.

Through the above outlined approach, the study concluded that it was not the mass media that should set the agenda, but the people themselves. Therefore, instead of being a mass media agenda, it should become a people's agenda. This approach further enabled communities to raise awareness of the problems they were facing and in certain instances were able to secure funding from donor agents to supplement their income generation initiatives.

Across the continents, the experiences and expectations for community media and its potential for contributing to the development of communities have been somewhat similar. Andy (2004) conducted a survey and reports that because of community radio, people in South Asia were taking communication and information matters in their own hands and were exercising greater control over their access and services. In South Asia, even before government gave official sanction to electronic community media, an increasing number of communities were exploring whatever avenues were open to them to get their voices and messages heard (Ibid.). The enthusiasm and excitement for community media and its prospects in South Asia are captured most precisely in the words of Suresh, a 42 year old father of six from Daltongunj, who because of his great faith in the medium said that his dream was to use community radio to resurrect the Gandhian ideal of self-sufficient villages (Ibid.).

According to Andy (2004), Kothmale Community Radio (KCR) in Sri Lanka is an example of a community radio station that has been empowering people by providing them with information to enable them make informed decisions. In 1999, UNESCO launched a Radio Internet Project (RIP) through which the radio station staff browses the

internet for information the local community requests, translates it into local languages and then broadcasts it in a daily programme to rural populations thus unveiling the curtain of ignorance and empowering communities with the ability to decide and determine their own destiny.

Numerous literatures in other parts of the world also bear witness to the potential of community media for community mobilisation for development. One example of such literature is in North East Dublin in Ireland, where many groups had traditionally been isolated and marginalised by mainstream media which by its nature failed to address the concerns of individual communities; there, Community Radio as a model is a democratic medium assisting the work of both public and voluntary organisations as part of an emerging, non-profit community development sector (NEARfm, undated). NEARfm as a community station is acting as a platform for the exchange of information, networking of groups, and provision of skills and training, promotion of awareness of the many community groups and facilities in the area, empowering of these groups to use radio to promote themselves and speak directly to the community; services that it asserts are key elements in the development of any community.

To cement the claims made by people who have done studies in different parts of the world to determine the contribution that community media can and has made to development of communities and the prospects it holds for development, several formidable organisations have also teamed up to carry out independent surveys. One example of such undertakings was the Building Digital Opportunities programme (BDO) which was a concerted effort among non-governmental agencies that included

AMARC, the Commonwealth Telecommunication Organisation (CTO), the International Institute for Communication and Development (IICD), OneWorld International (OWI) and the Panos Institute (Panos). This team conducted a learning study in three case study countries, that is, Mali, Uganda and Zambia between 2001 and the end of 2003 driven by the concern to reduce social and regional disparities and to eliminate poverty (Gerster, 2003). In each of the countries there was a particular, but not exclusive focus, on the three priority areas, that is, HIV/AIDS, governance, livelihoods and the cross-cutting issue of capacity building.

Through interviewing of key persons, desk research, field research and focus group discussions, thus with an emphasis on qualitative information and key findings illustrated by short stories, the learning study revealed that Information Communication Technologies (ICTs) can contribute significantly to poverty reduction in three dimensions of empowerment, opportunity and security.

The study noted generally that ICTs have helped to increase agricultural productivity, a broadening of the food crop basket, improved market access for cash crops, the creation of employment opportunities, have been powerful tools for strengthening good governance especially in increasing knowledge of human and constitutional rights, making the powerful more accountable, giving the poor a voice, in some cases have accelerated the decentralisation process, have enhanced government efficiency in service provision that is directly relevant to the poor, have been relevant to health interventions and in the fight against HIV/AIDS and access to health information beyond HIV/AIDS, and radio broadcasts deliver timely information on immunisation times etc (Ibid.).

The use and achievements of community media outlined above from different studies that have been done in different parts of the World are not profoundly different from the uses and achievements that have been witnessed in Zambia as a result of the birth of community broadcasting. From the experience of the operations of community radio stations Mwendalubi (2004), cited by, Musanshi (2004) defines a community radio station as one that broadcasts to suit the needs of a particular community with the aim of fostering development through its programming.” He has no doubt in his mind that since their introduction, community radio stations have played a vital role in the development of our country through various programming.

He cites Radio Mazabuka as an example of a community radio station that has introduced a number of programmes that are already having an impact on the lives of the local people. One such programme is the one called ‘community focus groups’. Through this programme, farmers and other interest groups are asked to identify key issues, which are later aired on radio. Government officials are also invited to respond to some concerns raised by the various community radio focus groups. With support from the donor community, the station has distributed small radio sets to about 40 villages and people are able to listen to government officials responding to concerns raised.

Another practical example in Mazabuka again, was the setting up of literacy classes for women who were unable to read and write. The women complained through the radio that they were unable to read and write and wanted government to help them by opening literacy classes. Government through the district administration responded by setting up literacy classes for women in Ndeka Township in Mazabuka. In 2004, there were 32 women attending literacy classes in the area.

In the same vein of contributing to the development of the local community in various ways, Musanshi (Ibid.) talks of a certain Nasutu Nawa, a regular listener to Mosi-o-tunya radio, who admitted that the community radio station was playing a big role in sensitising people about the dangers of HIV and AIDS in Livingstone. The station was doing this through the introduction of a programme called the 'Quest' in which music was played and was followed by a quiz about HIV and AIDS. Nasutu attributed the change in behaviour she saw among the youths to the radio station.

Literature available on radio invariably attests to the fact that community radio breaks a sense of isolation by involving people in programming especially at the grassroots level. Isolation is detrimental to development. Any person or community cut off from any other person or community can find it very hard to develop. It has further been noticed that this breaking of isolation or rather the connecting capability of community radio is allowing persons and communities access information and opportunities that could otherwise not be available to them. The importance of connectivity can not be over-emphasised. Indeed, Ratner (2000) is right when he says that: "underdevelopment is a sign of lack of relationship. Poor people are usually people who are isolated. Isolated people have limited choices and opportunities for expansion." The ability of community radio to connect people increases their potential to overcome health challenges and fight poverty.

Musanshi (2004) notes that the contribution of community radio stations to the development agenda in Zambia can be strengthened if the problems these stations are facing in Zambia such as lack of funds, lack of transport, access to the internet, lack of

recorders and other essentials, to effectively engage the local communities and source for programmes that can be beneficial to these communities are overcome. Some efforts are being made towards lessening the impact of these problems. For example, Yatsani Radio in Lusaka/Zambia is spearheading the establishment of a Micro-Link. This is an attempt to network a number of community radio stations through the internet so that it will be possible for any radio station to access programmes from other stations (Ibid.).

Having looked at what has been found out through different studies, the researcher hoped that this study, which was carried out with these findings in mind, would help to shape practice in the work of Radio Mano that could in turn help to contribute to the mitigation in the fight against disease and poverty in Kasama.

Indeed, in line with what Habermas (1973), cited in, (Jacobson, 1994), the researcher believed that any critical study like this one should be, and would be, directed towards a praxis of social emancipation, taking advantage of the possibilities that community radio stations can offer. Further, Jacobson (1994) noted that the challenge of any discussion, or case study, should be to go beyond theory by translating humanistic themes into human reality and beneficial development processes.

Finally, despite the above advantages and many instances that can be cited during which community radio has been instrumental in bringing about development of one kind or another to various communities all over the world, Nakabuku (2005) of Uganda Media Women's Association, cited at Madamombe (2005), cautions that: "although radio can be used to better peoples' lives, it can only do this without physical demonstration. She

suggests that due to this limitation, radio can best be used to complement rather than as a sole replacement for people such as extension workers and other supporting agencies.”

CHAPTER V

PRESENTATION OF FINDINGS

5.0 Introduction

This chapter presents the findings of the study. The chapter is a delineation of opinions of the 110 respondents who took part in the audience survey through personally administered questionnaires; the five members of staff of Radio Mano with whom five in-depth interviews were conducted; the five Radio Mano Listener Groups with whom five focus group discussions were conducted, and findings of the content analysis of all the programmes broadcast by the station for 630 minutes (10 hours and 30 minutes).

All the research methods outlined in the foregoing paragraph were analysed using the computer software programme known as SPSS. This chapter therefore contains bar charts, pie charts, and tables to vividly show the nature of the responses that the respondents gave to various questions that they were asked and the results of content analysis.

5.1 Audience Survey

In the audience survey, a total of 110 questionnaires were administered to a carefully selected sample within Kasama town and Milima village as detailed in chapter two. In addition to other methods of data collection, again indicated above, this method provided very useful information and gave some general understanding of what the

people of Kasama thought about Radio Mano and its operation. The following is what came out of the investigation:

5.1.1 Respondents by age

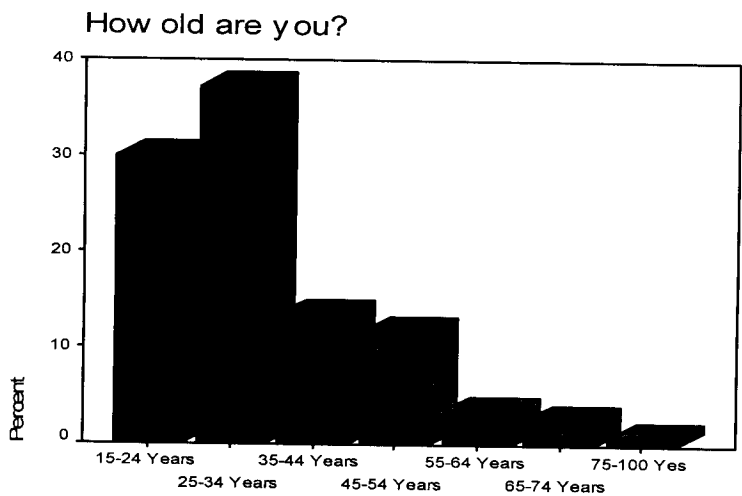


Figure 4: AS - Respondents by age

Thirty (30) percent of the sample was between the ages of 15-24 years old, 37.3 percent was between 25-34 years old, 13.6 percent was between 35-44 years old, 11.8 percent was between 45-54 years old, 3.6 percent was between 55-64 years, 2.7 percent was between 65-74 years old, and 0.1 percent was between 75-100 years (only one respondent). The majority of those who took part in the survey were of a young age.

5.1.2 Monthly Income

What is your monthly income?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Less than K500, 000	74	67.3	67.3	67.3
K500, 000 - K1, 000, 000	20	18.2	18.2	85.5
K1, 000, 001 - K1, 500, 101	12	10.9	10.9	96.4
K1, 500, 102 - K2, 000, 102	2	1.8	1.8	98.2
More than K2, 000, 102	1	.9	.9	99.1
Nothing	1	.9	.9	100.0
Total	110	100.0	100.0	

Table 1: AS - Monthly income of respondents

All the respondents were asked about their monthly income. Out of these, 67.3 percent said they had less than K500,000 as their income; 18.2 percent had an income of between K500,000 and K1, 000, 100; 10.9 percent had an income of between K1,000,101 and K1,500,101; 1.8 percent had an income of between K1,500,102 and K2,00,102; 0.9 percent had an income of more than K2,000,102; and 0.9 percent had no monthly income at all.

Most of those who said they had no monthly income at all were either still at school or were seasonal farmers who usually had an income only once per year.

5.1.3 Tribe

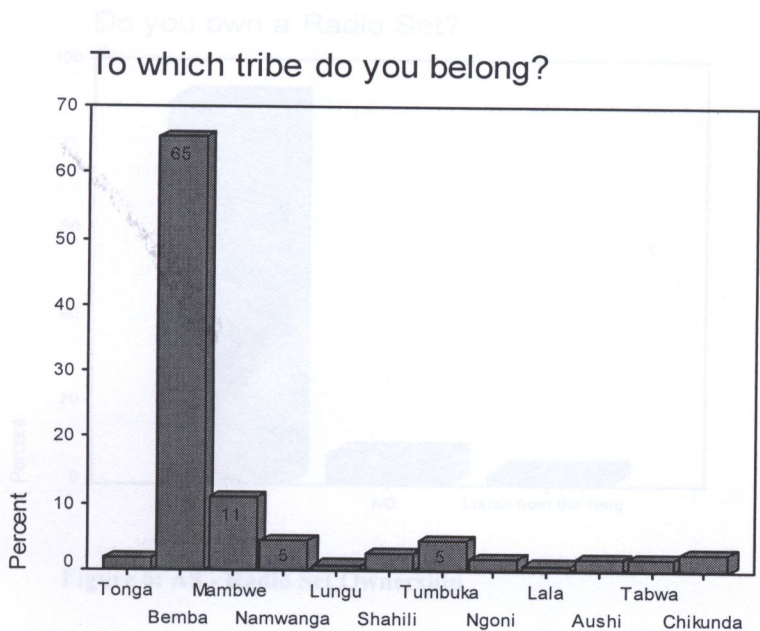


Figure 5: AS - Tribes to which respondents belonged

When asked to which tribe they belonged, 65.5 percent were Bemba; 10.9 percent were Mambwe; 4.5 percent were Namwanga; 2.7 percent were Swahili; 4.5 percent were Tumbuka; 2.7 percent were Chikunda; Lungu and Lala had 0.9 percent each; and Tonga, Ngoni, Aushi, and Tabwa had 1.8 percent each. This study was done in the Bemba land, hence the largest number of Bembas who took part in the survey.

