CHAPTER ONE

Introduction

1.0. Background

From the times of the feudal system, communication was a top-down, one way process where the rulers or the leaders gave commands to a non-participating audience of serfs or working class. This was the sort of situation that was perpetuated in the colonial period in Zambia and maintained, with minor modifications, during the first and second republics. Radio communication was used as a tool of propaganda and to inform people about what the authorities were doing, more often than not, in a very biased manner.

Some messages carried by radio under these circumstances were tailor made to persuade the audience to adopt an innovation or to change their behaviour in line with the expectations of the leaders. Implicit in this system was the fact that the audience was gullible and an uncritical recipient of communication messages. Contemporary research has, however, shown that communication especially one needed to foster positive change is a two-way process requiring active participation of the target audience. This is the reason some media organisations have established initiatives and strategies that encourage popular participation. One such organisation is PSAf which envisages a Southern African community empowered to drive its own development.

With a common goal of "a world in which information and communication play an integral role in fostering development and driving change," Panos institutes across the world work with other actors in the information sector to empower local communities to drive their own development. In Southern Africa PSAf, is driven by the vision of "a Southern African community empowered to drive its own development",(Panos, 2008:4).

PSAf seeks to achieve its vision through a number of general objectives. These include to:

1

1. amplify the voices of the poor and marginalised communities;

2. create accessible and effective communication channels;

3. support development of local, community and alternative media;

4. build capacity of media, NGOs and other information providers to communicate development effectively;

5. generate and disseminate accessible and well-researched information on crucial development issues;

6. provide an enabling environment for meaningful exchange of ideas and debates among development actors;

7. forge links and work as a broker in development dialogue;

8. conduct research on communication and development issues to promote informed decision-making; and

9. partner with national and regional media, civil society, academics and NGOs to advocate for the cause of the poor,(Panos,2009:14).

The organisation, therefore, works to respond to the communication needs of the poor rural communities. It also works to provide a communication channel (Community radio stations), through which these communities can engage into dialogue with policy-makers and other development actors.

This report is an evaluation of how PSAf's radio listening clubs(RLCs) have worked in collaboration with community radio stations to empower target communities in Mazabuka and Monze districts of the Southern Province of Zambia to bring about social change.

1.1. Institutional Background-Panos Institute of Southern Africa

Panos Southern Africa (PSAf) was established in 1996 as a branch of Panos London. It became an autonomous organisation in May, 2005. PSAf has a regional office in Lusaka, where the researcher was attached. The organisation is working in twelve Southern Africa Development Community, (SADC) countries to empower communities. It presently has offices in South Africa, Mozambique, and is working to open offices in other countries across the region.

As an organisation, PSAf is a member of the Global Panos Network made up of autonomous and independent Panos institutes based in London, Paris, Canada, South Asia, West and East Africa, and the Caribbean. Despite being an autonomous organisation, PSAf shares common goals and missions with these institutes which it works with closely. The Panos organisations' network is governed by the Panos Council constituting of members drawn from each of the eight institutes and located in New Delhi, India.

PSAf visualises 'a Southern African community empowered to drive its own development' in its vision. Its mission is:

> To ensure that information is effectively used to foster development by empowering communities to shape their own agenda; with particular focus on amplifying the voices of the poor and marginalised communities.

PSAf hopes to achieve its mission through a number of programmes. These include, but are not restricted to:

- innovative communication approaches,

- collaborations with mainstream and alternative media,

- interfacing with development actors and local communities, and

- the provision of platforms for informed debate.

The organisation is doing this using a variety of innovative communication strategies and methodologies under which Radio Listening Clubs (RLCs) on which this study is based fall.

1.2. Brief country profile

Zambia is a former British colony that got independence on the 24th of October 1964. It is located in South Central Africa and lies between the longitude22° West and 35° East, and the latitude 18° and 10° south of the equator. The country is landlocked and has eight neighbours namely: Angola to the west, the Democratic Republic of Congo (DRC) to the north, Tanzania to the north east, Malawi to the east, Mozambique to the south-east, Zimbabwe and Botswana to the south and Namibia to the south west. Zambia has an area of about 752,614 square kilometres (290,584 square miles) and a land boundary of 5,664 kilometres (3520 miles). The country lies on a plateau with the larger part of the land lying between 900 and 1200 metres above sea level, (http://mapsof.net/zambia).

The country is divided into nine provinces namely Central Province, Copperbelt Province, Eastern Province, Luapula Province, and Lusaka Province. Others are Northern, North-Western, Southern, and Western provinces. Apart from, Copperbelt, Lusaka and to some extent Central provinces, the rest of the provinces have a majority of their communities living in rural areas at different levels of development.

Figure 1: Map of Zambia showing some features, routes, towns, cities, provinces, boundaries and neighbours.

1.2.1. Zambia's economic potential

5

Zambia is endowed with a variety of natural resources, which include minerals, game, trees, fertile soils and plenty of water sources. However, the country has not taken full advantage of all these resources to diversify the economy to achieve economic growth. Since independence, Zambia's economy has been largely driven by the exportation of minerals especially copper. This has made the country's economy very vulnerable as its viability is affected by the fluctuations in mineral prices on the international market. Because of this, there have been calls, which are still on going to ensure that the economy is diversified to make such sectors as agriculture and tourism increase their contributions towards the gross domestic product (GDP).

1.2.2. Political transition

Politically, Zambia has experienced a number of changes since the country was established in 1911 with the amalgamation of North-eastern and North-western regions of Rhodesia. The country or rather the territory was under the colonial regime from about 1890 to 1964 when it got its independence from Britain. The period from 1964 to 1972 is politically referred to as the first republic, 1972 to 1990 was the second republic and 1990 to date is the third republic. During the first republic, Zambia was under a multiparty democratic system. In the second republic, Zambia followed what was called, a one party participatory democracy and reverted to multiparty democracy in 1991 after a referendum.

The multiparty election of October 31, 1991 removed the long serving ruling party, the United National Independence Party (UNIP) and ushered into power the Movement for Multiparty Democracy (MMD). Among the major opposition political parties in descending order are the Patriotic Front (PF), the United

Party for National Development (UPND), and United National Independence Party (UNIP), the former

ruling party. Others are the Forum for Democracy and Development (FDD) and the Heritage Party (HP).

1.2.3. Demographic factors

With an estimated population of about 12 million people, Zambia has one of the lowest populations to

land ratios in Africa. The employment opportunities offered in the post independence era in the copper

mines and other associated industries, led to a very high rate of rural –urban migration. This did not only

have demographic implications but also made Zambia one of the most urbanised countries in Africa.

Today, over a fifth of Zambia's population lives on the Copperbelt and over 2 million in Lusaka, Zambia's

capital alone. With an estimation of 47 per sent of Zambians being below the age of 35, the country is

considered to have a youthful population.

The contemporary culture of Zambia is a blend of more than 72 ethnic groups. Most of these entered

from various points and quickly spread throughout the country. The process of industrialisation and

urbanisation which started in the colonial period saw different people come together due to economic

interests. This as well as the definite influence of the western standards generated a new culture

without conscious effort of politically determined guidelines. After independence, the political

philosophy of "one Zambia one nation" of the founding father of the nation, Kenneth Kaunda who is also

the country's first president, united the people culturally, socially and otherwise, even more. Today,

Zambia has arguably one of the most sociable, friendly and welcoming people on the African continent.

1.3. Statement of the problem

Since the first decade of Zambia's independence, many scholars have increasingly become aware of the significant role communication plays not only in the development agenda but also in ensuring citizen empowerment. The concept of development stopped being technologically deterministic as promoted under the modernisation model, to other concepts. It also moved from the Gross National Produce (GNP) focus which was generally quantitative to alternative more qualitative concepts.

The more modern and refined concepts of development such as the Human Development Index (HDI) put more emphasis on people, the beneficiaries of development programmes. They propagate such virtues as equitable distribution of resources and development initiatives, citizen participation, integration of the old and new ideas, and the autonomy of the local communities to determine their own development agendas. All these can, however, not be realised without firstly ensuring that the local communities, the target audiences are empowered.

One way by which citizens can be empowered is not only by providing them with information, important as this may be, but also by providing them with a channel through which their voices can be heard by policy makers. This cannot be done by national governments alone, crucial as their role is in this process, but requires the consented efforts of the different actors in the development agenda such as the donor community, non-governmental organisations (NGOs), faith based organisations (FBOs), and other wings of the private sector. This is the entry point, in the development arena, of such organisations as Panos Institute Southern Africa (PSAf) and Media Institute of Southern Africa (MISA), among others.

The study was, therefore, undertaken to review and evaluate the role of PSAf in bringing about the empowerment of local communities through community radio stations. Specifically, the study set out to evaluate the impact of Radio Listening Clubs (RLCs) in the empowerment of local communities in Mazabuka and Monze districts of southern Zambia. This was undertaken in the background that while the physical infrastructure of the radio stations that PSAf has helped establish and programmes it had sponsored could be seen and heard, the impact of these interventions or initiatives on the communities had not fully been investigated.

1.4. Rationale

Self-propelled development, self-supported development, and participatory development are but just a few catch words in modern development discourse. Under these central themes of modern development concepts, people are called upon to think globally and act locally; to take control of their own world; and to ensure that they are fully involved in shaping their own destinies through participation in development decision making. All these themes seem compatible with the demand of modern society which seems to be increasingly heading the way of democratisation.

The attainment of these themes in reality has, however, been hampered in many instances. Many reasons could be attributed to this phenomenon, major of which have to do with disempowerment of the local communities to engage in policy dialogue effectively. These communities, in most areas, are neither given the platform nor offered the channel through which they can make their voices heard. The commonest way through which information is generated; shared, and transmitted in these localities is through 'traditional' means of communication such as community meetings, public addresses, drama, theatre, and songs.

Important as these means of communication are in the development agenda, particularly of the rural areas, they have, in most developing countries, and Zambia is no exception, not been fully developed. Furthermore, in many societies these means are viewed with a lot of scepticism about their efficiency and effectiveness. In many instances, this phenomenon works to alienate policy-makers, who use modern media of communication, from the local communities. The latter regard the former as using too advanced technology that only the former can better understand. This state of affairs prevents local communities from participating in the formulation of policies that in one way or other affect their livelihoods. It further limits their participation in development programmes.

This has exacerbated the situation, in most developing countries, as it used to be during the times of the early theories of development; particularly modernisation and dependency theories. Communication development research has, however, established that development cannot be a result of mere transference of technology, or donor funds from developed regions to underdeveloped regions, as first proposed by former American president, Harry S Truman, (Melkote, 1991). The situation is now undergoing some changes as more and more people are beginning to realise the importance of communication, especially two-way communication which involves dialogue and sharing of information, in achieving the objectives of the development agenda. Two-way communication presses equal weight on listening and talking among stakeholders in the development field.

Furthermore, PSAf is working with community radio stations in different parts of Zambia to empower local rural communities with skills needed to handle basic radio communication equipment.

As the majority programmes aired on community radio stations ought to be generated locally by the members of the local communities, it could be assumed that they (the programmes) were reflective of the issues affecting those communities. That should have made the programmes responsive to the local needs as determined by the socioeconomic conditions prevalent in the different localities.

PSAf's Radio Listening Clubs (RLCs) initiative seemed to have even added to the authenticity of community media in areas where they have been established. The ultimate impact of all these development could be some kind of positive social change where people were not only empowered with knowledge and some basic skills, but had also become more responsive and proactive in determining their own development agenda. While the physical infrastructure and the programmes sponsored by PSAf and other organisations and agencies were there for all to see and hear respectively, whether or not and how these developments had transformed people's attitudes, behaviours and practices remained to be established.

The study, therefore, undertook to look into the role of PSAf in not only bringing about citizen empowerment through local media, local radio stations in this case, and also how this had helped to bring about positive social change. This was done through the study of RLCs in Mazabuka and Monze districts of the Southern Province of Zambia. Mazabuka and Monze were chosen as the area for the study because of their proximity and easy of access by the researcher. Additionally, the two districts are among the few in Zambia that are that proximal to each other and having three types of radio stations between them. Chikuni Community Radio is owned by the Catholic Church, Sky FM is a commercial

privately owned radio station and Mazabuka Radio which is run by the community. Mazabuka and Monze are also among the few districts in Zambia where PSAf had RLCs running.

It is hoped that the study will help add to the body of knowledge of development communication or communication for development as it is fondly referred to. Furthermore, it is hoped that the study will help the government, the donors, NGOs, Faith Based organisations (FBOs) and individuals with an interest in uplifting the living standards of Zambia's often neglected rural communities. Lastly, it hoped that Panos the initiator of RLCs in Zambia will find the study valuable in their understanding of the impact of their programmes.

CHAPTER TWO

Methodology

2.0 Introduction

This chapter will outline the objectives of the study and the research questions which guided it. It will also bring out the methods, the sampling procedure, and the data collection techniques. It will then end with a brief discussion of the data analysis.

2.1 Objectives

2.1.1 General objectives

The study aimed at investigating the role of PSAf in citizen empowerment through community media to bring about positive social change. This was done with special reference to RLCs in Mazabuka and Monze.

PSAf operates in many regions around Zambia. The organisation works with local media around the country and the Southern African region to empower rural communities and ensure their voices are heard especially on salient issues affecting these communities. RLCs, on which this study was based, were established in selected areas affiliated to selected local radio stations which include radio Chikaya and Breeze FM in the Eastern province, and Mazabuka Community radio, Sky FM and Chikuni Community radio all of which are in the Southern province.This study was based on the RLCs affiliated to the three radio stations based in the Southern province namely Mazabuka Community radio station in Mazabuka district, Sky FM of Monze town and Chikuni Community radio found in Chisekesi area of Monze rural.

2.1.2 Specific objectives

It was hoped, by the end of the study, that a number of specific objectives would be achieved. The study sought to, among other things,:

- Find out when RLCs were established,

- Establish how the idea of RLCs came about ,

- Find out who was eligible to belong to an RLC,

- Determine the numbers or figures of people in target local communities who had participated in the programmes of RLCs,

- Investigate what sort of programmes RLCs were involved in,

- Ascertain issues of gate keeping at community radio stations

- Determine whether or not community media had helped in changing people's knowledge levels, attitudes and practices especially with regards to issues affecting their communities and the nation through such programmes as those sponsored by PSAf, and

- Evaluate how the community radio stations in Zambia had worked to empower local communities in the study areas and, by extension, the country as a whole.

2.2 Research questions

The study was based on a review and evaluation of how PSAf has brought about the empowerment of citizens through local radio stations to bring about social change. It involved the study of RLCs of local radio stations in Mazabuka and Monze. Data for the study was collected by the researcher during the period of attachment at PSAf Zambia chapter during the months of September through November and part of December, 2010. The researcher was to write a report on the findings and experiences but not to test a hypothesis as would have been required in other types of research. Among others, the study endeavoured to find answers to the following guiding questions:

1. when were RLCs initiated?

2. whose idea were RLCs when they first came?

3. who could become a member of a RLCs?

4. how popular were RLCs in the target areas?

5. in what kind of activities/programmes are RLCs involved?

6. how relevant are the programmes of RLCs to the target communities?

7. what was the input of the communities in the programmes of the RLCs?

8. how do RLCs ensure popular participation of their audience?

9. how have local radio stations through programmes of RLCs transformed people's attitudes, behaviour and practices?

10. who had the final say over what was aired on local radio stations?

11. how had the local radio stations benefited people in target areas?

2.3. **Methods**

The study used both the quantitative and qualitative methods in its methodology. A proposed number of 100 questionnaires were distributed to respondents of various demographic characteristics. The qualitative component of the study involved in-depth interviews with various officers, participant observation during the attachment period and focus group discussions (FGDs). Interviews were conducted with relevant personnel at PSAf offices, at the community radio stations as well as with some purposively selected district authorities including with some traditional leaders in the target areas. Documentation was also employed as a data collection mechanism. This was conducted mainly at the PSAf offices and the office of the Zambia Community Media Forum (ZaCoMeF) situated within PSAf premises.

2.4. Sampling procedure

The study made use of purposive and random sampling as the main procedures. These were used because of their relative advantage over other procedures. Firstly, they did not require enumerating the entire population. Secondly, they were cost effective; and thirdly, since the sampling was conducted with the necessary care, the findings could be generalised with relative reliability and external validity.

The purposive sampling technique helped to ensure that all relevant key personnel both at PSAf and the study areas, including members of RLCs, were drafted into the study. It also helped ensure that all identifiable individuals and groups who might possess valuable information for the study were reached.

2.5.0 Data gathering techniques

2.5.1. Questionnaires

A total of about 100 questionnaires were distributed to a randomly selected sample of the target audiences of the radio stations. The questionnaires were seeking information patterning levels of awareness of the existence of RLCs and their programmes in the communities. They also attempted to establish levels of participation of the communities in the programmes of the radio stations in general and the RLCs in particular. Using the likert-scale and /or the semantic differential types of questions in the questionnaires, the researcher sought to gain insight on the population's attitude towards community radio stations and RLCs. Questionnaires were, here, used because of their unique ability to gather information on a wide range of issues from a relatively large population area.

2.5.2 In-depth interview

In-depth interviews were conducted with selected key personnel at the PSAf offices in Lusaka as well as the target radio stations and the relevant districts authorities. Two traditional leaders, Chief Ufwenuka and Paramount Chief Monze both of Monze district were visited. An effort to interview Chief Mwanachingwala proved futile as he was away from his palace when the researcher visited his area. The selection of the interviewees was based on, among other things, the positions of the given officers and their roles in the organisations or society. The purpose of the in-depth interviews was to gain insight about the objectives and operations of community radio stations, and the Radio Listening Clubs and how successful they have been thus far in achieving their set objectives.

2.5.3 Focus group discussions (FGDs)

In total three FGDs were held. These were held with specific target groups; members of RLCs and zone coordinators of the activities of the clubs where such have been established among the target audiences of the radio stations. These discussions were used to assess the attitudes of the audiences towards the programmes of the radio stations and the impact of RLCs.

