USING COMMUNITY RADIO TO ENHANCE RURAL DEVELOPMENT: A CASE STUDY OF RADIO CHIKAYA IN EASTERN PROVINCE.

BY

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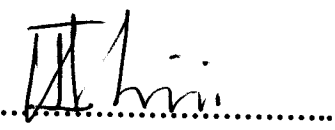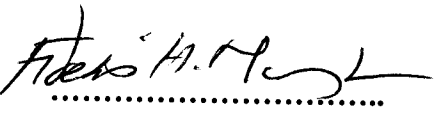
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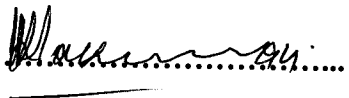
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APPROVAL

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ABSTRACT

Community radio in Zambia is empowering the rural communities with information that is assisting to transform the lives of the people for the better. For a long time now, the rural inhabitants have been deprived of information mainly because there were only two radio stations broadcasting countrywide namely; ZNBC Radio One and Radio Two. In some places the signal is not very clear and for many, there was the challenge of language, where people could not understand the broadcasts.

Community radio has given the rural community a voice. With access to a voice, poor people are able to participate in debate or to express their opinions on public policies that affect them directly. With access to information poor people are aware of their rights and entitlements, are able to challenge decisions and gain the knowledge to take effective action to improve their conditions.

Despite the increased number of community radio stations, they are still not being effectively used as a partner in development. This study investigated if community radio should be used as a tool to enhance rural development.

Radio Chikaya was used as a case study and data was collected from Radio Chikaya staff and listeners. Data was collected using quantitative and qualitative methods and analysed using Statistical Package for Social Sciences (SPSS).

The findings of this study indicate that community radio does have the necessary influence to propel community development in rural areas and therefore, it should be used to enhance rural development. The people in Lundazi District use Radio Chikaya as the main source of news and information. The radio station offers programming in response to the needs of the community and the community participates by writing and phoning in. Broadcasting is mainly in the local languages to cater for everyone.

It is recommended that Government and other co-operating partners use community radio to ensure that there is sustainable development especially in the rural areas.

To my dearest Father and Mother, Mr. Dickson Tobias Tembo and Mrs. Florence Tembo. Thank you for the life you gave me. Thank you for your unconditional support, trust, friendship, and confidence. I could not ask for any better.

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LIST OF ABBREVIATIONS

AIDS   Acquired Immune Deficiency Syndrome

AMARC   The World Association for Community Broadcasters

BBC   British Broadcasting Corporation

BOMA   British Overseas Military Administration

CAZ   Communications Authority of Zambia

DANIDA   Danish International Development Agency

DSL   Digital Subscriber Line

EDC   Education Development Centre

HIV   Human Immunodeficiency Virus

IBA   Independent Broadcasting Authority

ICTs   Information and Communication Technology

ISP   Internet Service Provider

MDP   Microbicide Development Project

MIBS   Ministry of Information and Broadcasting Services

MISA   Media Institute of Southern Africa

MMD   Movement for Multi-party Democracy

MTF   Media Trust Fund

NCRF   National Community Radio Forum

NIZA   Netherlands Institute for Southern Africa

PAZA   Press Association of Zambia

PSB   Public Service Broadcasting

PTC   Post and Telecommunications Company

RANET   Radio and Internet Technology for Communication of weather and climate
information to rural communities for sustainable development

TV   Television

UNICEF   United Nations Children's Fund

UNESCO   United Nations Educational Scientific and Cultural Organization.

UNZA   University of Zambia

USA   United States of America

YWCA   Young Women Christian Association

ZaCoMeF   Zambia Community Media Forum

ZAMCOM   Zambia Institute of Mass Communication

ZAMPOST   Zambia Postal Services

ZAMSIF   Zambia Social Investment Fund

ZAMTEL   Zambia Telecommunication Company

ZANIS   Zambia News and Information Services

ZANA   Zambia News Agency

ZNBC   Zambia National Broadcasting Corporation

CHAPTER ONE

INTRODUCTION

Under globalization, the world has become a "village" characterized by an economic, social and cultural divide between the North and the South that translates itself into a democratic deficit, inequitable public policies, acute development challenges, inadequate distribution of wealth and opportunities, exclusion of women and the poor, cultural tensions, migrations and a series of open or latent conflicts. Concentration and corporate ownership of media, including the existence of large conglomerates, has led to prioritize customer and profit interest resulting in the dilution of the critical role of media in informing citizens and holding governments and economic entities accountable (McLeish, 1988).

The continuous struggle for more democratic systems of governance and accountability, globally and particularly in Latin America, Africa and Asia have paved the way for the proliferation of community radio stations worldwide. Community radio stations have become a new tier of communication and have become a new social actor for development that is contributing specifically to empowerment of women and the excluded as well as social change conducive to democracy building, good governance and accountability, poverty reduction and the achievement of development goals.

> According to Oketch, "Community radio contributes to the communication of political processes that foster social change. Community radio's fundamental role in poverty reduction and democratization is evidenced in the multiplicity of voices aired, the numbers of public service announcements and programs that are provided at little or no cost; reporting by and on underserved communities; in depth coverage of political events including those by small parties; serious discussion of issues neglected by corporate media such as labour movements; low and full power stations in

rural communities and urban neighbourhoods; and lobbying for a more democratized media generally" (Oketch,1994).

Community radio suffers everywhere and in varying degrees depending on the region or country. They operate either in situations of oppression, of military threats or censorship and associate themselves to social movements and build coalitions for communication rights and freedom of expression with other media and/or with human rights activists. In spite of increasing evidence on the positive impact of community radio, a common barrier to the development of community radio worldwide is either the absence, shortcomings or inadequacy of legislation and regulation for community radio at all levels (spectrum allocation, frequency allocation, community radio definition in law, and support to community radio). Unfriendly legal frameworks are a constant challenge to the sector so that the main characteristics of community radio need to be constantly highlighted and developed (Megan, 2004).

Thus, community radio's political, social and cultural recognition and performance varies from region to region resulting in community radios and community media practitioners reinforcing diverse social movements and country agenda, including development issues, civil society reinforcement, women rights, cultural diversity, and peace building among others. But, in spite of differences due to legal frameworks and regulations and the challenges of country environment, community radio is universally built on local community ownership, participatory and progressive programming driven by community challenges and not for profit objectives.

1.1 BACKGROUND

1.1.1 Zambia's Profile

Zambia is a landlocked country covering an area of 752,612 square kilometres. It derives its name from the Zambezi River, which rises from the north-western corner of

the country and forms the southern boundary of the country. To the north, Zambia is bordered by the Democratic Republic of Congo and Tanzania, to the west by Angola, to the south-west by Namibia, to the east by Malawi and Mozambique, and to the south by Zimbabwe and Botswana.

The country is located between 10 and 18 degrees latitude south of the equator. Zambia sits on a gently undulating plateau which is between 900 and 1,500 meters above sea level. This plateau is a mix of woodland and savannah regions interspersed with lakes, rivers, hills, swamps and lush plains. The most stunning geographical feature is the Victoria Falls, on the southern border with Zimbabwe, and is one of the natural wonders of the world (World Bank Report 2005).

1.1.2 Climate

Zambia has three distinct seasons. The hot, dry season runs from September to October and temperatures range from 27 to 32 degrees Celsius. The warm, wet season is from November to April and the cool, dry season runs from May to August when temperatures range from 16 to 27 degrees Celsius. The rainfall pattern over the country is similar, but the amount of rain varies considerably. The climate is affected by the movement of the convergence zone. Average annual rainfall is between 508 and 1,270 millimetres. Only during the rain season is there any noticeable humidity. In October, November and December, it can get very hot in the river valleys of Zambezi and Luangwa. Temperatures rise high during the hot, dry season and the main growing period of wood vegetation is between August and November.

1.1.3 People and History

Zambia's population is approximately 12.8 million people, according to the Central Statistics Office 2009 projected mid year population, of which over 1.3 million live in the capital city of Lusaka. Around 38 percent of the population live in urban areas, giving Zambia one of the lowest rural population rates in Africa. Population growth is at

3.1 percent per annum. It is estimated that about 46 percent of the population is between the ages of 15 and 45 years of age.

Zambia is a country of diverse cultures. Most of the people are African with small Asian and European minorities. English is the official language and is widely spoken throughout the country. There are seven main vernacular languages; Bemba, Kaonde, Lozi, Lunda, Luvale, Nyanja and Tonga. More than 70 dialects are spoken in Zambia, and each tribal group has its own lifestyle, based on fishing, farming or cattle rising. The rich variety of traditional cultures gives Zambia a unique cultural heritage in the region.

Christianity is the major religion constituting slightly over 80 percent of the population with traditional religions, Islam, Hinduism and Buddhism making up the rest.

Zambia's borders were demarcated by white European settlers, notably Cecil Rhodes whose British South African Company laid claim to this part of Africa in the 1890's. In 1911 the country became the British colony of Northern Rhodesia, with Livingstone as its capital.

The colony came under direct British rule in 1924. In response to pressures from European settlers, the Federation of Northern Rhodesia, Southern Rhodesia and Nyasaland came into existence on 3 September 1953. It only lasted for 10 years in the face of nationalist movements in all the three territories. The Federation was dissolved on 31st December 1963. Northern Rhodesia formally became the independent Republic of Zambia on 24th October 1964.

In 1972 Zambia was declared a one party state, but it reverted back to multiparty democracy in December 1990. General elections were held in October 1991, which saw the exit from power of United National Independency Party (UNIP), and first Republican President Dr. Kenneth Kaunda, and the in-coming of the Movement for Multi Party Democracy (MMD), with its new leader Frederick Chiluba.

The Constitution of Zambia is modelled under that of the United Kingdom with the universal suffrages and separation of powers between the executive, legislature and the judiciary. The constitution provides for a democratically elected president by a simple majority for a term of 5 years.

In order to review its economic performance, the leaders of Zambia introduced the country to the first Structural Adjustment Programme (SAP) in 1985 which was supported by the then UNIP government, mainly for political reasons, and its relations with the two world financial institutions, the World Bank and the International Monetary Fund (IMF) were later severed.

However, UNIP restored its ties with the World Bank and IMF just before losing power in 1991. The new MMD government liberalized the economy soon after coming into government. This resulted in the decontrol of prices for commodities, exchange rates, deregulation of the financial market, removal of subsides, and the privatization of state owned enterprises. This second Structural Adjustment Programme (SAP) led to many job losses through retrenchments and redundancies and consequently to economic decline.

The economic decline experienced in Zambia was accompanied by stagnation and collapse in the people's livelihood and in available forms of social support (GRZ, UN Systems in Zambia Report, 1995). This has been severe especially under structural adjustment after 1991. By the end of the 1990's the economy was characterized by reduced government expenditure on social services, public infrastructure and increased poverty.

According to the World Bank, an estimated 76% of the Zambian population is living in poverty (World Bank, 2005). Thus, one of Zambia's main challenges lies in creating an enabling environment that will provide opportunities for the poor to earn sustainable income that provide for their needs and take them out of poverty. The per capita annual

income is currently at about one-half their levels at independence and, at US$430, place the country among the world's poorest nations. Social indicators continue to decline, particularly in measurements of life expectancy at birth (about 37 years) and maternal mortality (729 per 100,000 pregnancies). The country's rate of economic growth cannot support rapid population growth or the strain which malaria related issues (i.e., rising medical costs, decline in worker productivity) place on government resources.

Zambia is also one of Sub-Sahara Africa's most urbanized places with almost half of the population concentrated in the few urbanized zones, mainly along the major transportation corridors, while rural areas are under populated. Unemployment and under employment are very serious issues in these areas.

