CHAPTER ONE

BACKGROUND OF THE STUDY

1.0. Introduction

The chapter provides the general background of the study which is the role of private media in Zambian society. The chapter further, advances the statement of the problem, objectives of the study, research questions and also states the scope of the study.

1.1 Background of the Study

The media industry in Zambia has grown significantly since 1991 when the multi-party system was re-introduced. After the demise of the one-party state, the government liberalised the economy but fell short of privatising state media. Instead, government liberalised the airwaves, allowing new entrants into the media fraternity. This culminated in the emergence of privately owned radio stations. Among these are two different kinds of radio stations: commercial and community (Phiri: 2000).

Although community radio stations and commercial radio stations can be viewed as private radio stations because of there independence from state ownership, there is a significant difference between the two. Community radio stations are normally based on the idea of participatory journalism. Citizens inform their fellow citizens. They are often organised as non-profit institutions and have a smaller coverage. They are a localised, community based media that take a greater importance in the fostering culture, civic responsibility and empowerment (UNESCO, 2007).

Tomaselli and Dunn (2001) add that community radio stations are tasked with the provision of local programming and the encouragement of maximum participation by the community in their programming as well as ownership, management and control. While according to the African Charter on broadcasting (2001), to qualify for a commercial radio station licence, the private radio station should be advertiser-supported for profit. In Zambia, the Independent Broadcasting Authority (IBA) Act no. 17 of 2002 define commercial broadcasting as a broadcasting service operated for profit and controlled by a person who is not a public or community broadcaster. A detailed definition of commercial radio station in Zambia is given in chapter three of this study. Since the study topic is too broad, the researcher narrowed the field of study to examining the role commercial radio stations play in Zambian society with a bias towards examining commercialisation vis-à-vis objectivity in the programming of these radio stations.

The study also looks at whether commercial radio stations have the influence to enhance the democratic process in communities as well as effect meaningful change in society. The study also examines whether these radio stations positively reflect cultural values and beliefs of the communities they serve and also analyses the level of interaction between the stations and the general public. The study further looks at the relationship between the government and commercial radio stations as well as the effect media regulations have on commercial broadcasters.

1. 2 Country Profile

1.2.1. Colonialism

Zambia has been inhabited for thousands of years by hunter-gatherers and migrating tribes. The indigenous hunter-gatherer occupants of Zambia began to be displaced or absorbed by more advanced migrating tribes about 2,000 years ago (Hanna: 1969). The major waves of Bantu-speaking immigrants began in the 15th century, with the greatest influx between the late 17th and early 19th centuries (Hobson 1996).

Zambia was gradually claimed and occupied by the British as protectorate of Northern Rhodesia towards the end of the nineteenth century (Hanna: 1969). In 1888, Cecil Rhodes, spearheading British commercial and political interests in Central Africa, obtained mineral rights concession from local chiefs (Hall 1965).

In the same year, Northern and Southern Rhodesia (now Zambia and Zimbabwe, respectively) were proclaimed a British sphere of influence. Southern Rhodesia was annexed formally and granted self-government in 1923, and the administration of Northern Rhodesia was transferred to the British colonial office as a protectorate (1924-1964). It is possible to identify April 1st 1924 as the day which led inexorably to the amicable granting of Zambian's independence 40 years later in 1964 (Hall 1965).

1.2.2 Independence

On 24 October 1964, the protectorate gained independence with the new name of Zambia, derived from the Zambezi River which flows through the country. After independence Zambia switched from colonial government into an era of one-party rule under the leadership of first President, Kenneth Kaunda that lasted for 27 years.

In response to growing popular demand for multi-partism however, a multi-party system came about in 1991 when the Kaunda's ruling United National Independence Party (UNIP) was defeated by Movement for Multi-Party Democracy (MMD) led by Frederick Chiluba who became the country's second Republican President.

1.2.3 Economy

According to the World Bank (2009), Zambia's GDP per capita is $1, 500. The country's major markets   are   Switzerland, China, Pakistan, Democratic Republic of Congo (DRC), South Africa, and Malawi. However, Zambia's total foreign debt in the year 2000 exceeded $6 billion. In 2005, Zambia qualified for debt relief under the Heavily Indebted Poor Countries (HIPC) initiative resulting in debt relief of the $6 billion.

The country's economy has however picked in the recent times following massive investments in the mining sector and favourable copper prices on the world market. The World Bank has since re-classified Zambia as a lower middle-income economy with the Gross National Income (GNI) per capita of $1,006 to $3,975 (Times of Zambia, Saturday July 16, 2011 pg 1).

In the late 1960s, Zambia was the third largest copper producing country after USA and the Soviet Union. According to BBC Country report of 2008, the collapse of world copper prices in 1975 devastated the country's economy. Zambia has moved from being a major copper producer and potentially one of the continent's richest countries at independence to one of the poorest in the world at the time of writing. A colonial legacy, mismanagement, debt, disease and hosting of thousands refugees from neighbouring countries have contributed significantly to the economic woes of Zambia. (UN: 2009).

Ministry of Finance and National Planning report of September, 2007 states that Zambia has plans to diversify her economic base with emphasis being put on the agricultural sector. This sector accounts for 18 – 20 percent of Gross Domestic Product (GDP) and provides livelihood for more than 50 percent of the country's population. The agricultural sector also absorbs more than 60 percent of the total workforce in Zambia most of which are women and children.

The World Bank is Zambia's largest multilateral donor. Other key multilateral donors include the International Monetary Fund (IMF), the European Union, UN agencies, and the African Development Bank. In direct bilateral assistance and assistance through multilateral agencies, the United States is Zambia's largest country donor, amounting to approximately $330 million in 2008. (MOFNP 2008)

1.2.4 Population

Estimation of the 2010 census by the Central Statistics Office (CSO 2011) puts Zambia's estimated population at 13, 046, 508 with an annual growth rate of about 2.9 percent. Zambia is

one of the most highly urbanised countries in Africa South of the Sahara with 44% of the population concentrated in a few urban areas along the major transport corridors (line of rail), while rural areas are sparsely populated. Unemployment and underemployment in urban areas are serious problems, while most rural Zambians are subsistence farmers. Zambia also has a small but economically important Asian population, most of whom are Indians and Chinese

Population of Zambia per province (Central Statistics Office Jan. 2011)

PROVINCE	POPULATION
Lusaka	2, 198, 996
Copperbelt	1, 958, 623
Northern	1, 759, 600
Eastern	1, 707, 731
Southern	1, 606, 793
Central	1, 267, 803
Luapula	958, 976
Western	881, 524
North-Western	706, 462
GRAND TOTAL	**13, 046, 508**

1.2.5 Diseases

Malaria, HIV and AIDS, Tuberculosis (TB), Upper Respiratory Diseases, Diarrhoeal diseases are the commonest infectious diseases. Non-communicable diseases such as High Blood Pressure (BP) and Diabetes are also being recognised as emergent contributors to the diseases burden (HPCZ 2010).