5.1.4 Radio Set Ownership

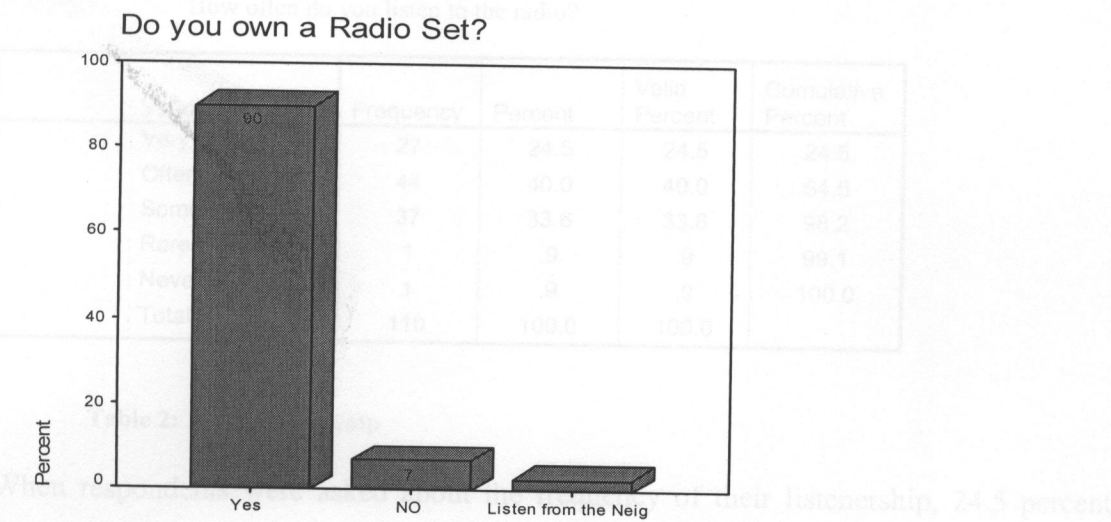


Figure 6: AS - Radio Set Ownership

Ninety (90) percent of those who took part in the study owned a radio set; 7.3 percent did not own a radio set; 2.7 percent did not have a radio set of their own, but they were able to listen to the radio from their neighbours.

5.1.6 Knowledge about causes of Malaria

Most of those who had radio sets said they found it easier to own radio sets because of the cheap source from Nakonde (a border town of Zambia with Tanzania), which supplied radio sets as cheap as 30,000 Zambian Kwacha per set. These radio sets were locally known as “Tu Cila Ng’anda,” which literally means “every house.

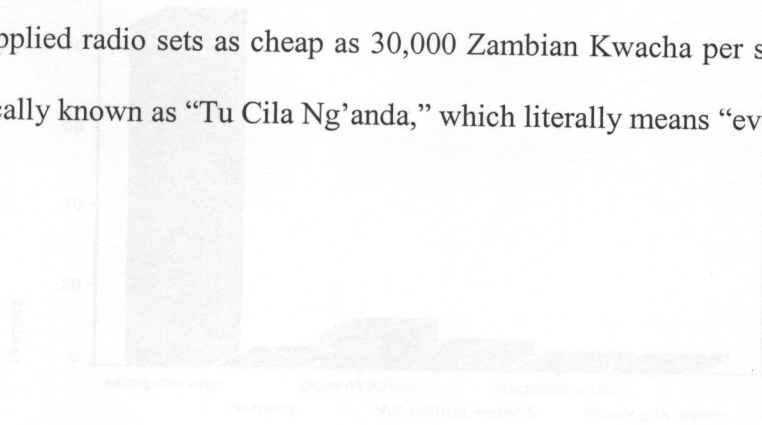


Figure 7: AS - Cause of malaria

5.1.5 Frequency of Listenership

How often do you listen to the radio?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Very Often	27	24.5	24.5	24.5
Often	44	40.0	40.0	64.5
Sometimes	37	33.6	33.6	98.2
Rarely	1	.9	.9	99.1
Never	1	.9	.9	100.0
Total	110	100.0	100.0	

Table 2: AS - Listenership

When respondents were asked about the frequency of their listenership, 24.5 percent said they listened to the radio very often; 40 percent often listened to the radio; 33.6 percent only listened to it sometimes; 0.9 percent rarely listened to the radio; and the remaining 0.9 percent did not listen to the radio at all.

5.1.6 Knowledge about causes of Malaria

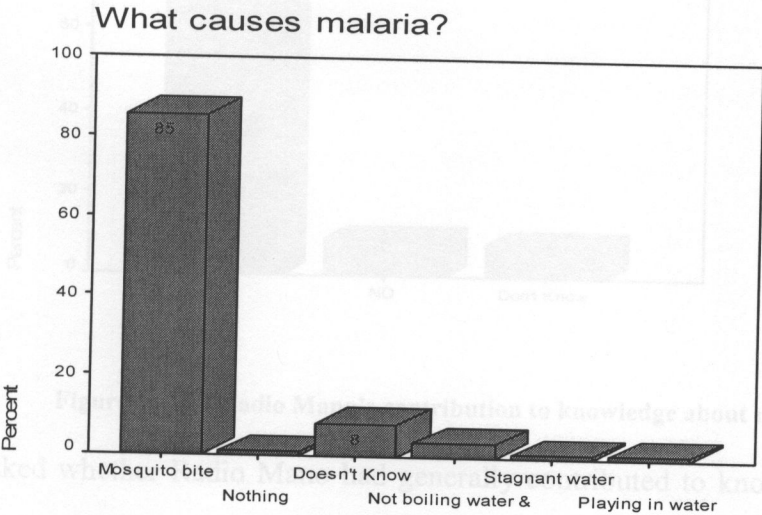


Figure 7: AS - Cause of malaria

When respondents were asked about what they thought was the cause of malaria, 85.5 percent said malaria was caused by a mosquito bite; 8.2 percent did not know the answer; 3.6 percent said it was caused by drinking dirty water and water which is not boiled; and those who said malaria is caused by stagnant water, by nothing, and by playing in water accounted for 0.9 percent each.

5.1.6.2 Preferred or frequent source of information on malaria

When respondents were asked whether any member of their family had suffered from malaria the previous month, 50.9 percent said ‘Yes’; 48.2 percent said ‘No’; and 0.9 percent did not know.

Valid	Frequency	Percent	Valid Percent	Percent
My health provider	53	52.7	52.7	53.6
ZNBC radio	14	12.7	12.7	66.4
Radio Mano	36	32.7	32.7	99.1
Total	110	100.0	100.0	

5.1.6.1 Contribution of Radio Mano to Knowledge about malaria in Kasama

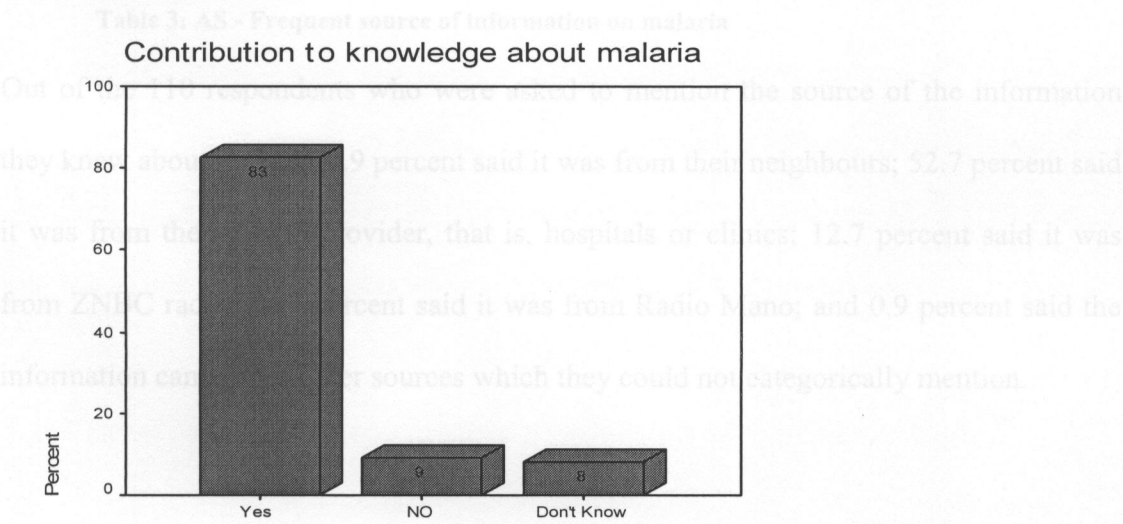


Figure 8: AS - Radio Mano’s contribution to knowledge about malaria

Asked whether Radio Mano had generally contributed to knowledge about malaria in Kasama, 82.7 percent of the respondents said it had; 9.1 percent said it had not; and 8.2 percent did not know.

Asked further if Radio Mano had contributed to their personal knowledge about malaria, 82.7 percent agreed that it had; 13.6 percent said it had not; and 3.6 percent did not know.

5.1.6.2 Preferred or frequent source of information on malaria

What is your preferred or frequent source of information on malaria?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
My Neighbour	1	.9	.9	.9
My health provider	58	52.7	52.7	53.6
ZNBC radio	14	12.7	12.7	66.4
Radio Mano	36	32.7	32.7	99.1
Other	1	.9	.9	100.0
Total	110	100.0	100.0	

Table 3: AS - Frequent source of information on malaria

Out of the 110 respondents who were asked to mention the source of the information they knew about malaria, 0.9 percent said it was from their neighbours; 52.7 percent said it was from their health provider, that is, hospitals or clinics; 12.7 percent said it was from ZNBC radio; 32.7 percent said it was from Radio Mano; and 0.9 percent said the information came from other sources which they could not categorically mention.

5.1.7 Preferred or frequent source of information on agriculture

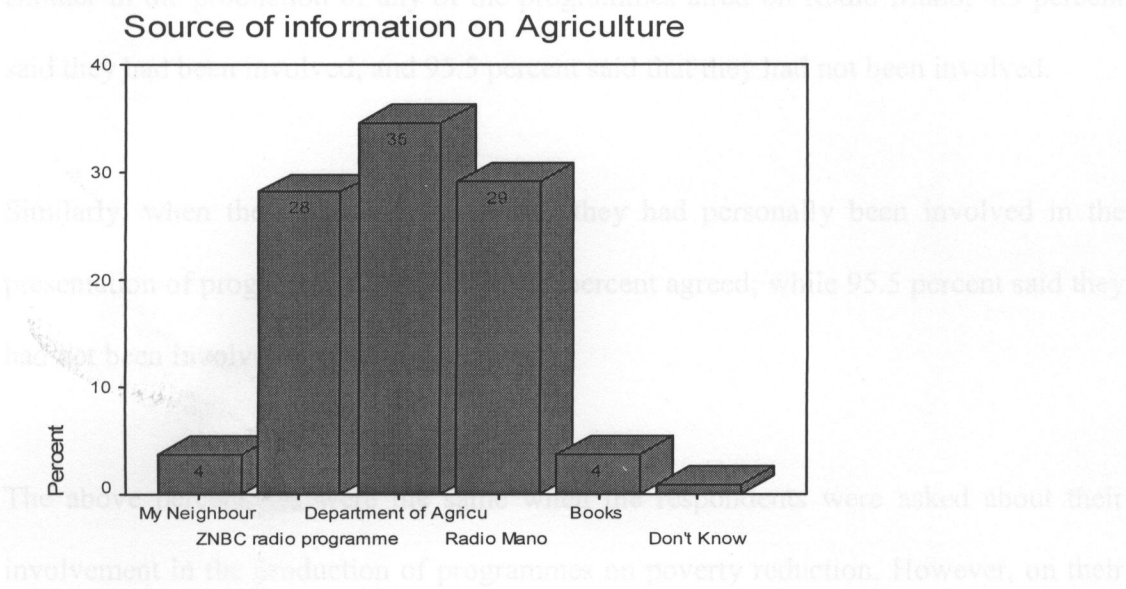


Figure 9: AS - Frequent source of information on agriculture

Of the 110 respondents who were interviewed, 3.6 percent of them said that their preferred or frequent source of information on agriculture was from their neighbours; 28.2 percent said it was from ZNBC radio programmes; 34.5 percent said it was from the department of agriculture; 29.1 percent said it was from Radio Mano; 3.6 percent said it was from reading books; while 0.9 percent said they did not know.

5.1.8 Involvement in programme production and presentation

Are you personally involved in the production of programmes?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	5	4.5	4.5	4.5
NO	105	95.5	95.5	100.0
Total	110	100.0	100.0	

Table 4: AS - Involvement in the production of programmes

When respondents were asked whether they had personally been involved in one way or another in the production of any of the programmes aired on Radio Mano, 4.5 percent said they had been involved; and 95.5 percent said that they had not been involved.

Similarly, when they were asked whether they had personally been involved in the presentation of programmes on malaria, 4.5 percent agreed; while 95.5 percent said they had not been involved.

The above percentages were the same when the respondents were asked about their involvement in the production of programmes on poverty reduction. However, on their involvement in the presentation of programmes on poverty reduction, the percentages changed slightly, 5.5 percent said they had been involved; and 94.5 percent said they had not been involved.

5.1.8.1 Involvement of relative or friend in programme production

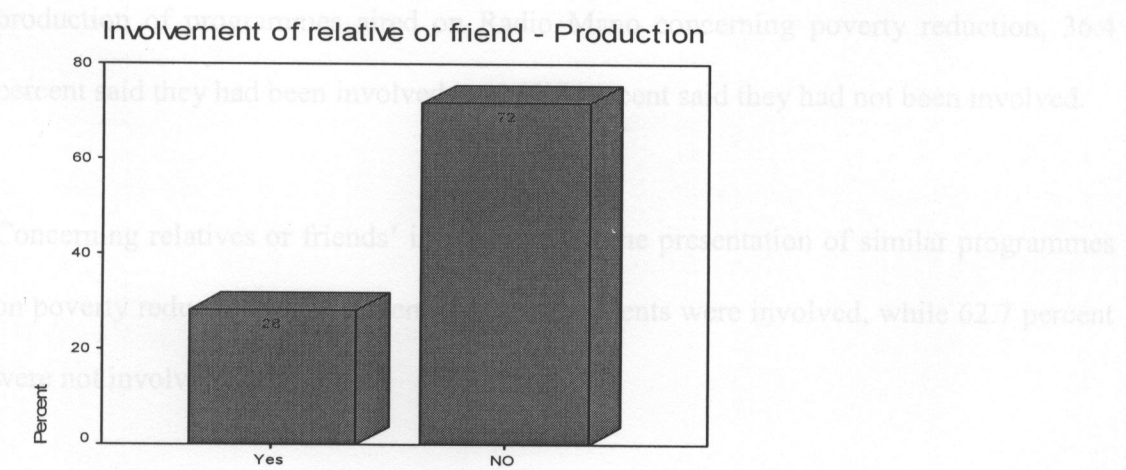


Figure 10: AS - Involvement of relative or friend in production

Asked whether any of their relatives or friends had been involved in the production of programmes on Radio Mano about malaria, 28.2 percent said they had been involved; and 71.8 percent said they had not been involved in any way.