1.1.4 Place of Study

The study was conducted at Radio Chikaya, a community radio station in Lundazi District, Eastern Province of Zambia.

1.1.5 The Global Community Radio Challenges

In response to the question what is community media, Megan (2004) said, "Not the media moving into community but the community moving into the media. Community media are not the media but the facilitators of social movements, the voice of civil society. Furthermore, local ownership and appropriation of community radio are closely linked to participation in decision-making processes and the needs of the community deserved. One of the strengths of community radios is their horizontality and diversity, which shows that they are built from the bottom up, thus reflecting a network of multiple languages, and the expression of differences. This diversity actualizes the representation of the excluded, the survival of historic memories, of cultural diversity and an equitable approach to development" (Megan: 2004).

Community Radio can initiate or accompany social change and carries responsibility to be effective in facilitating civil society development and democratic processes. The participation of community radio practitioners and stakeholders in social action and social movements is an important challenge facing community radio and a key factor in achieving increased social impact.

After decades and centuries, and several women's conferences in many parts of the world, women's rights have been recognized and opportunities for women have expanded. However, gender equality is far from being achieved. Community radio is a key instrument in advocating women's rights and practicing gender equality. The exclusion of women is a key social challenge for community radio. Gender equality is a societal challenge that needs to be tackled if we want to achieve poverty reduction. Gender stereotypes carried by traditional media are obstacles to women rights and empowerment. Community radio can effectively facilitate women's inclusion and the recognition and exercise of women's rights. Engendering community radio both in terms of content and access to radio management and technology is a fundamental development and democratic challenge.

According to Fraser and Restrepo (2004), community radio is about politics, in terms of democratization of societies but not in terms of partisan politics, as community radio must maintain their independence and autonomy from governments and political parties. The role of community radio in good governance, accountability and democratization was highlighted in relation to several experiences.

Common opportunities being used by community radios are the benefits that come from mixing "old" and "new" information technologies. The people centred approach leads to the use of the appropriate combination of technologies allowing capacity building and knowledge sharing conducive to air a voice for the excluded, marginalized and building citizenship. It also shows that the corner stone in a democratic and inclusive information society goes well beyond technology, it's about people communicating.

The sustainability of local and specific community radio is a recurrent challenge in all continents, to the point that it may hinder community radio's social impact. Social sustainability of community radio is a reality closely linked to local ownership, but social sustainability also raises issues about capacity building and knowledge sharing to ensure community participation in the survival of community radio experiences. O'Connor (2004) argued that the sustainability of local and specific community radio is related to its capacity to have relevant, participatory and creative programming that attracts the audience and encourages access to the media in their own language, and is alternative and distinct from commercial and public broadcasting. Sustainability is also dependent on financial support otherwise it distracts community radio practitioners from dedicating themselves to ameliorate radio production, increase community participation and pertinence of programming. The proposal is, as it is done in some countries, the unconditional public funding justified by the social nature of community radios, ensures community radio's basic financial sustainability. Sustainability is also related to curtailing specific geographical and technological challenges to broadcasting and access to the media including the necessary capacity building to facilitate local communities' ownership of the media.

Kanchan (2005) noted that "community radio experiences, notably good experiences are not highlighted and suffer from their local and specific characteristics rendering scaling up more difficult. Furthermore and even though community radio has become a global sector, the interaction and knowledge sharing between regions is weak and systematic impact assessment is rare". A multifaceted challenge for community radio is the need to strengthen its own networks and communications. There is need to embed appropriate assessment tools, to document and disseminate good practice and to strengthen network development through institutional capacity building and communications. One general perspective arising from the evaluation process is that in spite of a strong body of evidence on community radio social impact, community radio practitioners and stakeholders have not taken the time and the efforts needed to present systematically the achievements of community radio worldwide.

The lack of proper enabling legislation is the single principal barrier to community radio social impact. The absence of a friendly legislation; the existence of media oppression and military threats are a generalized barrier to the development of community radio. On varying degrees, these factors hinder community radio capacity to develop its positive impact in giving voice to the marginalized, in developing inclusive and democratic societies where governments are accountable and people are empowered to achieve development objectives. Likewise, the absence of appropriate legislation recognizing the social contribution of community radio creates financial sustainability challenges that hinder the possibility for scaling up good models of sustainable community radio. In spite of these hindering factors community radio development is deeply rooted in local communities worldwide highlighting the importance of social sustainability as the key aspect of good models of community radio.

Buckley acknowledged that community radio is a new worldwide tier of radio broadcasting. Community radio is a distinct media sector and a vital alternative to state owned public broadcasting and commercial private media. Communities have sought in community radio a means to express their own issues, concerns, cultures and languages. The expansion of community radio is the result of the reduction of diversity of voices that accompany the formation of media conglomerates that accompanies the globalization   processes. http://imfundo.digitalbrain.com/imfundo/web/tech/documents/kb19/kb19.pdf?verb=view

Community radio is a new media that properly mixes old and new ICTs. The rapid development of community radio worldwide that accompanies the expansion of new ICTs shows the existence of a positive link between ICTs & community radio. Community radios properly highlight that the key communication processes underlying the information society are related to communication rights of people. Community radio shows the benefits in mixing old and new technologies. With appropriate capacity building, community radio is able to circumvent restrictive media legislation thus strengthening the community radio movement.

Community radio sustainability is a global challenge. In spite of increasing positive experiences of socially sustainable community radio, financial and technological sustainability remain a challenge that often distract community radio practitioners from dedicating themselves to ameliorate radio production, increase community participation and pertinence of programming. Community radio faces important sustainability challenges regarding capacity building and enhancing local ownership. Knowledge sharing on best experiences across regions as well as increased use of new ICTs can make a difference.

McKay (2003) said community radio is part of a political non-partisan communication process. Community radio is a social actor of the development process. Community radio can initiate or accompany social change and carries responsibility to be effective in facilitating civil society development and achieving development objectives and democracy building. The participation of community radio practitioners and stakeholders in social movements was indicated as an important factor in achieving increased social impact.

Community radio networks and knowledge sharing practices are rare. Even though community radio has become a global sector, interaction between regions is rare and exchanges between community radios are rare. Furthermore, systematic impact assessment across borders is almost non existent, community radios need to strengthen their own networks and communications and to embed appropriate assessment tools, to document and disseminate good practices and to strengthen network development through institutional capacity building and communications.

1.1.6 The Zambian situation.

Although in Zambia there have been debates in mass media circles as to what community radio is, there are more than twenty radio stations that have been branded under community radio, namely Radio Icengelo of Kitwe town on the Copperbelt

Province, Radio Maria in Chipata, Eastern Province, Radio Chikuni in Monze, Southern Province, Radio Mazabuka in Mazabuka, Southern Province and Mosi-o-Tunya radio in Livingstone, the tourist town of Zambia in the South. Others are Radio Chikaya in Lundazi, Eastern Province, Yatsani Radio in Lusaka, the capital city of Zambia, Petauke Explorer and Pasme in Petauke, Radio Mpangwe in Katete in Eastern Province, Radio Mkushi in Mkushi, Central province and Radio Mano in Kasama, Northern Province (ZaCoMeF: 2006). Others are Mwinilunga Radio in North Western Province, Iso-Fm in Isoka, Northern Province, Radio Nchelenge in Nchelenge in Luapula Province, Macha Radio in Macha in Southern Province.

The emergence of community radio in Zambia in the 1990's is a reflection of the world trend in the development of broadcasting. Africa and Zambia were caught up with this trend in which more importance was being placed on broadcasting to a smaller community than the whole nation. The trend started in the United States of America (USA), where the proliferation of radio serving a particular area has been a marked feature ever since broadcasting started in the early 1920's (Kasoma:2001).

All these radio stations broadcast within a radius of 50 to 150 Kilometres and evidently cover all the corners of the country which consists of a total population of over 12 million inhabitants. However, some people have their own definitions of community radio stations and have identified common ground which they think make up a non-religious community radio station.

Ownership of community radio stations varies. Church community radio stations are mainly owned by the Catholics whilst other community radio stations are owned by the people in a community. The church radio stations primarily aim at evangelizing. Most of the programmes broadcast are focused towards Christian teachings. The range of the content of a particular church radio station would depend on the type of church that owns it. Some churches are more fundamentalist than others and their radio stations are, therefore more likely to be fundamentalist (Kasoma:2001). Church radio stations are not open to everyone when it comes to community participation and more over members of

a community who do not belong to the particular Christian church that owns the station, feel the station is not 'their' station. However, a community radio station, therefore because of its openness to serve members of the community regardless of his or her religious affiliation, is more useful, in principle, for the community than a Christian radio station (Ibid: 34).

However there are some commercial radio stations that involve the community in one way or the other and have sometimes been regarded as community radio stations even when they are not because community radio stations are not profit oriented. These commercial radio stations engage in activities of helping the community and have allowed community participation and somehow end up looking like they are both commercial and community. The distinction between commercial and community radio is very clear therefore this confusion should not even be there.

The Government controlled ZNBC has three radio channels. Radio 1, broadcasting on Frequency Modulation (FM) and Short Wave (SW) in seven (7) major dominant local languages spoken across the country provide general programming. Radio 2 is essentially the English service of the broadcaster and also broadcasts to the entire country on FM and SW and Radio 4's broadcast on FM is limited only to Livingstone, Lusaka, Kabwe, Ndola and Kitwe.

There are nine commercial radio stations in Zambia namely; Radio Phoenix, Q-FM, 5FM, Hot FM, Joy Radio Station in Lusaka Province, Flava Radio and Yar FM on the Copperbelt, Radio Breeze in Chipata, and Zambezi FM in Livingstone. These stations have limited radius and do not reach the whole country.

The British Broadcasting Corporation (BBC) also operates frequencies in Lusaka and Kitwe. Radio France International also has a frequency in Lusaka to relay their broadcasts.

Community radio stations seem to empower people rather than treat them as passive consumers. Ownership and control of community media is rooted in, and responsible to, the communities they serve. These community radio stations are committed to human rights, social justice, the environment and sustainable approaches to development.

Community radio seems to offer an ordinary individual a better chance than the Public Service Broadcasters to get his or her voice heard.

Although alternative independent media are increasing in numbers, they typically require large amounts of investments in capital and professional expertise. Most community radio stations are being supported by international donors in their initial stage and asked to be self-sustaining. This has proved difficult for many of the community radio stations.

There is no doubt that since their introduction, community radio stations have played a vital role in the development of our country through their programmes. In Mazabuka for example, the community radio station has introduced a number of programmes that are already having an impact on the lives of the people. One such programme is the one called *community focus groups*. Through this programme, farmers and other interest groups are asked to identify key issues, which are later aired on radio. Government officials are also invited to respond to some concerns raised by the various community radio focus groups. With support from the donor community, the station has distributed small radio sets to about 40 villages and people are able to listen to government officials responding to concerns raised (Banda:2005).

Another practical example is the setting up of *literacy classes for women* who were unable to read and write. The women complained through the radio that they were unable to read and write and wanted government to help them by opening literacy classes. Government through the District Administration responded by setting up

literacy classes for women in Ndeka Township in Mazabuka. There are now 32 women attending literacy classes in the area.

A similar project was undertaken by PANOS Southern Africa called *Development Through Radio* (DTR). The aim of this project was to promote the use of radio as a vehicle for increasing women's access to relevant information, encouraging debate, and thereby strengthening democratic and development processes. The project also aims at providing a network for the exchange of information, expertise and resources between women in Zambia and to break down the sense of isolation felt by many marginalized communities and in particular rural women. The project was established in 1998 and there are currently 24 listening groups divided into three groups each of them with a radio cassette recorder. They meet at a local venue on a weekly basis to listen to their programmes at 13:30 hours and later record a programme (Panos:2004).