1.2.6 Culture and Tradition

According to Zambia Tourism Board (2006), traditional culture is very visible through colourful annual Zambian traditional ceremonies. Some of the more prominent are: Kuomboka and Kathanga (Western Province), Mutomboko (Luapula Province), Ncwala (Eastern Province),

Lwiindi and Shimunenga (Southern Province), Likumbi Lyamize (North Western), Chibwela Kumushi (Central Province), Ukusefya Pa Ng'wena (Northern Province).

Popular traditional arts are mainly in pottery, basketry, stools, fabrics, mats, wooden carvings, ivory carvings, wire craft and copper crafts. Most Zambian traditional music is based on drums (and other percussion instruments) with a lot of singing and dancing (Hobson 1996). In the urban areas foreign genres of music are popular, in particular Congolese rumba, African-American music and Jamaican reggae. The Zambian staple diet is based on maize.

The country has some spectacular scenery, including the Victoria Falls along the Zambezi River, the Bangweulu swamps and the Luangwa river valley. .

1. 3 Statement of Problem

Taylor (2006) postulates that private radio stations in Zambia are heavily dependent on advertising revenue. Since these revenues are still very low in the country, commercial radio stations try to maximise the number of their listeners in order to charge as much as possible for their air time. To this effect, private radio stations advertently or inadvertently are driven in their roles and functions by profit making motives (Banda, 2007). Their content selection is usually commercially inclined giving rise to controversy on the role they play in disseminating information objectively.

In countries like Zambia with few private radio stations as alternative to state radio, the private radio stations have been seen by some people as allowing citizens to generally express themselves explicitly freely, critically and without restraint (MISA 2007). These private broadcasts are assumed to have become the main channel for people to express their views impartially and

therefore, their role in society need to be examined critically. This is one of the major issues behind this paper.

1.4 Justification of the research

The study has notable justifications among which are: In today's connected society, it is the media which has become the main source of information. However, the role the private media plays as source of information is a controversial one. The debate is on the function of the private media in society and its impact on an individual given the fact that commercial media is profit motivated. (Devrani: 2008).

The other justification for the study is to contribute to the development of a body of literature on the roles of commercial radio stations in Zambia. Although a lot of studies have been done on community radio, very few studies have been done on commercial radio. As a result there is paucity of information on commercial radio in Zambia. The researcher believes that as these radio stations play a vital role in disseminating information to the public, their role in society need to be scrutinised. The researcher hopes that the findings of this study will be a catalyst for similar studies in future.

Atwan (1998), states that the flow of information is important for the development of communities and the media facilitates this. However, commercialisation in the private media appears to have overshadowed objectivity. Since the media are involved in every aspect of people's lives, living in the modern societies means inhabiting cultures and worlds that have been described as media

saturated. As O'Sullican et al (2003) points out, this central fact of modern life and environment provides major reasons for media studies.

As Soese (2008) puts it, ideal democracy hinges partly on the ability of the mass media to disseminate qualitative information that can guide citizens in making rational choices. This study carried two major assumptions: That private radio stations can neutrally, impartially disseminate information and that citizens can have easy access to the private media.

1.5 Objectives

1.5.1 General Objective

To assess the role of the private media in Zambian society with specific reference to objectivity vis-à-vis commercialisation in the programming of commercial radio stations. These private broadcasts are assumed to have become the main channel for people to express their views impartially with the ability to reflect positive cultural values and beliefs of people that they serve (MISA: 2007). It is also assumed that there is high level of interaction between private radio stations and the public (Taylor: 2006). The other proposition is that commercial radio stations have the influence to enhance the democratic process in communities despite unfriendly media regulations and interferences from government (Ibid).

1.5.2 The specific objectives are:

1. To establish whether there is objectivity in the programming of private/commercial radio stations.

2. To establish whether programming of private/commercial radio stations positively reflect cultural values and beliefs of the communities they serve.

3. To determine whether media regulations by government interfere with operations of private/commercial radio stations.

4. To assess the level of interaction between private/commercial radio station and the public.

5. To establish whether programming of private/commercial radio stations in Zambia enhances democracy in society.

6. To establish whether the private media have the influence to effect meaningful change in society.

1.6 Research Questions

1. What are the expectations of Lusaka residents of these commercial/private radio stations in enhancing democracy and are these expectations being met?

2. What are the opinions of Lusaka residents over the mushrooming of Commercial radio stations in Lusaka?

3. Do these radio stations encourage community participation in their programming?

4. How objective are commercial radio stations in presenting their programmes?

5. Do media regulations by government hinder these radio stations from operating freely?

6. Do Commercial radio stations disseminate qualitative and meaningful information that are beneficial to the Zambia society?

1.7 Scope of the Study

The study was conducted in Lusaka. The city was chosen because it has an advantage over other cities as it has more commercial/private radio stations with the populations being cosmopolitan and heterogeneous. This attribute provided the researcher with a greater chance of reaching various categories of respondents at a minimal cost.

CHAPTER TWO

ROLE OF THE MEDIA IN SOCIETY

2.0 Introduction

This chapter looks at the role the media plays in society as well as providing the historical perspective of the media in Zambia by taking a closer look at the private media in the country. It also gives a background of the radios stations under study. In this chapter, the words commercial and private radio station will also be interchanged while private media and independent media are also similarly treated.

2.1 The Role of Media in Society

The third USA President, Thomas Jefferson (1801-1809), one of the founding fathers of USA, and one of the greatest and brightest minds of his time once   pointed out that:

> The press is the engine of any democratic system. A free press should be sacrosanct to the building of an enduring democratic culture.

This is more so today when the world is increasingly driven by a mass media due to the explosion of different means of communication. The media is viewed as a source of power that influences, controls, and promotes new standards in society and reinforces the existing ones. (Lai, Sharma, Ahmad, 2007).

From the above therefore, the mass media especially the private media is expected to act as sentinel and guide for communities. People should rely on the media to keep them informed and alert on such issues as elections, corruption and good governance (Soeze,

2008). The media should also act as an arena that publicizes events and controversies focusing attention on issues so that consensus can be reached.

Soeze (2008) notes that the media educates people at a very great degree as it assist them to function within the social structure. Most importantly, the media act as social and political regulator by providing the audience with realistic picture of the world around them and helps keep leaders' honest, social and governmental policies equitable.