When asked about the involvement of relatives or friends in the presentation of programmes on Radio Mano about malaria, 29.1 percent said they had been involved; while 70.9 percent said they had not been involved.

Has any of your a relative or friend been involved in the production of programmes on poverty reduction?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	40	36.4	36.4	36.4
NO	70	63.6	63.6	100.0
Total	110	100.0	100.0	

Table 5: AS - Involvement of relative or friend – poverty reduction

When respondents were asked about the involvement of their relatives or friends in the production of programmes aired on Radio Mano concerning poverty reduction, 36.4 percent said they had been involved; and 63.6 percent said they had not been involved.

Concerning relatives or friends’ involvement in the presentation of similar programmes on poverty reduction, 37.3 percent of the respondents were involved, while 62.7 percent were not involved.

5.1.8.2 Knowing someone who has been involved

5.1.8.2.1 Malaria programmes production and presentation

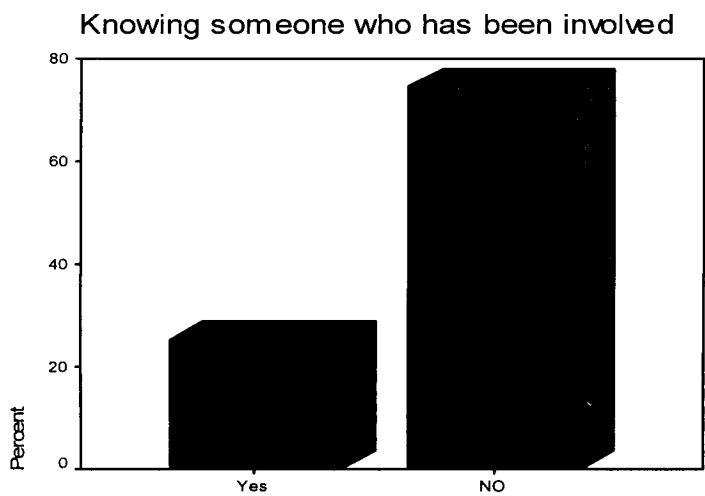


Figure 11: AS - Knowing someone involved in production of programmes

In addition to being asked whether the respondents had personally been involved in the production and presentation of programmes on Radio Mano concerning malaria and poverty reduction, their relatives or friends, they were also asked to state whether someone they knew who was not their relative or friend had been involved.

Concerning the production of programmes on malaria, 25.5 percent said “Yes,” while 74.5 percent said “NO.” In terms of presentation, the percentages changed slightly; 26.4 percent said they knew someone who had been involved, and 73.6 percent said they did not know of anyone who had been involved.

5.1.8.2.2 Poverty reduction programme production and presentation

Do you know of someone who has been involved in the production and presentation of programme on poverty reduction?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	35	31.8	31.8	31.8
NO	75	68.2	68.2	100.0
Total	110	100.0	100.0	

Table 6: AS - Involvement in production and presentation of programmes on poverty reduction

Respondents where also asked to state if they know of someone who had been involved in the production and presentation of programmes on Radio Mano that dealt with poverty reduction issues. On production, 31.8 percent said they knew someone, while 68.2 percent said they did not. And on presentation, 33.6 percent said they knew someone who was involved and 66.4 percent said they did not know anyone.

5.1.9 Most effective programmes in the fight against malaria and poverty

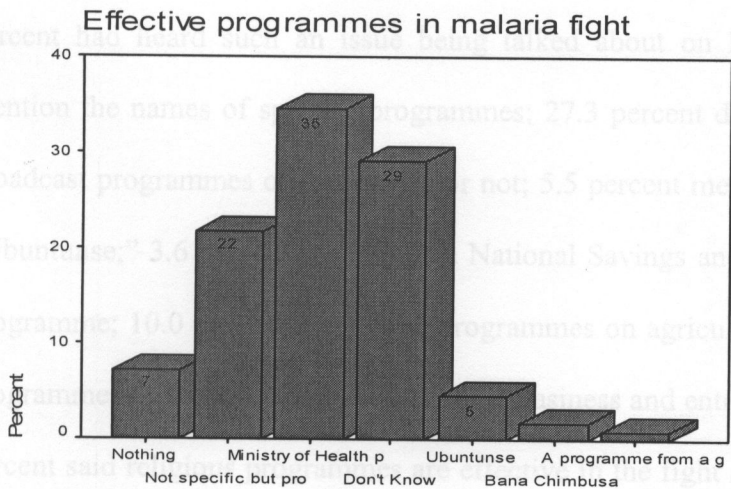


Figure 12: AS - Most effective programmes in the fight against malaria

In an effort to know if from the point of view of respondents, Radio Mano broadcasts specific programmes on malaria, the respondents were asked to mention specific programmes that they might have heard from the station that had malaria as a theme. 0.9 percent said they had heard a programme from a group that came to Radio Mano from Mungwi district; 1.8 percent said they had heard it through a programme called “Bana Chimbusa;” 4.5 percent had listened to a programme called “Ubuntunse” where they were talking about malaria; 29.1 percent did not know of any programme; 34.5 percent said they had heard about malaria from the Ministry of Health in programmes broadcast on Radio Mano; 21.8 percent said that programmes that talked about malaria were there on Radio Mano but could not mention the names of specific programmes; and 7.3 percent said they had not heard any programme on Radio Mano that dealt with the subject of malaria.

On the other hand, when respondents were asked to mention programmes that were most effective in the fight against poverty, 8.2 percent did not know of any programme; 31.8 percent had heard such an issue being talked about on Radio Mano but could not mention the names of specific programmes; 27.3 percent did not know if Radio Mano broadcast programmes of that nature or not; 5.5 percent mentioned a programme called “Ubuntunse;” 3.6 percent mentioned a National Savings and Credit Bank (NATSAVE) programme; 10.0 percent mentioned programmes on agriculture; 2.7 percent mentioned programmes that talked about how to run a business and entrepreneurship in general; 1.8 percent said religious programmes are effective in the fight against poverty; 3.6 percent mentioned educational programmes; 1.8 percent mentioned a programme called “Bumpandamano;” and the remaining 3.6 percent was shared equally among those who

mentioned varied programmes, namely, Community development, women of excellence, advertisements, and Catholic Commission for Justice and Peace programmes.

5.1.10 Preferred Communication Strategies

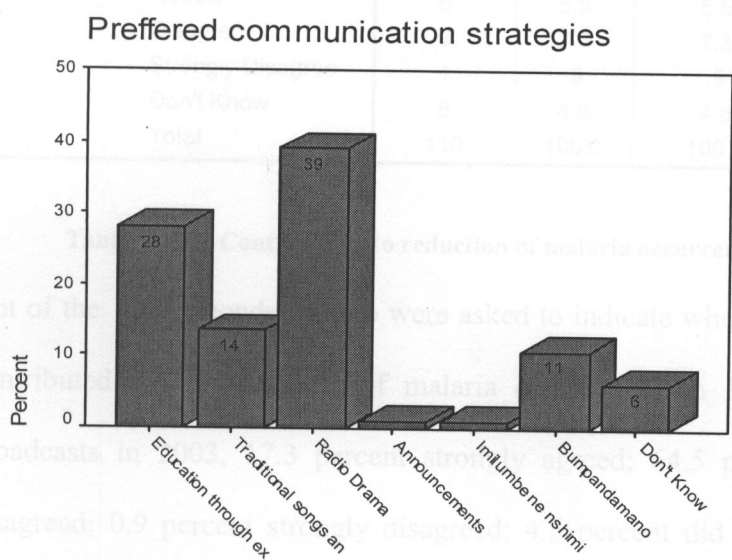


Figure 13: AS - Preferred communication strategies

When respondents were asked to mention communication strategies that they liked most, 28.2 percent said that they liked educational programmes in which experts talked about different topics on radio relevant to the community; 13.6 percent liked it when the station played traditional songs and then experts/elderly people explained the meaning of such songs; 39.1 percent liked Radio Drama programmes; 0.9 percent liked a programme called “Imilumbe ne Nshimi,” (a Bemba programme that used Bemba poems, sayings and Folk tales to teach people on different issues in their lives); and 6.4 percent said they did not know.

5.1.11 Contribution to reduction of malaria occurrences in Kasama

Radio Mano has contributed to the reduction of malaria occurrences in Kasama

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	19	17.3	17.3	17.3
Agree	71	64.5	64.5	81.8
Neutral	6	5.5	5.5	87.3
Disagree	8	7.3	7.3	94.5
Strongly Disagree	1	.9	.9	95.5
Don't Know	5	4.5	4.5	100.0
Total	110	100.0	100.0	

Table 7: AS - Contribution to reduction of malaria occurrences in Kasama

Out of the 110 respondents who were asked to indicate whether or not Radio Mano had contributed to the reduction of malaria occurrences in Kasama since it started its broadcasts in 2003, 17.3 percent strongly agreed; 64.5 percent agreed; 7.3 percent disagreed; 0.9 percent strongly disagreed; 4.5 percent did not know; and 5.5 percent were neutral on the matter.

5.1.12 Contribution to poverty reduction in Kasama

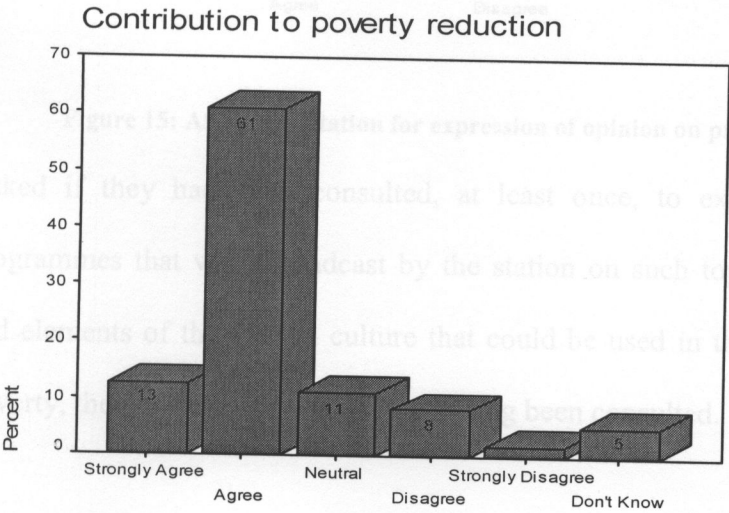


Figure 14: AS - Contribution of Radio Mano to poverty reduction

When respondents were asked to indicate if in their opinion Radio Mano had contributed to the reduction of poverty in Kasama especially through its programmes in agriculture, 5.5 percent of them did not know; 1.8 percent strongly disagreed; 8.2 percent disagreed; 10.9 percent did not take any sides (neutral); 60.9 percent agreed; 12.7 percent strongly agreed that the station had contributed to poverty reduction in Kasama.

5.1.13 Consultation for expression of opinion on programmes

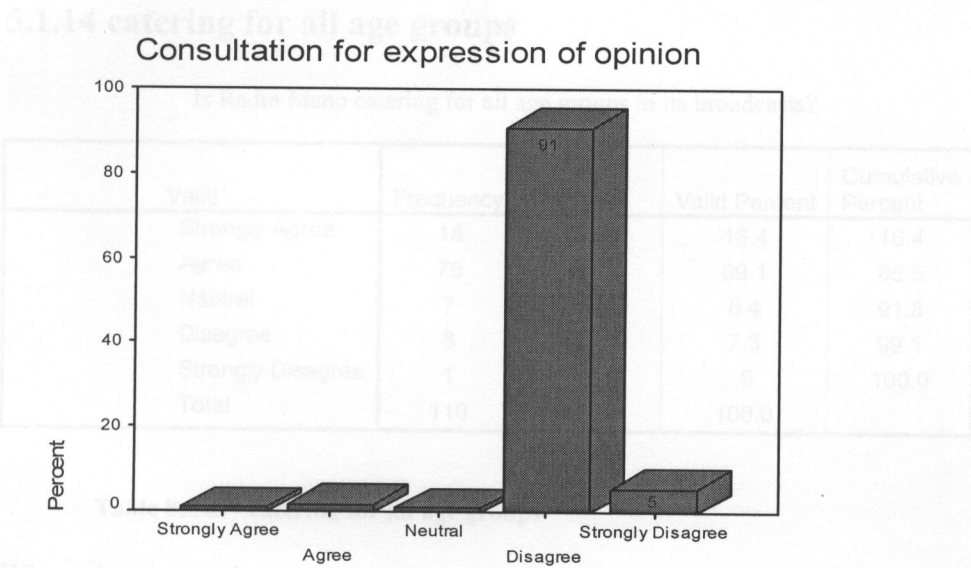


Figure 15: AS - Consultation for expression of opinion on programmes

Asked if they had been consulted, at least once, to express their opinion on the programmes that were broadcast by the station on such topics as malaria, agriculture, and elements of the Bemba culture that could be used in the fight against malaria and poverty, the majority of them denied having been consulted.

5.2 In-depth Interviews

On being consulted about programmes on malaria, 1.8 percent strongly agreed; 1.8 percent agreed; 0.9 percent remained neutral; 90.0 percent disagreed; and 5.5 percent

strongly disagreed. On being consulted about programmes for poverty reduction, 0.9 percent strongly agreed; 1.8 percent agreed; 0.9 percent remained neutral on the matter; 90.9 percent disagreed; and 5.5 percent strongly disagreed. Asked about the elements of the Bemba culture that could be used in the fight against malaria, 90.9 percent said they had never been consulted; and on poverty reduction through the use of elements of the Bemba culture, 86.4 percent denied being consulted.

5.1.14 catering for all age groups

Is Radio Mano catering for all age groups in its broadcasts?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	18	16.4	16.4	16.4
Agree	76	69.1	69.1	85.5
Neutral	7	6.4	6.4	91.8
Disagree	8	7.3	7.3	99.1
Strongly Disagree	1	.9	.9	100.0
Total	110	100.0	100.0	

Table 8: AS - catering for all age groups

When the respondents were asked whether or not Radio Mano did cater for all age groups in the programmes that the station broadcast, 0.9 percent strongly disagreed, saying that it did not do so; 7.3 percent disagreed; 6.4 percent were neutral on the matter; 69.1 percent agreed that the station catered for all age groups; and 16.4 percent strongly agreed that the station indeed catered for all age groups in its broadcasts.