Each week, listening groups of a particular community gather to listen to a programme based on issues that are relevant to them. Topics include the lack of clean and safe drinking water in villages and income-generating projects for women. The project coordinator then collects the recorded tapes on a weekly basis. The project producer from the national broadcaster, Zambia National Broadcasting Corporation (ZNBC) then arranges to record responses from relevant actors to the problems and issues of interest expressed by the clubs. Outside actors include government officials, health professionals, business executives, and local NGO's or international organizations.

Since 2003, MISA Zambia has been implementing the "Radio and Good Governance" project with financial assistance from Development Cooperation Ireland (DCI). The project aims at implementing activities that will promote and enhance citizen participation in the democratic process and the promotion of a democratic culture in Zambia. Some of the project's aims include facilitating the involvement of local communities in debates over issues of good governance and development through community radio; provide training to participating community radio stations to produce programmes which stimulate debate around issues of good governance and build

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operational capacity in participating community radio stations through provision of basic production equipment.

Participating radio stations provide a platform to the community to debate and discuss governance and developmental issues of concern to communities where they broadcast through the production and broadcast of radio programmes.

The following 10 community, religious and commercial radio stations have been participating; Radio Chikaya (Lundazi), Radio Maria (Chipata), Breeze FM (Chipata), Radio Yangeni (Mansa), Radio Icengelo (Kitwe), Radio Chikuni (Monze), Radio Mazabuka (Mazabuka), Radio Yatsani (Lusaka), Oblate Radio Liseli (Mongu) and SKY FM (Monze) (MISA 2004).

1.2 RADIO CHIKAYA

Chikaya Community Radio is located in Lundazi, a district in the Eastern Province of Zambia. The community radio station started operating in 1999.

It started as a community initiative after the people in Lundazi looked at the problem of accessing information. The country didn't have any proper radio link to Lundazi. The community relied on the Zambia National Broadcasting Corporation (ZNBC) Radio One for information but due to the very bad signal and consistent break in transmission, the district is usually cut off and people did not know what was happening in the rest of the country. The lack of information reaching the district is what motivated the community to get together and set up a community radio station.

Lundazi is a district headquarters in Zambia. It is one of the towns in Eastern Province and it is 173 kilometres away from Chipata, which is the provincial headquarters of the Eastern Province. It takes between 2 and 2½ hours by public transport from Chipata to Lundazi. The main languages spoken in Lundazi are Tumbuka and Chewa.

Ninety percent of the population in Lundazi depends on agriculture. Tobacco, cotton and maize are the main crops that are grown.

Radio Chikaya covers Lundazi and parts of Chama within a range of 60 kilometres but also reaches parts of Mzimba, Mzuzu and Kasungu districts in Malawi, all of them Tumbuka speaking regions.

Broadcasting at radio Chikaya started in the year 2000 after the radio station got a temporary broadcasting permit, which they were still using in December 2004. This was after Media Institute of Southern Africa MISA-Zambia and the Media Trust Fund gave the radio station a 30- WATT transmitter with a signal of thirty to fifty kilometres of radius, although it now has a 50 WATT transmitter with a radius of 80 kilometres, at the time of writing.

The radio station, as earlier alluded to, started as a community initiative where the community had looked at the problems which they were facing in terms of accessing information. The only radio link to Lundazi district has been the national broadcaster Zambia National Broadcasting Corporation (ZNBC) transmitting on shortwave but is not always clear due to the terrain in Lundazi. After being in existence for four years, Radio Chikaya is managed by fourteen members of staff and sixteen volunteers under the supervision of the station manager who is the link to the Board. Ideally, members of the community are supposed to elect board members annually. The board comprises eleven members who are supposed to meet every month. Chikaya community radio broadcasts from 05:00 hours in the morning to 24:00 hours everyday in three languages, Tumbuka, Chewa and English that accounts for 70 percent 15 percent and 15 percent of broadcasts respectively, on 98.1 FM. The radio station broadcasts different issues ranging from politics, health, HIV/AIDS, education, agriculture, environment, culture, food security, nutrition, good governance, social service delivery, civic education, news and current affairs. Since its inception the station has suffered political interference where sometimes they have been asked to stop certain programmes deemed pro opposition by local authorities.

1.3 STATEMENT OF THE PROBLEM

Community radio is holding out great promises as an alternative to commercial and public radio. By helping poor constituencies to develop their own local news, programs and to present discussions on matters affecting their community, community radio broadcasting not only helps poor people to share information in a language they understand, but also fosters debate on issues, facilitates access to government decision making meetings and events, and helps community members to participate in the governance of their own community.

The problem is that community radio is not effectively being used as a tool to enhance rural development. There has been no research done in relation to community radio and development. With the increased number of community radio stations around the country, it is imperative to study how and why these stations should play a key role in the development of our communities.

Despite all the advantages and strengths of community radio, it is not yet clear whether community radio has the necessary influence to propel community development especially in rural areas were hunger is mostly pronounced.

It is hoped that this study might help develop understanding as to how the community radio station might enhance community development.

1.4 RATIONALE

The findings of this study will bring to light the positive developments that have occurred as a result of the news and information broadcast on the community radio station. Although Zambia has made significant strides in bridging the information gap in rural areas through the establishment of community radio stations, a lot more still needs to be done. This study will also make contribution to the already existing knowledge and understanding of the usage and relevance of community radio stations.

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Over the last twenty years the world has witnessed the rapid emergence of new communication technologies - technologies that enable access to information globally and instantaneously. The emergence of new information and communication technologies has been compared to the industrial revolution in its scope and significance. It has contributed to economic growth and economic globalisation and has brought social, cultural and political benefits to a great many people. But it also threatens to amplify the gross asymmetry in poor people's access to information and communication.

People living in poverty face particular barriers to voice and access to information that are directly associated with the conditions in which they live (Heather et al:2005). These include barriers of cost, for example for the purchase or rental of communications services and equipment. They include social barriers including discrimination in access to services, lack of education including illiteracy, and lack of provision in appropriate languages. They include lack of basic infrastructure including electricity and transport. They include political obstacles including repression and lack of will of states to allow democratic access to information and voice for the most marginalized groups as well as direct forms of censorship and lack of information about knowledge and information systems.

According to Norrish (2005), in recent years there has also been a shift in the thinking of development professionals, and development institutions, from an excessive emphasis on market driven economic growth and technology transfer to a more people-centred discourse.

The perspective voicelessness and powerlessness have come to be seen as key dimensions of poverty while democracy, equity and civil rights are seen as not only intrinsically desirable but as directly contributing to the realisation of human security, well-being and opportunity. From this perspective, access to voice and information can contribute directly to the achievement of development goals (Myers:2001).

Without access to a voice, poor people are unable to participate in debate or to express their opinions on public policies that affect them directly. Without access to information poor people are unaware of their rights and entitlements, are unable to challenge decisions and lack the knowledge to take effective action to improve their conditions.

Radio is the most widespread electronic communications device in the world and a unique means of reaching the world's poorest communities. Community radio in particular puts the tools of communications into the hands of communities for cultural expression, news and information, dialogue and development.

Community radio is gaining recognition as the new information technology of the poor and marginalized – an oral medium whose technology is simple, cheap and easy to use and whose means of reception are available to almost every household. The combination of community broadcasting with digital production and internet access has brought new opportunities and approaches to community media that have contributed to sustainability and enlargement of the services provided.

Even as community broadcasting is gaining legitimacy it is also facing new challenges. How can its social and economic sustainability be assured? How can it interface with the new media platforms and technologies? How can its contribution to the public good be demonstrated? How can it provide a voice for critical and alternative perspectives and not be co-opted by government agendas or assimilated into the marketplace?

In presenting their report on the effective training of community radio stations, researchers Faye Martin and Kessler Roy argue that community broadcasters must focus single-mindedly on their social purpose – to empower communities to speak by themselves, to give a voice to the voiceless and to be a force for social and economic good. As community broadcasting gains mainstream recognition, it must be able to demonstrate its real social impact and significance – its contribution to culture, education, good governance and citizens' participation. In doing so, however, it must avoid being turned simply into an instrument of public service delivery. It must

vigorously defend its independence, its right to challenge those in authority and to hold leaders to account (Martin & Roy:2006).

The social capital of community broadcasters, their connection to and roots in their own communities is the key to their sustainability, both social and economic. Yet, there are still important barriers to be removed. Even where law and regulation have permitted community broadcasting, we have to recognize that the framework set by governments can continue to pose unfair and unnecessary constraints. Recognition of community broadcasting in law and regulation must be accompanied by reservation of radio frequencies for this sector without excessive limitations or costs placed on transmission power or other technical parameters. Community broadcasters also should be free to raise revenue from a variety of sources and not be placed in an economic straightjacket.

1.5 OBJECTIVES OF THE STUDY

1. Survey the nature of programmes aired by Chikaya Radio and evaluate their perceived impact on the local community in which the station operates.
2. Evaluate the nature of developmental programmes that the station runs.
3. Ascertain the level of dependency of the community on the radio station for news and developmental information.
4. Assess the level of contribution of the community in development programmes.
5. Establish if developmental programmes are broadcast in response to the needs of the community.

1.6 THESIS STATEMENT

In light of the above, the thesis of this work using Radio Chikaya as a case study is to investigate if community radio can and should be used as a tool to enhance rural development.

The power and influence of community radio on the community is unique and its ability to empower the people should be exploited. Government and development agencies should partner with community stations in order that developmental projects in the community are sustainable. In this vein, it is imperative to study the role of community radio in rural development

1.7 DELINEATIONS AND LIMITATIONS

Time and financial resources do not allow for a large-scale study of all community radio stations in the country and that is the reason the researcher settled for a case study method of investigation. Radio Chikaya was selected as the case study because it was the first community radio station to start broadcasting in Zambia and despite the many challenges it has faced over the years; the radio station is still serving the needs of the community. The findings of this study may be generalised to other community radio stations across the country.

CHAPTER TWO

LITERATURE REVIEW

Volumes of text have been written about community radio: how it builds community participation and local ownership, how it offers alternative programming and showcases indigenous cultures, how it can help preserve "lost" languages and societies. Dozens of organizations during the past 15 years have studied and written about the power of community radio and there seems to be universal consensus that community radio is an effective tool for development.

Alfonso (2001) wrote that a key distinguishing factor setting community radio apart from commercial radio is its participatory process nature. Community radio is not just about producing good radio programmes. It is a social process, more than a series of products or programmes. Community radio stations spring up and survive because they can make positive contributions to societies, often to societies in turmoil or during periods of growth.

While community media can take many forms – for example, using cassette tape, video, public address systems and print – it is community radio which has particularly come to the fore as a medium which is accessible, low cost and, often, both popular and participatory. Today, community radio is not only well established in Europe and the Americas, it is widespread across Africa; and has become a growing force in Asia and the Pacific; and it has entered the mainstream discourse of development professionals and agencies.

Duncan (2001) of UNESCO stressed that the growth of community radio is a story of people and communities striving to speak out and to be heard. Community radio has provided a means of empowerment and of self-reliance. It has enabled people to engage in dialogue about their conditions and their livelihoods and it has contributed to the defence of cultural and linguistic diversity. It is a story in which the pursuit of social

and development goals has been deeply entwined with the struggle for human and political rights and particularly the right to freedom of expression.