2.5.4. Participant observation

This was done during the attachment and data collection periods at PSAf and the target radio stations, respectively. The researcher endeavoured to learn about the operations of PSAf whilst taking part in some of the programmes of the organisation. During the attachment, the student was drafted into some study that PSAf was hired to do for the ministry of environment tourism and natural resources, (METNR). This proved very helpful as among other things the study involved visiting media organisations and media houses including radio stations. Visits were made to radio stations in Kitwe, Mansa, Serenje and Mkushi districts.

The researcher did not participate in the activities of any RLCs in the study area as at the time of the study there was no running programme of the clubs due to lack of sponsorship. The last two series of programmes, one on Good Governance and another on Land Issues, had just come to an end. The former was sponsored by PSAf while the latter was by Land Alliance.

The researcher, however, had an opportunity to observe how local radio stations interacted with their audience in their daily programming and how they ensured that they got feedback from the communities they serve. This was done at Chikuni and Mazabuka Community Radio stations where the researcher spent quite some time observing their activities.

Other information that was obtained from observations, just like from the in-depth interviews, had to do with communication channels and decision making procedures at both PSAf and the target radio stations.

2.5.5. Data analysis

The data that was gathered was analysed using, among other tools, the Statistical Package for Social Sciences (SPSS), tables, graphs and charts. The SPSS was used to establish how certain variables interacted and affected behaviour patterns as it related to attitudes toward community radio and programmes of RLCs.

CHAPTER THREE

Literature Review

3.0 Introduction

This chapter reviews literature on communication in modern society, particularly, radio communication.

Under radio communication, it will give a brief general background of radio communication in the world

and in Africa before focussing on Southern Africa and Zambia in particular. Community media and its

significance in the modern and especially in the developing world such as Zambia will be explored. It will

also review available literature on RLCs. It will also review the institutional background of Panos Institute

Southern Africa, before ending with Zambia's demographic trends.

3.1. Primacy of communication in society: Davidson's Assumptions

Many scholars have underscored the significance of communication in the contemporary world. Some

have referred to the modern times as the age of revolutionary change especially with reference to

communication. Others actually believe that the more advanced technologically, especially in the area

of communication a given society becomes, the higher its chances of recording major developments.

Davison, (1998), argues that in the contemporary world, communication plays an indispensable role. He asserts that communication serves as the link between human beings and their environment. He states that the effects of communication on human life can be explained in terms of its role in enabling people to bring about a satisfying relationship between themselves and the world around them. To this effect, he established a number of assumptions relating to human behaviour, attitudes and actions.

Davidson, (1998) adds that a communication can influence attitudes or behavioural patterns only when it is able to convey information that can be utilised by members of the audience social group to satisfy their needs. He, however, warns communicators against thinking that their audience are passive recipients of the communication messages. This view is so much in line with Paul Lazzarsfeld's hypothesis on the "Limited effect of the mass media" which countered the arguments put forward by the Hypodermic Needle theory.

3.1. a. First assumption

Davison's first assumption was that all human actions and reactions, including changes in attitudes and knowledge, are in one way or other directed toward the satisfaction of wants or needs. This assumption stands in agreement with the Fundamental Interpersonal Relationship Orientation, (FIRO) theory.

3.1. b. Second assumption

In his second assumption, Davison asserts that human beings' wants or needs are dependent on, for their satisfaction, the environment. This refers to both the

physical and non-physical environment.

3.1. c. Third assumption

Davison's third assumption looks at the human perception to communicated messages. He argues that from birth, humans learn that the satisfaction of their needs is dependent more on certain aspects of their environment than on others. Consequently, they focus their attention on the aspects which they know would satisfy their needs. This could mean that a community that for sometime depends on financial aid will wait for additional aid to either sustain itself or embark on any developmental project. In a similar vein, in contemporary times, with so many media messages, a communication message must have a unique characteristic for it to win the attention of the target audience.

3.1. d. Fourth assumption

Attitudes as guides to action are the subject in Davison's fourth and final assumption. He states that people gradually accumulate and carry around with them a great deal of information about those aspects of the environment that are important to them. He says that this information which is in the form of habits, stereotypes, attitudes, maxims, generalisations and facts, has been accumulated in the course of their experience.

All these four assumptions come to play when it comes to the interaction between members of society and communication messages they are exposed to by whatever communication actions.

3.2. Participatory communication

Many scholars and policy makers still seem to recognise the crucial role that citizen participation can play in whatever form of development. The local community or citizens must, however, be empowered in order that they too take their position on the development platform. Ironically, very few people seem to have an idea of the role of communication in the whole process. Mendoza, (1983:109) indicates that in many developing countries the small farmers and the slum dwellers are non-participants. Their individual resources are inadequate and unsustainable; their productivity low. He further asserts that the poor of these communities are so cowed by poverty and that they are so dominated by the rich, educated, and the politically well-positioned that their voices go unheard. This situation has denied these communities the power to claim their rightful share of their society's share of production.

Communication has the capacity to help the disadvantaged communities to participate in activities that can drive their own development. Oshima observes that "economists have not given much attention to the role of communication in economic development"(1967:76). It is gratifying to note that some people and institutions such as PSAf recognise the unique role of communication in development and in bringing about social change.

3.3. Radio communication

It is difficult to credit anyone with the invention of radio broadcasting. According to Kasoma, (2001) the technology that brought about what is currently referred to as radio broadcasting was developed from a series of discoveries by several scientists across Europe and the United States of America. He indicates

that these inventions included the radio amplifier and radio tube triode which were discovered in 1906; radio transistor and radio receiver in 1913, and the radio crystal oscillator discovered in 1918. The American scientist, Lee de Forest, who is sometimes credited with inventing radio communication, only invented, in 1906, the vacuum tube that made the broadcasting of a human voice possible,(Kasoma,2001:15).

The first regular radio station in the world was known as 8MK, went on air in Detroit, United States of America on August 20, 1920. In Africa, radio broadcasting was first introduced in the colonial era. The earliest was the British Empire Broadcasting Services, (BEBS). Kasoma,(2001) observes that early radio stations in the colonies never produced programmes of their own but only relayed what was transmitted by BEBS most of which was coming from Daventry, England. This, he asserts, helped the colonialists censor what was being transmitted in their colonies such as Egypt, Ghana, Kenya, Nigeria, Northern Rhodesia (now Zambia), Southern Rhodesia (now Zimbabwe), Sudan and others.

It is this practice, censorship, that most former British colonies (and Zambia is no exception) inherited. Early post colonial governments in these colonies controlled radio broadcasting systems which, most often than not, relied on Short Wave (SW) transmission. This was more widespread, reliable and could cover a large area. In Zambia, the first colonial administration radio station was opened in Lusaka in 1941. Like its sister radio stations across British colonial Africa, this station could only relay ready made radio programmes.

The broadcasting situation in Lusophone and Francophone Africa was slightly different. Kasoma, (2001) observes that, in their colonies in Africa, the Portuguese and the French introduced decentralised broadcasting systems. This meant that radio stations served specific regions such as provinces rather than the whole country as was the case in Anglophone territories. This has been the trend in such countries as Mozambique, Angola, the Democratic Republic of Congo and Congo Brazzaville. Kasoma states that these countries do not have national broadcasting radio stations as such although the radio stations in the capital cities have assumed elements of national status.

3.4. What is community media?

By way of definition, a community medium, radio in this case, is a broadcasting station which serves a specific area of society called a community. Here community is understood to be a collection of people, usually living in the same area, having common interests which may include sharing of the same historical, traditional and cultural backgrounds, (Kasoma, 2001:12). Some scholars have come up with types of community media distinguishable in terms of (i) ownership and (ii) the type of mass media used.

In terms of ownership, there are corporate community media, public company community media, civil society community media, public community media and church community media. The types of mass media include, though not limited to, newspaper, magazine, newsletter, posters and books. All these are classified as print media. Others are broadcast or electronic media and include radio, television, video and cinema. In modern society, a community can also have computer-based-media such as the internet and cellular telephony, (Kasoma, 2001).

3.5. Why community media?

In Zambia, like in many other developing countries of Africa, Asia and Latin America, development is a central theme in the national agendas. This development is not designed to take place in a vacuum but among people in a social group. This characteristic of development gives communication unique significance in the process.

Moemeka, (1994:125), reports that from the 1960s, UNESCO has been stressing the importance of broadcasting in community education, particularly in rural and slum areas of developing countries. UNESCO's faith in community media, especially community radio is based on this medium's unique characteristics. Compared to other media, radio is cheap to purchase, and therefore, is the one mass medium with which the rural and slum communities are most familiar with. It is also versatile in use and anyone –literate or illiterate can learn from it, (Moemeka, 1994).

Many scholars in the field of development communication or communication for development have now realised the need for community media in the development process. Scholars like Hancock, (1981), Kamlongera, (1988), Melkote, (1991), Rogers, (1995) and White et al, (1994) all agree that the need for local media in the development process of the rural communities is indispensable. Among the characteristics of community media are that it is usually responsive to the needs of its community; that it is truthful; empathetic and uses a two-way flow of communication. Clearly, these are indispensable characteristics of a medium of communication for a society that aspires to attain development.

In a society like the Zambian where the information and communication technologies (ICTs) are not fully developed and the current operating national media does not cover the whole country adequately, community media play an indispensable role in keeping people informed. They also help ensure that their voices are heard in addition to providing the community with a platform or rather a channel through which they can engage leaders at different levels in society.

As shown in the map below, community media are found in all major regions of Zambia.
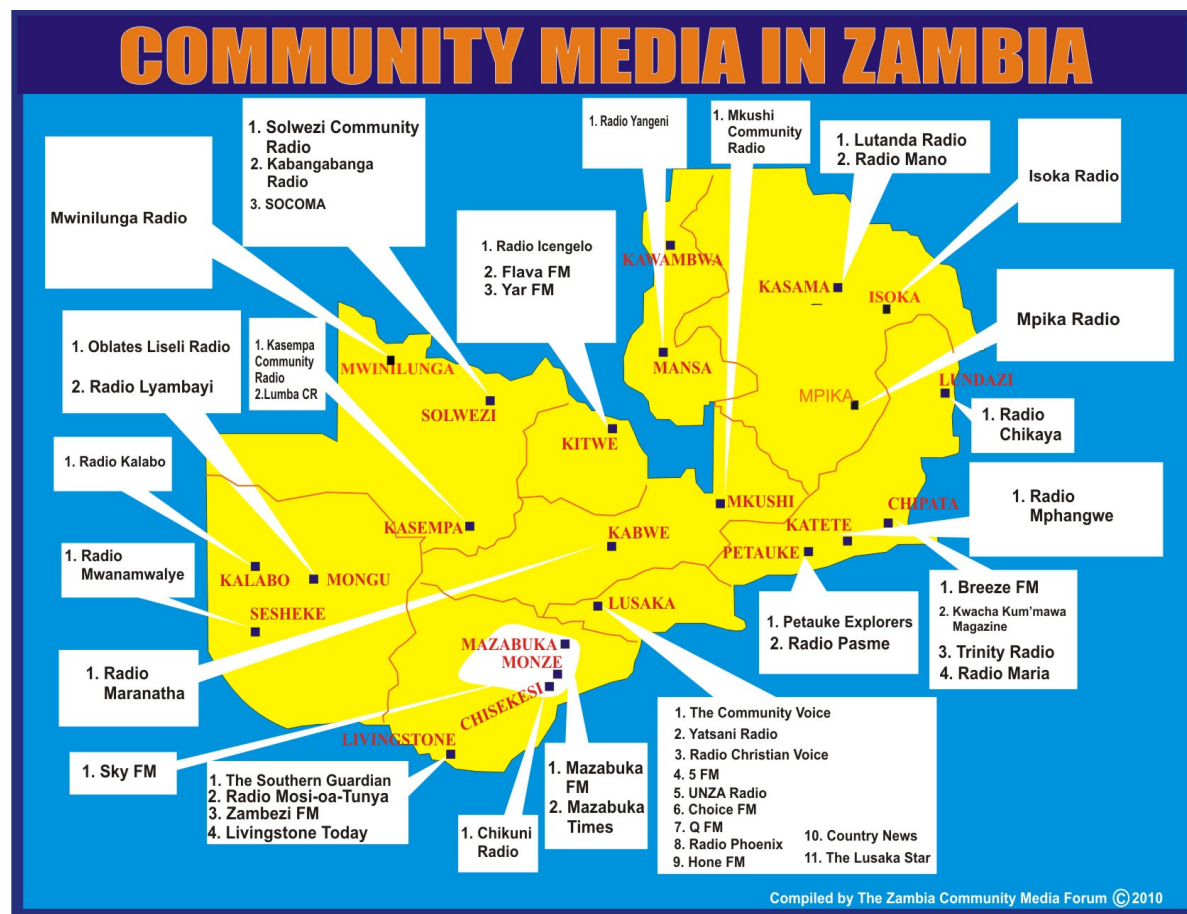
Figure: 2. Map of Zambia showing community media in different districts.

According to Jayaweera and Amunugama, (1987:227), community media also promotes community organisation and community mobilisation which, coupled with development communication, can result into social change and ultimately human sustainable development. In answering the question, 'who needs community media?' Kasoma, (2001:18) identified a number of sectors of society both within and outside a given community which stand to benefit from community media. These include the community itself, the politicians, civil society organisations, government officials, schools, the police and traditional leaders, among others.

An analysis by some scholars of the twin process of community organisation and development communication on the impact of the group medium suggests that it is not so much a particular media that is important in the social change process but how that medium is used. The question, however, that still begs an answer is, why community media and not the 'traditional' national media?

As illustrated in figure 3 below, certain intrinsic values of national media especially those in countries with a British colonial tradition, make them inappropriate for a developing nation like Zambia. As alluded to earlier, Zambia inherited a media system which: (a) had a monopoly of media resources, (b) exercised media manipulation, and (c) practiced a one-way flow of communication, (Jayaweera and Amunugama, 1987).

Monopoly of communication process from a global to a historical perspective

(Global and National)

Feudalistic
Structure

Long colonial status
(Colonialism & neo-colonialism)

Unbalanced
development

Monopoly of media

Vs

Decentralisation

(People-to-people communication)
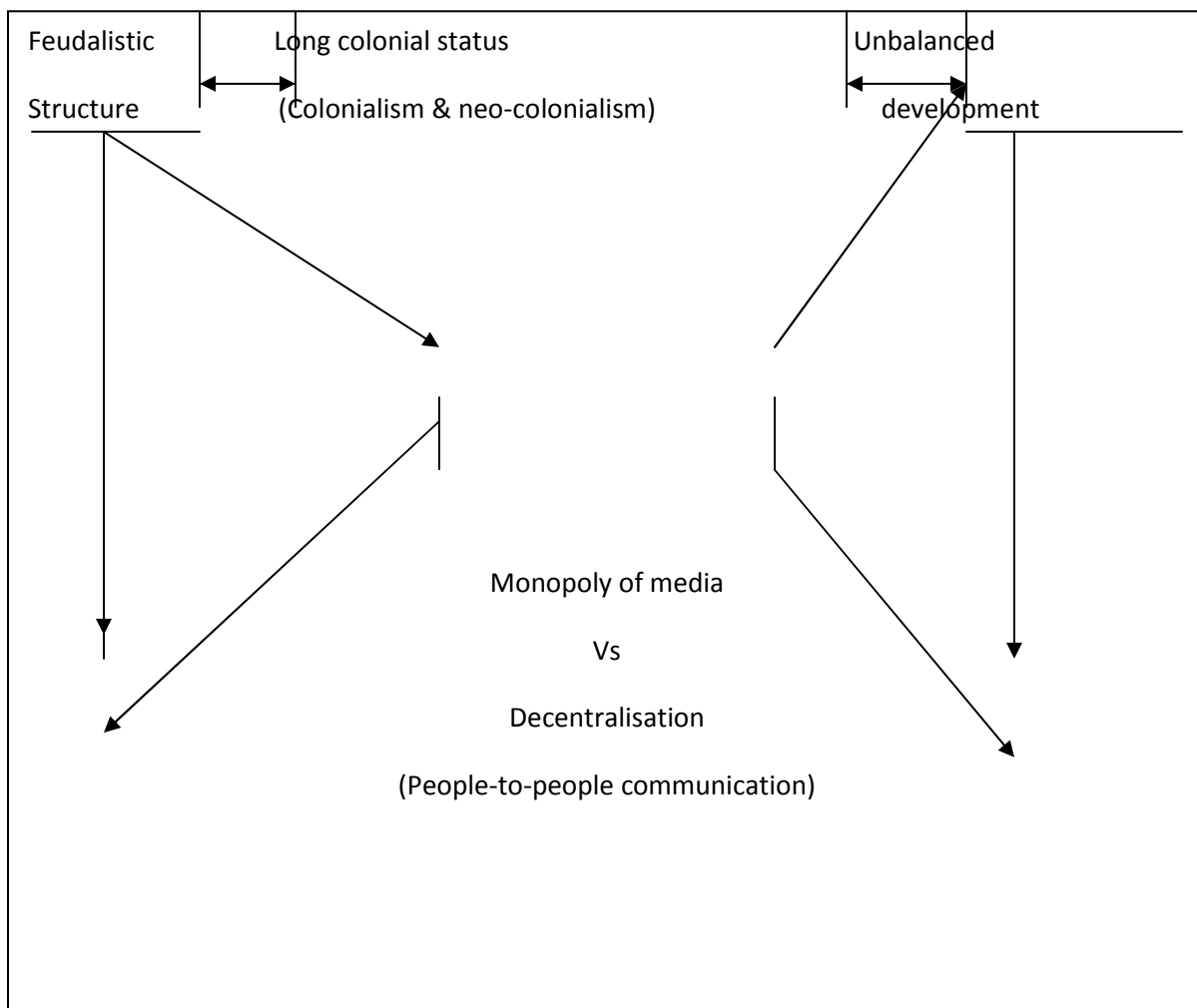
Figure 3: A Philippine experience. Jayaweera and Amunugama, (1987:230)

Jayaweera and Amunugama, (1987), have observed that these patterns in the communication process are correlative with the unbalanced and reflective of the economic social arrangements emanating from the feudalistic structures and extended colonial status. They aptly argue that this is both the cause as well as effect of powerlessness of people whose culture, due to dominance of the economic, political and social elite segments of the population, is suppressed leading to worsening of marginalisation. They assert that such a situation calls for more meaningful communication processes which can ensure:

1. a decentralised people-to-people communication,

2. empathy, truth and a sense of responsibility, and

3. a two-way responsive flow of information.