Forster (2005), ZIMA (2002) highlights the important role the media plays in enhancing public awareness and participation in national issues. Foster notes that the media serves as a catalyst for government accountability as investigative journalism help in monitoring government expenditure.

Jeremy Bentham, the 18th century Philosopher, as cited by Soeze (2008) succinctly categorizes:

> "Without publicity on the entire government process, no good is permanent; under the auspices of publicity, no evil can continue. Publicity therefore is the best means of securing public confidence."

The media occupies a unique position within society as it plays an integral part in the shaping of people's culture; it exists as a cog in the system, and also as an observer outside the system (Kasoma: 1990). It encourages and criticises, reports and contorts, informs and influences.

The mass media serve many functions and plays many roles in society. According to Soeze (2008) and Lasswell (1948), the functions that the media play are providing information, escapism, education and entertainment. Lasswell identified three important social roles of

communication expected to be performed by the media and these are surveillance of the environment, correlation of society in making a response to the environment and transmission of social inheritance

2.1.2 Power and Influence of the Media

Over time the media has changed in importance. There was a time when the media had little power and conveyed little meaning (Mohatta: 2004). Now, using relatively recent advances in technology, it is a global entity, its representatives are everywhere, and a seemingly inviolate shell has developed around news gatherers. Pilger (1996) adds that media giants distort the way people see much of their world even without many of them realizing it.

Mohatta points out that the old adage "the pen is mightier than the sword" has been proven time and again since the advent of writing and development of the media. Whether it is watching television, reading a newspaper, listening to the radio, even reading electronic mail, one is subjected to an array of "input" from a variety of sources (Pilger: 1996). The penetration into people's lives by the media leaves most of them open to the influences and pressures that the media choose to exert. It is an unusual individual that can disassociate themselves and make a balanced decision free from media-based bias.

Butler (2005), Devrani (2008) Olietoku and Seleolu (2010) all put emphasis on the watchdog role played by the media. Olutokun and Seteolu observes:

> The media's watchdog role of intently monitoring the proceeding and giving prominence to allegations of irregularities, corruption and

perfidy are always celebrated. Exposure by the media can lead to crises
in governments (2010:6).

At the 2005 World Bank round table discussions titled "What is the role of media in Social Accountability", Vice President of the International Center for Journalists (ICFJ), Patrick Butler delivered a keynote presentation that focused on independent media as a leading force in informing and educating citizens, monitoring government performance and exposing misconduct. He called this type of reporting as "civic journalism" as it put importance on the monitoring and watch-dog functions.

For this reason most scholars feel that the media has a duty to society to behave in a "proper" manner. The media should "stick to the facts" but in a real-world situation often the facts are coated in many layers of misinformation. Devrani (2008) adds that the media is the watchdog of political democracy. If it plays its role honestly, it will be a great force in building a nation but nowadays, the media has become a commercialized sector eyeing only for news that is hot and sells. The media makes such decisions as where to send news gatherers, how to word a paragraph, which headline to run or which pictures to show (Pilger 1996).

Kashore (2006) notes that playing with any of these variables the service providing the information can give the information a particular slant, or bias. Stories that the service provider does not wish to be broadcast will not be broadcast while stories that are not really an issue can be made to look like issues. It is up to the news service that is broadcasting to decide what is, and what is not an issue, which slant to use, and so on.

Scholars such as Kasoma (1988) Kashore (2006) and Pilger (1996) indicate in their writings that with an ever-increasing percentage of the world's population under the "viewer" umbrella, the media is still growing in terms of power and influence. Agreeing with them Mohatta (2004) points out that the media can build or break a person.

In recognition of this fact, some scholars have stated that it is important that as an industry the media should be conscious of its position and acts responsibly in highlighting trouble spots, avoiding the persecution of a particular cause without good reason, while continuing to keep the audience well-informed, and presenting an objective view wherever possible

The Committee of Ministers of the Council of Europe prohibits "hate speech" in the media. In its Freedom of Political Debate Recommendation No: R (97) 20 on "hate speech", the Committee emphases that freedom of political debate does not include freedom to express racist opinions or opinions which are an incitement to hatred, xenophobia, anti-Semitism and all forms of intolerance.

> Recalling that the exercise of freedom of expression carries with it duties and responsibilities, which media professionals must bear in mind, and that it may legitimately be restricted in order to maintain a balance between the exercise of this right and respect for other fundamental rights, freedoms and interests protected by the Convention (Committee of Ministers, 12 February 2004)

As a vehicle for the conveying of information and for entertainment purposes, the media rates second to none, and should be considered an important part of, and a valuable asset to our society.

2.2 Politics and Private Media in Zambia

The mass media influences public opinion and are used as important sources of information. There is no doubt that the coming of private radio stations in Zambia has played a very important role in

the development of the country through their programming. With the coming on of private and community radio stations in Zambia, citizens can now generally express themselves freely, critically and without restraint, even in rural areas. (MISA 2007)

The emergency of the private media has democratised access to information in Zambia. No longer are Zambians fed only on party lines from the government but are increasingly free to draw their own conclusions about social conditions, economic, ideology and politics from a diverse array of outlets and viewpoints (Taylor 2006).

Private media both print and broadcast have become the main channel for people to expression their views most of which criticise government. Government on the other hand is not usually amused by such views expressed and outspoken newspapers and radio stations have been the subject of veiled and even explicit threats of dire consequences, including the closing down of media houses concerned

Where as the private and community media have more flexibility and autonomy to produce and air the kind of programming they see fit, they are not immune to political interference and harassment. (Taylor 2006).

There has always been a love-hate relationship between the private media and government in most countries especially those in the third world. The supposedly all-seeing eye of the private media has exposed a lot such as government cover-ups. The media has the power to influence the populace. It can collect vast amounts of information, discard what is deemed to be irrelevant, and distribute and broadcast the rest.

The media, especially the private media, driven by free-market hunger for increased circulation, are always searching for the proverbial "scoop", and will be more than happy to expose an issue that is considered to be worthwhile.