5.2 In-depth Interviews

As explained in chapter two, five in-depth interviews were conducted with five members of staff of Radio Mano. The questions that the researcher asked them were captured in

their essence and categories were created for them. Depending on whether the answer given by a respondent was affirmative of the nature of the question, the answer was put in the positive category that was also created with other two categories, namely, negative and neutral. If the answer given was not affirmative of the question, the response was put in the negative category; and if the respondent was not sure about the answer or could not state their position categorically, the response was put in the neutral category. Each one of the interviews was considered as a questionnaire and the findings of each ‘questionnaire’ were coded and analysed using SPSS. The following are the results of this analysis:

5.2.1 Contribution towards malaria mitigation

Contribution to malaria mitigation

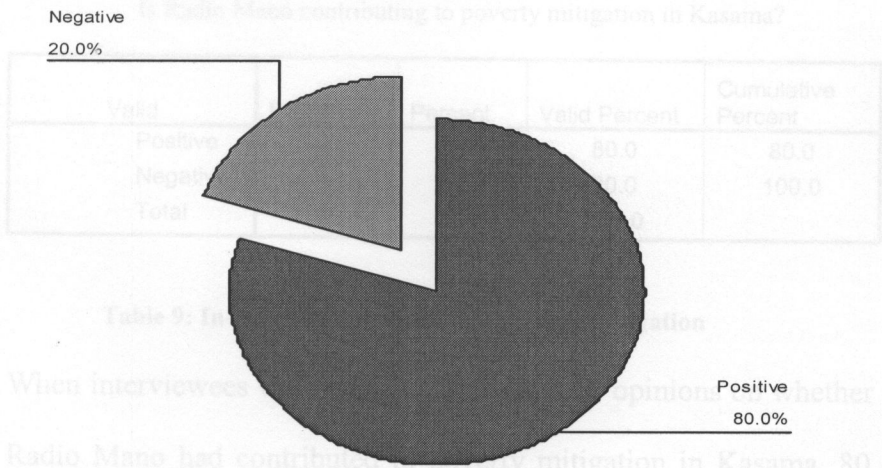


Figure 16: In-depth – contribution to malaria mitigation

When the five members of staff were asked about the contribution of Radio Mano to the mitigation of malaria in Kasama; 80 percent affirmed that the station had contributed to

the mitigation of malaria; and 20 percent were of the opinion that the station had not contributed to the mitigation of malaria in Kasama.

Statements such as: “Since the coming of this radio station in Kasama, the incidences of malaria have gone down because people are learning a lot about malaria through this radio station,” is a typical statement from those who affirmed that the station had contributed to malaria mitigation in Kasama. While those who did not think that the station had substantially contributed to the mitigation of malaria in Kasama gave answers such as: “I can say, not really,” when they were asked if the station had paid specific attention to malaria.

5.2.2 Contribution towards poverty mitigation

Is Radio Mano contributing to poverty mitigation in Kasama?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Positive	4	80.0	80.0	80.0
Negative	1	20.0	20.0	100.0
Total	5	100.0	100.0	

Table 9: In-depth – contribution to poverty mitigation

When interviewees were asked to express their opinions on whether or not they thought Radio Mano had contributed to poverty mitigation in Kasama, 80 percent said it had contributed, while 20 percent thought that it had not contributed to poverty mitigation in Kasama.

“Programmes aimed at reducing poverty are very frequent; we have a lot of programmes from different organisations, clubs and associations that talk about issues to do with poverty and teach people how they can come out of poverty so that the bonds of poverty they find themselves in can be broken;” is one of the typical examples of those who were of the opinion that the station had contributed to poverty reduction.

5.2.3 Involvement in origination of programmes

Ordinary people programme origination

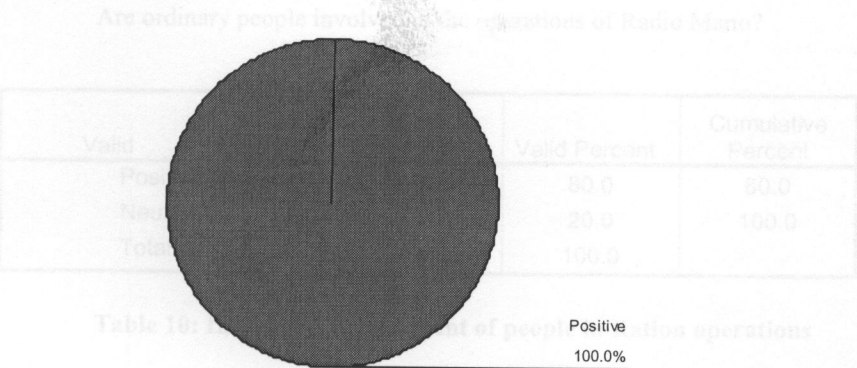


Figure 17: In-depth – programme origination

All the five interviewees (100 percent) who took part in the in-depth interviews agreed that the people of Kasama were involved in the origination of programmes aired on malaria and other programmes. In fact, the actual words of the Programmes Officer who was among those who were interviewed were that: “Actually we receive a lot of programme proposals from the community, each and every week we receive a proposal from the community. Actually, they are too many; if we had a way, we could accommodate all of them. But we give priority to key programmes like programmes

which are very important. Most of the programmes which are run here especially those in Bemba are initiatives of the community.”

5.2.4 Involvement of people in the operations of the station

When the interviewees were asked if and how the ordinary people of Kasama were involved in the operations of the station, 80 percent said that ordinary people were actively involved in the operations of the station; 20 percent (one interviewee) was not sure of what to say on this matter.

Are ordinary people involved in the operations of Radio Mano?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Positive	4	80.0	80.0	80.0
Neutral	1	20.0	20.0	100.0
Total	5	100.0	100.0	

Table 10: In-depth – Involvement of people in station operations

A typical example of a statement from those who said that the people were involved in the operations of the station was: “We normally get people from the community to feature on these programmes; so they feel part and parcel of the same programmes. We believe we have to cater for the needs of the community because in the first place, this is a community station, so we have to satisfy our community by involving them. There are a number of programmes which involve the community. Actually, I would say 70 percent of our programmes are community based.”

5.2.5 Feedback from the community

Feedback from the community

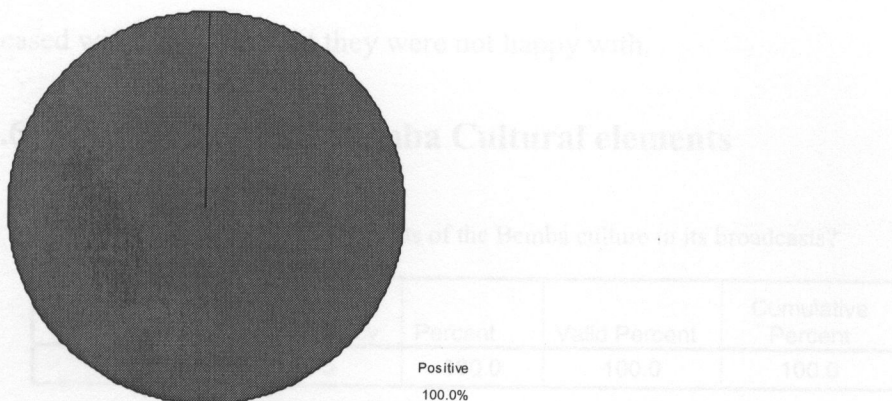


Figure 18: In-depth – Getting feedback from its audience

All the interviewees (100 percent) who took part in the in-depth interviews affirmed that Radio Mano received feedback from its audience. The methods the station used to receive this feedback included special programmes, like one programme called “The Question,” which was a phone-in programme; and those who had no phones wrote letters to the station in which they expressed themselves on certain programmes and the operations of the station in general.

Other means the station used to get feedback from the community included: consultations with listener groups; casual meetings with members of the community who suggested ways and means of doing certain things. In these casual meetings, members of the community made statements such as: “this (mentioning a certain aspect of

programming) should be done in this way instead of the way you are presenting it,” and some people literally walked to the station to express themselves about the things they were pleased with and those that they were not happy with.

5.2.6 Integration of the Bemba Cultural elements

Is Radio Mano integrating elements of the Bemba culture in its broadcasts?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Positive	5	100.0	100.0	100.0

Table 11: In-depth – Integration of Bemba cultural elements

All the interviewees affirmed that Radio Mano was using elements of the Bemba culture in the programmes it broadcast. A typical example of such an affirmation was given by Mr. Paul Chileshe, in-charge of the Bemba section of the radio station, who gave the following rather long answer when he was asked about this: “The station is promoting traditions according to what we have already said, namely that, this is a radio station for the region or rather I would say it is a Community Radio Station. Therefore, there are a number of programmes that promote the traditions of the Bemba people; and in these programmes we want to give the youth an opportunity to know about the Bemba traditions and to sustain these traditions. At this point in time, we have a programme called ‘Inyimbo sha cikaya no bupilibulo,’ that is, ‘traditional songs and their meaning;’ in these songs, the people have talked about a lot of important things concerning our

traditions. In some of these songs they warn people about some of the dangers in life and many other things; therefore, when many people are listening to these programmes, they feel very good and they send us letters or they write us letters through the short message service (SMS) telling us that they are enjoying the programme and are happy and that what we are talking about is important. There are many other programmes that promote the traditions of the Bemba people.”

5.2.7 Formal Audience Survey

Conduction of formal audience survey

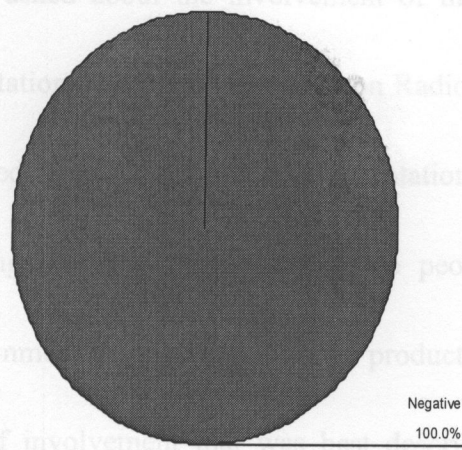


Figure 19: In-depth – Conducting of a formal audience survey

When all the interviewees were asked if Radio Mano had ever conducted a formal audience survey in order to continuously align its broadcasts to the needs of the audience, they all said that the station had never done such a survey since it started its operations in 2003. Three of the five interviewees cited lack of funds as the reason for

not having carried out such surveys, though were quick to mention that it had always been the wish of management.

5.2.8 Involvement in production and presentation of programmes

Are the people of Kasama involved in the production and presentation of programmes on Radio Mano?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Production & presentation	4	80.0	80.0	80.0
None	1	20.0	20.0	100.0
Total	5	100.0	100.0	

Table 12: In-depth – Involvement of people in programme production/presentation

When asked about the involvement of the people of Kasama in the production and presentation of programmes aired on Radio Mano, 80 percent said that the people were involved in the production and presentation of programmes, and 20 percent did not say anything on the involvement of the people in the production and presentation of programmes. This involvement in production and presentation of programmes was a kind of involvement that was best described through the words of the Programmes Officer who as noted above said that: “We normally get the people from the community to feature on these programmes, so they feel part and parcel of the same programmes - Yes, the community is very much involved, this is their station after all.”

5.2.9 catering for interests of other tribes

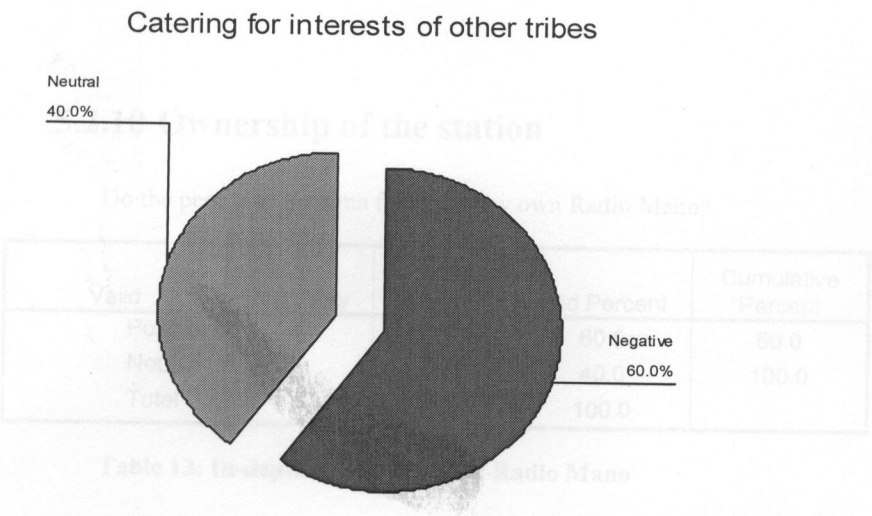


Figure 20: In-depth – Catering for interests of other tribes

Apart from the station catering for the interests of the Bemba people, the interviewees were asked to state whether or not, in their opinion, Radio Mano was also catering for the interests of people from other tribes who lived in the Bemba land; 60.0 percent did not think that the station was taking the interests of these people into consideration, while 40.0 percent could not state their position on the matter.

Nevertheless, those who could not categorically state what they thought about this question were of the opinion that since these people were in the minority and all of them were able to follow programmes broadcast in the Bemba language, they were being catered for as well. An example of a statement capturing such thoughts was: “I think basically you will agree with me that in the nation the most prevalent language apart from English, which is our official language, is Bemba. So, we know that when we use Bemba in our programming, at least we will cater for 95 percent or even 98 percent of

our population, that is, in the Northern Province. So, I think through Bemba, they are catered for as well.”

5.2.10 Ownership of the station

Do the people of Kasama feel that they own Radio Mano?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Positive	3	60.0	60.0	60.0
Neutral	2	40.0	40.0	100.0
Total	5	100.0	100.0	

Table 13: In-depth – Ownership of Radio Mano

When interviewees were asked to state whether or not they thought that the people of Kasama felt they owned the radio station, 60 percent of them were of the opinion that the people of Kasama owned the station, while 40 percent felt that the people did not own the station.

“I would gladly say that members of the community feel part and parcel of this radio station because we are always open to them,” is an example of a statement from those who felt that the people of Kasama owned the station.