This entails that development must be focussed on social change and empowerment of the marginalised communities which, unfortunately take the larger share of the populations of developing countries.

According to Jayaweera and Amunugama,(1987),this empowerment is an essential factor not only in enabling people express themselves as communities and sectoral groups and articulate their needs , but also so that they may contribute to the development of the whole society in the most effective way. They acknowledge that community organisation is one way the marginalised can acquire some power in society.

A communication medium intending to bring about social change and community empowerment must, according to Jayaweera and Amunugama,(1987:230), present the following elements:

1. in the production of the medium, there must be a certain element of local participation,

2. the message carried by that particular medium should be reflective of people's realities, and

3. in the utilisation of the medium, there should be a process of conscious-sharing, organisation building and expansion.

It is with regard to such intrinsic elements of community media tailored to fostering social change and propel empowerment of local communities that PSAf's programmes like RLCs become relevant.

3.6. What are Radio Listening Clubs?

 Radio Listening clubs, (RLCs) are, by definition, some form of participatory radio activity where radio is used for the benefit of the local people by the people themselves. More emphasis in these activities is put on the full participation of the people, (Mefalopulos and Kamlongera, 2002). Moemeka likens RLCs

31

to some kind of Radio Strategy. He describes a radio strategy as "well established plan of action in terms of infrastructural and operational arrangements for utilising radio communication to educate communities for development," (1994:127). This plan is to do with an activity to be performed, by whom, with what resources (that is both human and physical), at what time, in which place, at what pace, in what order, and how.

RLCs trace their origin to Zimbabwe where they began as far back as 1988 as a project designed to emphasise a two-way communication potential of radio. This was a departure from the traditional mass medium approach of addressing passive listeners. The idea of RLCs was first conceived by the Federation of African Media Women- Zimbabwe Chapter, (Mefalopulos and Kamlongera, 2002). RLCs are designed to encourage active listening, citizen participation to radio programmes and the engagement of all the relevant sectors of society in the development agenda, among other things. Moemeka asserts that radio activities such as RLCs are "models for action expected to yield the greatest possible benefit for the [audience] community and, subsequently, for the nation, (1994:128).

Alternative activities to RLCs include Open Broadcastings, Instructional Radio, Rural Radio Forum, (RRF), Radio Schools, and Radio and Animation. A similar version of instructional Radio is called Schools Broadcast in Nigeria while in Tanzania it is called Radio Study Group, (RSG). Of all the above mentioned strategies, it is the RRFs that relate very closely to RLCs as they operate in Malawi, South Africa and Zambia among other southern African countries in which PSAf operates. Malawi, Zimbabwe and South Africa's Kwazulu Natal province have Development Through Radio (DTR) programmes which are, in many aspects than one, similar to RLCs.

Where differences exist among these is, more often than not, in radio formats. Common radio formats include lecture or straight talk, interviews/discussions, drama, music, and jingles/slogans. Others are feature, magazine, and info-tainment which is a combination of information and entertainment

3.7. Zambia's demographic trends and the need for workable development programmes

Osei-Hwedie and Ndulo, (1989) assert that one of the major problems associated with Zambia's economic stagnation is lack of accurate information about some salient issues like demographic trends of given areas and the levels of unemployment. The other aspect of this has to do with research in specific cultural practices of given areas which have a bearing on the developmental projects. This means that development communicators working in any society will need to devise communication strategies that take into account important demographics of their area of operation. It also means that development messages established must be tailored to suit the characteristics of the audience groups.

Zambia has very unique demographic trends. About 40 per cent of Zambians are below the age of 35. This entails that the country has a youthful population. With about 40 per cent of the population living in urban areas particularly in Lusaka and Copperbelt provinces, Zambia is one of the most urbanised countries in Africa. While these trends may have their own advantages, they also have their share of disadvantages.

Other factors to consider are the education levels, training skills, income generating ventures of the target group, and their occupation. Nawa Lifanu (1989), discusses the concerns of society on youth development. He accurately observes that these concerns hinge upon a triple of considerations:

33

- the vulnerability of the youth due to their age, lack of adequate education, occupational expertise and experience;

- the demographic importance of the youth both humanistically and numerically; and

- the need for a well guided purposive youth development in order to enable the youth have a sound basis for their self-reliance especially in adulthood.

These considerations, among others, fall within the jurisdiction of PSAf in its attempt to address the communication challenges and disempowerment of various rural communities around Zambia. Projects such as RLCs serve to present a united voice of target communities to ensure their valid contribution to the development agenda.

CHAPTER FOUR

Conceptual and Theoretical Framework

4.0. Introduction

The significance of the theoretical framework is to define the concepts and state how they relate to the study. The framework, therefore, gives both conceptual and operational definitions of the key concepts used in the study. These include such concepts as communication, community media, culture, empowerment, and participation or participatory development. Others are poverty, society, social change, social and community mobilisations, strategy and sustainable human development.

4.1. Communication

Miller, (2002), argues that a definition of the concept of communication is not necessarily right or wrong, but more or less useful and appropriate for the concerns of the scholar. Communication is used here to mean, a process in which participants create and share information with each other with a view to reaching mutual understanding. This concept of communication is as espoused by Everett Rodgers, (1983), in *Diffusion of Innovations*. Some scholars have divided communication into intrapersonal communication, interpersonal communication, and group communication.

4.1.1. Intra-personal communication

Intra-personal Communication is the use of language or thought that is internal to the communicator. It is the active involvement of an individual in the symbolic processing of information. It is the type of communication that goes on within an individual.

4.1.2. Interpersonal communication

This is the type of communication where there is a face-to-face sharing of information or indeed where individuals who may or may not be members of a group interact by creating and sharing information. In interpersonal communication, certain salient factors are, therefore, considered:

- the number of participants,
- the proximity of the participants,
- the type of channel of communication used, and
- the feedback provided which is, most often than not, immediate.

4.1.3. Group communication

This is communication which occurs in small groups of people, usually not more than twenty people. The process mixes elements of both intrapersonal communication and interpersonal interactions with social clustering.

4.1.4. Mass communication

Mass communication is the dissemination of information to a mass audience or mass society. A mass society is, in this sense, described in the lines of the Western society of the 19th century. Melkote,(1991)

associates mass communication to the time *hypodermic needle theory* of the early years of the study of communication. This was the time when media messages were believed to have direct, powerful and uniform effect on the audience. In the Western societies, this was the time of industrialisation, urbanisation and modernisation.

4.2. Culture

Culture is here used as defined by Pearce and Turner (1990), as the learned ways of living that people have created**.** It is the integrated system of learned behavioural traits of humans that are not the result of genetic inheritance. A trait is taken to be a particular way of thinking believing, or doing something and encompasses customs, habits, roles, values, language, religion and tools, (Bredemeier and Getis, 1973).

4.3. Empowerment

Empowerment can be defined as a highly practical way of getting the best out of a targeted individual in the empowerment process. It transcends mere provision of certain incentives or resources, delegation of power to devolving tasks and decision making; and giving full responsibility to the target individuals.

Servaes, (1986:233) identifies three critical elements of this empowerment process which include:

1. the enhancement of awareness,
2. to strengthen local organisations, and

3. to create pressures from the bottom/below in order to bring about changes in the existing arrangements.

Implicit in this approach is that participation is endogenous and self-sustaining rather than induced or compulsory.

4.4. Participation or participatory development

Participation is a very central theme in modern development discourse. While participation is a relatively old concept participatory development is quite a new concept. It came as a result of people's disillusionment with the failure of the early theories of development, modernisation and dependency, (Melkote, 1991).

As a concept, participation is multifaceted and consequently, subject to numerous definitions. It makes a distinction between local and non-local participation. Even at local level, participation differs in terms of intensity, type and frequency. Mendoza's, (1983) position is that participation is not simply communicating, neither is it mere doing. He adds that participation is not the behavioural response to a persuasive or sometimes coercive, stimulus; that participation is not simply bodily presence at community meetings nor can it be construed as a chance to participate in the voting process periodically. Participation is not simply access to national mass media controlled by the urban elite and bureaucratic vested interests, (Mendoza, 1983:109).

Deshler and Sock, (1985) established two main levels of participation; pseudo-participation and genuine participation. Pseudo-participation looks at two phenomena; domestication which involves informing,

therapy, and manipulation; and assistencialism which involves placation and consultation. Genuine participation encompasses cooperation and citizen control. By cooperation here is meant partnership and delegation of power while citizen control is here used to mean empowerment.

Bordinave, (1989) considers participation a human right and not a mere set of methodological procedures geared to propel higher efficiency and productivity. In response to the twin questions: 'How do people participate?' and 'What kind of participation brings empowerment?', Bordenave,(1989:15), outlines a number of ways. These include through:

- ➢ meetings designed to plan programmes or discuss programming,
- ➢ the creation of networks of popular correspondents,
- ➢ a practice of keeping reporters in charge of collecting news and information on local, regional and national events,
- ➢ allowing people direct access to microphones[and other recording equipment] to give their opinions,
- ➢ storing programmes or sections of them supported by ample democratic popular participation,
- ➢ allowing some programmes to be produced by collective representative organisations,
- ➢ employing opinion research,
- ➢ establishing a system for collecting complaints and suggestions [from the public],
- ➢ the promotion of mechanisms and participation channels organised in accordance with management principles,
- ➢ the organisation of debate panels and also motivate people to create theatre plays, festivals and other methods that promote popular expression,

- the socialisation of technical knowledge (aside training the executive team) and production values,

- introduction of participatory planning in the medium and/or programme planning,

- organisation of evaluations with reasonable participation,

- ensuring awareness of what is being organised the community, according to the established goals, and

- putting in place mechanisms of collective management of the community medium.

He asserts that all these are just hints of making communication democratic and more empowering. He distinguishes this phenomenon from media democratisation which entails increasing ownership or the number of owners of media houses. In this sense participation could be viewed as a means or an end. As a means, it implies a way of harnessing community resources, expected to help achieve some predetermined goals and objectives, (White, 1986). This view of participation suggests that results of participation are more important than the act of participation itself in that emphasis is placed on goals and targets. On the other hand, participation as an end has to do with the process where people's involvement is seen as strengthening the capacity of the poor and the underserved to take part more and directly in development initiatives.

4.5. Poverty

The *Longman Dictionary of Contemporary English* defines poverty as the state of having a very low standard of living that is way below the expected minimum usually as a result of having no access to important resources. Melkote, (1991) defines poverty from the notion of the culture of poverty associated with the peasants of the Third World countries. He defines poverty stricken people as those

who portray such characteristics as low formal participation, lack of integration into national institutions, a strong present-time orientation, and inability to defer gratification and fatalism.

In developing countries like Zambia, poverty is considered to be synonymous with lack of choices that disadvantaged people face, such as, lack of education, lack of life skills, poor health, being malnourished, and living off the street, (GRZ, 1996).

The SADC Regional Human Development Report of 2000 looks at poverty as a multidimensional phenomenon which is, by and large , reflected in poor malnutrition , poor health, low survival rates , low literacy levels, inadequate clothing, housing and living conditions among other things, apart from the low income. The 1990 World Bank Report defines poverty as the "inability to attain a minimum standard of living measure in terms of basic consumption needs or income required to satisfy them."

In this study, poverty is not only understood as the inability to afford a minimum acceptable standard of living with fulfilled basic needs, but also as the inability to determine one's own development agenda due to, among other things, disempowerment and lack of participation.

4.6. Society

Society, here, is used to refer to a group of people related by social and economic interdependence; and possessing a conscious awareness of belonging together.

4.7. Social change

As a sociological term, social change is defined as alterations or reforms in basic structures of a social group. Fund for Southern Communities defines social change as "the structural transformation of political, social and economic systems of institutions to create a more equitable and just society," (www.fex.org). Many scholars in the sociological field acknowledge that social change is an ever present phenomenon in humans' social life. Definitions of social change evolve around a number of central themes; institutions, transformation and society. Since there cannot be a society without social beings, people, and there can never be institutions without people, it therefore, goes without saying that there can never be social change without people. It is worth mentioning, however, that social change can be either positive or negative.

4.8. Strategy

A strategy is a systematic, well-planned series of actions, combining different methods, techniques and tools to achieve intended change or objectives using available resources within a specified time-frame,(Mefalopulos and Kamlongera,2004).

4.9. Sustainable human development (SHD)

The United Nations Development Programme,(UNDP) defines sustainable human development as the process of expanding people's range of choices- increasing their opportunities for education , health care , income and employment, and covering the full range of human choices from a sound physical environment to economic and political freedom,(UNDP, 1990,1992).

This definition of the concept basically hinges on:

- ➢ enjoying a long and healthy life;

- ➢ the acquisition of knowledge;

- ➢ having access to resources for a decent standard of living; and

- ➢ the freedom to exercise choice and participate in society.

Earlier concepts of development such as "Development as Economic Growth" or Modernisation, had the propensity to view development as the object and tried to fit people to the chosen ideal of development. In contrast, human development, by and large, recognises that the fundamental purpose of development must be to improve the situation of people. Therefore, its proponents believe that development itself must be human-centred. This is clearly exemplified in the words of the former UNDP administrator, William Draper ш who said, "We have to weave development around people, not people around development," (Melkote, 1991:35).

The concept of sustainable human development provides a broad and comprehensive basis for development. It concerns all activities from production processes through industrial changes to policy dialogue. A working definition of sustainable development involves maximising the net benefit of economic development subject to maintaining services and quality of natural resources over time, (Pearce and Turner, 1990).

Theories

Theories are used to explain social phenomena. They are help social scientists and other scholars design better ways to deal with social groups. Miller, (2002) defines are a theory as a speculation, a conjecture,

or an informed guess about how things work or why certain events or certain events follow other events or each other. Theories assist scholars organise information, describe phenomena and explain how communication processes and practices work. Miller gives the formal definition of a theory as "a description of concepts and specifications of relationships between or among these concepts,"(2002:9).

4.10. The Knowledge gap theory

The Knowledge Gap Theory or Knowledge Gap Hypothesis as it is sometimes referred to, posits that in a society where there is an uneven distribution of knowledge and information, there is a high likelihood that such a society will face some social disorder. As the great philosopher of the seventeenth century, Francis Bacon said, "Knowledge is power." It, therefore, goes without saying that those without information or those who are ignorant will not only feel but will actually be powerless and look for ways of gaining power. In many societies, the elite, who include political leaders, the rich, and the highly educated, are the most knowledgeable.

Technology has the characteristic of exacerbating the knowledge rich and the knowledge poor divide. The elite usually have the resources to access technology, are exposed and have the motivation while the poor are pre-occupied with the search for means of survival. To avert this situation advocates of social change are pressing for a number of measures to be instituted. Some of these measures include improving literacy levels, remunerating workers to a minimum living wage scale and empowering people, especially those on the grassroots through various developmental programmes.

44

Some scholars have, however, hinted that evidence of the Knowledge Gap Theory is mixed. They have argued that if the information starved have the motivation, they can also get rich. Most such scholars, nonetheless, agree that when people are given a living wage, they worry less about basic needs like food and shelter and stand a better chance to venture into other avenues in a bid to improve their lives. This is very true for the societies in developing countries like Zambia who among other things are disempowered due to lack of communication channels through which they can make their voices heard.

4.11. Cognitive dissonance

Cognitive Dissonance is a theory that was developed by Leon Festinga. It looks at the individual person's intrapersonal agenda especially as it relates to decision making. It stipulates that humans always have conflicting beliefs which impact upon decisions about what action one is to take in a given situation. Dissonance refer to mental conflicts particularly in situations where one has two attractive choices and is made to choose and finds him or herself in doubt about the choice made, (Miller, 2002).

Communicators of developmental messages ought to use Cognitive Dissonance during the process of information dissemination to the target audience. Their messages must be accompanied by appropriate examples and practical models. This will help mitigate effects of such phenomena as selective attention; selective perception, which among other factors, is caused by satisficing behaviour; and selective retention.

The message being communicated must create enough cognitive dissonance for people to go against their cultural beliefs in taking actions in a given developmental undertakings. The Cognitive Dissonance theory must be aided by the Knowledge-skill Motivation theory to ensure their appropriacy and effectiveness of their communication.

4.12. The Fundamental Interpersonal-Relationship Orientation (FIRO) theory

The Fundamental-Interpersonal-Relationship Theory was developed by William Shutz in 1958. It looks at three interpersonal needs that most people share. Shutz argues that people engage in relationships to satisfy one or more of the need for inclusion, the need for control and the need for affection.

In communication of development messages, communicators should take into account these needs of their target groups. This may determine the information dissemination's success. Furthermore, the communicators must ensure that they take into account the processes involved in the "diffusion of technologies or innovations" as propounded by Everett Rodgers in his 1983 publication with a 1995 revised edition.

4.13. Diffusion of Innovations

Diffusion of Innovations is the title of Everett Rodgers' 1983 publication. It is here being used among theories because of how the author outlined the processes involved in the adoption of an innovation by a given social group. Innovation is here being used interchangeably with technology. Projects such as the establishment of community media and the creation of such programmes as RLCs could be considered as new innovations. They, therefore, need to be communicated effectively to their target audiences.

Rodgers, (1983:3) defines diffusion as "the process by which an innovation is communicated through certain channels over time among the members of the social group." He further states that diffusion is a special type of communication in which the messages are concerned with a new idea.