Most governments in the developing world, including in Zambia have accused the private media of being morally and ethically corrupt in their coverage. Governments believe that the private media has a tendency of sensationalising issues and exaggerating truths for profit gain. The writings of Kasoma (1986), Kashore (2006) and Banda (2006) take this position,

> This is a development true of the rest of Africa where bemused citizens have watched with mixed feelings: some in utter disbelief as the 'liberated' press makes all kinds of allegations against their leaders; others have hailed the muckraking journalists as heroes whose shocking 'revelations' and attacks on those in power they hope would bring some sanity into African politics;" and "flabbergasted politicians ... have vowed to do everything in their power to restrict press freedom once again.(Kasoma 1996:26)

Banda (2009) postulates that caught up in this cocoon of mercantilist exploitation, the media, unwittingly or wittingly, tend to define their role in terms of the profit motive. As such, even their definition of 'self-regulation' entails accountability to themselves and the market imperative. Although notions of 'social responsibility' and 'public interest' are invoked, there is evidence to suggest that the media are, for the most part, keen on playing the 'watchdog' role, rather than being 'watched'

Agreeing with the above statement, Kashore (2006) writing on Indian private/commercial media observes:

> Today media are making fast money by cashing on the news in a wrong sense and wrong way. In a race to become more popular, and make more money, they have broken all limits media must follow while serving to build a healthy and progressive society. They have no respect for the sentiments and ethics of the people and land that they serve with their immense power to influence (2006:3).

2.3 The Media in Zambia

2.3.1. History of the Private Media in Zambia

The earliest privately owned newspapers in Zambia started appearing in 1906 when the *Livingstone Pioneer,* believed to be the first newspaper in the country was published by W. Tranter (Kasoma 1988). This was a weekly paper whose circulation was mainly restricted to Livingstone where it was published. This was followed by the *Livingstone Mail* published by Leopold Frank Moore. Both papers were for white people only.

Other private newspapers for whites were the *Central African Post, Northern Rhodesia Advertiser, Copperbelt Times* and the *Northern News.*

Privately owned newspapers for black people in Zambia in the late 1950s were short-lived because the people with the money, the whites did not support them with advertisement. The newspaper for the blacks included *Zambezi News* (1955-1957), *Africa Times* (1957-1958) founded by Dr Alexander Scott, *Africa Life* (1958-1961) established by Sikota Wina and Africa *Mail* (now Zambia Daily Mail 19960- to date) founded by David Astor (Kasoma: 1990).

Kasoma adds that all these newspapers were published in English except the *Zambezi news* which was published not only in English but also in Lozi and Tonga. After Zambia gained independence most privately owned newspapers collapsed.

Kasoma further observes that the coming of independence to Zambia killed the private media. None of the newspaper founded in or shortly after 1964 lasted for more than two years. The most serious attempts the *Weekend World* (1978-1979) and the *Sunday Post* (1982-1983) *Zambia Times* (1965) and *Zambia News*(1965) all died or were sold because of lack of money (Ibid: 12).

The *Africa Mail* now publishing as *Zambia Daily Mail* was moribund too but was served from collapse by the Zambian government who bought it in 1965. The other privately owned newspaper that survived independence was the *Northern news*, later known as *Zambian Times* founded in 1943. This paper, which changed hands more than three times, was later published as *Times of Zambia* and was bought by the then ruling party UNIP.

With the advent of multi-partism in the early 1990s, several private newspapers emerged. By October 1991, more than 25 newspapers and three magazines were registered (National archives 2010). Among the most prominent ones was the *Weekly Post* (now the *Post Newspapers*) founded in 1991.

2.3.2 The Media landscape in Zambia

The introductions of ZNBC (Licensing) Regulation Act of 1993 and the Telecommunication Act in 1994, resulted in the broadcasting sector being liberalised allowing new entrants on the scene. (Banda: 2007). However, Phiri (1999) observes that Zambia's transition to multiparty politics in 1991 has not led to significant changes in state-media relationship.

> There was a brief period (just before and after 1991) when it appeared
> that the media would become an independent influence in a democratic
> environment. But any movement in that direction has been thwarted by

> the continued state control of the country's major news establishments.
> The independent media is weak due to hostile political and legal
> environment and severe economic conditions (Phiri, 1999:2)

Like many African countries, Zambia's media landscape is largely dominated by the state which owns two TV stations, three national radio broadcasters, two daily national newspapers and the national press agency, the Zambia News Information Services (ZANIS). The national broadcaster, Zambia National Broadcasting Corporation reaches almost every corner of the country and ZANIS is the major news gatherer nationally as it is found in all the 72 districts of the country.

The most important media in Zambia are the newspapers albeit with relatively small, mostly urban-centred circulations. Due to costs of production and transport, it is not worthwhile for print media companies to supply Zambia hinterlands because with rural poverty, newspapers are a luxury item that few can afford with regularity. (Taylor 2006).

2.4 Major Newspapers in Zambia

Zambia has three major daily newspapers. These are *Times of Zambia* with its sister paper, *Sunday Times,* Zambia *Daily Mail* and its sister paper, *Sunday Mail*, and *Post newspaper*. Records at the National Archives show that there are over 20 newspapers in circulation. These papers are published daily, weekly or monthly but most of them are fickle and at the margins of survival, hardly making any impact in the media industry.

2.4.1. Times of Zambia

This paper started its life as the *Northern news* in 1943 (Kasoma 1990). The paper changed hands from single white entrepreneurs to a congloramerate, the Argus Group of South Africa who in

1965 sold it to London Rhodesia (Lonrho) Company. On August 3, 1983, Zambia's only political party at the time, the United National Independence Party (UNIP) bought the paper now called *Times of Zambia* from Lonrho.

When the Movement for Multiparty Democracy (MMD) came to power in November 1991, it went to court claiming the former ruling party had illegally taken over the newspapers. The courts found in favour of the MMD, and ruled that the papers' ownership be transferred to the Zambian Government (www.en.wikipedia.org).

 The Times of Zambia is now owned by the Zambian Government. The newspaper whose motto is "Forward with the nation" is also published online. The newspaper has its headquarters at Kabelenga Avenue in Zambia's second largest city Ndola. In 2002 its circulation figures were estimated to be between 25,000 and 32, 000. (Ibid 2010).

2.4.2 Zambia Daily Mail

This is a broadsheet newspaper and one of the two national dailies owned by the Zambian government. The newspaper arose from the *Central African Mail*, which was co-owned by David Astor, then Editor of the Sunday Observer in London, Alexander Scott, a former Scotish doctor and Richard Hall (Makungu 2004, Kasoma 1986)

The paper suffered financial difficulties in 1965 and it was bought by the Zambian government who renamed it the *Zambian Mail* and subsequently the *Zambian Daily Mail* in 1970 (Kasoma 1990). The paper soon became a mouthpiece for the government, publishing official statements and press releases, while being instructed to become an "instrument in nation building". Its motto

is "serve the nation without fear or favour". In 2002 its circulation figures were estimated to be between 25,000 and 32, 000. (www.en.wikipedia.org).

2.4.3 The Post Newspaper

This is an independent tabloid newspaper. It is one of the three major daily newspapers in the country. The *Post newspaper* was founded in July 1991 as a weekly Lusaka newspaper. It soon started publishing countrywide. By 1996, it had started publishing Monday to Friday. By 2000, the newspaper was publishing daily and had become the most politically outspoken newspaper. According to BBC country profile (2009), the paper helped stop the then President Chiluba from changing the constitution to enable him run for a third term.