Over the last twenty years, as the global network of community broadcasters has grown it has been paralleled by the emergence of new communication technologies - technologies that enable access to information globally and instantaneously. The emergence of new information and communication technologies has rightly been compared to the industrial revolution. It has contributed to economic globalization and has enabled new international social movements to proliferate. But it also threatens to amplify the gross asymmetry in people's access to information and communication. While enthusiasm for the liberating potential of the internet rose alongside its stock market success – and perhaps waned with it too – it has also brought a wider awareness of the importance of access to knowledge and information which has in turn brought a renewed interest in traditional media such as radio.

Despite widespread acceptance that the media can make a positive contribution to development, this is by no means assured. Media, in the hands of governments have been used as instruments of propaganda and indoctrination. In the hands of private oligarchs they have become vehicles in the service of elite interests. In the hands of political organisations they have been tools for division and sometimes conflict. In the hand of religious institutions they have been used to evangelise. Even where it is possible to show correlation between development goals and media activity, proving causality can be more difficult.

Michel (2005), said there are many case examples where community media has been linked directly to the pursuit of improved livelihoods, promotion of gender equality, better health and education, combating HIV/AIDS, malaria and other diseases, contributing to environmental awareness and sustainability, however, it is not always helpful to think of community media only in instrumental terms or to assess impact against a narrowly defined set of quantitative indicators. The most frequently stated

benefit of community broadcasting is its impact in empowering poor people to speak for themselves.

Empowerment of people through community media is directly measurable through participation but its consequences for development are neither easy to measure nor possible to predict. There are about 10,000 community broadcasters in the world today, many of them in Latin America, Europe and North America but with growing numbers in Africa, Asia and the Pacific. Most of them broadcast to rural communities or poor urban neighbourhoods. They regularly have hundreds of direct participants – staff, volunteers, guests and listeners who phone-in – and audiences measured in the 10,000s and 100,000s (Op.Cit).

Chido (2002) noted that empowerment through community media can contribute to good governance by identifying corruption and holding leaders to account and it can contribute to sustainable development by enabling people to take control over their own livelihoods, identifying their needs and problems and providing access to knowledge and information to enable them to make informed choices. By giving people voice, community media can also have important but less tangible impacts on quality of life, sense of community, shared culture and values and perceived security.

Community based radio stations, when effectively managed by local committees, can demonstrate key principles of local ownership, elevating local voices, community participation in decisions affecting them and collective decision-making. Each of these is essential for good governance and democratic values to flourish.

Community radio stations provide venues for less frequently heard small voices to be heard than larger big media. They provide ways of organizing people living together in the same defined geographic area – or community of interest -- around their common values and beliefs.

Most people affiliated with community radio – either as station management, programmers, listeners, or donors – believe that community radio works. Programming is generally interesting, and offers viable alternatives to mass-market commercial radio in most license areas. The public interest is often served with programme offerings in health, education, agriculture, culture, politics or financial management, to name a few. Listeners seem to like and appreciate community radio stations especially when subjects that they care about are aired. In short, within the development field, community radio is widely viewed as a successful approach.

The main concern of communities in terms of their well-being is self-determination, the increase of participation and collective action to solve problems that affect the community as a whole, the strengthening of local community voices to increase the dialogue with other communities and with external agents of development, the rise of cultural identity, the appropriation of a share of the public space for active citizens participation, and the growth of awareness of the concept of national citizenship or ethnic universe (Duncan: 2001).

Zenda acknowledged that the main impact on social change, identifiable in community radio stations that are truly participatory and democratic, is on voices. The fact itself of being able to communicate is a qualitative indicator of the highest relevance. Communities that never had the opportunity to express themselves, or social sectors within a particular community that were placed under the shadow of silence, now have voices of their own. The importance of having a voice that is heard through a community radio station indicates social change underway within that community and in relation to any external stakeholders. Communities that seize their right to communicate and not just their right to access information are taking a great step forward in acting together for the betterment of their lives.

The importance of voice and the ability to exert the right to communicate may not seem so important for those who have that right, but it can be the most meaningful social change indicator in communities that have never been heard (Zenda, Op.Cit).

The DANIDA Monitoring and Indicators for Communication for Development report of 2005 points to the importance of participation and ownership, which allow for the appropriation of the communication process, these are indicators of impact because they are the result of social transformation within the community. For participation to take place and evolve towards ownership, social changes have to happen in the relations of power within the community. Ownership of the communication process can only take place if the various sectors within a community can participate democratically, through their representatives or directly as citizens whose rights are fully recognized in the community. Impact can be documented if, for example, groups of women have bettered their positions in terms of being heard and contributing to decisions (DANIDA: 2005).

The issue of horizontal communication is relevant not only for a radio station establishing a dialogue with other communities, but also the horizontal dialogue that is established within the community, among various social sectors, to be part of the process of ownership.

Collective action is another key indicator of impact. Communities able to collectively strengthen their capacity to respond to the needs of development and social change through dialogue, through participation and through collective action, are in a position to make decisions about the present and the future. Capacity or capability (reflection, analysis, learning from each other, problem solving, and empowerment) is essential for development of freedom, or development as freedom.

2.1 INTRODUCTION TO COMMUNITY RADIO IN ZAMBIA

The liberalisation of the economy that came with multi-partism after the change of government in 1991 resulted in the expansion of the media sector. Suffice to say that currently, all parts of the country have access to radio. Because of the lessons of the past media environments, efforts are being made to make sure that the Zambian constitution guarantees press freedom and removes any other laws that abridge press freedom.

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Consequently, the Independent Broadcasting Authority (IBA) Act of 2002, which establishes an independent body to look into licensing of TV and radio stations, was enacted in 2005. This new law abolished the old law called the ZNBC Act which gave a monopoly to the State broadcaster Zambia National Broadcasting Corporation (ZNBC) to control the TV and radio airwaves. The IBA Act therefore set free the broadcast airwaves (Panos, 2006). The ZNBC Amendment Act of 2002 is meant to operate side by side with the IBA Act of 2002 where the two will free ZNBC and other broadcast media from the clutches of state and government control.

Currently, the government and various media organizations are in the process of enacting the Freedom of Information (FOI) Bill. This bill, if enacted would allow access to most government documents, something the government is not happy about. Community media are integrated with practices of community life. They offer concrete means for public participation and for defending cultural diversity. Their content includes political and economic news that facilitates community dialogue and involvement, community and personal messages (marriages, union-meetings, lost donkeys), musical greetings, educational programs for development (health, environment, gender), information programs, and culturally relevant entertainment (McLeish:1988).

Through access to the production and consumption of relevant communications, these media form a collective platform for community empowerment.

Community media offer their services and products in the local language of the areas they operate in. In other words, in all the nine provinces of Zambia, all community media use a common local language in their services.

In Zambia currently, there are over 20 community media initiatives (including community   newspapers)   providing   community   media   services.

There are two radio stations that are owned by academic institutions. These are UNZA

Radio at the University of Zambia and Hone FM at Evelyn Hone College of Applied Arts. Although these stations are teaching tools, they are also essentially community radio stations that broadcast to their students and the surrounding areas. Currently, these two stations, which are both in Lusaka, are able to broadcast their services to the residents of the whole province of Lusaka.

Community Radio stations need to get a license from both the Zambia Communications Authority and the Ministry of Information and Broadcasting Services before they can start their broadcast. The first license is for allowing them to operate their equipment and the use of airwaves and the second is government approval. This double taxation might together cost about K5 million, an amount not easily affordable by community radio stations (ZaCoMeF: 2007).

When fully operational, community radio stations face the twin problems of financing their programmes and staff. Most community radio stations are run by unqualified volunteers, most of whom love disc jockeying to running other programmes. When these community volunteers have been trained by the community media, they are easily poached by the main stream media. This has created a cycle of community media being trainers for the main stream media.

It is believed that community media is and should be the centre stage of development. The involvement of the very people that are targets of development goals is the first step towards achieving development. The poor and the marginalized should be in the forefront of chatting out the new course of actions. Community media offers the chance for these people to take part in the solving of their problems.

If the government should treat community media as tools of rural development, then the unfriendly environment community media are operating in might be changed.

There is need to help fund community media or to create an enabling environment for

their sustainable existence. Companies and NGOs working in communities need to be encouraged to work with and sponsor community radio stations.

CHAPTER THREE

METHODOLOGY

3.0 RESEARCH QUESTIONS.

During the research the researcher attempted to answer the following questions;

1. What kind of developmental programmes does Chikaya radio broadcast to its audience?

2. How often do they run these programmes?

3. Who is involved in the production of these programmes?

4. Who features on these programmes?

5. What language(s) is used to air these programmes?

6. How do the locals participate in these programmes?

7. What are the challenges of running such programmes?

8. How can they contribute to development of the community?

9. Is there community ownership of these programmes?

10. What times are the programmes aired?

11. Does the community consider the programmes aired to be developmental?

3.1   METHOD

Worthwhile research on communications needs to be rigorous and disciplined rather than impressionistic and haphazard and evidence needs to be collected, analyzed and presented systematically (Deacon et al, 1999:3).

The researcher carried out both qualitative as well as quantitative research. This involved carrying out:

3.1.1 In-Depth Interviews

The target group here was the Station Manager of Radio Chikaya, Director of Programmes, Director of Marketing, the News Editor and the Radio Station Committee Chairperson and Committee Secretary. In-depth interviews were conducted by the researcher and purposive sampling was used to select the interviewees. This enabled the researcher to get useful insights and views about Chikaya Radio and the impact of its developmental programs on the community. A recorder was used.

3.1.2 Participant Observation

The researcher participated in relevant activities which were carried out by Radio Chikaya. Therefore the researcher spent some time at Chikaya Radio observing and participating in the day to day activities of the station. From the station the researcher had a chance to look at the documents of the station and find out what kind of records Radio Chikaya keeps. This gave the researcher an insight into the kind of organizational communication exists at the station. During the same period the researcher observed how the staff work and interact with each other within the organization. The researcher also gathered some information through unsolicited comments from members of staff and volunteers that were met.

3.1.3 Quantitative Survey

Questionnaires were used to collect information from people who are the audience of Radio Chikaya. Questionnaires were used in the research because they accommodate behavioural questions which can measure attitudes, beliefs, opinions and motives. As an

added advantage questionnaires, allow for greater use of different questioning techniques such as open ended questions which bring out a lot of valuable information from respondents. For these particular research two kinds of questionnaires were used;

1. For the staff of Radio Chikaya.

2. For the audience of Chikaya radio a total of 150 questionnaires were administered.

3.3 SAMPLING PROCEDURE

For workers and volunteers of Radio Chikaya, a sample of 2 people were very representative taking into consideration that there are less than 10 workers and volunteers at the Radio station. These were purposively sampled to make sure its workers with some basic knowledge about developmental programming who were interviewed. The same applied for focus group discussions as well as in-depth interviews.

Questionnaires for the audience were also distributed. The sample was drawn from the whole area covered by Radio Chikaya. Simple random sampling was used and the population was equally represented.

3.4 DATA GATHERING

Both primary and secondary sources of data were used in this study.

3.4.1 Primary Sources of Data

Data collection involved structured questionnaires administered to Radio Chikaya workers and support staff, and beneficiaries.

3.4.2 Secondary Sources of Data

The data here includes;

1.   Collection from archival sources. Apart from providing literature, these were consulted to provide or confirm existing data and information on the role of Radio Chikaya in the developmental process of Lundazi District.

2.   Effectiveness of current programs being run by the radio station.

3.5 DATA ANALYSIS

Qualitative and quantitative methods of data analysis were used. The analysis was based on the material from the archival sources and data collected from the field. The Statistical Package for Social Sciences (SSPS) was used in data analysis.