5.3 Focus Group Discussions

In terms of analysis, the five focus group discussions held with five listener groups were treated and explicated in the same way as in-depth interviews. The following are the results of this analysis:

5.3.1 Contribution towards malaria mitigation

Has Radio Mano contributed to the mitigation of malaria in Kasama?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Positive	5	100.0	100.0	100.0
Negative	0	0.0	0.0	0.0
Total	5	100.0	100.0	100.0

Table 14: FGD – Contribution to malaria mitigation

In all the five focus group discussions held with five listener groups, discussants were of the opinion that the radio station had contributed to the mitigation of malaria in Kasama.

5.3.2 Contribution towards poverty mitigation

Contribution to poverty mitigation

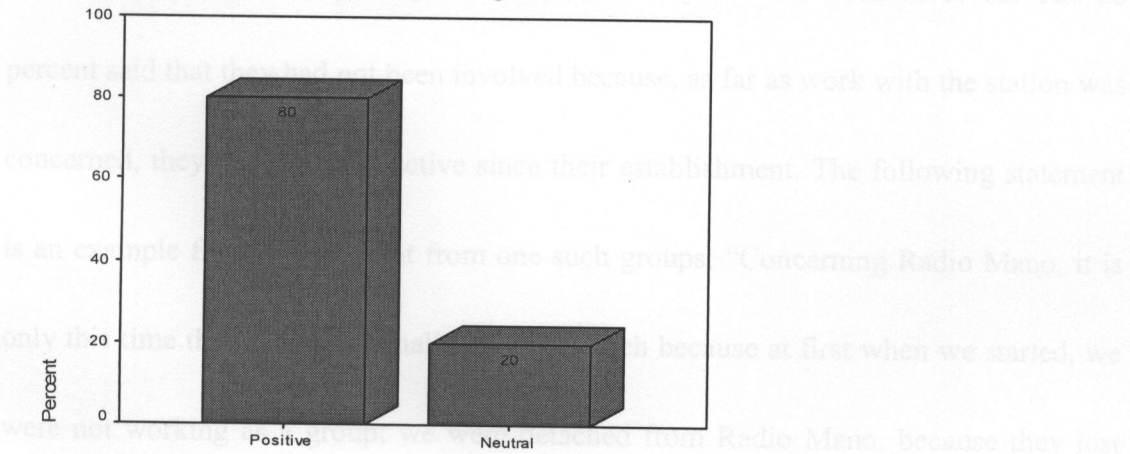


Figure 21: FGD – Contribution to poverty reduction

Eighty (80) percent of the discussants were of the opinion that Radio Mano had contributed to the mitigation of poverty in Kasama, and 20 percent could not tell if the station had indeed contributed to the mitigation of poverty in Kasama since it started its broadcasts.

5.3.3 Involvement of Listener Groups in the fight against malaria

Is Radio Mano involving Listener Groups in the fight against malaria and poverty?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Positive	1	20.0	20.0	20.0
Negative	4	80.0	80.0	100.0
Total	5	100.0	100.0	

Table 15: FGD – Involvement of listener groups in the fight against malaria and poverty

When the discussants, who were members of the station’s listener groups, were asked if they had been involved by the station in the fight against malaria, 20 percent said that they were involved, while 80 percent said that they had not been involved. The 80 percent said that they had not been involved because, as far as work with the station was concerned, they had not been active since their establishment. The following statement is an example from a discussant from one such groups: “Concerning Radio Mano, it is only this time that I think we shall help very much because at first when we started, we were not working as a group; we were detached from Radio Mano, because they just came and formed these groups and then forgot about the all thing.”

5.3.4 Origination of programmes on malaria and poverty reduction

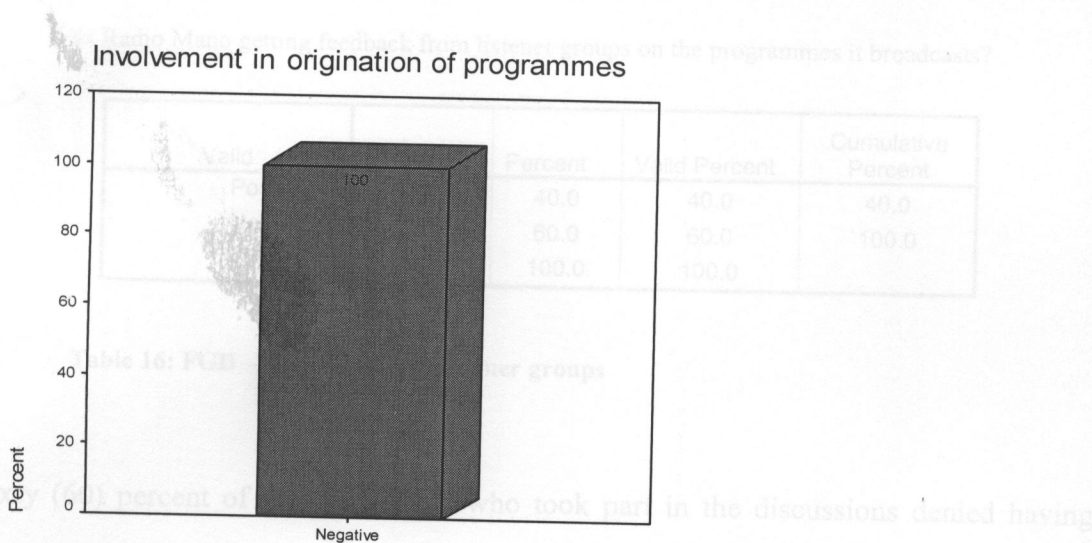


Figure 22: FGD – Involvement of listener groups in origination of programmes

All the members of the five listener groups who took part in the focus group discussions denied being involved in the origination of programmes on malaria and poverty mitigation. Some of the reasons advanced by the discussants, as observed in the preceding paragraph, were that despite the formation of these listener groups which was facilitated by the radio station, they had remained inactive as far as the origination of programmes for the station were concerned. “Our group has not made any programme, we just hear from what other groups have done because we have had no opportunity of doing so, so that we can also be heard on air,” is another example of a statement from one of the groups.

5.3.5 Feedback from Listener Groups

Is Radio Mano getting feedback from listener groups on the programmes it broadcasts?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Positive	2	40.0	40.0	40.0
Negative	3	60.0	60.0	100.0
Total	5	100.0	100.0	

Table 16: FGD – Feedback from listener groups

Sixty (60) percent of the discussants who took part in the discussions denied having been in contact with the radio station in order for them to express their opinions on the general operations of the station. Asked whether they had been in contact with the radio station or if the station was consulting them from time to time so that they could contribute something to its operations, on one hand, some were quick to deny and pointed out that “It is only now that this things have started working, otherwise since they came for the first time, they have never come back.” On the other hand, those who agreed that they were being consulted by the station said that: “We tell them that the things you are broadcasting are not good and they are supposed to remove them and replace them with something good.”

5.3.6 Preferred programme in the fight against malaria/poverty

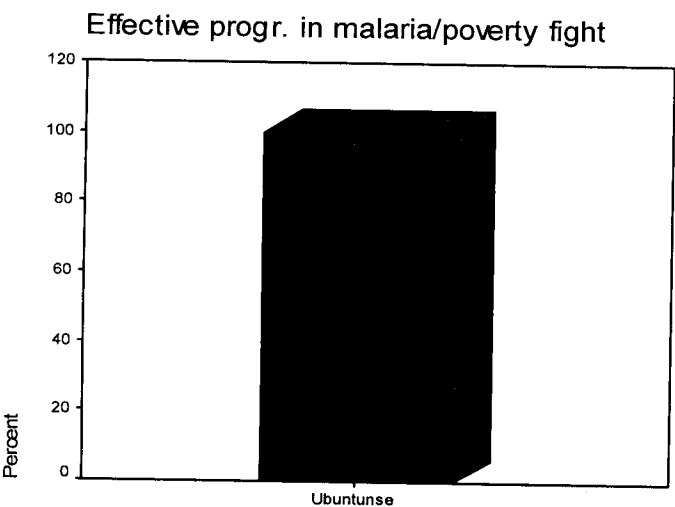


Figure 23: FGD – Most effective programme in malaria/poverty fight

When the discussants were asked to name one programme that they thought was the most effective in the fight against malaria and poverty, all the discussants said that a radio drama programme called “Ubuntunse” was the most effective. This is a programme that dealt with different issues about life in form of plays.

5.3.7 Consideration of Bemba cultural elements and various age groups’ interests

All the members (100%) who took part in the focus group discussions were of the opinion that Radio Mano was catering for the interests of various age groups and that the

station was also integrating elements of the Bemba culture in its broadcasts. Both of these responses are represented in the table below.

Catering for audience interests and integrating Bemba cultural elements

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Positive	5	100.0	100.0	100.0

Table 17: FGD - Bemba cultural elements and age groups’ interests

5.3.8 Formal audience survey; catering for other tribes; and involvement of listener groups in the production and presentation of programmes

Has Radio Mano carried out a formal audience survey? Is it catering for other tribes? Do it involve listener groups in the production and presentation of programmes?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Negative	5	100.0	100.0	100.0

Table 18: FGD - Formal audience survey; catering for other tribes; and involvement in production and presentation of programmes

When the discussants were asked whether or not Radio Mano had ever conducted a formal audience survey to find out the interests of its audience and adjust its broadcasts accordingly; whether or not, apart from the Bemba people, it was catering for the interests of other tribes; and whether or not the station was involving the listener groups in the production and presentation of programmes, the discussants said that the station had never conducted a formal audience survey; it was not catering for the interests of

other tribes; and the members of these particular listener groups were not involved in the production and presentation of programmes aired on Radio Mano. All these three responses are represented in the table above.

5.3.9 Preferred methods of teaching

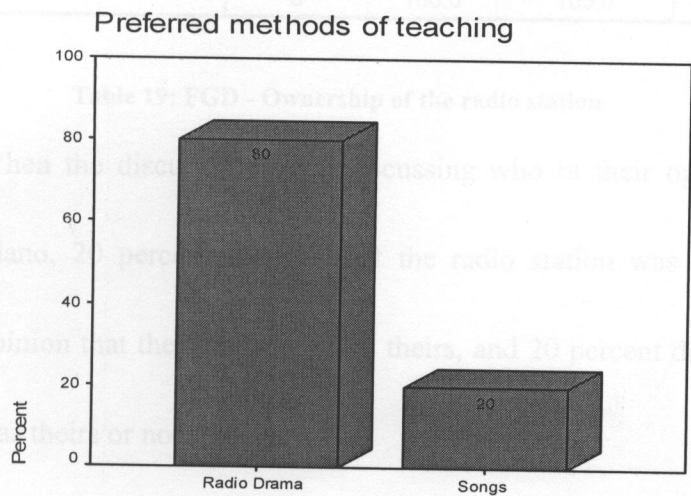


Figure 24: FGD – Preferred methods of teaching

When the discussants were asked to state the methods of teaching used by the radio station that they liked, in the course of the discussions, 80 percent said that they liked the use of Radio Drama to teach people on various topics, and 20 percent said that they liked the use of traditional songs and the explanations given thereof.

5.3.10 Ownership of the station

Do the people of Kasama feel that they own Radio Mano?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Positive	1	20.0	20.0	20.0
Negative	3	60.0	60.0	80.0
Neutral	1	20.0	20.0	100.0
Total	5	100.0	100.0	

Table 19: FGD - Ownership of the radio station

When the discussants were discussing who in their opinion was the owner of Radio Mano, 20 percent thought that the radio station was theirs, 60 percent were of the opinion that the station was not theirs, and 20 percent did not know whether the station was theirs or not.

5.3.11 Suggested areas for improvement

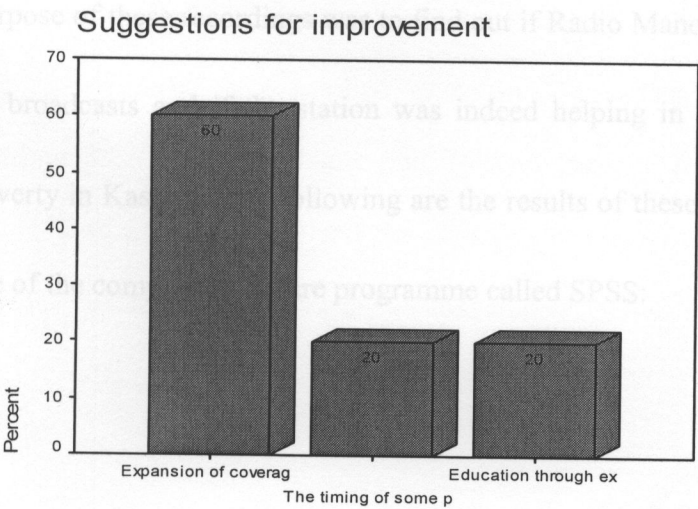


Figure 25: FGD – Suggested areas for improvement

When the respondents were asked to make some suggestions as to the areas in which they wanted the station to improve, 60 percent said they wanted the station to expand its coverage area; 20 percent thought that the times that some programmes were broadcast could change so that everyone could have a chance to listen to them; and 20 percent would have liked that the education of the people of Kasama on different topics through experts was encouraged and promoted.