The Sunday edition of the newspaper is called the *Sunday Post* while the Saturday one is called the *Saturday Post*. The Saturday Post contains a special section focusing on education called ***Educational Post***.   BBC rates the Post as being the most popular and biggest selling newspaper in Zambia.

2.5 Broadcasting in Zambia

2.5.1 Brief History of Broadcasting in Zambia

Broadcasting in Zambia officially started in 1941 with a make-shift government station at the old Lusaka Airport. However, as early as 1939, experimental broadcasts were conducted in the Copperbelt by the Amateur Wireless Club (Banda 2001; Makungu 2004)

Kasoma 1990 adds that the Lusaka station carried out transmissions for an hour, three days in a week to Africans and once a week to Europeans. The purpose of the broadcast was primarily to inform both the Africans and the Europeans of the territory about the progress of World War 11.

In those early broadcasting days, radio receivers were very few that the majority of people were not tuned into radio. According to a 1945 report of the Information Department, this problem was partly solved when 100 listening facilities were placed at suitable centres through out the territory.

A report on the Development of Broadcasting to Africans in Central Africa noted in 1949 that by this time, Africans needed to listen not from community receivers but from his own home as was the case of the Europeans. The scheme to equip natives with radios in their homes was initiated by the then Director of Information, Harry Franklin.

> Director of Information, Harry Franklin designed a special sauce-pan radio set which was subsequently manufactured in England. The first batch of 2000 of "The Saucepan Special" as the green, cheap radio set was popularly known arrived in the country in September 1949. By February 1950, all the sets had sold out. Sales averaged 425 per month. A big step towards providing Africans with radio listening facilities within their homes had been achieved. Time was now ripe for government to begin its propaganda campaigns on radio. They included improved agricultural methods and better hygiene (Kasoma, 1990:43).

By 1949, the colonial government began to transmit in English and four of the seven official Zambian languages of Bemba, Nyanja, Lozi and Tonga. The other three languages, Lunda, Luvale and Kaonde were added in 1967, (Open Society Foundation 2010, MISA 2010).

According to a report by the Information Department of 1950, the Central Africa Broadcasting Services (CABS) was established in March 1950 covering Northern Rhodesia and Nyasaland. In 1957, the service was extended to cover Southern Rhodesia and was renamed the Federal Broadcasting Corporation (FBC) of Rhodesia and Nyasaland. In January 1964, with the break-up Federation, the name changed to Northern Rhodesia Broadcasting Corporation.

2.5.2 Zambia National Broadcasting Corporation (ZNBC)

When Zambia got her independence in 1964, the Lusaka station became to be known as Zambia Broadcasting Corporation (ZBC) until 1966 when it changed to Zambia Broadcasting Services (ZBS) (Taylor 2006:35). The name was again changed in 1988 to the Zambia National Broadcasting Corporation (ZNBC).

The Zambia National Broadcasting Corporation Act of 1987 established the ZNBC as a government-owned statutory corporation (OSISA 2010). ZNBC is a public broadcaster (ZNBC Amendment Act 2002) and has two TV stations and three radio stations. ZNBC second TV channel, TV2 was officially launched on 15th January 2010. The three radio channels are ZNBC radio one which broadcasts in the seven major local Zambian languages which are Lozi, Tonga, Nyanja, Luvale, Lunda, Kaonde and Bemba. Radio two broadcasts in English only and Radio Four which is the commercial and entertainment channel for the station also broadcast in English only.

2. 6 Emergence of Private Broadcasting in Zambia

Although the government plays a major role in regulating the media and owns the key national media outlets, the country has a growing and vibrant privately owned media. The media in Zambia

has been growing and flourishing over the years. The demise of the one party state in 1991 and the liberalisation of the economy brought about a significant change in the country (Banda: 2004, ZIMA: 2004). These changes also affected the media business but instead of privatising the existing state media, government liberalised the airwaves.

2.6.1 Ownership of Private Broadcasting in Zambia

According to Banda (2002) and ZIMA (2002), ownership of radio in Zambia continue to change with more private owners emerging including religious, commercial, community modes of ownership and control. With this, the state has become a less important player although it has continued to hold on to ZNBC, there has not been any expansion of radio channels as compared to the emerging new radio stations.

2.6.2 Expansion of Radio Airwaves

There has been an increased investment in radio broadcast industry since the liberalisation of airwaves in. The investment has largely been local although some local foreign investments have emerged (MISA: 2005). For example, the three radio stations in this study are all Zambian owned. The increase in the radio investment can be explained by the fact that radio equipment does not require as much capital as television (Banda: 2007).

Due to poor economic conditions, most Zambians do not have TV sets because these are expensive for an average citizen. Radios are relatively cheaper and as such, are the principal means of conveying information through out the country although even radio signals are not accessible in all regions.

According to CSO Macro statistics of 2006, 56.6 percent of Zambians owned radios as compared to only 24 percent who owned television sets. Additionally, only about 37.1 percent of the Zambian population (about 3 and 4 million people) read newspapers.

A survey conducted by Open Society Foundation for MISA-Zambia in 2009 indicates that 87 percent of households in Zambia own one or more radio sets (94 percent in urban, 84 percent in rural areas). 45 percent own a television set (83 percent in urban and 24 percent in rural areas). Radio is the most important medium in the country with 88 percent of the respondents listening everyday or having listened over the last seven days. The corresponding figure for television is 58 percent. (MISA, 2010).

There are now about 46 radio stations in Zambia which are operational through out the country. Additionally, there are about 110 applications for licences that are awaiting approval at the Ministry of Information and Broadcasting Services (MOIBS 2010, UN Radio 2010). Similarly, there are seven private television stations in Zambia with six applications pending.

It is also easier to get radio licenses as a consequence of the adoption of liberal, market-led trade policies by the government. Donor agencies have also stepped in to supply entrepreneurs with capital equipment and funding for initial running costs. (Banda: 2009).

2.7 Radio Phoenix (Background)

Radio Phoenix is the largest FM radio station with the widest coverage reaching four out of nine provinces of Zambia. It covers an area in access of 643 kilometres from part of the Southern Province through Lusaka, Central and the Copperbelt provinces.

Radio Phoenix is an indigenous radio station founded by entrepreneur, Errol Hickey on 22nd March 1996, Radio Phoenix is the most successful private radio station in Zambia and offers a variety of programmes such as music, news, talk shows and discussions. The stations total workforce is 52.