CHAPTER FOUR

CONCEPTUAL AND THEORETICAL FRAMEWORK

This chapter looks at and defines some concepts and theories of mass communication which are relevant in understanding how community media could be used to enhance rural development. The main concepts that will be defined are mass communication, mass media and the media-society relationship.

The theories analysed are the Media Information Dependency Theory, Uses and Gratifications Theory and the Agenda Setting Theory. These three theories were selected from among many because they demonstrate the power and influence that the media has over people and they also demonstrate the dependency that people have on the media. This era has commonly come to be known as the 'Information Age' where people depend on information. There are many sources of information and with technological advancement and the new media; information can now be efficiently and rapidly shared around the world regardless of distance and time differences.

The Media Information Dependency Theory is based on the Uses and Gratifications Theory and ties into the Agenda Setting Theory. A person becomes dependent on the media information if that particular media gratifies their particular need, and that media can then set the agenda. Uses and Gratifications Theory identifies how people use and become dependent upon the media. People use the media for many reasons; information, entertainment, and social relationships are just a few of them. The media information dependency theory says the more a person becomes dependent on the media to fulfil

those needs, the media will become more important to that individual. If one is so

dependent on the media for information, and the media is that person's only source for

information, then it is easy for the media to set the agenda. So these three theories

intertwine quite a bit. In rural areas of Zambia, a lot of information is shared inter

personally as people still have very strong links to their family and friends and the radio

is still the most used mass medium.

4.1 COMMUNICATION

Communication is the process of exchanging information and ideas. An active process,

it involves encoding, transmitting, and decoding intended messages. There are many

means of communicating and many different language systems. Speech and language is

only a portion of communication. Other aspects of communication may enhance or even

eclipse the linguistic code. These aspects are paralinguistic, non-linguistic, and

metalinguistic. Paralinguistic mechanisms signal attitude or emotion and include

intonation, stress, rate of delivery, and pause or hesitation. Non-linguistic clues include

gestures, body posture, facial expression, eye contact, head and body movement, and

physical distance or proxemics. Metalinguistic cues signal the status of communication

based on our intuitions about the acceptability of utterances. In other words,

metalinguistic skills enable us to talk about language, analyze it, think about it, separate

it from context, and judge it.

Some authors have said communication occurs when humans manipulate symbols to

stimulate meaning in other humans (Infant, Rancer and Womack:1997). It is important

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to note from here that for communication to take place, the intended meaning by the sender should be correctly received by the receiver of the message. However the roles of sender and receiver interchange depending on who is talking and who is listening at the time.

This therefore means that if any person or organisation is going to communicate with other people about any kind of development or to put across useful information, the intended audience should get the correct information and get the correct meaning.

4.1.1 Interpersonal Communication

One way of defining interpersonal communication is to compare it to other forms of communication. In so doing, we would examine how many people are involved, how physically close they are to one another, how many sensory channels are used, and the feedback provided. Interpersonal communication differs from other forms of communication in that there are few participants involved, the interactants are in close physical proximity to each other, there are many sensory channels used, and feedback is immediate. An important point to note about the contextual definition is that it does not take into account the relationship between the interactants.

We have many different relationships with people. Some researchers say that our definition of interpersonal communication must account for these differences. These researchers say that interacting with a sales clerk in a store is different from the relationship we have with our friends and family members. Thus, some researchers have proposed an alternative way of defining interpersonal communication. This is called the

developmental view. From this view, interpersonal communication is defined as communication that occurs between people who have known each other for some time. Importantly, these people view each other as unique individuals, not as people who are simply acting out social situations.

Interpersonal communication can be vital in the process of communicating malaria messages. According to Melkote, interpersonal communication is more likely to cause attitude change (Melkote:1991).

4.1.2 Group Communication

Most researchers define a small group as having at least three and no more than twelve or fifteen members. A group needs to have at least three members; otherwise it would simply be a dyad. With three members, coalitions can be formed and some kind of organization is present. Too large of a group (more than twelve or fifteen members) inhibits the group members' ability to communicate with everyone else in the group.

A group's members must be able to communicate freely and openly with all of the other members of the group. Groups will develop norms about discussion and group members will develop roles which will affect the group's interaction.

A group must have a common purpose or goal and they must work together to achieve that goal. The goal brings the group together and holds it together through conflict and tension.

The advantage is that people are free to get clarification on matters they are not very clear about. Small group communication can take the form of a meeting, a working lunch or breakfasted (White:1994).

4.1 MASS COMMUNICATION

There is no standard agreed upon definition of the term mass communication. DeFleur and Dennis (1998) define mass communication as a process in which professional communicators design and use media to disseminate messages widely, rapidly, and continuously to arouse intended meanings in large, diverse, and selectively attending audiences in attempts to influence them in a variety of ways.

Another definition is that 'mass communication occurs when a small number of people send messages to a large anonymous and usually heterogeneous audience through the use of specialized communication media' (http://www.uky.edu/~drlane/capstone/mass/). The process of mass communication has six basic stages;

1. Professional communicators decide on the nature and goals of a message to be presented to an audience,

2. The message is encoded by production specialists,

3. The message is transmitted as information through a medium to disseminate it as widely as possible,

4. Large and diverse audiences of individual receive and perceive the information,

5. Individual receivers make individual interpretations of the message,

6. Individual receivers are influenced in some way by the message.

The intention of any mass communicated information is to influence the receiver of the information. The effect of a message differs in each individual that receives that message. Sometimes the effects are totally different from what the sender of the message intended but what is important to note is that there is an effect and that mass communication is more effective if a message is continuously sent.

4.2 APPROACHES TO COMMUNICATION - A REVIEW OF COMMUNICATION THEORY:

Development communication is the integration of strategic communication in development projects.

The place of communications in national development received considerable attention in the heyday of modernization thinking in the later 1950s and the early 1960s. The focus in those days was not directly on democracy but rather on social development, the assumption being that democracy would only be feasible once society had been modernized (Hyden & Leslie:2002).

The optimism that characterized the early efforts to employ the mass media for development purposes proved excessive. Development turned out to be a much more complex equation than Daniel Lerner and Wilbur Schramm had argued. Lerner (1958) and Schramm (1964), two eminent researchers had independently believed that mass

media would bring development to developing countries if people in these countries were exposed to the 'modernised' world. Both Lerner's and Schramm's analyses and recommendations had a clear pro-media, pro-innovation, and pro-persuasion focus. The emphasis was put on media-centred persuasion activities that could improve literacy and, in turn, allow populations to break free from traditionalism. One thing accepted however, continued to be a prominent feature of the development efforts in the 1970s and into the 1980s: the lead role of government as an engine of development. Government was seen as the solution and it was not until 1980s that the international community conceded that government was also part of the problem and might be as much a liability as an asset to national development (Ibid:4).

Today people are at the centre of development. The implication of this new approach is that it places communications in a fresh and more central place than before. In the past government went out of its way to control the flow of news to make information more attuned to what it conceived as its national priorities, but the current interactive approach facilitates a discursive process that can be locally programmed and managed as well as attuned to meeting specific local demands.

4.3 IMPORTANCE OF COMMUNICATION

According to Infate et al. (1997: 23) it is important to communicate because it helps us create cooperation and interaction with one another, promote democracy, acquire information and entertain ourselves.

Communication is one of the basic functions of management in any organization and its importance can hardly be overemphasized. It is a process of transmitting information, ideas, thoughts, opinions and plans between various parts of an organization.

It is not possible to have human relations without communication. However, good and effective communication is required not only for good human relations but also for good and successful business.

Effective communication is required at various levels and for various aspects in an organization.

With effective communication, you can maintain a good human relationship in the organization and by encouraging ideas or suggestions from employees or workers and implementing them whenever possible, you can also increase production at low cost.

Communication may be oral or written. In oral communication, listeners can make out what speakers are trying to say, but in written communication, text matter in the message is a reflection of your thinking. So, written communication or message should be clear, purposeful and concise with correct words, to avoid any misinterpretation of your message. Written communications provides a permanent record for future use and it also gives an opportunity to employees to put up their comments or suggestions in writing (Melkote:1991).

So, effective communication is very important for successful working of an organization. (http://www.truevalue4money.com/businesswriting.html).

4.4 DEVELOPMENT

Development means "improvement in a country's economic and social conditions". More specifically, it refers to improvements in ways of managing an area's natural and human resources in order to create wealth and improve people's lives.

Geographers often compare levels of development in between different countries or regions and the people who live in them - talking about more economically-developed countries or MEDCs and less economically-developed countries or LEDCs. Development can be considered in terms of either economic or human development, and ways of measuring development are called development indicators

Studying development is essentially about measuring how developed one country is compared to other countries or to the same country in the past. There are many different ways of considering development, but the two most important are economic development and human development

4.5PARTICIPATION

Participation in development is a process of equitable and active involvement of all stakeholders in the formulation of development policies and strategies and in the analysis, planning, implementation, monitoring and evaluation of development activities. To allow for a more equitable development process, disadvantaged

stakeholders need to be empowered to increase their level of knowledge, influence and control over their own livelihoods, including development initiatives affecting them. Participation in development is also seen as an organized effort within institutions and organizations to increase stakeholder access and control over resources and related decision making that contributes to sustainable livelihoods. Participation is furthermore viewed as an iterative process involving the continuous re-adjustment of relationships between different stakeholders in a society in order to increase stakeholder control and influence over development initiatives that affect their lives.

There are various levels or degrees of participation ranging from simple consultation to joint decision making to self-management by stakeholders themselves. The specific degree of participation of different stakeholders is determined through a negotiation process.

Participatory approaches, methods, tools, activities and related changes in attitudes can facilitate a more equitable and demand-driven participatory development process. In order to institutionalize participation and ensure that collective action does continue after the withdrawal of a programme/project, it is essential that the capacities of the stakeholders, in particular local institutional arrangements, are strengthened. In this respect an appropriate capacity building strategy is required to integrate relevant horizontal and vertical linkages.

4.6 MASS MEDIA

The term 'mass media' refers to means of communication that operate on a large scale reaching almost everyone in a society such as newspapers, magazines, film, radio, television, and phonograph (recorded music). In this respect, community radio is a mass medium as it disseminates messages to large, diverse audiences in an attempt to influence them in various ways. Communicating using community radio is significant not only because it is able to reach the whole community but also because of its popularity and public character.

The characteristics of community radio as a mass medium have consequences for the political organisation and cultural life in society. In respect to culture, it 'constitutes a primary source of definitions and images of social reality and the most ubiquitous expression of shared reality and is the largest focus of leisure time interest, providing the shared 'cultural environment' for most people and more so than any other single institution' (McQuail:2000).

4.7 THE MEDIA-SOCIETY RELATIONSHIP

'It is hard to draw any line between theory of media and theory of society. The view taken in this book is that the media constitute a separate 'social institution' within society, with its own rules and practices, but subject to definition and limitation by the wider society. Thus, the media are ultimately dependent on society, they have some scope for independent influence and they may be gaining in autonomy as their range of activity economic significance and informal power grows' (Op.Cit).

There definitely is interdependence between the media and society. 'Interdependence implies that mass media and society are continually interacting and influencing each other (as are society and culture). The media (as cultural industries) respond to the demand from society for information and entertainment and, at the same tie, stimulate innovation and contribute to a changing social-cultural climate, which sets off new demands for communication... Today, the various influences are so bound together that neither mass communication nor modern society is conceivable without the other and each is a necessary, tough not a sufficient, condition for the other. From this point of view we have to conclude that the media may equally be considered to mould or to mirror society and social changes' (Op.Cit.63). Whether the media are moulders or mirrors of society they are certainly the main messengers about society.