The newness of the idea imparts some element of uncertainty in the target groups. Rodgers begins his books with a 1781 quote from Benjamin Franklin which says :

> To get the bad habits of a country changed and new ones, though better, introduced,
> it is necessary first to remove the prejudices of the people' enlighten their ignorance
> and convince them that their interest will be promoted by the proposed changes;
> and this is not the work of a day…

Rodgers, (1983) came up with a very good analysis which looks at the relationship between attributes of innovations and their rate of adoption. It looks at the characteristics of the adopting social groups (that

47

is their perceptions, their interconnectedness and their value systems); the communication channels; and the nature of the innovation itself. The figure below shows some of the variables which determine the rate of adoption of innovations.

Attributes of Innovations and their Rate of Adoption

1. Perceived attributes

a) Relative advantage

b) Compatibility

c) Trialability

d) Complexity

2. Types of Innovation-Decision

a) Optional

b) Collective

Rate of Adoption of Innovations n

3. Communication Channel (mass media or interpersonal)

4. Nature of the Social System (e.g. norms, degree of interconnectedness)

5. Extent of Change Agent's Promotion Efforts
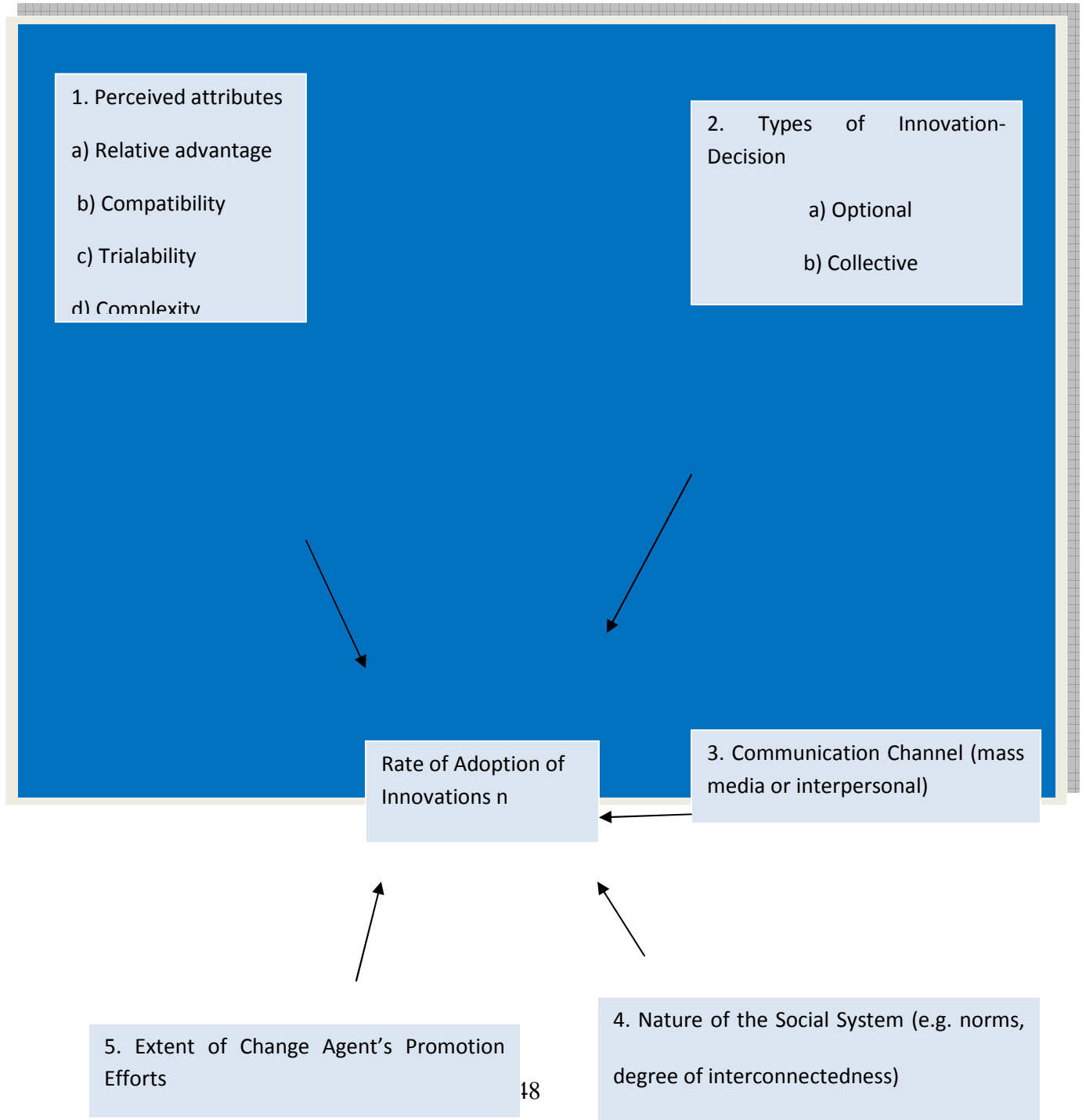
Figure 4: A paradigm of the variables determining the rate of adoption of innovations.

Any communicator who wishes to effectively communicate any innovation or introduce a new idea or a technology ought to have an idea of not only the target audience but also of some of the variables determining the reception of the given phenomenon. The communicator must also strive to understand better the idea or innovation he or she is selling. Barnnet once said," The reception given to a new idea is not fortuitous and unpredictable as it sometimes appears to be. The character of the idea is itself an important determinant," (1953:313).

The concepts defined in this chapter are very critical to the understanding not only of the background to the study but even more crucial its findings and their interpretation. On the one hand the concepts are chosen from among those that are used in the study; the theories are given to explain social phenomena of the target groups of the target audience.

CHAPTER FIVE

Presentation of Research Findings

5.0. Introduction

This chapter details the findings of the study. The major component of these will be extracted from the data gathered from the questionnaires that were administered to members of the general public in the study areas as well as from the focus group discussions with the members of the RLCs. Other important sources of the data presented are in-depth interviews with the radio station managers and members of for Mazabuka Community Radio in Mazabuka district, Sky FM in Monze urban and Chikuni Community Radio in Monze rural. Information from district authorities as well as traditional leaders is also included. The chapter ends with information from purposefully selected members of staff at PSAf.

5.1. General public questionnaire

The questionnaire that was administered to the members of public used the KAPS approach. It was designed to establish the knowledge levels, the attitudes, the practices and the skills. It sought to establish the approximate percentage of people in the study areas who knew about existence of community radio stations and RLCsin the areas. The questionnaire also endeavoured to bring out respondents' attitudes towards both the clubs and the programmes of the radio stations.

For purposes of the administration of the questionnaire to members of the general public, the study was tentatively divided into about five locations namely: Monze rural, Monze urban, Mazabuka rural, Mazabuka urban and other districts captured in the study. About 70% of the respondents on which the general public questionnaire was administered came from parts of Monze district because there are two radio stations there. About 28% came from Mazabuka while the remainder came from some surrounding districts.

A total number of eighty-two questionnaires were administered to a demographically balanced sample of the population in the study area. This seemingly limited number of respondents was complemented by interviews and focus group discussions that were conducted with various personnel in the study areas. Most of the questionnaires administered to the general public were in Monze district, particularly Monze rural which took about 34 questionnaires representing about 41.5 %. Monze urban had about 26 respondents which translated into about 31.7% of the total number of respondents.

Monze took such a share of respondents due a couple of principle reasons: firstly, the district has a larger number of RLCs affiliated to the two radio stations found there, Chikuni Community Radio and Sky FM. Chikuni radio alone had about 55 RLCs which had since reduced to about 48 active ones while Sky FM has about 10 RLCs. This is to be compared to only 10 clubs found in Mazabuka district affiliated to Mazabuka radio. The second reason, which in a way, closely relates to the first is that unlike Mazabuka which has a lot of commercial farmers, Monze district has a very large population of small scale farmers or peasant farmers as they are usually referred to. It is this segment of the population that, by and large,

was the initial target of the rlcs initiative in rural areas. A full distribution of the respondents is shown in the chart below showing respondents' responses to the question, 'In which district do you live?'

5.1.1. Distribution of respondents

In which distrct do you live?
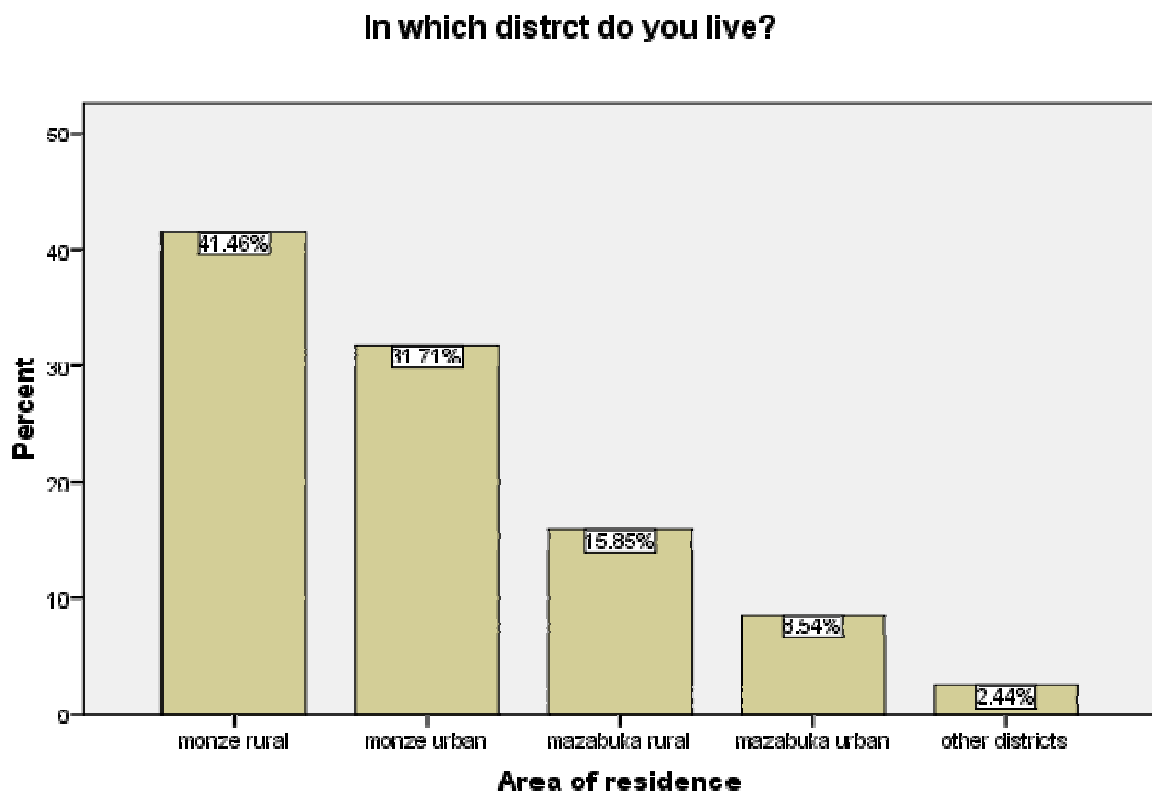
Fi

gure 5: distribution of the respondents in the study area.

As the study used random selection of the respondents on whom the public questionnaire was to be administered, the respondents that were included in the study were of diverse backgrounds in terms of

education levels, occupation, marital status, age groups and socioeconomic status. In terms of age group, the respondents were aged between 15 and 64, with the majority of them coming from the age group 25-34 years as exhibited in the chart below.

5.1.1.1. Age distribution of respondents
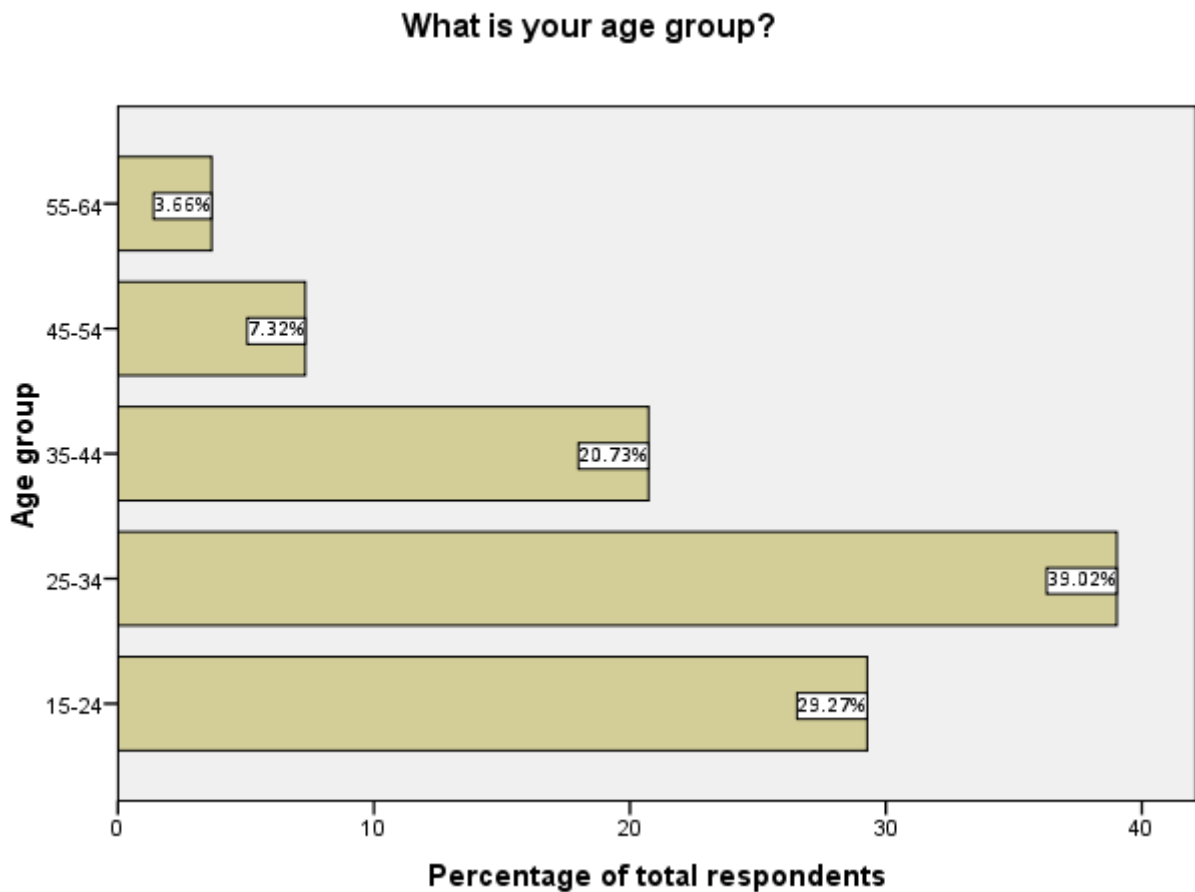
Figure 6: Age distribution of the public questionnaire respondents.

The majority (about 35%) of the respondents only went as far as senior secondary school in terms of education level. This was followed by about 18% of those who went as far as junior secondary school or basic school as it is referred to in modern terms. Closely following this was 17% representing those that had diplomas. Fifteen percent of the respondents had college certificates in different fields while about 5% had first degrees.

5.1.1.2. Education distribution of respondents

Table : Education levels of the respondents to the public questionnaire

How far have you gone in your education?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary	6	7.3	7.3	7.3
	junior secondary	15	18.3	18.3	25.6
	senior secondary	29	35.4	35.4	61.0
	college certificate	13	15.9	15.9	76.8
	Diploma	14	17.1	17.1	93.9
	first degree	4	4.9	4.9	98.8
	other qualification	1	1.2	1.2	100.0
	Total	82	100.0	100.0	

The biggest number of the respondents reported having lived in the study area for more than ten years and the majority of them were involved in one form of business or another, as their main or supplementary occupation. About 59% of the total respondents had lived in the study area for ten or more years. That meant that they had been living in the area longer than the community radio stations. They, therefore, had a very good idea of how the community radio stations had helped transform their communities, having had a clear picture of how they (their communities) were before the establishment of these media channels.

How long have you been living in this district?
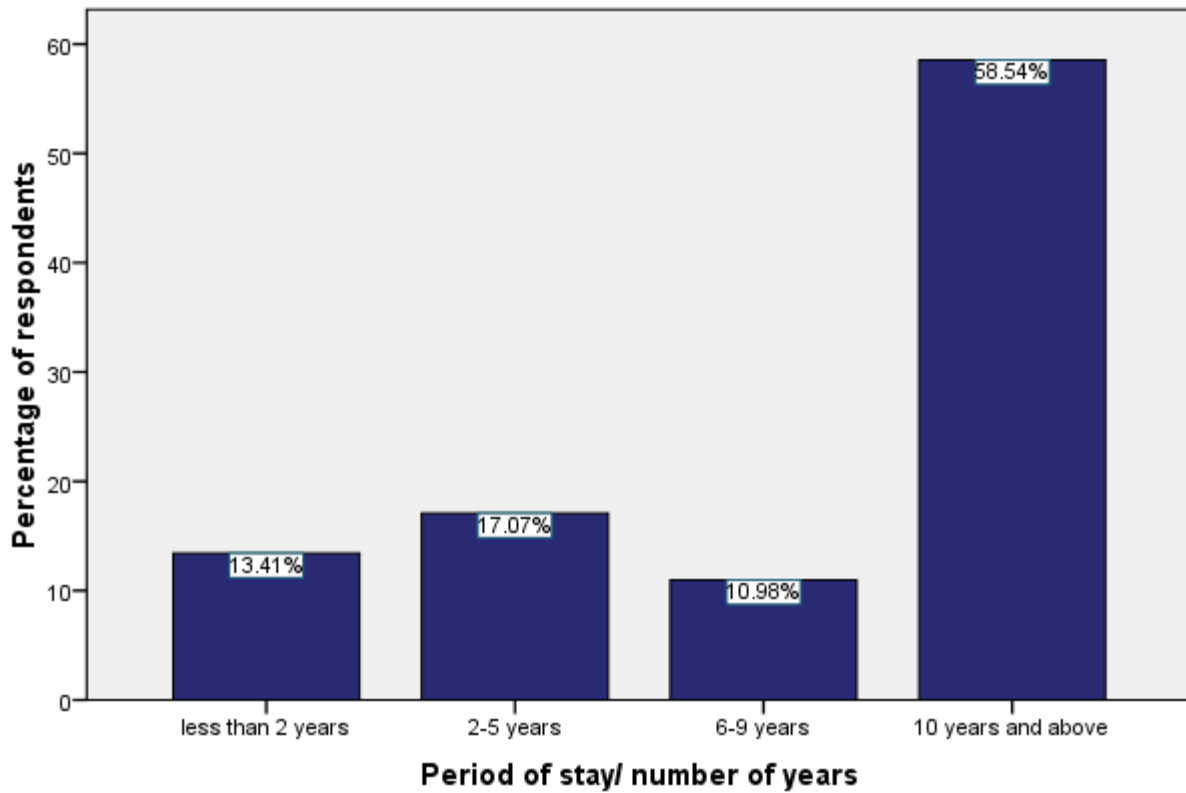
Figure 7: Respondents' period of stay in study area

5.1.1.3. Occupational Distribution of Respondents

As a main occupation of the respondents, farming constituted 28% second only to business which was at 29%. Government employees formed 22% of the respondents with about 17% of the respondents earning their living through other means including working with non-governmental organisations (NGOs).