With its flag carrier, "Let the people talk", the radio has carved out a niche for itself and managed to achieve a contemporary western feel in a country that previously had only limited radio options (Taylor 2006).

Radio Phoenix, the trailblazer of private Commercial radio stations was the first independent commercial FM radio station operates on call signal 89. 5 FM from Lusaka and has since acquired five extra frequencies on an expansion programme to the north to cover the entire mining area.

Repeater stations have been installed along the line of rail, all the way to Chililabombwe, reaching the DRC. The frequencies of the radio station are as follows:

i.   FM Kabwe Central Province
ii. 104.9 FM Kapiri Mposhi Central Province
iii. 107.6 FM Ndola Copperbelt Province
iv. 100.5 FM Kitwe Copperbelt Province

v. FM Chingola and Chililabombwe Copperbelt Province.

The radio operates on a 24 hour shift in the official language of English. However, local languages are allowed for the sake of expression, provided a translated summery is provided in English for all to understand with clarity.

The major products of the radio station are sponsored programmes and commercials such as:

i. The twice weekly flagship "Let the people talk" broadcast every Tuesdays and Fridays for two and half hours.

ii. Main news bulletins, thrice a day

iii. Community news twice a day

iv. Promotional talks Musical shows

a) Corporate Image

The station operates under the slogans of "**Tiny but powerful**" or "**Radio Phoenix, the station of the nation where only the best is good enough".** Professionalism and on time quality programme delivery is key as the corporate image of the station is staked very high.

The station's news policy is based on balanced facts, covering both parties in a responsible and fair manner with soundbites for authenticity. The station also has an open door policy which makes it accessible to the public 24 hours a day with minimum protocol or red tape.

Since inception, the station has won several publication trophies, certificates and has been honoured for its assistance to the community especially the underprivileged. The station also assists in training staff of upcoming community and commercial radio stations through out the country and also in the Southern Region such as Tanzania, Malawi and Lesotho.

For its efforts, the radio station has been awarded and recommended by such reputable regional media associations like MISA.

The station also receives support in form of programme sponsorship from the private sector, politicians, government agencies, Non-Governmental Organisations (NGOs), health institutions, foreign and local advertising agencies. Regional, international and Multinational clients are covered adequately with prime time infomercials of different durations.

b) Mission Statement

To educate, inform and entertain

c) Social Responsibility

Although a business entity, the station creates room to assist the less fortunate in society. Two self identified charities are run alongside the station's core business activities. The *Helpline Project* which is broadcast at 09: 00 hours every Sundays aims at assisting the underprivileged, widowed, orphanages, disabled and the aged countrywide.

Helpline is designed to assist the poor in societies and also help various communities in their battle of survival. It also helps those in need, such as the sick in seeking specialist treatment. Through this programme, the radio station endeavours to teach recipients "how to fish" rather than depending on welfare and handouts. This programme operates for the most part on "Robin Hood" principle of receiving from the rich to give to the poor.

The other charity is the *Breakthrough Cancer Trust* that lobbies for specialist cancer treatment, surgery and medicine to female cancer patients admitted to the radio station's adopted ward B21 at the University Teaching Hospital (UTH).

With 24 hours shifts, the station gives a voice to the voiceless. It also endeavours to be part of the solution by being transparent in the country's growing democracy and also to positively affect the lives of the Zambian citizens with developmental, educational and informative information.

The radio station also strives to move the country forward, out of poverty and to create awareness and tackling the HIV and AIDS scourge which has ravaged the country. Economically however, Radio Phoenix has not been viable and the owner has since put it on sale.

d) Editorial Policy

Radio Phoenix newsroom is manned by five reporters. The most senior, the News Editor, presides over one Senior Reporter and three reporters. There is one correspondent in Kitwe and one in Ndola.

Main news bulletins are read in the mornings at 06: 45 hours, in the afternoon at 13: 00 hours and in the evenings at 18: 00 hours. For a story to be considered newsworthy, it must be well balanced and topical. The news stories also must be current and relevant to the audience.

The station news policy also entails that security consciousness and responsibilities are upheld at all times and this entails that stories must be presented in a non-biased, non partisan manner and to present only the truth with facts and figures supplemented by soundbites to endorse its authenticity.

e) **News Selection**

Radio Phoenix's news selection is done by the news editor. The news bulletin is segmented in three; the Local news, International news and Sports news. The station's news policy is that no news item is read twice in a day. This means that an item read on the morning news bulletin can not be read on another bulletin of that day. This is unlike ZNBC which repeats news items on all its news bulletins.

The station main sources of news are personal contact of its five reporters. Reporters are expected to report for work with three workable ideas. It's from these ideas that the main news bulletins are picked from. Because the reporters are so few as compared to their major competitor, ZNBC, the reporters are challenged to work double hard to compete on the same level

The station also has community news segment that comes shortly after the main news bulletins at 13: 00 hours and 18: 00 hours. This solely deals with news from the districts and from local communities in peripheral areas that are not covered by the main news bulletins. Unlike other radio or television stations such as Muvi TV whose news is community centred, Radio Phoenix does not use community news on its main news bulletins.

f) Survey Statistics

Despite being a small radio station and reaching a relatively smaller audience, recent audience surveys by Professional Management Review (PMR) of South Africa done in May 2009, show Radio Phoenix as the most liked and preferred station in the country.

The same results show that Radio Phoenix is accepted as the favourite radio station for both continuous and periodic listeners who listen from home, while driving or in offices. Though only an FM radio station, Radio Phoenix in some instances runs at par with the national broadcaster. The statistic further show that 62 percent male and 38 percent female listen to Radio Phoenix While 28 percent of 18-24 year olds and 40 percent of 25-34 also listen to the station on a daily basis.

The station also enjoys more than 50 percent of listenership in Lusaka alone. And due to increased talk shows, the radio station enjoys healthy continuous audience, fluctuating only after midnight and during the "graveyard" slots towards dawn.

Radio Phoenix's traffic guide has proved to be a novelty to its listeners. The publics have shown appreciation for the coverage of areas along the line of rail as the station gives them a chance to air their views, comments or contributions through live talk shows or sound bites for the news bulletins.

The Steadman Research Services Survey of 2005 that monitor various media trends, such as statistics for readership, listening and viewing found Radio Phoenix as the only station that covered the 2006 elections fairly and without bias.

The research showed that the radio station was unbiased in its coverage as it gave all political parties an equal coverage unlike other private and government media houses both print and electronic.

2.7.1 Q-FM (Background)

Q-FM is a commercial English, entertainment and information radio station targeted to an audience in the 15-45 age groups. The radio station started broadcasting on 1st October, 2001. It was the second commercial radio station to be licensed in Lusaka after Radio Phoenix. It has a total workforce of 28.