The media can also play a role in achieving economic and social development by sensitizing the community about the institutions and practices of democratic politics and market economics. The media can also help to promote the adoption of many technical and social innovations that are essential for development. They can teach literacy and other essential skills and techniques as well as promote unity.

4.8 MEDIA INFORMATION DEPENDENCY THEORY

The Media information dependency theory is relatively scientific in nature. It predicts a correlation between media dependence and the importance and influence of the media, but also points out that each individual uses the media in different ways and the media affects people in different ways. It is truly a wonder how, over time, the world has

become very dependent on the media. Although many people do not realise this dependency, the reality is that the dependency is stronger than many would like to admit. The media information dependency theory was originally proposed by Sandra Ball-Rokeach and Melvin DeFleur.

'Dependence on the media is both social and personal. At the societal level, the media play an indispensable part in all or social institutions – economic, political, educational, religious and family. They provide jobs for millions of workers in the media industries and indirectly they enable additional millions of family wage-earners to earn a living in media dependent activities....Media dependency extends to a more personal level because we make heavy use of mass communicated information in our day to day existence as individuals. We listen to the radio as a background for many kinds of work and recreation. We look to the newspaper for all kinds of consumer information, from the best buys at the supermarket and the used car lot to stock market quotations to job openings. During the day millions of us follow the latest adventures in a favourite soap opera. As we drive to work or do chores at home, we catch the latest tunes and news bulletins on the radio. At night we may surf the internet for information needed for school, hobbies, or in-depth understanding of public affairs. Thus, individuals use the media day in and day out to gratify the need for entertainment or enlightenment, as well as for other practical purposes' (Defleur et al:1998).

Berger (1999) states that the maxim that 'information is power' has also come of age. Whereas the Stone Age utilized rock as its key means of production, the information age

depends on data, or more fashionably – on knowledge management. The increasing dependency on the media has resulted in the expansion of different types of media.

'This theory predicts that you depend on media information to meet certain needs and achieve certain goals, like uses-and-gratifications theory. But you do not depend on all media equally. Two factors influence the degree of media dependence. First, you will become more dependent on media that meet a number of your needs than on media that provide just a few. The second source of dependency is social stability. When social change and conflict are high, established institutions, beliefs, and practices are challenged, forcing you to re-evaluate and make new choices. At such times your reliance on media for information will increase. At other, more stable times your dependency on media may go down. One's needs are not always strictly personal but may be shaped by the culture or by various social conditions. In other words, individuals' needs, motives, and uses of media are contingent on outside factors that may not be in the individuals' control. These outside factors act as constraints on what and how media can be used and on the availability of other non-media alternatives. Furthermore, the more alternatives an individual had for gratifying needs, the less dependent he or she will become on any single medium. The number of functional alternatives, however, is not just a matter of individual choice or even of psychological traits but is limited also by factors such as availability of certain media' (http://www.tcw.com/dependency).

4.9 USES AND GRATIFICATION THEORY

The Uses and Gratification Theory suggests that media users play an active role in choosing and using the media. Users take an active part in the communication process and are goal oriented in their media use. Theorists say that a media user seeks out a media source that fulfils the needs of the user. Uses and Gratification assume that the user has alternate choices to satisfy their need.

The Uses and Gratification Theory was formulated in the 1940's by Blumler and Katz. This was after it was learnt that audiences are not passive receivers of media content. Rather than simply waiting for whatever the media will provide, audiences actually look for information that they might use or that will gratify them in one way or another. 'This theory focuses on psychological factors – each member of the audience has a structure of interest, needs, attitudes, and values that play a part in shaping selections from the media. Thus one person with a particular set of needs and interests might seek satisfactions through exposure to sports, popular music, wrestling, and detective dramas. Another with a different psychological makeup might prefer wildlife programmes, political analyses, symphonic music, and literary classics' (DeFleur et al:1998).

The media is commonly used for getting information, finding out about relevant events and conditions in immediate surroundings, society and the world, seeking advice, learning, self education, gaining a sense of security through knowledge. On a personal level, the media is used to reinforce personal values, finding models of behaviour, and gaining insight into oneself.

Uses and Gratification Theory takes a more humanistic approach to looking at media use. Blumler and Katz believe that there is not merely one way that the populace uses the media. Instead, they believe there are as many reasons for using the media, as there are media users. According to the theory, media consumers have a free will to decide how they will use the media and how it will affect them. Blumler and Katz values are clearly seen by the fact that they believe that media consumers can choose the influence media has on them as well as the idea that users choose media alternatives merely as a means to an end. Uses and Gratification is the optimist's view of the media. The theory takes out the possibility that the media can have an unconscious influence over our lives and how we view the world. The idea that we simply use the media to satisfy a given need does not seem to fully recognize the power of the media in today's society.

Uses and Gratification Theory can be seen in cases such as personal music selection. We select music not only to fit a particular mood but also in attempts to show empowerment or other socially conscience motives. There are many different types of music and we choose from them to fulfil a particular need.

4.10 AGENDA-SETTING THEORY

A simple explanation of the Agenda-Setting Theory says the media (mainly the news media) aren't always successful at telling us what to think, but they are quite successful at telling us what to think about. This theory was expounded by Maxwell McCombs and Donald L. Shaw in the early 1970's.

This theory is good at explaining why people with similar media exposure place importance on the same issues. Although different people may feel differently about the issue at hand, most people feel the same issues are important. The Agenda Setting Theory of the press grew out of a US presidential political campaign in 1968 and may therefore be more applicable to the relationship between political issues as discussed in the press but I do believe that this theory also relates to other social issues in the press.

The basic propositions of the theory are;

1. 'The press (news media in general) select a number of issues, topics, and events from its continuous surveillance of the environment to process and report daily as the "news."

2. Because of limited space and time, and because of journalists' convictions as to what is "newsworthy," many issues and topics are ignored and do not become part of the news.

3. The press gives each of the news stories selected greater or lesser prominence in its reports by assigning it a particular position, or giving it more or less space or time, in their print or broadcast news presentations.

4. The selection of stories presented, with their different levels of prominence, space, and tie, forms the news agenda of the press.

5. Therefore: When the public attends to these news reports they will perceive the order of prominence assigned by the press in its agenda of stories and will use it to decide on their personal rankings of importance of the issues and topics that make up the news' (DeFleur at al.:1998).

'The press developed its own agenda concerning what issues were news and how much space and prominence to give them. The agenda of the press then became the agenda of those who followed the news of the campaign. This does not imply that the press tells people what they should think and decide about the issues. However it does imply that the press tells people what they should think about and what issues were important enough to require their decisions' (Op.Cit.272).

CHAPTER FIVE

DATA ANALYSIS, INTERPRETATION AND DISCUSSION

This chapter analyses, interprets and discusses the findings of the study based on the objectives and intention of the study. The research was conducted using both quantitative and qualitative methods. The quantitative analysis was done using Statistical Package for Social Sciences (SPSS).

A total of 160 quantitative interviews were carried out across the catchment area of Radio Chikaya in Lundazi District. Fifty percent of the respondents were female and fifty percent male. All the interviews were conducted with people above the age of 16 years.

One point three percent of the respondents had no formal education at all. Eight point eight percent had attained primary education, 21.9 percent had attained Junior Secondary education, 64.4 percent attained Senior Secondary education and 3.8 percent attained Tertiary education. This shows that the majority of people do have some formal education and are not only able to understand but also analyze and interpret developmental messages practically into their lives.

Ninety-nine point nine percent of the respondents have a working radio in their homes and only 0.6 percent did not have a working radio in their household. Households are able to get developmental messages from their own radio sets and do not have to depend on others such as neighbours to get news and information. The researcher was informed that owning a working radio was a sign of wealth. The researcher was also informed that

when families consider a marriage proposal for their daughter, an important consideration is if the suitor owns a radio and a bicycle, then the suitor is considered to be wealthy enough to marry their daughter!

On the question of how interested they are in staying informed about developmental issues, 86.3 percent responded that they are very interested in staying informed about developmental issues, 11.9 percent responded that they are somewhat interested, 0.6 percent are not interested at all and 1.3 percent don't know or are not sure.

Table 1

Interested in staying informed about developmental issues

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very interested	138	86.3	86.3	86.3
	Somewhat interested	19	11.9	11.9	98.1
	Not at all interested	1	.6	.6	98.8
	Dont know/Not sure	2	1.3	1.3	100.0
	Total	160	100.0	100.0	

If people are interested in staying informed about developmental issues then they will listen to developmental programming if it is broadcast.

Table 2

How often do you use TV to get developmental information

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Daily	70	43.8	43.8	43.8
	Several times a week	49	30.6	30.6	74.4
	1 or 2 times a week	8	5.0	5.0	79.4
	Time to time	13	8.1	8.1	87.5
	less or never	20	12.5	12.5	100.0
	Total	160	100.0	100.0	

Table 3

How often do you use local radio to get developmental information

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Daily	127	79.4	79.4	79.4
	Several times a week	27	16.9	16.9	96.3
	1 or 2 times a week	2	1.3	1.3	97.5
	Time to time	1	.6	.6	98.1
	Less or never	3	1.9	1.9	100.0
	Total	160	100.0	100.0	

Table 4

How often do you use newspapers to get developmental information

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Daily	28	17.5	17.5	17.5
	Several times a week	13	8.1	8.1	25.6
	1 or 2 times a week	47	29.4	29.4	55.0
	Time to time	25	15.6	15.6	70.6
	Less or never	47	29.4	29.4	100.0
	Total	160	100.0	100.0	

Table 5

How often do you use magazines to get developmental information

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Daily	15	9.4	9.4	9.4
	Several times a week	3	1.9	1.9	11.3
	1 or 2 times a week	12	7.5	7.5	18.8
	time to time	49	30.6	30.6	49.4
	Less or never	81	50.6	50.6	100.0
	Total	160	100.0	100.0	

Table 6

How often do you use the internet to get developmental information

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Daily	19	11.9	11.9	11.9
	Several times a week	1	.6	.6	12.5
	1 or 2 times a week	9	5.6	5.6	18.1
	Time to time	11	6.9	6.9	25.0
	less or never	120	75.0	75.0	100.0
	Total	160	100.0	100.0	

Table 7

How often do you use international Tv to get developmental information

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Daily	23	14.4	14.4	14.4
	Several times a week	12	7.5	7.5	21.9
	1 or 2 times a week	28	17.5	17.5	39.4
	Time to time	26	16.3	16.3	55.6
	Less or never	71	44.4	44.4	100.0
	Total	160	100.0	100.0	

From the various media that are used as sources of developmental information, the people of Lundazi District use the local radio Chikaya more often to get developmental information. On a daily basis, 79.4 percent of the sample use the radio station as a source of information, while 43.8 percent use television, 17.5 percent use newspapers, 9.4 percent use magazines, 1.9 percent use the internet, 14.4 percent use international television and 18.1 percent use SMS (Short Messaging System) to get developmental information.

Thirty point six percent of the sample use television to get developmental information several times a week, 16.9 percent use local radio, 0.8 percent use newspapers, 19 percent use magazines, 0.6 percent uses the internet, 7.5 percent use international television and 4.4 percent use SMS to get developmental information several times a week.

Five percent of the sample use television to get developmental information one or two times a week, 1.3 percent use local radio, 29.4 percent use newspapers, 7.5 percent use magazines, 5.6 percent use the internet, 7.5 percent use international television and 4.4 percent use SMS one or two times a week to get developmental information.

Eight point one percent use television time to time to get developmental information, 0.6 percent use local radio, 15.6 percent use newspapers, 30.6 percent use magazines, 6.9 percent use the internet, 16.3 percent use international television and 1.3 use SMS.