What do you do for your living?
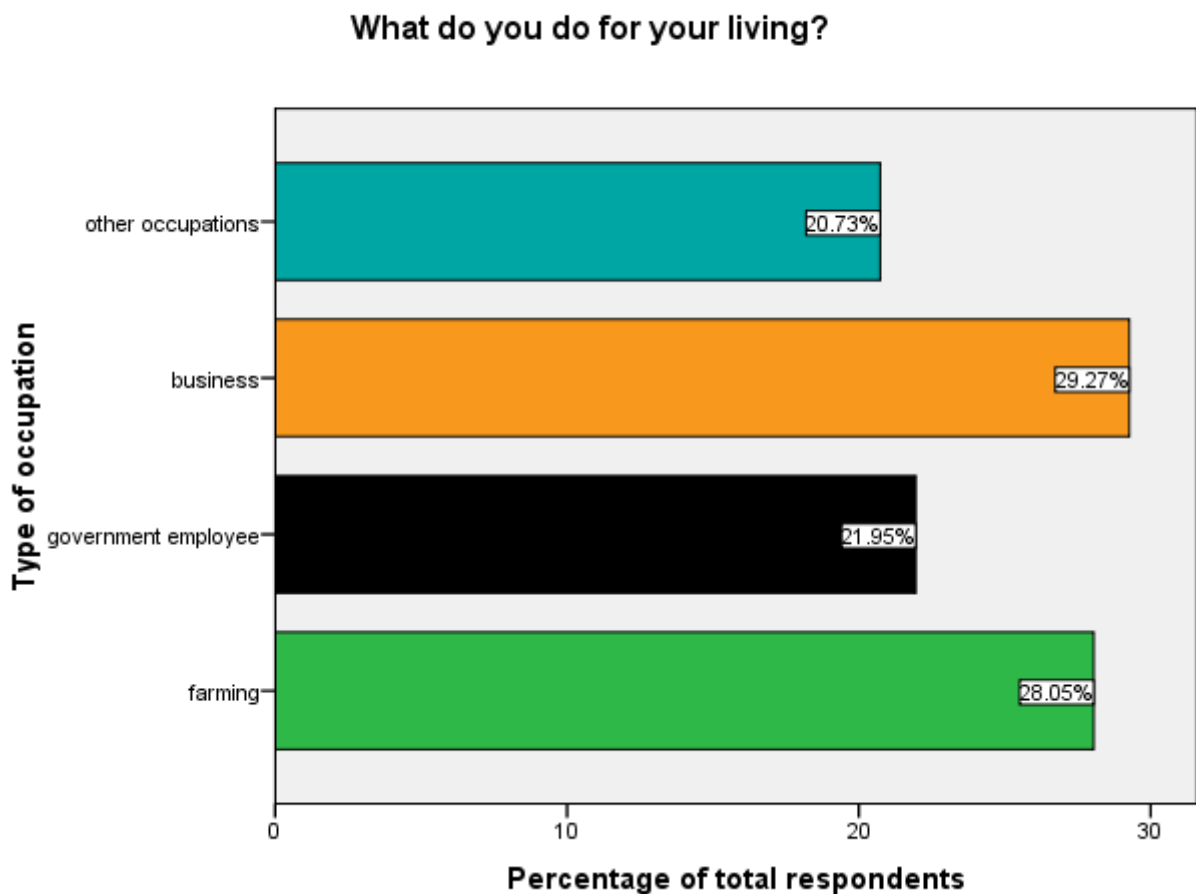
Figure 8: Occupation distribution of respondents.

5.1.2. Respondents awareness of RLCs and membership levels

All the respondents that were reached with the questionnaire confirmed their knowledge of at least one radio station in their district. This was, however, not the case with radio listening clubs. Awareness levels of the existence of RLCs varied both demographically and in terms of sex of the respondents. Many people from the rural areas of the study area knew about rlcs compared to those from the urban areas. Probably due to their outgoing nature, more male respondents indicated having heard of rlcs compared to the female respondents.

In general, the majority respondents (about 83%) were aware of compared to about 17% who expressed ignorance, as exhibited in the chart below.

Have you ever heard about Radio Listening Clubs(RLCs)?

yes
no

17.07%

82.93%
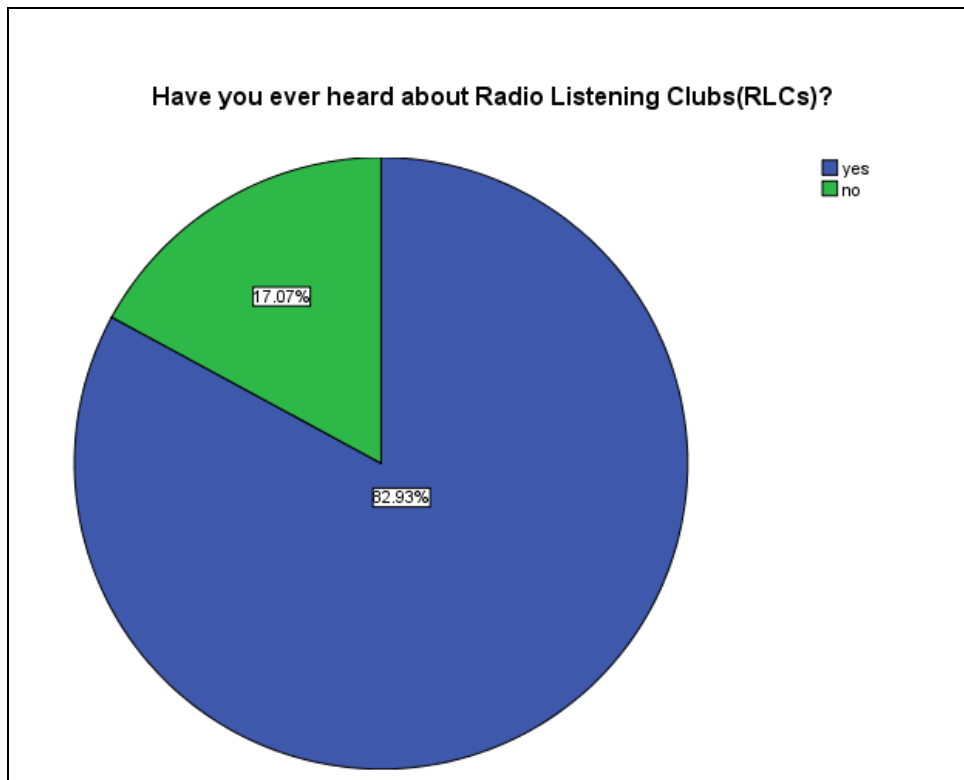
Figure 9:.Public awareness of RLCs

Despite these rather impressive levels of awareness, practical membership to rlcs were found to be very low. There was a sharp contrast between the numbers of those who knew about RLCs and those who had been or were actually members of such clubs. Just about 12% of the respondents had either been or were still members of an RLC as opposed to more than 84% of those who responded negatively to the question, "Have you ever been a member of any RLCs?"

Have you ever been a member of any RLC?

yes
no

12.20%

87.80%
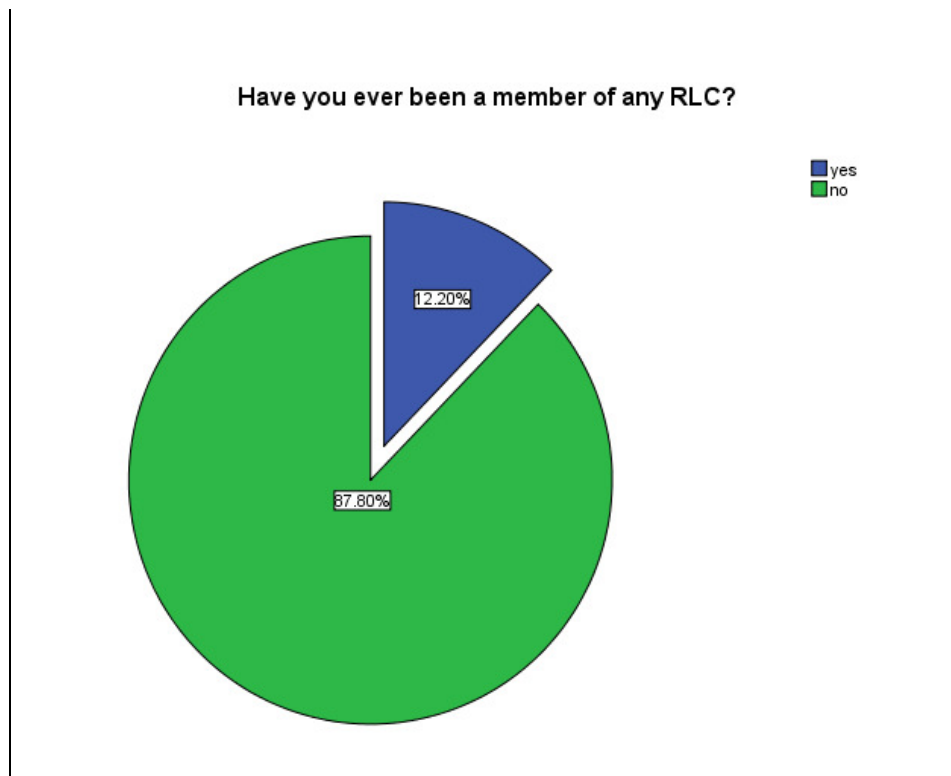
Figure 10: Membership levels to RLCs.

This phenomenon could be attributed to many factors. Lack of a well established channel of communication being one of them and another being apathy of the target groups due to perceived lack of direct benefits that accrue from belonging to the clubs.

5.2 Focus Group Discussions (FGDs)

Focus group discussions were one of the main sources of data for the study. The centrality of this method of data collections is the fact that it mainly targeted the major direct beneficiaries of RLCs. While the whole communities in the study areas, in one way or other, benefited from programmes of RLCs, individual members of the clubs enjoyed direct benefits. They are, therefore, a very rich reservoir of information on RLCs and their programmes.

The student conducted about three focus group discussions in three different locations of the study area. The first discussion was held within the grounds of Chikuni Community Radio station. In attendance during this FGDs were some of the ten coordinators of the RLCs as they are divided in zones or centres. Each of these coordinators oversees the activities of a number of clubs that fall under their centre. The ten coordinators constitute an executive that has been put in place to ensure smooth running of the clubs as they operate in their respective centres. The executive has a chairperson, a treasurer and secretary all elected from within its ranks.

The second FGD was held in a headman Jericho Mambo's area with the members of the Jericho Mambo RLCs. This is in an area to the south-west of Monze about fifteen kilometres from town. The is in Chief Moonze's area. The third FGD was held with a RLC called Hachanga or Lukamantano Radio Listening Club for the Disabled. This club is situated about twenty-five kilometres to the east of Monze town in an area called Hachanga which also falls under chief Moonze. The majority of the clubs under the jurisdiction of the members of the executive that were met in the first fgd are in Chief Ufwenuka's area. Others are in chiefs Chona and Hamaundu's areas.

The FGDs were designed to seek information relating to the background of RLCs, structures and membership; their activities/programmes and individual members' benefits from RLCs. The other information that the FGDs endeavoured to bring out was to do with how the clubs have helped to foster positive social through their programmes. Finally, the discussions drew out information on the sought of challenges faced by the clubs in their operations.

61

5.2.1 FGD with RLC zone coordinators

This FGD was held within the grounds of Chikuni Community Radio. The area was chosen due to its centrality in terms of location. It is also the area where members of the executive of the club zones meet for their fortnight meetings. The discussion with the club coordinators was very enlightening as it did not only draw out views of one RLC but it brought out issues to do with all the clubs affiliated to Chikuni Community Radio.

With the initial number of 55 RLCs, Chikuni had and still has the largest number of clubs in the whole of the study area. At the time of the study; there were about 48 clubs with about 34 being the most active. While the idea of RLCs was relatively new, coming to the area around the year 2000, the idea of clubs was quite old in the area. Like in other parts of the study area, earlier clubs in Chikuni area were called Development clubs. They were used as a channel through which development programmes were communicated, introduced, tested and later implemented. Most of the initial clubs were pioneered by the Zambia Social Investment Fund (ZAMSIF). ZAMSIF did a lot of programmes with the clubs and which later culminated into the recording of about 365 programmes. The programmes dealt with issues to do with history of the people, their culture and development. Later programmes touched on health especially as it related to home based care for patients with chronicle illnesses.

PSAf moved into Chikuni area to introduce the idea of RLCs in 2002. Because of the existing structure of development clubs, the idea of RLCs was not very difficult to introduce. In a number of cases the same clubs just changed their names to become RLCs. However, a possible challenge was to ensure that

people did not establish the same expectations from Panos as they had from ZAMSIF, the organisation that they first dealt with.

In line with the mission and vision of the organisation, PSAf sponsored programmes that tackled the subjects of farming or general agriculture, the environment, health, sanitation and good governance. To ensure the success of the newly introduced programme, PSAf sponsored a training workshop for a number of people in the target areas on the use of basic recording equipment, among other things.

Like was and was to become the case in other areas, the programmes of radio listening clubs were conducted and still are in many areas, in a number of phases. Firstly, a topical issue is identified and community members' views are collected through the recordings. Secondly, the views are aired on the radio station to which the club is affiliated and people, both members of the clubs and the general public, listen in. In the third, sometimes final stage, an expert, a concerned government officer, a traditional leader or a politician is invited to the radio station to respond to the issues raised. Members of the RLCs, where necessary, listen to the programmes together during which time they discuss and share ideas on what they hear.

The question that requires an answer is, what is the role of zone coordinators in all this? Zone coordinators act as contact persons in the two-way process of information flow between organisations sponsoring programmes, the radio stations to which the clubs are affiliated and the clubs themselves. Zone coordinators are also actively involved in the planning of the programmes of both the respective clubs to which they belong and their zones.

Figure: 11. The researcher ,in glasses, with part of the group that constituted the FGD of RLC zone coordinators in Chikuni.

5.2.2 FGD with New Jericho RLC

The FGD with members of New Jericho Maambo RLC was held at the residence of the village headman Mr. Geoffrey Maipambe. This is also the usual meeting place for the club. The area was chosen as the meeting place due to its centrality and availability of some kind of shelter to protect members in the event of certain whether conditions and not because it is the residence of the headman.

The New Jericho Maambo RLC was, as is the case with its sister clubs in Chikuni, established in 2000 and went by the name "development club". It is affiliated to Sky FM. It was the development club that transformed to RLC when PSAf came with the idea of radio listening clubs in 2002. Initially, information about RLC was spread through committee meetings of development clubs.

A lot of people had joined the development clubs out of their personal desire to improve their well being, so in RLCs they saw a new avenue to advance their livelihoods. As a result, a good number of the members seemed to have developed very high expectations of tangible individual benefits contrary to what the whole idea of RLC was meant to propagate. This seemed to have lead to some kind of frustration and disillusionment where some members started becoming less committed or pulling out altogether after realising that the personal benefits they had so eagerly anticipated were not forthcoming.

Like other clubs in the study area, the New Jericho Maambo RLC dealt with such issues as those touching on health and HIV and AIDS, sanitation, and social cultural issues. Governance issues, land rights and abuses of all forms were also discussed. In addition to providing basic recording equipment, PSAf gave out some solar winding radio sets to facilitate group listening to the programmes that the club recorded as they were being aired. This helped ensure the practicability of the whole

programme.

Figure: 12. The researcher, holding a solar winding radio, with some members of the New Jericho Maambo RLC. Also in the picture is Sky FM staffer (standing in blue shirt) and Mr. Masauso Phiri (seated in grey suit and white shirt), a consultant. Also standing in checked shirt is headman Maipambe.

5.2.3 FGD with the Lukamantano RLC

Lukamantano is a Tonga word for cooperation. Lukamantano RLC is a special club that is based in Haachanga area which lies a few kilometres to the east of Monze town. The club is special because it is made up of member of various disabilities or people with special needs, as they are sometimes referred to. The members' disabilities range from inability to walk unaided, blindness to other forms of physical and non-physical disabilities such as inability to speak and defective acoustic abilities.