The radio station operates on the call signal of 89.1 and its coverage area is the whole Lusaka Province, part of Central Province, i.e. Kabwe, Mumbwa, Mkushi and Kapiri Mposhi, part of Southern Province, i.e. Mazabuka, Monze and Choma. It operates on a 24 hour basis. It has an estimated listenership of 3 million people. (www.qfm.co.zm).

The station is owned by three indigenous Zambian brothers and statistics made available by the radio station on its target audience survey and their listening capacity show that 15 – 18 19%, 19 – 29 33%, 30 – 40 32%, 41 – 50 13% and above 50 2%.

The radio station's target audience is the working class, residents at home, motorists, tourists and academicians and students. The major products of the radio station are sponsored programmes and commercials, main news bulletins, thrice a day, talk show and Phone-in programmes and musical shows

i.   **Corporate Image**

The radio station operates under the slogan Q-FM is **"Africa's modern radio".**

ii.   **Editorial Policy**

Q FM Radio newsroom is manned by five reporters. The most senior, the News Editor, presides over one four other reporters. The News Editor organises, manages and supervises all activities in the newsroom.

Main news bulletins are read in the mornings at 07: 00 hours, in the afternoons at 12: 45 hours and in the evenings at 18: 00 hours. For a story to be considered newsworthy, it must be well balanced and topical. The news stories also must be current and relevant to the audience.

2.7.2 HOT FM (Background).

This is an indigenous Zambia commercial radio station that is youth driven and creates contents that are endearing to its listeners due to its internment, relevance and responsiveness. It has a workforce of 28.

Some of the station's objectives are to promote client's brands by associating their products/services with the station's brand through advertising, sponsorship and strategic programming. The stations also endeavours to improve clients' reach and penetration of target markets by providing access to the station's ever increasing listener base of people.

Information made available by the radio station state that Hot FM went on air on 12th October 2005 and its broadcasts on 87.7 FM in Kafue, Mazabuka, Chisamba, Chongwe, Lusaka and surrounding areas covering over 2.8 million people.

The radio station's target audience is the working class, residents at home, motorists, tourists and academicians and students. The major products of the radio station are sponsored programmes and commercials, main news bulletins, thrice a day, talk show and Phone-in programmes and musical shows. Hot FM radio operates 24 hours a day.

   i.   **Corporate Image**

The radio station operates under the slogan **"The heat is on".**

ii.   Editorial Policy

Hot FM Radio newsroom is manned by three reporters. The most senior, the News Editor, presides over the others. The News Editor organises, manages and supervises all activities in the newsroom.

Main news bulletins are read in the mornings at 07: 00 hours, in the afternoons at 12: 45 hours and in the evenings at 18: 00 hours. For a story to be considered newsworthy, it must be well balanced and topical. The news stories also must be current and relevant to the audience**.**

2.7.3 News Influence

Mcquail (2000), states that the media is supposed to interpose in some way between what reality is and people's perceptions. He observes that the media exists not independent of societal influences but as a component of the society which is relatively autonomous. As such, he points out that news is influenced by many factors such as social, political and religion. All the three radio stations in this study are faced with such influences.

Politically, these radio stations ensure that there news content does not in any way "annoy" the powers that be. The radio stations are always conscious and alive to the fact that should any news item anger the ruling party, they may be faced with closure.

Socially, the stations ensure that their news items abide by the socially accepted norms. There is always the assumption that the media ought to reflect social reality in some direct and proportional way and in this regard; Hot FM, Q-FM and Radio Phoenix try to ensure that news items and programming are socially suitable.

With religious influence, the radio stations make sure that news items are not in conflict with any religion. Despite Zambia being declared a Christian nation, the radio stations ensure that other religions are respected and given equal attention.

2.7.4 Challenges

The Challenges of these radio stations can be defined in three ways; Political, economic and social. They face challenges politically because although they are private media and have a more flexibility and autonomy to produce and air the kind of programming they see fit, they are not immune to political interference and harassment.

At the height of the 2001 election campaign, radio Phoenix ran afoul of the government and was effectively taken off air. On 18th August, 2001, the station suffered a 33 day closure by the state because of its "Let the people talk" programme that criticised the then President Fredrick Chiluba who wanted to alter the constitution to extend his term of office.

The government however used the excuse that the radio station was closed ostensibly for failing to renew its broadcast licenses for Lusaka and Kabwe, a town which is 160 kilometres from Lusaka which were due in February and April 2001. (Banda2007)

Furthermore, radio Phoenix and Q-FM's wish to expand they broadcast nationally has always been thwarted by government who has refused to approve their application for national broadcasting licenses.

Economically, the stations are owned by individual entrepreneurs and as a business entities, their contents are more of business nature hence their concentration on sponsored programmes. Due to several challenges however, Radio Phoenix's owner has since put the station up for sale. Nonetheless, the three stations run charitable programmes as part of their social responsibilities.

Being a Commercial radio station, radio Phoenix suffered loss of revenue when it was gutted by fire that completely destroyed its equipment on 18th September, 1997 and 3rd October, 2008. In the last fire, the radio station lost equipment worth over $300,000. But as the Phoenix of the lore, the station rose again from the ashes to sore far in search of bigger and better things.

2.8 Regulatory Framework of Broadcasting in Zambia

According to Matibini (2006: 67), government's intentions towards liberalisation of the broadcasting industry in the country can be gleamed from 1996 government information and media policy which outlined three areas of concern:

(a) The need to increase media outreach and access to all particularly the rural community.

(b) The need to pursue necessary and relevant legal reforms to enhance the people's right to information, freedom of the press and freedom of expression and

(c) The need to encourage and promote investment in the media.

Matibini added that the salient issues involved in the regulation of broadcast were:

(a) All formal powers in the areas of broadcasting regulations should be exercised by public authorities who are protected against interferences, particularly of an economic nature.

(b) Members of independent regulatory bodies should be independent of government, Public Servants, members of Parliament, Political Party office bearers should not be eligible to serve on the government bodies.

(c) Members of Independent regulatory bodies should not maintain any interest, financial or political that impairs their ability to discharge their duties in a fair and impartial manner.

(d) Members of Independent regulatory bodies should view themselves as independent trustees of public interest in broadcasting and not as representatives of any special interest group and

(e) Members of Independent regulatory bodies should be appointed for a fixed term through an open transparent nomination process, including public hearings conducted by independent panel of respected citizens.

However, 14 years after the government information and media policy was drawn, Zambia's media landscape is still fraught with numerous legal pitfalls which impact negatively on press freedom and freedom of expression in general (MISA 2007).