5.4 Content Analysis

As indicated in chapter two, a number of programmes were recorded over a period of two weeks, every other day. The total number of minutes for all the recordings was 630 minutes, of which 19 minutes and 40 seconds were taken up by news articles. The purpose of these recordings was to find out if Radio Mano was involving local people in its broadcasts and if the station was indeed helping in the mitigation of malaria and poverty in Kasama. The following are the results of these recordings gotten through the use of the computer software programme called SPSS:

5.4.1 Frequency of programmes broadcast over the period

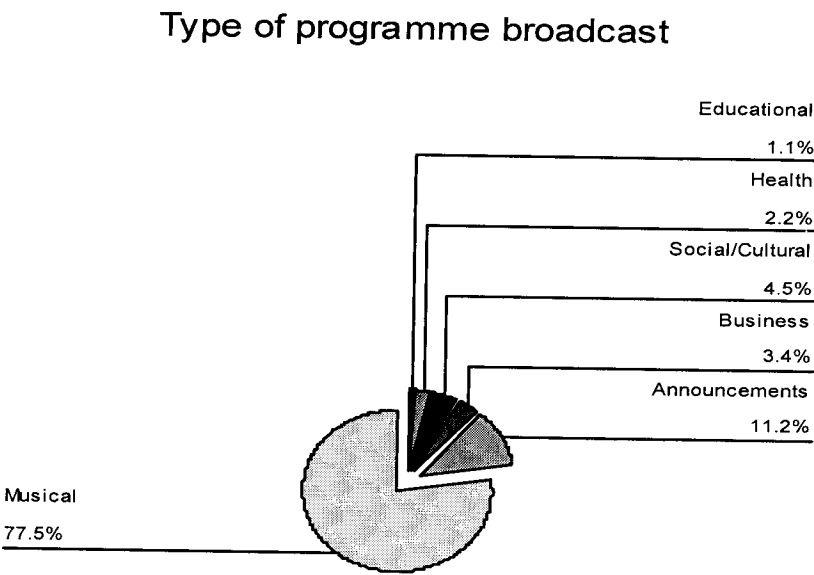


Figure 26: CA – Frequency of programmes broadcast

Over the period of 610 minutes and 20 seconds for the rest of the broadcasts recorded, 1.1 percent of the broadcasts were educational, 2.2 percent were on health, 4.5 percent were social/cultural, 3.4 percent were about business, 11.2 percent were announcements, and 77.5 percent were musical in nature. The musical broadcasts were religious, instrumental, local (Zambian) and foreign [mostly Rhumba from the Democratic Republic of Congo (DRC) and South African music] in nature. For all the broadcasts, the nature of topics covered were as indicated in the following table:

What topics were dealt with in the broadcasts?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Rabies	1	1.1	1.1	1.1
Social Commentary	2	2.2	2.2	3.4
Musical/Religious	8	9.0	9.0	12.4
Adverts	2	2.2	2.2	14.6
Musical/Instrumental	3	3.4	3.4	18.0
Meetings/announcements	2	2.2	2.2	20.2
Justice/Discussion programme	1	1.1	1.1	21.3
Politics	1	1.1	1.1	22.5
Musical/Foreign	20	22.5	22.5	44.9
Business	1	1.1	1.1	46.1
General Announcements	5	5.6	5.6	51.7
Musical/Local	36	40.4	40.4	92.1
DSTV	1	1.1	1.1	93.3
Bemba Poems/Sayings/Folk Tales	1	1.1	1.1	94.4
Loans	1	1.1	1.1	95.5
NIEC School of Business Trust	1	1.1	1.1	96.6
STIs Advert	1	1.1	1.1	97.8
Education	1	1.1	1.1	98.9
Greetings	1	1.1	1.1	100.0
Total	89	100.0	100.0	

Table 20: CA - Topics covered in different broadcasts

5.4.2 Source of the broadcast

What is the source of the broadcast?

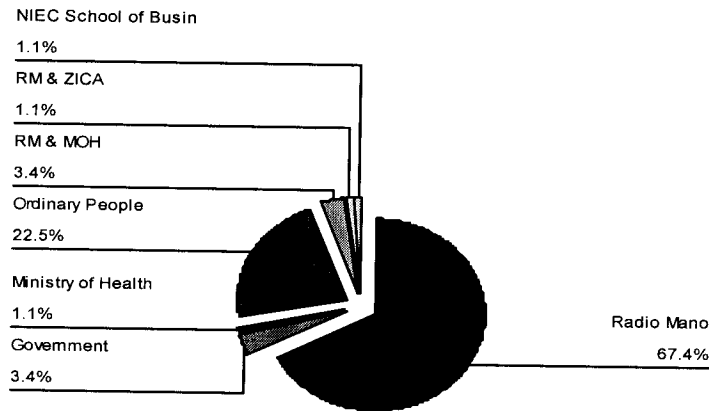


Figure 27: CA – Source of the broadcast

Of all the broadcasts recorded over the said period, 67.4 percent came from Radio Mano; 3.4 percent from government; 22.5 percent from ordinary people; 3.4 percent from Radio Mano and the Ministry of Health; The Ministry of Health, Radio Mano with Zambia Institute of Chartered Accountants, and NIEC School of Business Management Trust had 1.1 percent each. Therefore, most of the broadcasts came from Radio Mano.

5.4.3 Who produced and presented what was broadcast?

Who produced what was broadcast?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Radio Mano	81	91.0	91.0	91.0
Government	1	1.1	1.1	92.1
Ministry of Health	1	1.1	1.1	93.3
RM & Ministry of Health	1	1.1	1.1	94.4
RM & Ordinary People	2	2.2	2.2	96.6
DSTV	2	2.2	2.2	98.9
NIEC management Trust	1	1.1	1.1	100.0
Total	89	100.0	100.0	

Table 21: CA – Production of what was broadcast

Most of the broadcasts over the period of the recordings were produced by Radio Mano (91%). However, this production was restricted to selecting what to broadcast, especially the type of music played, and not the station itself initiating and doing the actual production of the programmes.

In terms of presentation of programmes, Radio Mano again accounted for 94.4 percent; Radio Mano together with ordinary people accounted for 2.2 percent (ordinary people

featuring on programmes); a political leader (member of parliament for Kasama central), Radio Mano with Ministry of Health, and Radio Mano with NIEC School of Business Trust accounted for 1.1 percent each.

	Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Religious people		1	7.1	7.1	7.1
Police		3	21.4	21.4	28.6
Central Government		1	7.1	7.1	35.7
Foreign		4	28.6	28.6	64.3
Total		2	14.3	14.3	78.6
		21.4	21.4	100.0	
Total		14	100.0	100.0	

5.4.4 Target audience

What was the target audience?

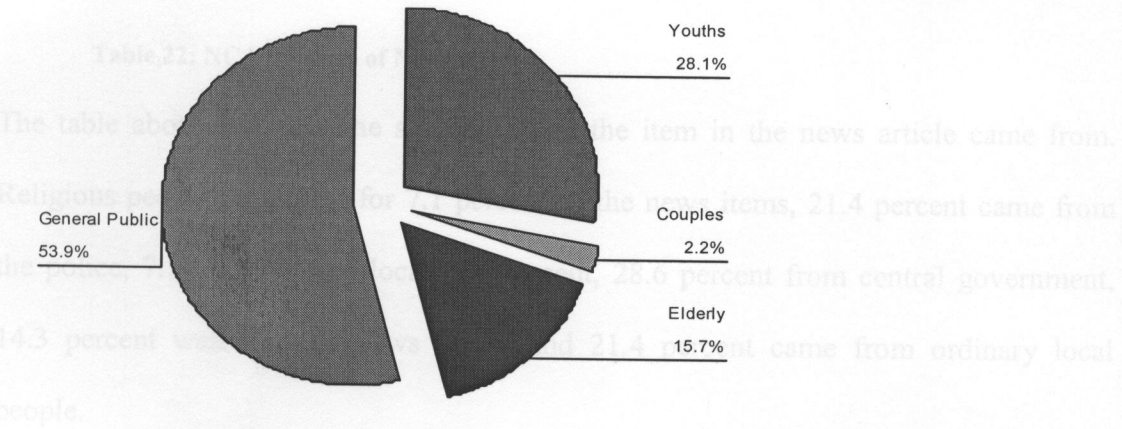


Figure 28: CA – The targeted audience

The target audiences for all the broadcasts over the said period were 28.1 percent for youths, 2.2 percent for couples, 15.7 percent for elderly people, and 53.9 percent were for the general public.

5.4.5 News Content

During the period when the recordings were done, only two news articles were recorded, one in English and the other one in Bemba. The news articles were also analysed using SPSS. The following were the results of the two news articles that were analysed:

5.4.5.1 Source of the News Item

What was the source of the News Item?

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Religious people	1	7.1	7.1	7.1
Police	3	21.4	21.4	28.6
Local Government	1	7.1	7.1	35.7
Central Government	4	28.6	28.6	64.3
Foreign	2	14.3	14.3	78.6
Ordinary People	3	21.4	21.4	100.0
Total	14	100.0	100.0	

Table 22: NCA - Source of News Item

The table above indicates the sources where the item in the news article came from. Religious people accounted for 7.1 percent of the news items, 21.4 percent came from the police, 7.1 percent from local government, 28.6 percent from central government, 14.3 percent were foreign news items, and 21.4 percent came from ordinary local people.

5.4.5.2 Significance of the News Item to the local community

Is the News Item significant to the community?

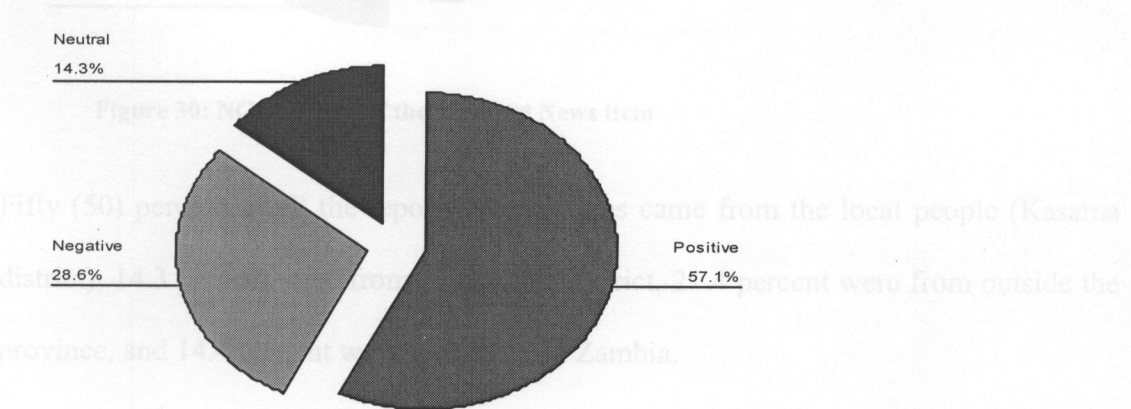


Figure 29: NCA – Significance of the news item to the community

Of the news items broadcast by the station, 57.1 percent were significant to the local community, 28.6 percent were not significant to the community (not significant in the sense that these items were distasteful to the local community; items such as sodomy and theft), and 14.3 percent of the items were neither significant nor insignificant to the local community.

5.4.5.3 Where the reported News Item took place

Where did the reported news item take place?

Where did the reported News Item take place?

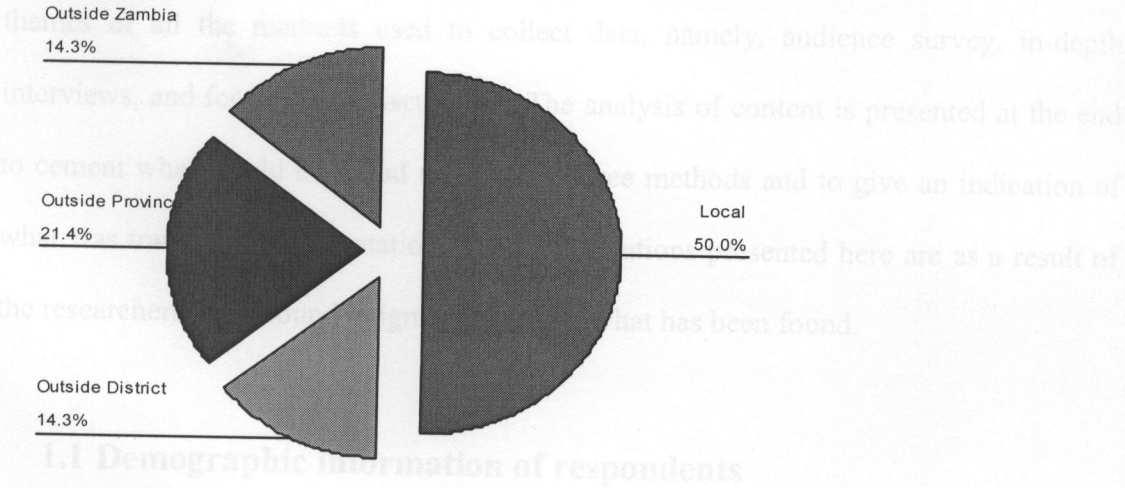


Figure 30: NCA – Place of the reported News item

Fifty (50) percent of all the reported news items came from the local people (Kasama district), 14.3 percent were from outside the district, 21.4 percent were from outside the province, and 14.4 percent were from outside Zambia.

CHAPTER VI

INTERPRETATION OF KEY FINDINGS

1.0 Introduction

In this chapter, key findings as presented in the preceding chapter are analysed and interpreted. The chapter begins by giving a brief description of some of the demographic characteristics of the people of Kasama who took part in this study and who the researcher believed were representative of all the people of Kasama District. After the description of the said characteristics, key findings are presented and interpreted. The analysis of the findings is done by a simultaneous comparison of the results of similar themes of all the methods used to collect data, namely, audience survey, in-depth interviews, and focus group discussions. The analysis of content is presented at the end to cement what would be found using these three methods and to give an indication of what was transpiring at the station. The interpretations presented here are as a result of the researchers' own sound judgment based on what has been found.

1.1 Demographic information of respondents

Most of the people who took part in this survey had attained some form of secondary education (54.5%), but this had not helped many to be formally employed as most of them were working on their own (self-employed 22.7%, and those doing one form of business or another 19.1%).

The population of Kasama was fairly informed on issues happening in the community and those that were happening outside the community. This had been due to the high

levels of radio set ownership (90%) necessitated by the cheap source of Nakonde border town, from where people bought these radio sets. The listenership to Radio Mano was quite high (24.5% very often, 40% often, and 33.6% sometimes). Indeed, when Mr. Paul Chileshe who was in-charge of the Bemba section of the station was asked about the listenership to the station, he had this to say: “since the establishment of this radio station, very few people listen to ZNBC radio. You know, almost every household has one form of a radio set or another because the radio sets are very cheap here; in fact they call them “tu cila Ng’anda,” as alluded to earlier. This statement seemed to be true, considering that the majority of the people who were interviewed in one form or another had an income of less than Five Hundred Thousand Kwacha per month (less than K500,000 – Audience Survey).

1.2 Ownership of the Radio Station

The knowledge and awareness about the ownership of the radio station among the members of staff who took part in the in-depth interviews was different from what the ordinary people knew about their ownership of the station. While 60 percent of the in-depth interviewees were of the opinion that ordinary people owned the station, basing their conviction on the fact that some of the members of the local community featured on some programmes from time to time, 60 percent of the members of the focus group discussions who were also members of the listener groups, did not think that the people owned the station. Asked if they had any say in the operations of the station and if sometimes they had access to the station to express themselves on the operations of the station, one man was quick to say that “No, we do not go to the radio station because no

one has ever told us that we should talk about things of this nature.” This clearly indicated a certain degree of ignorance and a lack of knowledge about the ownership of the radio station on the part of listener groups who took part in the discussions.