The community was brought together by the diocese of Monze. This was done to ensure that organisations as well as individuals that needed to assist these people did not have to go round in the villages to assist individuals. They also brought together to protect some from stigma and in some cases abuses they suffered in certain areas. When the idea of RLC came up, the people decided to form their own which was named Lukamantano RLC for the disabled. The club has helped the people in a variety of ways. The student discovered that:

- ➢ the community was able to share information on how to manage their various disabilities,
- ➢ they were able to lobby for assistance in a more unified manner than was the case when they used to live in different localities,
- ➢ they were also now able to share both income generating and other skills such as basket making, knitting, and improved methods of farming which are divorced from the previous labour intensive ones.

The diocese of Monze sponsored some training of a few individuals in various skills. The club had helped its members in the procurement of raw materials for the various products they made as well as in their

search for market for their finished products. Through the RLC, the community felt empowered to make their plight known and was able to learn from others and teach others as well. This made the people develop a very health self image and has given them a sense of belonging. The community no longer feels neglected or abandoned as it were.

5.3 Interviews with radio station personnel

Three interviews were held with each radio station personnel. Two interviews were to be conducted with two reporters or announcers on a sex balanced basis where possible and one with the radio station manager or any such position depending on the radio station in question. Like FGDs, interviews with radio station personnel were a very rich source of information on a whole range of issues starting from awareness all through the skills and practices. The interviews also provided valid information on practices of community radio stations in the study area. These included issues to do with the structures of the stations and gate keeping.

The radio stations in the study area exhibited very interesting practices and characteristics which made them ideal for the study. They were, however, all drafted into the study because of one important feature- they all had RLCs affiliated to them. Chikuni Community Radio had the most clubs with an initial figure of 55 which at the time of the study had reduced to 48 active ones. Sky FM and Mazabuka Community Radio had about 20 clubs equally shared between them. This entails that Monze district had about 58 RLCs affiliated to the two radio stations, Chikuni community and Sky FM.

5.3.1. Chikuni Community Radio

A total of four interviews were conducted with staff of Chikuni Community Radio station which included the programmes manager who also acts as the station manager of the station, one announcer/reporter and two members of a special category of staff called media scholars. Media scholars are a group of young people; school leavers employed by the station on a more or less voluntary basis to help with the daily running of the station.

Chikuni Community radio station was opened in March, 2000 specifically on the 25th of March, by the Jesuit Mission. It was meant to serve the members of the surrounding community. The station now has about seven full-time employees whose remuneration comes from the money raised from the station's programmes with some supplement from the Jesuit Mission.

Below is the structure of the station:

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┌─────────────────────────┐
│         Director         │
│                          │
└─────────────────────────┘
             │
             ▼
┌─────────────────────────┐
│     Deputy director      │
│                          │
└─────────────────────────┘
             │
             ▼
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69

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                    ┌──────────────────────────────────────┐
                    │   Programmes & production manager     │
                    │                                        │
                    └──────────────────────────────────────┘
                                      │
                                      ▼
                    ┌──────────────────────────────────────┐
                    │      News department manager          │
                    │                                        │
                    └──────────────────────────────────────┘
                                      │
                                      ▼
                    ┌──────────────────────────────────────┐
                    │    Marketing & advertising manager    │
                    │                                        │
                    └──────────────────────────────────────┘
                         │                        │
                         ▼                        ▼
        ┌─────────────────────────┐   ┌─────────────────────────┐
        │  Religious programming  │◄─►│  Music department        │
        │       manager           │   │       manager            │
        └─────────────────────────┘   └─────────────────────────┘
                         │
                         ▼
                    ┌──────────────────────────────────────┐
                    │     Education department manager      │
                    │                                        │
                    └──────────────────────────────────────┘
                                      │
                                      ▼
                    ┌──────────────────────────────────────┐
                    │            Media scholars              │
                    ├──────────────────────────────────────┤
                    │         Radio Listening Clubs          │
                    │                                        │
                    └──────────────────────────────────────┘
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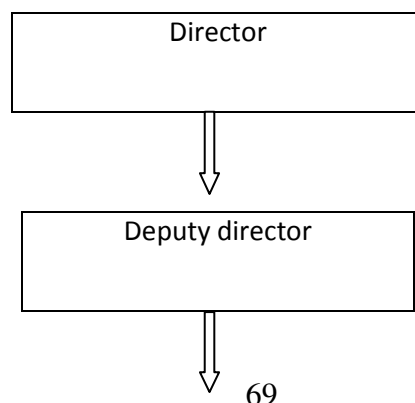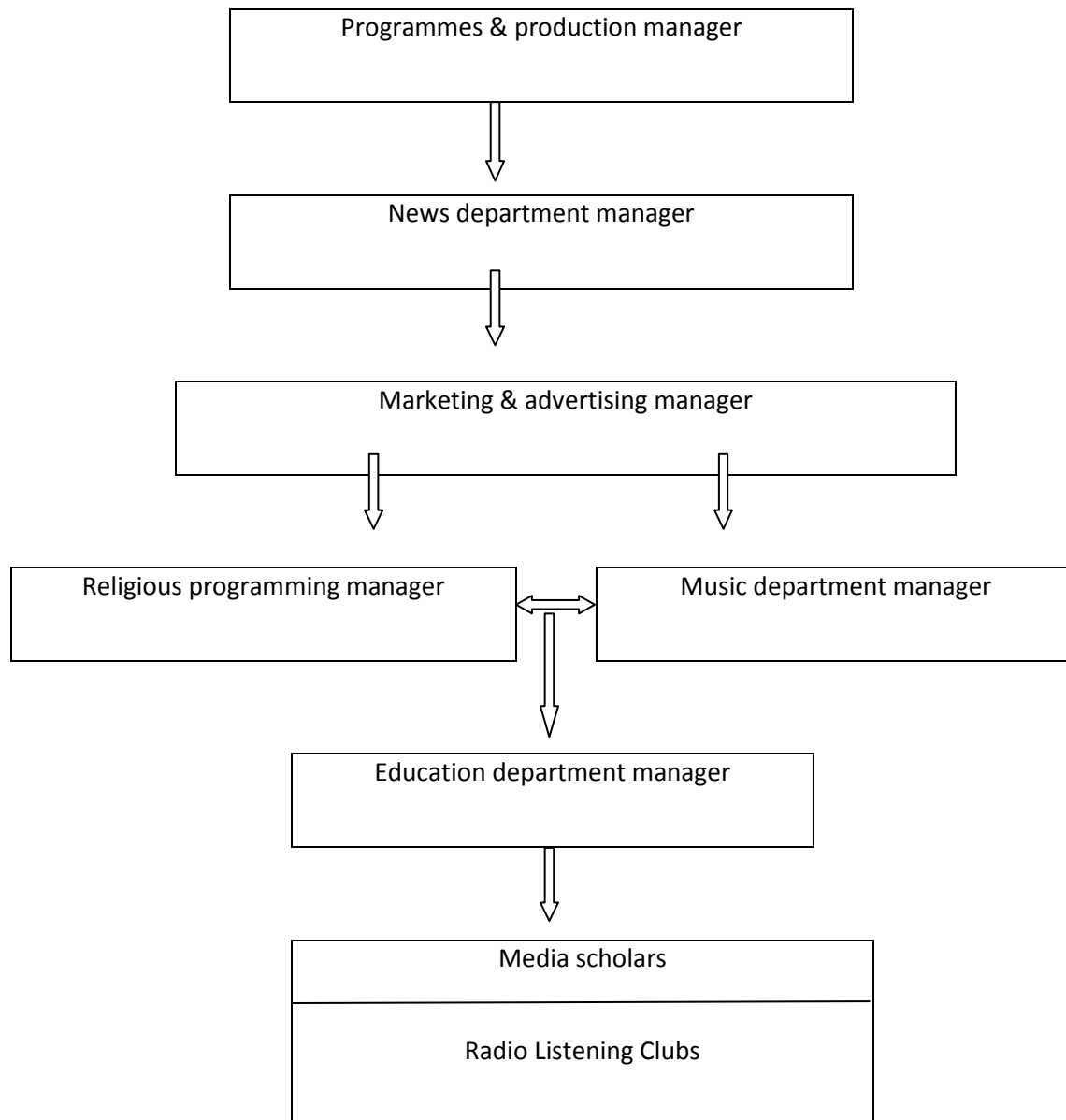
Figure 13: Structure of Chikuni Community Radio

At the time of the study the station had about fourteen media scholars who are also referred to as news gatherers. The station encouraged some form of citizen journalism through RLCs. Members of RLCs work very closely with staff of the radio station in coming up with programmes. This forms a basis for

community involvement or participation in the activities of the radio station which in turn entails empowerment.

It was revealed through the interviews that Chikuni radio was a very progressive community radio station which had done a great deal of work bordering on the empowering of the local communities in various ways. The communities in the catchment area of the radio station benefited both directly and indirectly. Like other community radio stations across the country, Chikuni radio was involved in various programmes aimed at helping the local community. The station was very instrumental in promoting economic, social and cultural issues.

The station held an annual musical festival where artists competed in different categories sponsored under a variety of individuals and organisations. The station also aired a social cultural programme known in the local language as *Butonga bwa sanduka* translated as 'the Tonga tradition and culture have changed' and a kind of frank talk programme fondly referred to as '*Gama chulu'* where people were free to phone in to the radio station and comment on any selected topical issues of the day , week or season.

On the part of gate keeping, Chikuni radio appeared to be a little sensitive in terms of its programming. While it was shown to be very open to programmes of developmental nature and those touching on issues of human rights, it was portrayed as being reluctant to air programmes that showed political bias. Most of the programmes the station allowed on its air waves had to be those not in any way at variance with the dictates of the mother organisation, the Catholic Church. This was the basis of censorship of the

programmes aired. Like all other radio stations, however, all news-worthy topical issues received headline treatment in what was aired.

Media scholars are among the direct beneficiaries from the programmes of Chikuni radio station. They are not given any job description but are involved in a long range of activities aimed at ensuring the smooth running of the radio station. These include but are not limited to preparing food, working as receptionists, airing of certain programmes and casting of news. To engage in all these, media scholars undergo some kind of on-the-job training. This entails that apart from providing these youths with something to do as they await going for tertiary education, the radio station empowers these citizens with valuable professional and life skills.

Some of these skills later prove to be very vital in the lives of these young people. By virtue of their localities some, if not the majority, of them are not well poised to choose careers. Exposure they receive through working with the radio station has helped many in this area. Some of them, through interactions with different people that they work with and those that visit the station, have changed their perception of life completely. In a way these youths have turned into role models of some kind. Some of their fellow youths look up to them.

5.3.2 Mazabuka Community Radio

Established in February, 2000, with initial sponsorship and funding from UNESCO, Mazabuka Community Radio station was meant to serve communication needs of Mazabuka and the surrounding areas. UNESCO acquired two 2 kilometre transmitters, studio equipment, one vehicle, resources for staff

training and other logistics. The community are the largest stockholders in the radio station. This is clearly reflected in the structure of the station where the community occupies the highest position in the hierarchy. A board is elected through an Annual General Meeting, (AGM) every after two years. This gives guidelines and oversees the operations of the radio station. The role of the station management who are helped by the media scholars is to do the day-to-day running of the station.

Community
Board members
Station manager
News editor, Programmes manager & Marketing officer
English and Tonga Heads
Administrative assistant/driver

News reporters

Media scholars
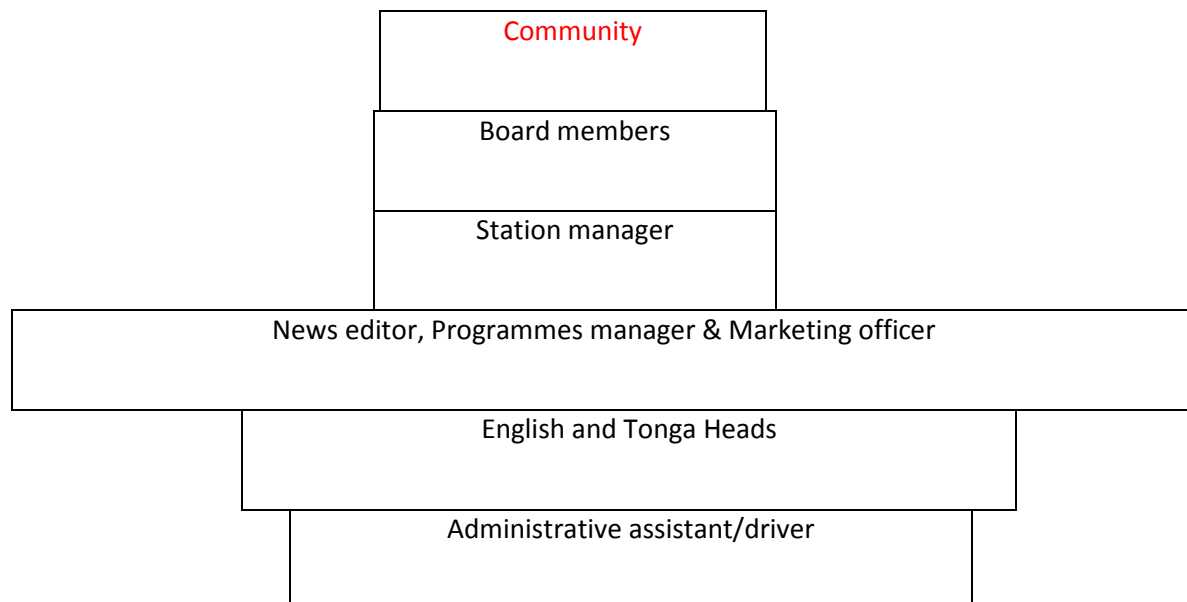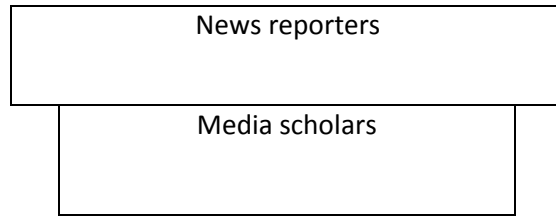
Figure 14: Structure of Mazabuka Community Radio

The importance of the local as stockholders to Mazabuka Community Radio is reflected in the role they play towards what programmes get to be aired. While the station manager and the programmes manager have an input in matters of gate-keeping, they do this with special reference to the needs of the community.

RLCs associated with Mazabuka Community Radio have an indispensable role to play in the work of the station. They are actively involved in all aspects of the programmes from programme design right through the time the programmes are aired. They facilitate the exchange of information between the listeners in the communities and the radio station, and are also actively involved in some fundraising ventures for the radio station. Clubs identify problems in the communities which they, through the radio station, bring to the attention of relevant authorities be them political, civic or traditional authorities.

Staff at the radio station revealed that community involvement has drastically increased community participation. Community members are now empowered with information and are able to engage in informed debate on a wide range of issues that have a bearing on not only their community but the nation as a whole. This was attested to by staff at the radio station and confirmed by the district

authorities. An audience survey conducted by Media Institute of Southern Africa (MISA) Zambia chapter in 2008 established that the most famous programme was the PSAf sponsored *Good Governance*. Other favoured programmes were *Live Wire*, *Hodi Nomuli kooko*, and programmes looking at health issues. All these programmes benefited the audience in one or both of the following ways; provided them with new information and /or accorded them an opportunity to air their views on a variety of issues concerning their well being.

5.3.3 Sky FM

Sky FM is not a community radio in the normal sense of the word because it operates on a commercial basis. The station was, however, drafted into the study for two main reasons. Firstly, it has rlcs affiliated to it and since this study was on RLCs, it made perfect sense to draft the station into the study. Secondly, Sky FM while being a commercial radio station is also involved in some programmes that are not necessarily income generating but meant to help communities in which the station is based; in some form of corporate social responsibility.

Sky FM is a privately owned radio station with about thirty-six employees twenty of whom are full-time. The station was opened in 2001. It has a different structure from that of both Mazabuka and Chikuni community radio stations.

Director

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┌─────────────────────────────────────┐
│         Administrative Officer       │
│                                      │
│    ┌───────────────────────────┐     │
└────│         Accountant        │─────┘
     │                           │
     │  ┌─────────────────────┐  │
     └──│     Line Manager    │──┘
        │                     │
   ┌────┴─────────────────────┴────┐
   │      Reporters/Presenters     │
   │                               │
   │    ┌──────────────────┐       │
   └────│     Marketers     │──────┘
        │                  │
   ┌────┴──────────────────┴────┐
   │                            │
   │                            │
   │       General Workers      │
   │                            │
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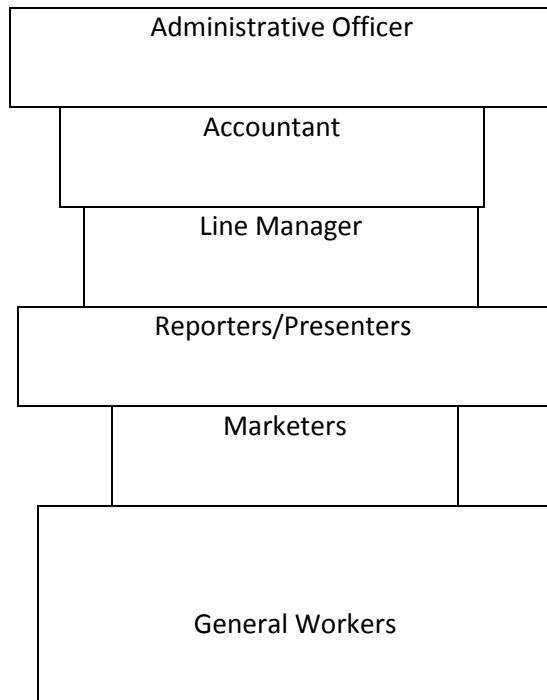
Figure 15: Structure of Sky FM

The presence of the accountant and the marketers in the ranks of Sky FM probably serves to indicate

that the station operates on a commercial basis unlike the other local radio stations. Like the community

radio stations in the study area, Sky FM has done so much to transform its audience's lives and bring

about positive social change. By working with organisations like PSAf and MISA Zambia, Sky FM, like the

community radio stations in the study area, has empowered the local communities with information

which has made them informed and involved citizens. This was hinted on by the staff of radio station

and confirmed by the district authorities. The listenership that was promoted by RLCs added a new

dimension to the benefits people accrued from the programmes of the radio station.