Twelve point five percent use television less or never to get developmental information, 1.9 percent use local radio, 29.4 percent use newspapers, 50.6 percent use magazines, 75 percent use the internet, 44.4 percent use international television and 61.9 percent use SMS.

The above data shows that the people of Lundazi have more access to radio than they do to any other type of media. Television has the limitation of cost and is dependent on the

availability of electricity. Most of the district does not have electricity, in these areas, especially those that are around the central district as opposed to the far away villages, there are a few people that own television sets and use them by connecting them to batteries. For these few, constantly having the battery recharged is a challenge and an added cost. There are quite a few people who access satellite television as is evident by the satellite dishes that can be seen around the central district are, especially in the homes of those of Indian origin. To many in the District, television is a luxury.

There are no daily newspapers on the streets of Lundazi as it has the disadvantage of being 172 kilometers away from the main Lusaka-Chipata Road and this is coupled with the bad road network. The newspapers that do reach Lundazi are taken there by the people who travel from Chipata, Lusaka or any other urban centre. This has created a large information gap as people are not really aware of what is happening in the rest of the country. Even if daily newspapers were available, the issue of affordability would arise. The majority of residents would not be able to afford to spend three thousand kwacha for a newspaper. Many people in the District are struggling financially, and for many, the little that they get from their small scale businesses or from selling their agricultural produce is almost immediately spent on daily necessities such as food, clothing and on agricultural inputs.

The higher percentages of people using magazines use them from time to time to less or never. This shows the non availability of magazines in the District. Magazines are accessed by a few people who get from outside the District. The researcher took a walk

around the markets and noted that pages of old magazines and newspapers were being used to wrap goods sold especially food stuff like scones, buns and fritters. The marketers explained that they picked old magazines from the garbage thrown out by the Indian and White residents, but they did not take time to read through the stories, sometimes they flip through and admire the pictures, but their main preoccupation is to use them when selling merchandise.

The highest percentage of people using the internet as a source of developmental information use it less or never. Many people talked to have never heard of the internet. Some access the internet from organizations where they work but it is important to note that at the time of carrying out this research there was no internet café in the District. As much as the internet has become part of daily living in the urban areas, it is still a far fetched reality for the rural population. The internet is dependent on a lot of factors such as a computer, internet connectivity, electricity, and knowledge of use. As stated above, most of the District is not electrified.

Table 8

How often do you use discussions with colleagues, family or family members for developmental information

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Daily	130	81.3	81.3	81.3
	Several times a week	11	6.9	6.9	88.1
	1 or 2 times a week	6	3.8	3.8	91.9
	Time to time	1	.6	.6	92.5
	Less or never	12	7.5	7.5	100.0
	Total	160	100.0	100.0	

The people of Lundazi District still largely depend on face to face communication for news and information. This shows that there is a gap created by the lack of media from which people can access news and information. From another perspective, it shows that social ties are still strong among the people.

The majority of respondents – 56.3 percent - listen to Radio Chikaya for more than six hours a day. That represents more than half of the sample. Twenty percent of the sample listens to Chikaya for 2 to 4 hours a day. This shows that people do actually tune in to listen to the programming. Meanwhile, 73.1 percent of the respondents listen to Radio Chikaya at home while 20.6 percent of the respondents listen at work. The majority of the sample- 49.4 percent- are self employed, 20 percent employed and 16.3 percent unemployed. It is a common sight in the District to see people walking to various destinations with radios in their hands or perched on their shoulders, radios are even strapped on to bicycles so that people are able to listen to the radio as they move along!

Ninety-nine point four percent of the respondents say that they listen to developmental programmes on Radio Chikaya and 97.5 percent say that these programmes have helped them in some way. 85 percent of the respondents said that they participate in the developmental programmes run by Chikaya with 71.9 percent phoning in while 19.4 percent write in. It should be noted that when the researcher was at the station conducting this research, there was at least one person every five minutes walking or

cycling to the station to deliver their letters to the station. The station has a mail box just outside the building which has different departments for English, Chichewa, and Tumbuka letters. Some listeners came cycling from villages as far as 20 kilometres away and when asked why they bother to bring in letters, the response was that it was very exciting to sit at home and listen to their letters and messages being read out on air.

5.1 COVERAGE OF DEVELOPMENTAL ISSUES

The findings of this research show that there is adequate coverage of developmental programmes on Radio Chikaya.

Statistics show that 94.4 percent of the respondents strongly agree that there is adequate coverage of health issues, 76.3 percent strongly agree that there is adequate coverage of education, while 4.6 percent strongly agree that there is adequate coverage of environmental issues. Seventy six point nine percent of the respondents strongly agree that there is adequate coverage of local culture and customs, 14.4 percent strongly agree that there is adequate coverage of safety and security, while 44.4 percent strongly agree that there is adequate coverage of the law. Meanwhile, 56.9 percent strongly agree that there is adequate coverage of faith issues, 70 percent strongly agree that there is adequate coverage of sports, 79.4 percent strongly agree that there is adequate coverage of agriculture, 30.8 percent strongly agree that there is adequate coverage of business and economy, 65.4 percent strongly agree that there is adequate coverage of development, 47.2 percent strongly agree that there is adequate coverage of women's issues.

Findings show that 19.4 percent strongly agree that there is adequate coverage of science ad technology, 61.3 percent strongly agree that there is adequate coverage of children's issues, while 78.1 percent strongly agree that there is adequate coverage of human rights, and 56.3 percent strongly agree that there is adequate coverage of politics.

In interviews with Mr. John Mtonga, Radio Chikaya Station Manager and Ms. Rhoda Phiri the Programmes Manager, it was established that Radio Chikaya is really trying to make a positive change in Lundazi District. They are trying to do this by ensuring that the community directly participates in the programming. "Radio Chikaya is a community radio station and we do a number of programmes directly with the community. There a number of programmes that we do but I will just mention a few, out of these, we have one radio programme done in the local language, that is *Chikaya Chitu*, then besides that we have the Good Governance programme which is one of the most developmental programme which the station is airing"(Mtonga).

Radio Chikaya now boasts of community participation in programming, but they admit that it has not been an easy feat to achieve. When the station first opened, the community did not understand the concept of community radio and that the ownership of the station was vested in their hands. They saw the station as an external factor, something outside themselves and they treated it as such. But now, the station has become an integral part of daily living and community members are able to access and use the station as a means to express themselves whether the expression is in the form of

a greeting to family and friends, a complaint to the local authorities, a funeral message or just an expression of an experience to be shared with others.

Radio Chikaya broadcasts educational, health, agricultural and religious programmes amongst others. 70 percent of the programmes are broadcast in Tumbuka, 15 percent in Chichewa and the remaining 15 percent in English as the majority of the residents are Tumbuka speaking.

'*Chikaya Chitu*' (meaning Our Village) is a programme that profiles development in villages. It is broadcast on Sunday at 19:00 hours and repeated on Tuesday at the same time. *Chikaya Chitu* features profiles of developmental projects in various villages. In this way, people in other villages are able to learn from others' experiences and may also implement certain projects and ideas in their own villages. "This programme has been very effective in such a way that right now there are a number of ideas that are being shared by the communities. Right now I think if you can go round you will find there are a number of fish ponds, a number of gardens put up. Of course, mostly it is out of the programme which is running. Because it involves the community, the community actually likes this programme"(Mtonga).

Another example of a programme that has enlightened the community is the Good Governance programme sponsored by MISA Zambia. This is one of the most liked programmes that talks about developmental activities taking place in the District; it talks about real issues affecting the community. At the time of conducting this research, some

of the issues being discussed were the dilapidated state of the Chipata-Lundazi road and the collapsing of a bridge cutting off the District from the rest of the country. Another hot issue was the fertilizer distribution exercise and the Keep Lundazi Clean Campaign. According to Rhoda Phiri, the good Governance programme has really helped the District. She explained that before the programme started, the District Council used to plan and budget for the District without involving the community. Yet, according to the Local Government policy and regulations, the local authority should provide the forum to interact with the community and get insights and ideas into plans and budgets for the District. As a result of being sensitized by the programme, the community now participate in the planning of the Council's activities.

'*Ncasi Ncumanya*' (Did You Know) is also another successful programme that enlightens the community on their rights and privileges, for example, it may talk about the Constituency Development Fund (CDF) and how the public may access these funds. This programme mainly enlightens people on their rights and privileges and gives them tips and information that they should know, for example, Did you know that you can get free HIV/AIDS tests and free Anti-Retrial Treatment at the clinic?

The community participates in the programmes by writing and phoning in. Because access to mobile phones is quite limited in the District, when there is a live programme, it is adequately advertised beforehand to allow for people to write in their questions or contributions so that they are read out on the programme.

Radio Chikaya also has the 'Chikaya Drama Group' comprising of artists from the community and they use drama, dance and songs to supplement important messages that are broadcast on radio.

5.2 RADIO LISTENING GROUPS

In order to serve the community better and to ensure that the public is receiving the broadcast messages as intended, Radio Chikaya has set up about 100 radio listening groups in the community. Each radio listening group consists of about 30 people who listen to programmes together and discuss it's content. They also give the radio station feedback on the programme and this enables the station to improve the content.

Radio Chikaya has facilitated training in news coverage and programme production so that community members are able to collect material from the community. The Chairperson and Secretary are equipped with recorders and when something newsworthy happens, they are able to record and take the material to the station for broadcasting. They are also able to record vox pop comments and opinions from the people.

Rhoda Phiri describes the groups as the radio station's eyes in the community, "We formed those listening groups because they were our eyes in the villages because we cannot manage from here going round to cover news so we told them that it was them now from their respective areas to be covering news, to be producing programmes because we really wanted to be broadcasting programmes which really affects them, so we thought that by involving them in coming up with programmes, they would be

programmes which will be meaningful to them and it would be beneficial to them, so we trained them in news reporting, news coverage and programme production" (Phiri).

In an in-depth interview with Mr. Jimmy Gibson Zimba, the Chairperson of Kalonga listening group, it was explained that Kalonga listening group which is situated eight kilometres from Lundazi town was established in 2004 and comprises forty-eight members from nine villages. The listening group sit together around one radio and listen to programmes, after discussing the content they go out and sensitize other members of their villages. Some of the activities the Kalonga group is involved in include the promotion of Voluntary Counselling and Testing (VCT), sensitization of HIV/AIDS, home based care project and income generating activities such as a sunflower garden, bee keeping and a maize field. The profits from the income generating activities are used to assist orphans and other vulnerable children in the villages. They however face the challenge of not having access to small loans to finance their projects.

Before a series of programmes are broadcast, the chairperson and the Secretary of the group are called to a meeting at Radio Chikaya where they are briefed on the topics and given a programme guide. They inform the other members on the programme schedule and listen to the programmes together. During the programme, they take notes.

After the series, the group in turn, passes on the knowledge learnt to other members of their community. With the assistance of the Headmen, the people gather in one place

and using songs, dances and drama, the listening group teaches the people on the various topics.

Mr. Zimba cited the Human Rights programme as being on the most effective saying that before the programme was broadcast, there was a lot of human rights violations especially child abuse and child labour. He claims that these vices have reduced as a result of the programming. Many lives in Lundazi District have improved a result of radio listening groups. "A long time ago, people were blind and they were ignorant, but right now, they know that this is good and this is also good, we can do this and we can do that, and they know this through Radio Chikaya"(Zimba).

5.3 CHALLENGES OF RADIO CHIKAYA

Being a community radio station, Radio Chikaya's primary priority is serving the informational needs of its listeners and making money is secondary. This means that the station is constantly in a situation where they struggle to raise enough finances for operations.