Generally speaking, the people of Kasama were happy and proud that Radio Mano had come to Kasama. As one woman said “we are happy because finally we have a radio station that ‘speaks’ our language.” From the high levels of knowledge on Radio Mano and a good number of people who referred to it as “our radio station,” it seemed as though the radio station had attempted to a certain extent to inculcate a sense of ownership of the radio station in its audience. In the same vein, when one member of Musenga listener group in Mungwi District was asked about the support that they were rendering to the station as a group, he pointed out that they had just started fundraising in order to help the station with some funds. Therefore, even people outside Kasama town seemed to be aware to some extent that the station depended on them for its operations and were in fact willing to contribute something to its operations.

The above noted, it must be pointed out that although the station had made these attempts to make people aware that the station was theirs, these efforts had fallen short of a substantial level of sensitisation especially in areas outside Kasama town where the majority of the people who have had no chance of featuring on any of the programmes lived.

1.3 Contribution of the station to mitigation in the fight against malaria in Kasama

The people of Kasama who took part in the study were well informed about malaria (85.5%). They attributed the source of their knowledge about malaria to Radio Mano working in conjunction with the Ministry of Health (82.7%). Most of the people interviewed mentioned programmes brought by the Ministry of Health on Radio Mano as being their major source of information on malaria. Since the Ministry of Health would have found it difficult to reach the people of Kasama without the existence of Radio Mano, one would say that the station had indirectly, if not directly, contributed to peoples' awareness and knowledge about malaria.

Although the station had made such a contribution, when the respondents were asked to mention specific programmes that talked about malaria they could not name any of the programmes (21.8% - not specific but programmes are there). This lack of knowledge about specific programmes on malaria could have been a manifestation of what was obtaining at the station, for the Programmes Officer also said "From the time we opened the station, we have been running health programmes related to many other diseases not only malaria, and the most recent one being the one sponsored by the Kasama District Health Management Team (KDHMT); It is a programme which looks at health in general and malaria is just one of the topics." This however could also have been due to the fact that listeners were accustomed to using radio as background to their lives without paying full attention to what was being broadcast. Further, this could also have

been a sign that the station had to some extent failed to design messages that could hold the listeners' full attention and also did not fully promote listening literacy.

A good number of people agreed that the station had contributed and was contributing to the mitigation in the fight against malaria in Kasama especially through programmes that the station broadcast in conjunction with the KDHMT as just alluded to. However, it appeared as though without the Ministry of Health sponsoring programmes of this nature, it would have been difficult for the station on its own to consider malaria as a disease that was supposed to receive particular attention. The stations' contribution to mitigation in the fight against malaria therefore could only be seen in conjunction with the Ministry of Health and not as a sole initiative of the station itself.

1.4 Contribution of the station to mitigation in the fight against poverty in Kasama

The main reason why a community radio station exists is to contribute to the development of the community it serves through programmes that it broadcasts. It is for this reason that the station should broadcast what is relevant to the nature of the community and what would help the community to get out of present problems that may be pressing it. The poverty levels in Kasama as noted in chapter one are still high. Although according to JCTR (2008) many people are still not able to meet the basic needs basket for Kasama, which as of April 2008 stood at 1, 131, 340 Zambian Kwacha, the people of Kasama who took part in the study agreed that Radio Mano had, to some degree, contributed to the mitigation in the fight against poverty in Kasama (29.1%).

However, if poverty is not restricted to mean a lack of material well being only, but also includes such things as lack of freedom of expression, lack of information, and lack of connectivity among others, then Radio Mano had helped the people of Kasama in many other ways as well. Among the areas that the people mentioned in which the station had helped them as individuals included education (15.5%), announcements – radio telephone (22.7), entertainment (14.5%), and Ministry of Health programmes on HIV/AIDS (8.2%) etc.

Radio Mano was therefore not only meeting the information needs of the people of Kasama on malaria and poverty reduction strategies, but was also meeting the educational requirements as well as connecting the people by enabling those who lived in areas outside Kasama town, who had no access to mobile phones, to know and to make known whatever had happened in other parts of Kasama District; and those things that they would have liked others to know.

1.5 Involvement in programme production and presentation

The high percentages (95.5%) of people who had not been personally involved in the production or presentation of one or more programmes on Radio Mano was a matter of concern. Worse still, when the investigation for involvement in programme production and presentation was extended to their relatives or friends and to just someone they knew, but had no relationship with, 71.8 percent said they did not know of anyone who

had been involved in the production of programmes; and 70.9 percent did not know anyone who had been involved in the presentation of programmes.

When those who took part in in-depth interviews and focus group discussions were asked a somewhat similar question, the answers were different, 80 percent said that the people had been involved in the production and presentation of programmes.

It appeared as though those who are members of listener groups who took part in focus group discussions had some form of access to the radio station and had been involved in one way or another in the production and presentation of programmes. However, many members of the community, apart from those who featured on programmes as indicated by the station staff members (few selected individuals), had no opportunity to be part of the production or presentation team. In addition, the members of the listener groups did not seem to be in the habit of consulting or extending their activities to other members of the communities in which they were found. This seemed to translate into a situation where listener groups existed in communities as ‘esoteric groups’ and the other people at the grassroots having very limited participation in the operations of the station either as panellists on discussion programmes or as volunteers.

1.6 Origination of programmes and consultation for expression of opinion

“Most of the programmes which are run here especially those in Bemba are initiatives of the community” was a statement from the Programmes Officer which all those who took

part in in-depth interviews implicitly asserted (100%). The truth of this assertion notwithstanding, observations seemed to suggest that there was a group of people who, either through a natural process of selection/formation or as a circumstance of eventualities, had collected around the station and were participating in its operations. The major danger for community radio stations, and indeed any media, was the potential for such groups to unconsciously blindfold those responsible for overseeing the operations of a station into thinking that because these were participating in one way or another, then everyone else in the community was participating.

Results of the data collected from the audience for Radio Mano community station seemed to suggest otherwise. Out of the 110 people who took part in the survey who were asked if they had been consulted, at least once, to express their opinion on programmes that were broadcast by the station, 90.9 percent denied being consulted, and 86.4 percent denied being consulted on elements of the Bemba culture that the station could use in the fight against poverty.

The above percentages of people who were not being consulted to express their opinion on the programmes that the station was broadcasting were also a source of worry. If indeed people owned the station or were to feel that they owned the station, then it was incumbent upon them to provide ideas for programmes that they felt were useful to their community; and programmes that would bring about the kind of development that was, and should be, congenial to the community of Kasama.

If the modalities and procedures for getting ideas and feedback from the community remain as simplistic as sending in SMSs and phoning-in, the station may not collect ideas from the community that may revolutionise its operations. After all, the bigger number of the stations' audience lived in rural parts of the district and the majority of them had neither mobile phones nor land phones to make any meaningful contribution to the operations of the station. Further, even though a number of them seemed to have acquired mobile phones, they had no money to buy 'air time' for they had other pressing issues than participating in a phone-in programme; a fact that might have been further confounded by what seemed to be a clear lack of conviction about their ownership of the station.

1.7 Preferred communication strategies

The African people have lived in communities since time 'immemorial' to most members of our generation. Their way of life has been that of story telling, use of poems and sayings, plays, beating drums for entertainment and communication, and use of folk tales among others to pass on knowledge from one generation to another. Even today, these methods of teaching seem to be the most effective means of imparting knowledge in younger generations. The findings from the study indicated that the majority of the respondents (young ones and the not-so-young) liked it when radio drama (39.1), traditional songs that were explained by experts/elderly people (13.6%), and education through experts (28.2%) were used to teach people on varied issues of life. This trend could also be noticed from those who were members of the listener groups where those who were above 30 years of age were in the majority; they all said that a radio drama

programme called 'ubuntunse' was the most effective in the fight against malaria and poverty.

How old are you? * Preferred communication strategies Cross tabulation

Count		Preferred communication strategies							Total
		Education through experts	Traditional songs and what they mean	Radio Drama	Announcements	Imilumbe ne nshimi	Bumpandamano	Don't Know	
How old are you?	15-24 Years	7	5	16	0	0	2	3	33
	25-34 Years	10	6	18	0	0	4	3	41
	35-44 Years	5	1	4	0	0	4	1	15
	45-54 Years	4	1	5	1	1	1	0	13
	55-64 Years	2	2	0	0	0	0	0	4
	65-74 Years	2	0	0	0	0	1	0	3
	75-100 Years	1	0	0	0	0	0	0	1
total		31	15	43	1	1	12	7	110

Table 23: How old are you? * Preferred communication strategies cross tabulation

The majority of the people who took part in the survey had only attained secondary education (54.5%) and the greater percentage of this was taken up by those who had only reached grade nine. This could also be one reason why most people liked programmes that were broadcast in the Bemba language and were not so enthusiastic about programmes that were broadcast using the English language. The people however agreed very strongly (19.1% strongly agree, and 62.7% agree) that the station was using elements of the Bemba culture in the programmes it was broadcasting and that that was why they liked the station.

Such findings are useful not only to the station that must know its audience and strive to satisfy them through communication strategies that they are familiar with, but also to the audience that may not be aware that they own the station and that they are supposed to identify with it. Further, such findings revealed the need for Radio Mano to regularly carry out a survey of its audience so as to continuously align its broadcasts to its needs. The needs of communities are not static, they change, and as such, small things such as the timing of some programmes, as one man complained, may affect the effectiveness of certain programmes.

6.8 Catering for all age groups

True and lasting development is development that embraces everyone. If some are left out of the development process, the advances made may be temporal. Community radio is a medium that should provide every member of the community with an opportunity to take part in the development of that particular community. In order to find out if Radio Mano was fulfilling this task of a community station, respondents were asked to express their opinion on the matter; many were of the opinion that the station indeed catered for all age groups (69.1 percent agreed, and 16.4 percent strongly agreed). The station was therefore trying to take everyone on board in the development process of the people of Kasama.

However, though many were of the opinion that the station catered for the interests of every age group, there were moments when the station seemingly forego this important aspect of a community radio station and focused too much on satisfying the interests of

one group. There had been occasional complaints from the community that the station was fond of playing music only for the young at heart. Indeed, one member of staff who took part in the in-depth interviews acknowledged that such complaints once reached the 'ears' of the station. At times songs that might be offending to the taste of the local people did hit the air waves especially if young and enthusiastic announcers were on duty. When asked about such happenings, one interviewee had this to say: "Not too long ago, like you said earlier on that this radio station mostly plays music for the youths, something like that was heard and management called us together and told us what the listeners were saying." This is however a good indication that management was trying to uproot such tendencies, but the fact that such practices did show up from time to time, meant that more dedication, constancy of purpose, and continuous monitoring, especially of young and informally trained announcers that went off track if monitoring systems were relaxed, should have been incessantly maintained by management.

6.9 Content Analysis

As noted in chapter five, recordings for content analysis were done for 630 minutes. When all these broadcasts were analysed, it was found that musical broadcasts took up 77.5 percent of this time; this roughly translated into 488 minutes and 25 seconds for musical broadcasts alone. The other broadcasts that took up some time worth considering were announcements that accounted for 11.2%.

These statistics seemed to indicate that much of what the station broadcasted was musical in nature. This is also one reason why the results of the analysis indicated that

Radio Mano was the biggest producer and presenter of all the broadcasts. This production however was understood in the sense of selecting what to present (especially music) and not coming up with a programme idea and creating something in form of a programme out of it. This abundance of musical offerings at the station could also have been a sign of lack of an extensive involvement of the people of Kasama in the operations of the station. If a lot of people were involved, it could help to lessen the percentage of the broadcasts taken up by music; that only a kind of 'identifiable' group of people from the community and those who belonged to established organisations and clubs were engaged in the operations of the station, the station found itself broadcasting music most of the time.

Further, when news articles were analysed, it was evident that the station was providing its audience with both local and outside community news that they needed to be enriched and empowered to make informed decisions. However, the lack of sound bites in all the news items recorded and the enormous supply of musical offerings seemed to suggest that the station was perhaps grappling with lack of funds to effectively carry out its mission through a comprehensive engagement of the people of Kasama.

CHAPTER VII

CONCLUSION AND RECOMMENDATIONS

7.0 Conclusion

In development, radio can be multi-faceted; it can serve to pass messages, improve the capacity of calling upon and organising groups and organisations, enlarge the forum for social dialogue, provide effective capacity building of the community, raise awareness and knowledge of community issues, bring the people's voice to the higher level of their political structure and mobilise the communities to tackle issues of collective interest (FAO, 2004).

The purpose of this study was to establish the extent to which Radio Mano was helping to mitigate in the fight against disease and poverty, focusing specifically on malaria and agriculture. Though these two areas might not have been necessarily of concern to the people of Kasama and Radio Mano in particular, the researcher felt that they needed particular attention if the station was to meaningfully contribute to the development of Kasama and its people. By undertaking this study, it was further hoped that the results of the study would help the station to realise the importance of the promotion of a continuous and conscientious interfacing of audience interests, life styles, and communication strategies for the mobilisation of the local human resource in tackling problems of common interest. To achieve the aforesaid, it entailed an examination of the extent to which the people of Kasama were involved in the operations of the station and

how it was keeping its broadcasts in line with what the researcher deemed to be current priority areas, that was, malaria and poverty reduction.

The results of the study showed that access to radio as a medium had improved tremendously in Kasama. It was probably because of this improved access to radio, coupled with the partnership between Radio Mano and KDHMT that could be said to have been significantly responsible for the station's contribution towards mitigation in the fight against malaria. Nevertheless, though Radio Mano had made this contribution, the study revealed that without the efforts of the KDHMT, most probably the station would not have, and had indeed not singled out malaria as a disease that deserved particular attention. Therefore, the contribution that radio Mano had made towards mitigation in the fight against malaria was indirect and largely attributable to the efforts of KDHMT. Radio Mano could best be described as having acted as a 'necessary channel' for the KDHMT in the fight against malaria.