Members of staff from the radio stations that were interviewed testified to the effect that they had

been a marked change in people's involvement in a wide range of issues including governance, health

and social cultural. The Good Governance series of programmes sponsored by PSAf was especially singled out as having had a very significant impact on the listeners to Sky FM. Timid and shy members of the community are now able to give their perspectives on local issues unlike was the case before.

The members of staff that were drafted in the study had lived in the district and been employees of the radio station for varying periods but none less than six years. They were, therefore, able to compare their listeners' attitudes from the time they first joined the station to what it had become and how various programmes had impacted their audience.

CHAPTER SIX

Interpretation of Key Findings

This chapter discusses the main findings of the study. This is done in line with the set objectives of the study and with reference to three main aspects of the study. The first aspect is to do with how local media specifically local radio stations have helped target local communities. The second aspect that the interpretation of the findings is centred on is how the initiatives of PSAf particularly RLCs have perpetuated the local communities' benefits from local radio stations.

Finally, the study evaluates how people's lives in target areas have been transformed by local media through the RLCs and other such programmes. These discussions are based on both the implications of the findings as was established from the analysed findings as well as the observations, which included some vox populi, in the field and during the period of the researcher's attachment.

6.1. Community awareness of local radio stations and RLCs

The questionnaire that was administered to the members of the general public had questions that among other things sought to draw out information from the respondents patterning to knowledge or awareness levels, the attitudes, the practices and skills.

With regards to community awareness of the presence of radio stations in their areas, all the respondents were able to name the radio station(s) found in their district in response to the question that sought that information. Community awareness of RLCs stood at about 82.9%. Levels of awareness about RLCs were especially very high in rural areas where almost all the people contacted confirmed at least having heard about RLCs.

Do you know any RLCs in your district?
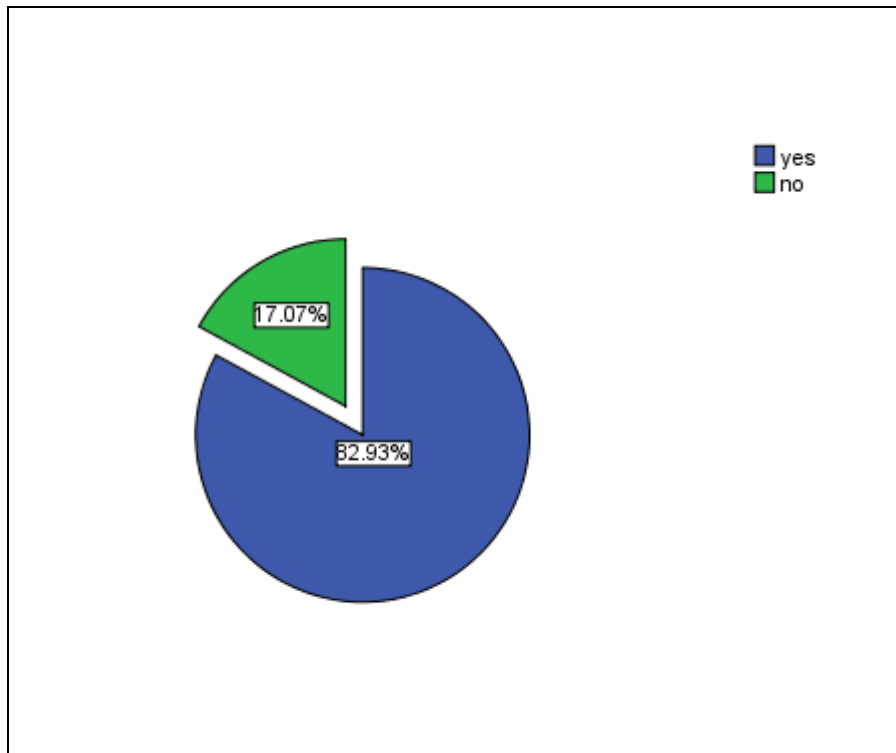
Figure 16: Public awareness of RLCs

The high levels of awareness about RLCs seem to suggest that the initiative was very effectively communicated among members of the target communities. This could partly be attributed to the initiative taken the mother organization of RLCs, PSAf, to establish the clubs on the already existing structures of Development Clubs. Furthermore, information about RLCs was initially disseminated through popular social gathering such as churches, wedding parties, funerals, beer parties and meetings, as well as through community radio stations which as earlier stated are a very reliable source of information for these communities.

Development clubs were an initiative that most rural communities used to lobby development assistance from government ministries and organizations, and various aid agencies. Most development aids as well as programmes were channeled through these clubs for, among other things, ease of accountability, efficiency and effectiveness. Clubs were also important for community or social organization and mobilization in rural areas.

6.2 Community participation in RLCs

Community participation in RLCs was discovered to be at two levels. Some members of the community belong to the clubs and they were directly involved in the entire programmes of the clubs. Other community members' involvement, on the other hand was through recordings where they made contributions to the programmes or by contributing during the time the recordings were aired.

The study established that club membership sharply contrasted the levels of awareness. Of all the respondents that were interviewed and those on whom the questionnaire was administered, less than 13% belonged or once belonged to an RLC. The FGDs that were conducted with members of selected clubs also intimated on low membership levels which they indicated were still shrinking. Why was there such low membership or direct participation in RLCs? From the perspective of the mother organization, PSAf, low membership was a result of inadequate resources.

From inception, PSAf wanted to establish a limited number of clubs that was in line with the available resources. However, when officials rolled out the programme in the target communities, the response was overwhelming stretching further the limited resources. This situation further came to lead to some disillusionment from some members who had earlier joined the clubs with very high expectations. Recording equipment that was supplied by PSAf could not adequately go round all the clubs that were established. Furthermore, some people expected direct benefits in kind or otherwise to emanate form their participation in the clubs' activities and when this was not coming forth they got discouraged.

The figure below shows the levels of community participation at membership level in RLCs.

Have you ever been a member of any RLC?

Of all the respondents on which the general public questionnaire was administered, only about 12% responded to the affirmative to the question of membership of rlcs.

About 88% are not and have never been members of any RLCs. This phenomenon could be attributed to many factors. Lack of a well established communication strategy being one and apathy due to a perceived lack of direct benefit emanating from belonging to such clubs.

This can improve if more and more clubs get to be used as channels of developmental project to benefit individual members.

12%

88%

No

Yes
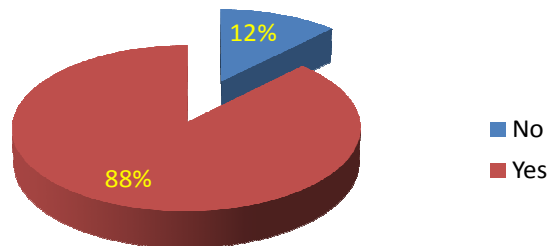
Figure 17: Community membership in RLCs

General community participation in the activities of RLCs was, however, very overwhelming. Club coordinators that were spoken to in the FGDs attested to the fact that while most community members especially the women were very timid and shied away from the recording equipment when clubs were first introduced, they now looked forward to airing their views on vexing issues in their localities. Main members of the target communities also just enjoyed being heard on air through the club recordings. It raised their ego, gave them a sense of pride and dignity. This has made significant strides in transforming people's mindset.

RLCs have, literally, taken community media from the studios to the community. People living in areas where the RLCs are in operation no longer have to travel to the studios of the radio station to make a

contribution on any topical issues. They no longer look at the communication channel of radio as a strange technology which only the powerful and well-to-do can access. This has increased genuine community participation, a vital ingredient of both community empowerment and positive social change. Through this participation communities are able to determine their own development agendas as they seek locally generated solutions to local problems.

6.3 How have RLCs made local communities 'accessible'?

As earlier noted, community media empathetically report issues affecting the target communities. They also get feedback from the target communities on various topical issues and present it to the station. Getting community views or extracting information from rural communities can be a daunting task requiring so much time and other resources. This is especially the case in vast areas without proper road networks which organizations can use to reach their target populations. It is in such situations where RLCs have become handy in many rural areas where they are in operation.

RLCs are used as a tool of community organization and community social mobilization for development purposes. They have been used as channels through which government ministries and departments, donor agencies, and other organizations channel their interventions. They consult the local communities through RLCs. Consultation at this level is indispensable as accurately put by Durning, (1989) who said that designing major development programmes and policies without consulting local people is like prescribing medicine to a patient without asking what hurts.

6.3.1. How are RLCs programmes handled?

As earlier explained, RLCs use a two-way process of communication. A topic is identified on which views and/or questions of the target audience are collected using recorders and presented to an expert. The expert responds to the questions on live air or their responses are recorded and then aired at the designated time. RLCs' programmes are aired at 16:00 hours every Wednesday. The clubs listen to the casts of the responses in groups during which time discussions are held on any matters arising from the responses. In this way, clubs encourage active listening and citizen participation in identification of local problems and decision making.

If further questions are raised, the expert or experts concerned are called back to the radio station to respond to them. The whole process entails genuine citizen participation which is a central theme in modern development discourse. This form of participation promotes citizen empowerment.

6.3.2. Community benefits from RLCs

RLCs are used as a communication strategy for rural communities. As earlier alluded to RLCs are used as a tool for social mobilization; a channel through which the marginalized voiceless, like the poor, the elderly and the disabled, are able to make their voices heard. RLCs have provided a platform on which rural communities can make their voices heard in a more unified manner. Some members of the target communities have been empowered with basic skills on how to operate basic communication technological equipment such as recorders, microphones and wind up radios through RLCs. These technologies have given the rural communities a new sense of dignity and belonging. This is in tune with

alternative concepts of development which stress the need to reduce inequality in society and improve the conditions of the poorest of the poor and put emphasis on the active participation of people at the grassroots, (Melkote, 1991).

Furthermore, and perhaps even more importantly, RLCs have helped create new social networks as well as strengthen the old ones. This is very significant in a bid to eradicate typical peasant behavior among rural communities in order to bring about positive social change. People in these areas have learnt to cooperate more in their attempts to find solutions to their own problems. "As people with various disabilities, we are now able to work together discuss issues affecting us through RLCs and when these are aired on radio, some well-wishers come to our aid," said Matron Ng'andu, the Chairlady of the Lukamantano RLC.

Some of the characteristics, outlined by Rogers, (1995) as being common in peasants that scholars have identified to hinder development such as mutual mistrust in interpersonal relations, perceived limited good, dependence on and hostility towards government leaders, lack of innovativeness, fatalism, limited aspirations, limited view of the world, and low empathy are being eradicated from these rural communities as a result of the work of the RLCs. Members of RLCs in both Mazabuka and Monze confessed having learnt a lot about how they can improve their own lives after hearing what other people in other areas are doing through similar clubs.

6.4. How have PSAf's RLCs transformed lives?

Community media unlike traditional media use a very important aspect, empathy. Their association with PSAf's RLCs has brought about the empowerment of the rural communities with information; they now know more and as Francis Bacon said, "Knowledge is power". Minority groups like the disabled, the elderly, and those living in remote rural areas now have their concerns heard through the recordings of RLCs. People who were once timid and unable to speak for themselves are now well able to do so and even talk about issues they once used to shy away from.

Participation in RLCs has turned some members of the target rural communities into opinion leaders whose views are highly respected in these communities. Through the radiation effect i.e. effect on the non-participants, through among other means newly created and strengthened social networks, RLCs have been able to reform people's attitudes, behavior and practices, bringing some positive social change.

These changes have greatly benefited a cross section of society. These includes the government through its various ministries, NGOs, civil society organization, faith based organizations, political leaders, civic leaders and traditional leaders. Despite this being the case, rolling out and sustaining RLCs has not been easy. PSAf's programmes officer observed that from inception, the idea of both local media and RLCs was not very welcome by some sectors of society. What Homer Barnett said that, 'the reception given to a new idea is not fortuitous and unpredictable as it sometimes appears to be,' that 'the character of the idea is itself an important determinant,' (Barnett, 1953:313)

6.5. Challenges in running RLCs

As is always the case with the running of any programme or project among members of a social group, RLCs have had their own challenges and problems. These could be looked at from two perspectives; from the point of view of the target communities and as they are perceived by the mother organization of the initiative, PSAf.

A number of issues came out as challenges of keeping RLC afloat from PSAf's point of view. While the organization had it a bit easy selling the initiative to members of the target communities, it was a whole different story to keep the clubs running. Firstly, just upon hearing that an organization of the reputation of PSAf wanted clubs to be established, they all developed very high and unrealistic expectations most, if not all, of which hinged on individual benefits in monitory terms. The organization had serious problems trying to deal with these expectations.

The second challenge had to do with how to deal with the overwhelming response received from the target communities which put a lot of pressure on the limited resources that had been allocated to the rolling out of RLCs by PSAf. From the onset, PSAf wanted to spearhead the opening of about ten clubs to be affiliated to each of the community radio stations in the study areas. However, when the initiative was rolled out, there was such an overwhelming response that in Chikuni area of Monze rural alone about 55 clubs were established. This meant the number of wind-up radios and recording equipment that were earmarked for distribution to the clubs could not go round.

While one would be tempted to think that with enough money, all these challenges would be comprehensively dealt with, this would not be very true as there is no amount of money that would be

sufficient to satisfy all the needs of the rural communities. Some social commentator once said that if you want to hear some of the passionate complaints targeted at the leadership of a given area [especially a rural area], just ask the farmers, particularly peasant farmers, (Moemeka, 1994).

From the perspective of the target communities, a number of challenges and perceived challenges were reported. Most of these challenges were highlighted during the FGDs and the interviews. Most of the complaints that the clubs members aired were either addressed to the PSAf or the political authorities. The majority challenges of RLCs were very closely related to those that the mother organization PSAf highlighted among its challenges.

The clubs brought out transport problems especially for those tasked with organizing clubs' activities as one of the major challenges. They argued that since organizing these activities required moving to and from the affiliate radio stations to, among other things, collect recording equipment and take the recorded programmmes, there was need for them to be provided with transport in form of bicycles. The bicycles that were initially provided by PSAf were not enough to go round all the clubs.

Club zone coordinators raised the issue of a shelter that could serve as their meeting place. At the time of the study, their meetings were held within radio Chikuni grounds. They hinted that while it would be easy for them to come up with the structure for the shelter, they would need some assistance from outside to provide the roofing for it.

Keeping the interest of both the new and old members was another challenge that zone coordinators and indeed other club leaders brought out. This, they said, was especially the case during the times when there were nor sponsored programmes that the clubs were running. At the time of the study, the series of programmes that was sponsored by PSAf called Good Governance had just ended. It was, therefore, easy for the student to see some aspect of the reality of this challenge.

The challenge faced by RLCs seemed to have been exacerbated by yet another challenge, inadequate recording equipment at the disposal of the individual clubs. This was especially the case in Chikuni area where about 48 active RLCs, as at the time of the study, had to take turns in using less than four functioning recorders. Naturally, this entailed that it took very long for a given club to access the recording equipment. This further tempered with the zeal of the clubs members who in the first instance, thought that they had very little, if any personal benefit from belonging to the clubs.

The time factor was yet another challenge that organizers of club activities faced. Clubs were operating in predominantly rural areas among members whose supposedly free time is not only limited but most often than not, dedicated to individuals' private personal business. During the rainy season, most people in these communities are preoccupied with agricultural activities and have literally no time for such activities as those required of them by virtue of their membership to RLCs. The dry season when some free time is available to them, most peasant farmers use it to engage in some income generating ventures that would help them raise some money to buy some agricultural inputs for the next season. This could be one of the reasons, a good number of those interviewed, suggested that clubs would be more helpful if they helped members access loans for agricultural inputs from government and other lending institutions.

CHAPTER SEVEN

89

Recommendations and Conclusion

This chapter will draw out the recommendations which the student came up with both from the experiences in the field, observations and the data collected in the field. These recommendations will be based on the work of RLCs and how the strategy of RLCs can be improved upon. Recommendations will be in line with what the study set out to evaluate and the challenges that both the mother organisation, PSAf, and the clubs were faced with in their operations. It will end with the conclusion of the findings and the interpretation of the same findings.

7.1. Recommendations

PSAf's RLCs are a very commendable undertaking requiring support of all progressive individuals, government departments, ministries, non-governmental organisations (NGOs), the donor community and all agencies interested in uplifting the living standards of the voiceless rural communities. While it is true that community media particularly, community radio stations are doing so much to empower the poor with a communication channel as well as providing them with necessary information on the world around them, it is initiatives like RLCs that ensure that community media gives authentic transforming benefits to their number one target audience, the rural communities.

Based on this, a number of recommendations would be made:

➢ As a overall institution, PSAf should take measures to roll out the initiative of RLCs to other parts of the country and of the region,

- At the inception of RLCs programmes in other unreached regions or indeed any other projects or programmes, the communication should be made clearer and in a more comprehensive manner to avoid situations where people develop too high expectations which may result into disillusionment when these expectations are not met,

- Through workshops and probably, other development communication strategies, target communities should be educated on the need to be self-reliant and not over-dependant. While this is going on, more can still be done in this respect,

- PSAf should consider increasing the number of basic communication equipment such as recorders that the clubs need to organise their programmes,

- PSAf should consider selling the idea of RLCs to more organisations interested in rural development so that more and more people and organisations should come on board to try and better the living standards of the rural communities,

- PSAf should consider working more closely with the government through the ministry of information and broadcasting services, (MIBS), the Media institute of Southern Africa, (MISA) Zambia, the newly formed Zambia Community Media Forum, (ZaCoMeF), and other organisations interested in the empowerment of communities with information to ensure that the country is dotted with radio stations to which more RLCs can be affiliated,

- Government should ensure that policy issues on media freedom are dealt with speedily and licence issues for community media are simplified so as to allow for more community radio stations to be opened in parts of the country where no such facilities have been opened yet,

- PSAf should make moves towards ensuring the clubs are visited regularly, say quarterly or even twice a year to check on how they are doing; to get some kind of feedback on the initiative,

➢ In collaboration with such organs as the Citizen Economic Empowerment Commission, (CEEC) PSAf should work towards making clubs more sustainable through encouraging them to access loans, and

➢ PSAf should work out a mechanism where RLCs from different regions of the country are encouraged to share information and learn from each other on various issues for their mutual benefit.