During the research, it was learnt that the station suffers from brain drain. Staff retention is difficult as the station is not able to offer salaries to full time employees; employees get an allowance when there are sufficient funds available. The station has lost a number of employees who leave after gaining experience and getting training.

The station has also been facing technical problems and at the time of the research, their transmitter had broken down and had been taken to South Africa for repair, the station was using a 250 Watt transmitter which had reduced their broadcast radius from 120 kilometres to a mere 15 kilometre radius.

Another challenge faced by the station is that of lack of transport. The catchment area is large and rural and accessing some villages is not easy. The station has one motorbike and some bicycles but these are not enough to assist staff to go around and collect news.

CHAPTER SIX

CONCLUSION

6.1 SUMMARY OF FINDINGS

All the respondents in the sample indicated that they have at least one working radio in their household, and that they have access to Radio Chikaya.

The residents of Lundazi District use the local community radio Chikaya as the main source of news and information. For many people in the District, there are not many other alternatives. ZNBC radio and television signals reach the District as well as some radio stations broadcasting from Malawi. ZNBC broadcasts primarily in English and this could be a bit of a challenge for the majority of people to fully understand broadcast messages. There are no daily newspapers available as he District is located very far away from the main Lusaka-Chipata road. Radio Chikaya therefore, offers the perfect solution and bridges the information gap by offering tailor-made programming in the local languages.

Radio Chikaya has become an important part of the community. The majority of residents listen to Radio Chikaya for more than six hours a day and the programming has helped them in some way. Seventy percent of the programming is in Tumbuka, while fifteen percent is in Chichewa and the other fifteen percent in English. This enables everyone to participate in the programming.

Radio Chikaya is making a positive change in the community by ensuring that the community owns the radio station and they directly participate in the programming. The station broadcasts programmes that are relevant to the community and that assist the community to solve issues that they are experiencing. The radio station is a platform used by the community, traditional leaders and policy makers.

There are over one hundred listening groups that have been set up in the communities to ensure that the public is receiving the broadcast messages as intended. The listening groups ensure that people actually listen and understand the content and thereafter sensitize the rest of the community using drama, songs and dances.

Radio Chikaya faces a number of challenges, the main one being the challenge of raising enough money to sustain operations, pay workers and acquire broadcasting equipment.

6.2 CONCLUSIONS

Community radio does have the necessary influence to propel community development in rural areas and therefore, it should be used to enhance rural development.

Community radio which is wholly owned by the community has participatory and progressive programming inspired by community challenges and not for profit

objectives. The programmes which are aired are in response to the needs of the community and are aired to assist the community to solve issues affecting them and make the community a better place to live.

Community radio gives the poor people a voice and enables them to participate in debates and to express their opinions on issues that directly affect them. The community is able to engage in dialogue with policy makers and traditional leaders so that together, they find solutions to their problems and find better ways of developing their community. Members of the public are able to participate in debates by writing, phoning when programmes are being aired. Programmes are aired in the local languages to enable everyone to understand.

Community radio assists rural communities to become aware of their rights and entitlements making them well equipped with knowledge to challenge bad decisions and improve their environments.

Community radio should be used by the Government and other developmental agencies to sensitize and enlighten the people about policies and legislation, to achieve behavioural change and also to get the people involved in the development process.

6.3 SUMMARY

The objectives of the research have been fulfilled and the research was able to survey and evaluate the nature of developmental programming broadcast on Radio Chikaya and also to ascertain the level of dependency of the community on the radio station for news and information. The study was also able to assess the level of contributions of the community in the programming as well as establish if programmes are broadcast in response to the needs of the community.

The conclusions of this research support the theories discussed in this work. From the conclusions deduced, it can be seen how the people in the community use and become dependent upon the community radio station. As stated in the Uses and Gratifications Theory, the community uses the radio station for many reasons and information, entertainment and social relationships are a few of them. It is also clear to see in accordance with the Media Information Dependency Theory, that the more the people become dependent on the radio station to fulfil their needs, the more important the station becomes to the people and it becomes easier for the radio station to set the agenda.

It is strongly recommended that the findings of this study be used by Government and other development agencies that have development projects in rural communities to enable them to partner with community radio stations in order for the projects to be successful and sustainable. Community radio is an effective communication tool that should be used to sensitize the community and advocate for behavioural change. These

partnerships will in turn enable the radio stations to make some money from running programmes.

SUGGESTIONS FOR FUTURE RESEARCH

In the future, research could be conducted into how development agencies, non-governmental organisations and Government could partner with community radio to achieve sustainable development in communities especially in the rural areas.

Further research could also be conducted on the sustainability of the community radio stations. Community radio stations are battling to make enough finances to continue broadcasting.

Further research could be on conducted on radio listening groups and how they can be strengthened.

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Mr. Jimmy Gibson Zimba, Chairperson, Kalonga Listening Group

APPENDICES

_SERIAL NO. ....

INTERVIEWERS NAME:...

DATE..

RESPONDENTS NAME.......................................

RESPONDENTS PHYSICAL ADDRESS...

RESPONDENTS PHONE

NUMBER..

Kindly answer the following questions. Simply circle what is appropriate.

1. **Sex**

   1. **Male**   2. **Female**

2. **Age**

   1. **16-21 years**   4. **34-39 years**

   2. **22-27 years**   5. **40-45 years**

   3. **28-33 years**   6. **Above 46.**

3. **What is the highest level of education you have attained so far?**

1. Nil   4. Senior Secondary

2. Primary   5. Tertiary

3. Junior Secondary

4. **What is your occupation?**

   1. In school   3. Self employed

   2. Employed   4. Unemployed.

LANGUAGE

5. **Could you tell me the main language you speak at home?**

   ....

6. **And which other languages can you speak and understand?**

   ....

OWNERSHIP OF MEDIA HARDWRE EQUIPMENT

7. **Is there a radio which is in working order in this household?**

   1. Yes   2. No

8. **How many radios in working order are in this household?**

   ....

SOURCES OF INFORMATION

9. **How interested are you in staying informed about developmental issues in your country?**

   1. Very interested   4. Not at all interested

   2. Somewhat interested   5. DK/NS

   3. Not so interested

10. People get information about developmental issues from many different sources. For each of the sources I mention, please tell me how often you use that source to get developmental information. You may say daily or most times a week (6-7days), several times a week (3-5 days), 1 or 2 days a week, from time to time in the past month or never.

	Daily	Several Times per week	1 or 2 Times per week	Rarely or never
Local TV (any)				
Local radio (any)				
Newspapers				
Magazines				
The internet				
Discussions with colleagues, friends or family members				
International TV				
SMS				
Others				

(specify)				

11. From the sources mentioned above, which one do you use most often?

....

12. Do you listen to Radio Chikaya?

    1   Yes   2. No

13. How much time do you spend listening to Radio Chikaya everyday?

    1   Up to 1 hour a day   4. 4 to 6 hours a day

    2   1 to 2 hours a day   5. More than 6 hours a day

    3   2 to 4 hours a day

14. Where do you listen to radio most often

    1. At home   3. Car/vehicle/bus/taxi

    2. Work place   4. Bar/restaurant

    5. Others Specify...

15. Mention your favourite Radio Programme on Chikaya Radio?

    1. ....

16. Are there any developmental programmes you listen to on Radio Chikaya?

    1. Yes   2. No

17. Have these programmes helped you in any way to improve your livelihood?

    1. Yes   2. No

18. In what language are the programmes broadcast?

1. English   3. Tumbuka

2. Chewa   4. Chinyanja

5. Other specify....................

19. Do you understand the language used to broadcast the programmes?

1. Yes   2. No

20. Do you participate in the developmental programmes run by Radio Chikaya?(if your answer is yes go to question 21, if its no go to question 23.)

1. Yes   2. No

21. How often do you participate?
     1. Very often   3. Rarely
     2. Often   4. Very rarely

22. How do you participate in these programmes? (Skip to question 24)
     1. Phoning in   3. Presenting
     2. Being interviewed   4. Writing
     5. Other specify...

23. Why don't you participate in the developmental programs run by Radio Chikaya?
Reason...

....

....

24. Do you consider the programmes to be for everyone in the community?
     1. Yes   2. No
     3. Not sure

25. Who do you think benefits from these programmes?

    1. Every one in the community 3. The rich

    2. Those who are educated   4. The poor

       5. Other specify.........................

26. How would you rate the communication strategies used by Radio Chikaya to reach you?

    1. Very good   3. Fairly good

    2. Good   4. Poor

                       5. Very poor.

27. Would you recommend Chikaya radio to provide information on development?
    1. Yes

    2. No

    3. Not sure

28. On which of the following developmental topics would you like to have more programmes and how frequently?

PROGRAMMES	1.Regulary	2. Sometimes	3.Rare	4. Never
Health				
Education				
Gender Issues				
Communication				
Cultural programmes				

Economics Programmes				
Business and Commerce				
sports and games				
Lifestyle and human interest stories				
Local news				
African news				
International news				
Development programmes				
Music				
Others specify				

29. What is your favourite type of programme?

....

30. Which is the most important programme type to you?

....

31. Which type of programmes would you want to hear more of on radio?

....

32. What programmes will you recommend if you are asked to?

....

33. Please tell me if you are satisfied or not satisfied with the developmental programming on Radio Chikaya and why.

1. Satisfied...
....

....
.....
2. Not
satisfied...
....
....
......

34. Tell me to what extent you agree or disagree with the following statements.

	Strongly agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Strongly disagree	DK	N/A RTA
I listen to the radio to keep informed on political issues							
I listen to radio to be entertained							
I like to listen to a station that discusses family/relationship issues							
I always listen to radio to be updated on what's going on in my country and community							
I like to listen to a radio station which has humorous and funny programming							
I often enter competitions run by radio stations							
I like to listen to radio to learn things and educate myself							
I like to listen to a station that discusses							

controversial issues							
I like to listen to radio for live sports coverage							
I like to listen to radio that discusses religious affairs							
I listen to radio for local music							
I listen to radio for greetings							
I like to participate in programmes by calling in							
I like to participate in programmes by using SMS							
I like to listen to developmental talk shows							
I like to participate in developmental talk shows							
I like listening to radio for announcements							

35. To what extent do you think there is adequate coverage of the following topics by Radio Chikaya? Would you say you strongly agree, somewhat agree, somewhat disagree or strongly disagree.

	Strongly agree	Somewhat agree	Neither / nor	Somewhat disagree	Strongly disagree	DK
Health						
Education						
Environment						
Local culture and customs						
Safety and security						
The law						
Faith issues						
Sports						
Agriculture						

Business and economy						
Development						
Women's issues						
Science and technology						
Children's issues						
Human rights						
Politics						

36. What improvements would you recommend to Radio Chikaya?

Thank you for your time.

IN DEPTH INTERVIEW CHECKLIST.

1. How often do you run developmental programmes?

2. Who is involved in the production of these programmes?

3. Who features on these programmes?

4. What languages are used to air these programmes?

5. How do the locals participate in these programmes?

6. What are the challenges of running such programmes?

7. How can they contribute to the development of the community?

8. Is there community ownership in these programmes?

9. What times are the programmes aired?

10. Radio Chikaya has been running these programmes for a long time, and as such needs to lead by example by instituting workplace programmes and policies aimed at bringing development to the institution. Which programmes have helped to improve the well being of workers and volunteers at the station?

11. From your experiences, which means of communication are more effective and quick to reach large numbers of people in their respective age groups with developmental messages? E.g. Radio public announcements, theatre for development e.t.c.

12. Are there specific programmes that you can point to as being successful in delivering developmental messages to the community?

13. Are these messages well understood by the people?

14. Have you ever done any research to assess the effectiveness of your programmes on your audience?