The results of the study further revealed that the station had also made contribution to the mitigation in the fight against poverty in Kasama. This contribution had been seen to be multi-faceted if poverty was not only restricted to lack of material well being, but also included such things as lack of freedom of expression, lack of access to information, and lack of connectivity among others.

However, it was observed that although the station had made such contributions, it had failed to mobilise the entire population of Kasama to rally behind the operations of the station but instead, consciously or unconsciously, had managed to establish a group of

people who were in regular contact with the station to the detriment of the rest of the members of the community. This had led to lack of involvement in the production and presentation of programmes by the largest number of the people of Kasama and consequently affecting how they felt about their ownership of the station.

In addition to the contributions noted above, the station had been instrumental in promoting the culture of the Bemba people who were the majority in Kasama. However, this contribution had been limited as well because the station had never conducted any formal audience survey in order to comprehensively know what the people of Kasama needed and liked, and what communication strategies were most effective in bringing about change.

Finally, due to the availability of cheap and thus easily affordable radio sets from the border town of Nakonde, and the testimonies of some members of the community who said that most people had stopped listening to ZNBC since the coming of the radio station as noted above, access to radio Mano could be said to have improved in Kasama. However, though this is the case especially in Kasama town, access was still limited especially in the remotest parts of Kasama District due to poverty, and the costs of radio sets which, though cheap to those who had some form of income, was still a hindrance to many. In addition, due to high levels of illiteracy in these parts of the district, the benefits that these people reap from the station are limited. Moreover, lack of electricity had kept the electronic media out of the reach of the majority of the people of Kasama District.

7.1 Recommendations

In the light of the interpretations of the findings above, the researcher is of the opinion that the following recommendations are necessary if Radio Mano is to effectively contribute to a holistic development of the people of Kasama.

- In order for the station to promote a sense of ownership of the radio station among the people of Kasama, and for the station to continuously and conscientiously adjust its broadcasts in line with the interests and needs of its audience, the simplistic methods of getting feedback from the audience such as phoning-in, writing-in SMSs, and comments that ordinary people casually make in passing, need to be supplemented with timely and regular formal audience surveys.
- If the station is to contribute to the promotion of not only the cultural identity of the Bemba people but as well as those of other tribes in the district, and build the audience's interest and trust in the station, the station needs to develop a deliberate policy whereby the station would be going to areas such as Senga Hills where tribes such as the Mambwe and Namwanga are concentrated to record programmes that could be broadcast on the station. The idea is to promote both unity in diversity and unity of purpose in development and to avoid the possible demise of these 'smaller' tribes in the future (refer to figure 5, p. 64 above for the tribes found in Kasama District).

Further, management needs to continuously monitor broadcasts especially by young and often informally trained announcers that sometimes, may be out of sheer excitement, play music that is distasteful to some members of the community. Songs such as “Gelo wanga amanipasa yonse” (my girl gives me the whole thing) and something like “Ni cani cili kumbuyo yabakazi camene cimasokoneza ma fela?” (What is it that is behind ladies that confuses boys?), are resented by many local people.

- The rural life style has changed over the years. Lack of entertainment facilities and activities, especially in the evenings as it used to be, coupled with lack of electricity means that people in these parts go to bed as early as nineteen hours in the evenings after a day’s work; the media needs to be aware of such changes in order to adjust its broadcasts accordingly. Some members of the community complained about the timing of some programmes. The radio station should ensure that it is always in touch with the changes and whatever is happening in the community if it has to remain relevant and reach each and every person it targets.
- Government and cooperating partners should seriously consider establishing a Media Trust Fund for community radio stations. This is one of the ways in which the stations will be helped with resources they desperately need to solicit the input of every member of the community if all members of the community are to be part of the developments that community radio stations have brought and are capable of bringing.

- Observation and the discussions held with five listener groups seemed to suggest that these groups were not involving all the members of the communities in the origination of programme ideas. Therefore, since the station staff work or should work in liaison with these listener groups, especially through timely visits to these groups, they should remind and encourage the groups to solicit the input of the rest of the members of the various communities instead of working in isolation and only assuming that they are representing the views and likes of every member of the local community.

- The station should incessantly urge and encourage people to rally behind the station; after all, a good number of them were willing to contribute to its sustenance. This, coupled with a continuous and diligent solicitation of input from every member of the community, will not only boost the interest of the audience in the station, but will help to promote a sense of ownership of the station, increase the number of programmes that the station broadcasts, and consequently reduce on the number of what they were then calling 'Zambian music' offerings (40.4% of all music broadcasts over the period of the recordings; songs such as those in bullet two above are an example of such). In addition to reducing on the number of 'Zambian' musical offerings, time should be divided in such a way that every kind of music is allotted equitable time, preferably according to the preferences of the audience; and this is where regular audience surveys are essential.

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Appendix 1

The University of Zambia
Department of Mass Communication
Audience Survey Questionnaire

Dear Respondent,

We have sent this questionnaire to you, because we believe you possess information critical to the success of this survey about radio Mano. Therefore, feel free to provide the information asked for in this questionnaire. In doing so, you will not only be contributing to the effectiveness of radio Mano, but you will be doing a great service to the people of Kasama. Your contribution is absolutely necessary to the success of this survey. I thank you most sincerely for your corporation. I promise that the information you will provide is confidential and will be used only for the purpose of this survey. Please, be as truthful as possible.

Please, answer by ticking in the right space [√] provide, according to what you think rightly applies to you.

Section A

CODE

1. What is your Sex? Male [] Female [],

☐

2. Please, tick the range of years in which you fall.

- 15 – 24 yrs []
- 25 – 34 yrs []
- 35 – 44 yrs []
- 45 – 54 yrs []
- 55 – 64 yrs []
- 65 - 74 yrs []

☐

2. Please, indicate your residential area in the space provided below.

☐

3. Please, tick the right box to indicate your occupation.

- Farmer []
- Government Employee []
- Business []
- NGO employee []
- Self-employed []
- Religious []

Any other _____

☐

4. Tick the range of income per month in which you fall.

- K5. 000 – K20. 000 []
- K21. 000 – K70. 000 []
- K71.000 – K150. 000 []
- K151. 000 – 300. 000 []
- K301.000 – K600.000 []
- K601.000 – 1.200.000 []
- K1.201.000 – K1.800.000 []
- K1.800.000 – K3.000.000 []

☐

Any other _____

5. Please, tick the right box to indicate your level of education.

- Primary Education []
- Secondary Education []
- Tertiary Education []

☐

6. Please, write the church you congregate with in the space provided below.

☐

7. Please, tick the right box to indicate your tribe.

- Tonga []; Lozi []; Bemba []; Mambwe []; Namwanga []; Lungu [];
- Kaonde []; Nyanja []; Lamba [];

Any Other, Specify -----

☐

Section B

8. Do you own a radio set or you listen from your neighbours?

We have our own radio set []; We do not have a radio set [];

☐

We listen from our neighbours [].

9. How often do you listen to the radio?

Very often []; Often []; Sometimes [];
Rarely []; Never []

☐

10. According to you, what causes malaria? -----

☐

No.	Question	Yes	NO	Don't Know
11.	Please, tick the right space to indicate if you have personally suffered from malaria in your life			
12.	Please, tick the right space to indicate if any member of your family has suffered from malaria during the past one month.			
13.	Radio Mano opened in 2003. Do you think radio mano has contributed to peoples' knowledge about malaria?			
14.	Has radio mano contributed to your personal knowledge about malaria?			

15. Please, rank the following in order of your preference as your source of information on malaria by writing in the spaces provided.

i.	My Neighbour	-----	<input type="text"/>
ii.	My healthcare provider	-----	
iii.	My fellow farmers	-----	
iv.	ZNBC Radio	-----	<input type="text"/>
v.	My family members	-----	
vi.	Radio Mano	-----	
vii.	The Market	-----	<input type="text"/>
viii.	Beer drinking place	-----	
ix.	Any other, indicate by Name	-----	

16. Please, rank the following in order of your preference as your source of information in agriculture by writing in the spaces provided.

a)	My agricultural extension officer	-----	<input type="text"/>
b)	My neighbour	-----	
c)	ZNBC radio programme	-----	<input type="text"/>
d)	The department of agriculture	-----	
e)	Radio Mano	-----	<input type="text"/>
f)	Books	-----	
g)	Farmers' field days	-----	

17. Have you been personally involved in the production and presentation of any of the programmes aired on radio Mano concerning malaria?

Production	Yes	[];	NO	[]	<input type="text"/>
Presentation	Yes	[];	NO	[]	

18. Have you been personally involved in the production and presentation of any of the programmes aired on radio Mano on poverty reduction?

Production	Yes	[];	NO	[]	<input type="text"/>
Presentation	Yes	[];	NO	[]	

19. Have any of your relatives or friends been involved in the production and presentation of any of the programmes aired on Radio Mano concerning malaria?

Production	Yes	[];	NO	[]	<input type="checkbox"/>
Presentation	Yes	[];	NO	[]	<input type="checkbox"/>

20. Has any of your relatives or friends been involved in the production, and presentation of any of the programmes aired on radio mano on poverty reduction?

Production	Yes	[];	NO	[]	<input type="checkbox"/>
Presentation	Yes	[];	NO	[]	<input type="checkbox"/>

21. Do you know of anyone who has been involved in the production, and presentation of any of the programmes aired on Radio Mano concerning Malaria?

Production	Yes	[];	NO	[]	<input type="checkbox"/>
Presentation	Yes	[];	NO	[]	<input type="checkbox"/>

22. Do you know of anyone who has been involved in the production, and presentation of any of the programmes aired on Radio Mano concerning poverty reduction?

Production	Yes	[];	NO	[]	<input type="checkbox"/>
Presentation	Yes	[];	NO	[]	<input type="checkbox"/>

23. Rank the programmes aired on Radio Mano in the spaces provided below according to how you think about their effectiveness in the fight against malaria.

-----	<input type="checkbox"/>

-----	<input type="checkbox"/>
-----	<input type="checkbox"/>

24. Rank the programmes aired on Radio Mano in the spaces provided below according to how you think about their effectiveness in the fight against poverty.

☐
☐

25. Please, indicate any other ways, apart from malaria and agriculture and/or poverty reduction, in which you think Radio Mano has personally helped you, by filling in the spaces provided below.

☐
☐
☐

26. Please, indicate any other ways, apart from malaria and agriculture and/or poverty reduction, in which you think Radio Mano has helped your close relative, friend, neighbour or the people of Kasama in general, by filling in the spaces provided below.

☐
☐
☐

27. Please, suggest any alternative traditional ways of teaching that you think Radio Mano can use to contribute significantly to the mitigation of malaria and poverty in Kasama.

☐
☐
☐

Please, tick [√] in the right space to indicate your answer

No.	Question	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Don't Know
28.	Radio Mano has contributed significantly to the reduction of malaria occurrences in Kasama?						
29.	Radio Mano has contributed significantly to the mitigation of poverty in Kasama through many programmes, especially those on agriculture?						
30.	I have been consulted at least once to express my opinion on how I feel about the nature of the programmes aired on radio mano about malaria?						
31.	I have been consulted at least once to express my opinion on how I feel about the nature of the programmes aired on radio mano about agriculture?						
32.	Radio mano is using elements of our culture in its programmes in the fight against malaria.						

No.	Question	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Don't Know
33.	Radio mano respects our culture in its programmes on agriculture?						
34.	I Have been consulted at least once to express my opinion on the elements of the Bemba culture that could be used in the fight against malaria.						
35.	I Have been consulted at least once to express my opinion on the elements of the Bemba culture that could be used in the fight against poverty.						
36.	Radio mano's programmes on malaria carters for all audience age groups						
37.	Radio mano's programmes on poverty reduction (personal economic empowerment) carters for all audience age groups.						

Thank You Very Much

Appendix 2

In-depth Interview guide

- 1) Introductory Courtesies
- 2) Would you please tell me about the work you do.
- 3) Radio Mano was opened in September 2003. Tell me how you feel about its contribution towards malaria mitigation in Kasama – Poverty Mitigation.
- 4) What is your opinion about Radio Mano's involvement of the people in the programmes it broadcasts on malaria and poverty reduction?
- 5) How would you assess the involvement of various age groups in the production and presentation of programmes on malaria and agriculture?
- 6) Do you have an idea about how, and who originates the programmes on malaria – what about on agriculture and poverty reduction related programmes?
- 7) Do you have a feel of what the people of Kasama say about the programmes broadcast on malaria, agriculture and those that are related to poverty reduction?
- 8) Would you be in a position to mention those programmes on malaria and agriculture / poverty reduction that you feel have the greatest impact on the people of Kasama?
- 9) To what extent do you think Radio Mano is integrating the elements of the Bemba culture in its programmes on malaria, agriculture, and poverty reduction?
- 10) How would you assess the feeling of the people about Radio Mano's promotion of their cultural identity?
- 11) Do you feel the interests of every audience interaction group, that is, children, young boys and girls, married people and old people, are being catered for on Radio Mano as far as programmes on malaria and agriculture/poverty reduction are concerned?

- 12) Do you think one or two interaction groups are getting a lion's share more than any other group or groups?
- 13) Do you know of any study that was done by the radio station to assess the interests of the audience?
- 14) If yes, how was this done? How comprehensive or representative of the target audience was it?
- 15) If no, how does the station obtain feedback from the community?

<u>No.</u>	<u>Type of programme</u>	<u>Topic</u>	<u>Source</u>	<u>Producer</u>	<u>Presenters</u>	<u>Length (Min)</u>	<u>Target Audience</u>	<u>Prominent Voices</u>
	1.Agricultural		Rm=1 Gvt=2	Rm=1 GVT=2	Rm=1 GVT=2		Children=1 Youths=2	Female=1 Male=2
	2.Environmental		MOE=3 MOH=4	MOE=3 MOH=4	MOE=3 MOH=4		Couples=3	Children=3
	3.Religious		Farmer=5 Ord.P=6	Farmers=6 Ord.P=7	Farmer=5 Ord.P=6		Elderly=4 General	Youth=4 Elderly=5
	4.Educational		Rm + =7 etc	Rm + etc	Rm + etc		public = 5	Male & Female
	5.Health							None
	6.Social/Cultural							etc
	7.Business							
	8.Sports							
	9.Musical							
1.								
2.								
3.								
4.								
5.								
6.								