Conclusion

In conclusion, it can be argued that community media, particularly community radio stations have in several ways transformed the lives of many in rural communities where they operate. They have had an impeccable impact on the target population. This is especially the case in areas where PSAf has established RLCs as an instrument or a strategy to use to spearhead community empowerment, foster positive social change and ultimately promote economic and social development.

On the one hand, community radio stations have empowered people with information by keeping them informed through news bulletins, and provided them with a vital communication channel through which they can engage policy makers in development dialogue. One the other hand, RLCs have been very

instrumental in community social mobilization, establishing and strengthening social networks, and ensuring that the rural communities speak with a unified voice on any issues affecting their lives.

In this sense RLCs have really had a transforming effect on their target audience in that the clubs have made the population better informed and more involved in championing their cause. They have increased knowledge levels on a wide range of issues like health, socioeconomic, political, and social cultural issues; changed people's attitudes; improve many of their practices; and made some, especially active members, acquire new skill such as those to do with how to operate basic communication equipment like recorders and microphones. Through their involvement in clubs' activities, many people have been turned into opinion leaders. All these transformations amount to some form of positive social change.

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INTERNET SOURCES

http://www.misa.org/researchandpublication/democracy/democracy.html

www.fex.org

http//mapsof.net/Zambia

www.misa.org

general@panos.org.zm

APPENDICES

General Public Questionnaire

You have been randomly selected to participate in the study involving community radio stations. The study wishes to investigate the role of Panos Southern Africa in citizen empowerment through community radio. It is purely academic and the information that you will provide shall be used as such and will be treated with utmost confidentiality that it deserves. Your honest and truthfulness will be highly appreciated. You are **not** required to provide your names.

Thank you in anticipation of your responses.

SECTION A. Demograhic and bio-data. (Where applicable indicate by ticking)

1. Sex: 1.Male [   ] 2. Female [   ]

2. Age group:

       1. [   ] 15-24

       2. [   ] 25-34

       3 [   ] 35-44

       4. [   ] 45-54

       5. [   ] 55-64

       6. [   ] 65-74

       7. [   ] 75-84

3. Marital status: 1. Single [   ] 2. Married [   ] 3. Widowed [   ] 4. Divorced [   ]

4. Highest level of education attained:

       1. Primary [   ]

       2. Junior Secondary [   ]

       3. Senior secondary   [   ]

       4. College certificate [   ]

       5. Diploma [   ]

       6. First degree [   ]

7. Other, (Please, specify)……………………………………………………………

5. How long have you lived in this District?

       1. Less than 2 years [   ]

       2. 2-5 years [   ]

       3. 6-9 years [   ]

       4. 10 years and above [   ]

6. What do you do for your living?

       1. Farming   [   ]

       2. Government employee [   ]

       3. Business   [   ]

       4. other, please specicify………………………………………………………………………………

SECTION B

7. Do you know any radio stations found in your district?

       1. Yes [   ]

       2. No [   ]

8. If yes, name some.

       a)--

       b) --

9. Have you ever heard about Radio Listening Clubs?

       1. Yes [   ]

       2. No [   ]

10. Have you ever been a member of such a club?

       1. Yes [   ]

       2. No [   ]

11. What kind of programmes do you think are or would be important for clubs like radio listening clubs to discuss in your community?

a..

b)..

12. How often do you listen to radio?

        1. Daily [   ]

        2. Five times a week [   ]

        3. Three times a week [   ]

        4. About twice a week [   ]

        5. Once a week [   ]

        6. Never [   ]

12. If you never, why don't you listen to radio?

………
……

13. If you do listen to radio, what is /are your favourite chnnel(s)?

        1. BBC [   ]

        2. ZNBC [   ]

        3. Mazabuka Radio [   ]

        4. Sky FM [   ]

        5. Radio Chikuni [   ]

        6. Other, please, name them……………………………………………………

14. What is/are your favourite radio programme(s)?
a)…………………………………………………………b)………………………………………………

15. If you listen to any radio station found in your district, what kind of programmes do you listen to the most?

        1. Musical [   ]

        2. Plays [   ]

        3. News [   ]

        4. Agricultural [   ]

5. Any phone in programmes [   ]

6. Others, (please mention them.)--

16. Have you ever, through the local radio, complained about or reported anything affecting your community or the country to your:

a) Civic leaders e.g. District Commissioner?

1. Yes [   ]

2. No [   ]

b) Area Member of Parliament (MP)?

1. Yes [   ]

2. No [   ]

17. If your community had a problem that you wanted your civic leaders to know about, which channel of communication would you use to inform them?

1. Radio [   ]

2. Letter [   ]

3. Visit their office [   ]

4. other, please, mention them:………………………………………………………………………………..

18. If you wanted to bring something to the attention of your MP, what would you prefer to use?

1. Newspaper [   ]

2. Television [   ]

3. Radio [   ]

4. Letter [   ]

5. other, please specify……………………………………………………………………………………………

19. How are the programmes of the local radio station?

1. Very good [   ]

2. Good [   ]

3. I don't know [   ]

4. Poor [   ]

5. Very poor [   ]

20. Suggest how the local radio stations can improve on their progammes.

By……

……

21. Has the local radio station helped your community in any way?

1. Yes [   ]

2. No [   ]

22. If yes, mention one way your community has been helped.

_____

23. Are there any problems or concerns that you remember finding an answer to through the local radio station?

1. Yes [   ]

2. No [   ]

24. Have you ever been involved in any programme of your local radio station?

1. Yes [   ]

2. No [   ]

25. If your answer to (24) above is yes, explain how you were involved in the programme.

----

26. Do you know about Radio Listening Clubs?

1. Yes [   ]

2. No [   ]

27. If you do, have you ever thought of joining one of them?

1. Yes [   ]

2. No [   ]

29. If you had a problem that you wanted to inform your area MP or your local authority about, do you think the local radio station can allow you to express it on air?

       1. Yes [   ]

       2. No [   ]

30. Have you ever been to the studios of any local radio station?

       1. Yes [   ]

       2. No [   ]

31. If you have, what did you go to do?

----

32. Have the local radio stations ever informed you about what is happening in other parts of your and/or the surrounding communities?

       1. Yes [   ]

       2. No [   ]

33. How do you think the local radio stations can improve their programming to make you and other people in your community happy?

Thank you!

RLCs FGD Guide:

Note: The questions below are not in themselves comprehensive but should be used as a guide to the discussions with the members of the Radio Listening Clubs, (RLCs). They should, therefore, be supplanted by follow up questions where necessary. Please explain to the group that the exercise is purely academic and non-political, and that it is intended to establish how community radios have been functioning in their communities and how they relate to their activities as clubs. Where possible, groups should be balanced in terms of sex, age group and occupation but should not exceed twelve (12) discussants.

Name of RLC: _____

Place of discussion: _____

Date: _____

1. When was this club established?--

2. How long have been members of this club?--

3. How did you first learn about this club?--

4. What prompted you to join the club?--

5. Do you know who first suggested that such clubs be established?--------------------------

6. What issues does your club mainly deal with?---

7. As individuals how have you benefited from belonging to this club?---

8. In what ways has your club helped you change some situations in the communities you live?---

9. Do you work with other similar clubs in the district, the province and the country?---

10. Are you involved in any activities of the local radio station as club/individuals, like production of programmes or news gathering? --

11. Do you undertake any activities where you involve local authorities or the political leadership at any level?---

12. Are you aware what roles your civic and political leadership of your communities are suppose to play?---

13. How often do you engage your leaders in discussing issues affecting your livelihood?----------------------
----

14. If you have, have the local radio station and club helped you in this quest?----------------------------------
----

15. What are some of the challenges your club faces in its programmes?---
----

16. How do you ensure that the club goes on in the midst of all the challenges?----------------------------------
----

 17. What do you think can be done to improve the activities of your club?--
----

18. Any other information you wish to add?---

Thank you!

Station Managers'/Editors' questionnaire

You have been purposively selected to participate in the study involving community radio stations. The study wishes to investigate the role of Panos Southern Africa in citizen empowerment through community radio. It is purely academic and the information that you will provide shall be used as such and will be treated with utmost confidentiality that it deserves. Your honest and truthfulness will be highly appreciated. You are **not** required to provide your names.

Thank you in anticipation of your responses.

(Indicate by ticking where necessary)

SECTION A: Demographic and Bio-data

1. Sex: 1. Male [   ] 2. Female [   ]

2. Age group:

      1. [   ] 15-24

      2. [   ] 25-34

      3. [   ] 35-44

      4. [   ] 45-54

      5. [   ] 55-64

3. Marital status: 1. Single [   ] 2. Married [   ] 3. Windowed [   ] 4. Divorced [   ]

4. Highest education level attained:

      1. Primary [   ]

      2. Junior secondary [   ]

      3. Senior secondary [   ]

      4. College certificate [   ]

      5. Diploma [   ]

      6. Other,(please, specify) …………………………………………………………

5. How long have you been working for the radio station?

      1. Less than 2 years [   ]

      2. 2- 5 years [   ]

      3. 6-9 years [   ]

      4. 10 years and over [   ]

6. For how long have you held your current position?

1. Less than 2 years [   ]

2. 2- 5 years [   ]

3. 6-9 years [   ]

4. 10 years and over [   ]

7. Have you worked for any other radio station before coming here?

1. Yes [   ]

2. No [   ]

8. If yes, please provide the name(s)……………………………………………………………………………………………

9. Could you give the structure of your radio station starting with the highest position of authority?(you may use the spaces provided below)

10. When was the radio station opened?

11. Who owns your radio station?

    _____

12. How many full-time employees has your radio station?

    …………………………………………………

12. Where does most of the workforce for your radio station come from?

1. Within the district [   ]

2. Both within and from surrounding districts [   ]

3. From within the province [   ]

4. From around the country [   ]

5. The community we serve [   ]

13. Who pays the staff of your radio station?

    _____

14. Does the station send some of its staff for further training?

1. Yes [   ]

2. No [   ]

15. If yes, who sponsors such training?..

16. How many employees has the radio station altogether?..

17. Of all the staff of the radio station, how many are female?

……………………………………………………………..

18. How many females are in the top five positions of employees at the radio station?

…………………………………………………………………………

19. What determines what is aired or stories to be carried by your radio station?

1. Season of the year [   ]

2. Sponsorship [   ]

3. Needs of the listeners [   ]

4. Urgency of the issue the community is faced with [   ]

5. Others, please give details, …………………………………………………

20. Who has the final say over what the radio station airs?

1. The station manager [   ]

2. The community [   ]

3. The owners of the station [   ]

4. The programme managers [   ]

5. Reporters [   ]

6. Editors [   ]

7. Others, give details: _____

21. How many radio listening clubs (RLCs) are associated with your radio station?

22. What are their main activities?

       1.--

       2. --

       3. --

23. What qualifies one to belong to one such club? --
----

24. Do you think RLCs have empowered the members and the local communities in any way?

       1. Yes [   ]

       2. No [   ]

25. Please, explain your answer--

26. How would you describe community participation in activities of the radio listening clubs?

       1. Very good [   ]

       2. Good [   ]

       3. Neither good nor bad [   ]

       4. Bad [   ]

       5. Very bad [   ]

       6. I do not know [   ]

27. Do you ever invite members of the community you serve to the radio station to talk about issues that concern them in their communities?

       1. Yes [   ]

       2. No [   ]

28. If you do, how often?

       1. Every day [   ]

       2. At least twice per week [   ]

       3. 3-5 times per week [   ]

4. Other, please give details…………………………………………………

29. If you do, do you train your guests from the community to handle the basic radio equipment likes microphones at the station when they come?

       1. Yes [   ]

       2. No [   ]

30. Has your radio station ever conducted a content analysis exercise/audience survey?

       1. Yes [   ]

       2. No [   ]

31. If yes, what were discovered to be the most preferred programmes or types of programmes?

       1. Entertainment [   ]

       2. Politics [   ]

       3. Agriculture [   ]

       4. Social issues eg. Marriage [   ]

       5. Others, please supply details:…………………………………………………

32. Do you involve the community in the production of your programmes?

       1. Yes [   ]

       2. No [   ]

31. If you do, at what levels is the community involved?

       1. programme design [   ]

       2. Information gathering [   ]

       3. During airing (phoning in) [   ]

       4. Other stages:---

34. Do people come to complain or talk about issues affecting them to your radio station?

       1. Yes [   ]

       2. No [   ]

35. If they do, how often?

1. Daily [   ]

2. 2-4 times per week [   ]

3. Once in two weeks [   ]

4. other, please specify --

36. If they do, what do they usually voice out?

1. Political issues [   ]

2. Cultural issues [   ]

3. Agricultural issues [   ]

4. Climate issue [

5. Other issues: ---

37. Who do the people usually want to hear their concerns?

1. Their MP [   ]

2. Other community members [   ]

3. Local authorities [   ]

4. Traditional leaders [   ]

5. The president [   ]

38. How is community support for the radio station?

1. Very good [   ]

2. Good [   ]

3. Neither good nor bad [   ]

4 Poor [   ]

5. Very Poor [   ]

39. How do you think your radio station can improve its relationship with the community?

----

40. Do you think more members of the community are now involved in your programmes than when you first joined?

1. Yes [   ]

2. No [   ]

41. Other than radio listening clubs, what other programmes/activities is your station involved in?

1.---

2. --------------------------------------

42. What three programmes do you think attract the largest listenership on your radio station?

1. -------------------------------------

2.-----------------------------------

3. --------------------------------------

43. Do you, as a radio station, have any work relationship with the national radio, ZNBC?

1. Yes [   ]

2. No [   ]

44. If yes, describe how you collaborate.

Thank you!

Reporters/Announcers Questionnaire

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Thank you in anticipation of your responses.

SECTION A.Demograhic and bio-data. (Where applicable indicate by ticking)

1. Sex: 1.Male [   ] 2. Female [   ]

2. Age group:

   1. [   ] 15-24

   2. [   ] 25-34

   3 [   ] 35-44

   4. [   ] 45-54

   5. [   ] 55-64

3. Marital status: 1. Single [   ] 2. Married [   ] 3. Widowed [   ] 4. Divorced [   ]

4. Highest level of education attained:

   1. Primary [   ]

   2. Junior Secondary [   ]

   3. Senior secondary   [   ]

   4. College certificate [   ]

   5. Diploma [   ]

   6. Other, (Please, specify)…………………………………………………………

5. How long have you worked for the radio station?

   1. Less than 2 years [   ]

   2. 2-5 years [   ]

   3. 6-9 years [   ]

   4. 10 years and above [   ]

SECTION B:

6. What do you report on the most?

    1. Political issues [   ]

    2. Agricultural issues [   ]

    3. Business [   ]

    4. Entertainment [   ]

    5. Other, please, specify……………………………………………………………

7. Do you know any Radio Listening Clubs(RLC) associated with your radio station?

    1. Yes [ ]

    2. No [   ]

8. If yes, what activities do you do with the club(s)?.............................

9. Have you worked with any RLC?

    1. Yes [   ]

    2. No [   ]

10. Who supports the activities of RLCs associated with your radio station?

………………………………………………………………………………………………………

11. What are the main sources of your radio news?

    1. Local authorities [   ]

    2. Local businesses [   ]

    3. Local communities [   ]

    4. Other media channels [   ]

    5. Other, please specify………………………………………………………………

12. Do you have any programmes sponsored by Panos Institute Southern Africa that are currently running on your radio station?

    1. Yes [   ]

    2. No [   ]

13. If your answer to 12 above is yes, please name the programme(s)?

a) …………………………………………………………………….

b)…………………………………………………………………….

c)…………………………………………………………………….

14. How would you describe the response of the community to the programmes of your radio station?

   1. Very good   [   ]

   2. Good   [   ]

   3. Neither good nor bad [   ]

   4. Poor   [   ]

   5. Very poor   [   ]

15. Why do you think your audience responds as it does to your programmes?

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16. How often do you involve the local community in the programmes you air on your radio station?

   1. In all programmes [   ]

   2. In most programmes [   ]

   3. In some programmes [   ]

   4. In some programmes [   ]

   5. Never   [   ]

17. At what level is the community involved in your programmes?

   1. Programme designing [   ]

   2. Information gathering [   ]

   3. During airing [   ]

   4. Other, please, specify--

18. Name three(3) programmes on your radio station that attract the most response/feedback from your audience.

   1. --

2. ---

3. ---

19. What do you think can be done to improve the interest of your audience in the programmes you air?

SECTION C

20. Has your radio station ever been used for political campaign programmes?

   1. Yes [   ]

   2. No [   ]

21. If yes, how was public response to the programmes?

   1. Very good [   ]

   2. Good   [   ]

   3. Neither good nor bad [   ]

   4. Poor   [   ]

   5. Very poor [   ]

22. Do you have people from the community who call in or come to the radio station to report or complain to authorities on issues affecting them?

   1. Yes [   ]

   2. No [   ]

23. If yes, what common issues do people bring forward?

24. Whose attention do these people most want to attract?

   1.--

   2--

   3. --

25. How does your station handle situations where people come to try and air their grievances to either political or civic leaders?

26. Do you think all the people in the community you serve feel free to report on issues affecting them through your radio station?

   1. Yes [   ]

2. No [   ]

27. If not all, what do you think prevents some people from reporting their concerns to

the station?

28. Do you think people in the community you serve are now more enlightened on civic issues than they were before the introduction of community radios?

   1. Yes [   ]

   2. No [   ]

Thank you!