There are no specific licensing procedures of radio or television stations in Zambia (MISA: 2007). What exists are draft guidelines for radio and television applicants that apply to all types of applicants be it community, subscription or commercial broadcaster. These have not been adopted and have not been development in consultation with industry stakeholders.

The enactment of Zambia National Broadcasting Corporation (ZNBC) (Licensing) Regulations of 1993 and the Telecommunication Act of 1994 did not completely liberalise the Zambian airwaves. Zambia's broadcasting industry continues to be managed, supervised and regulated by the Minister of Information and Broadcasting Services under the ZNBC Act of 1987. This is despite the enactment of the Independent Broadcasting Authority (IBA) Act no. 17 of 2002 which effectively assumed the control and regulations of broadcasting services.

Efforts to have the IBA established and operational have been hampered by lack of political will. Under the present regulatory framework, the Minister of Information continues to issue radio licensing despite the existence of new regulations that transferred regulatory authority from the Minister to an Independent Board of IBA. (Banda 2007)

Matibini (2006) adds that the Radio Communication Act and the ZNBC Licensing Regulation provide framework for regulating broadcasting institutions however, these pieces of regulations give the Minister of Information and Broadcasting Services the power to issue or deny licences to applicants in consultation with ZNBC.

> This gives undue advantage to ZNBC over potential competitors. While it is possible for one to be a player and coach, it is not ideal for one to be player and referee at the same time (Matibini 2006: 26).

A Freedom of Information Bill which could effectively have promoted the right freedom of the media and expression was tabled in Parliament in 2002 but was later withdrawn by government for unexplained reasons. On October 18, 2002, three private media bills namely Broadcasting Authority (2002), Freedom of Information (2002), and Broadcasting (2002) were gazetted in the

Government Gazette number 5134 and publicised in the national dailies for public input and consensus building by ZIMA and its partners. This too had not yielded any desirable results.

Another regulatory body that had been formed is the Zambia Community Media Forum (ZaCoMeF) which was formed in 2004 as an attempt at operationalising community radios and other form of community media; however, its functions are also being hampered by government interferences.

CHAPTER THREE

LITERATURE REVIEW

3.0. Introduction

This Chapter reviews the literature about the role of the private/commercial radio stations in society. It will also review literatures that define the term "Commercial broadcasting" and address its relevance to Africa in general and Zambia in particular. However it is important to note here that there is paucity of information regarding private media in Zambia especially on commercial/private radio stations. Most studies on radio in Zambia are on Community and public radio stations with very little done on Commercial/Private radio stations. This study will therefore contribute significantly to the understanding of the operations of Commercial/private radio stations in Zambia and especially how they contribute to the enhancement of democracy in the Zambian society.

In this chapter the words independent broadcast and private/commercial radio station will be used interchangeably.

3.1 Defining Commercial Radio Stations.

According to the African Charter on broadcasting (2001), to qualify for a commercial radio station, the private radio station should be advertiser-supported for profit. Commercial radio stations can be on AM or FM bands and most of these stations commonly base their programming around any number of music genre or talk-oriented programmes (Journal of Radio Studies 2000).

Taylor (2006) adds that commercially radio stations are profit making stations. They have to maximise the number of their listeners in order to charge as much as possible for their air time to advertisers. Therefore, they have to meticulously stick to their programmes to earn as much as possible. Most of their programmes, including news are sponsored.

In Zambia, the Independent Broadcasting Authority (IBA) Act no. 17 of 2002 defines commercial broadcasting as a broadcasting service operated for profit and controlled by a person who is not a public or community broadcaster. In July 2010 the Act was changed through the IBA (Amendment) Act no. 26, section 23 (1) of the amendment Act that says a commercial broadcasting service is expected to provide:

(a) A diverse range of programming addressing a wide section of the Republic;
(b) Programming in the official language or in other local language of the Republic widely spoken in the Republic or any particular area;
(c) Within such period as the Board may specify, comprehensive coverage of the areas which the broadcasting licensee is authorised to serve and
(d) Such free-to-air broadcasting services as may be determined by the Board.

Section 24 (1) stipulates that commercial broadcasting services are expected to ensure that they:

(a) Reflect the culture, character, needs and aspirations of the people in the areas specified in the broadcasting licence;

(b) Provide an appropriate amount of local or national programming

(c) Include news and information programmes on a regular basis, including discussion on matters of national, regional and where appropriate, local significance;

(d) Include significant portions of Zambia drama, documentaries and children's programmes that reflect Zambian themes, literature and historical events and

(e) Meet the highest standards of Journalistic professionalism.

According to Albarran (2002), the private media, such as commercial radio stations, function as an important component of the economic system. In countries such as the United States of America (USA), the electrical media pervade society. Television viewing, radio listening and internet surfing dominate leisure activities in most US households.

3.1.1 Commercial Radio Stations in Zambia

In Zambia however, the industry in Commercial/Private broadcasting is still in its infancy with the oldest commercial radio station, Radio Phoenix started fourteen years ago. Zambia currently has 13 commercial radio stations operating in four Provinces of the country (MOIBS 2010).

All Commercial radio stations in Zambia are on FM frequency. FM radio channels operate at a much higher frequency than AM channels, between 88 and 108 megahertz (MHz). Each channel is allocated 200 KHz for broadcasting, approximately 20 times larger than AM channels, giving FM the potential for outstanding quality (Albarran, 2002).

Among the 13 Commercial/Private radio stations in Zambia, six are in Lusaka, three in the Copperbelt, two in Southern Province and two in Eastern Province (MOIBS 2010). Other than the three, radio Phoenix, radio Q-FM and Hot FM that have already been discussed in the previous chapter, the other commercial radio stations in Lusaka are, 5FM, Joy FM and Choice FM (defunct since 2001).

MOIBS (2010) and Public Broadcasting in Africa series (2010: 41-45) chronicles commercial radio in Zambia as follows:

5 FM Radio Station, this station started operating on 22nd March, 2005. The station is owned by a professional broadcaster. It concentrates on Lusaka and surrounding areas with a radius of up to 150 km. The radio station describes itself as "adult contemporary radio station but not the noisy type". Its main target is listeners above the age of 30 years.

It broadcasts mainly in English but on educative topics such as HIV and AIDS and governance issues. During Phone-in programmes, callers are encouraged to speak the language they feel most comfortable with and are able to express themselves. The station's motto is "Freedom of expression for good". 5FM offers what it describes as independent news and avoids government propaganda. It offers health programmes with a focus on HIV and AIDS, religion, problem solving discussions which are broadcast in English, Nyanja and Bemba and are usually phone-in programmes. The music played is often of yesteryears such as old Zambian music, jazz and Congolese rhumba.

The other is Joy FM radio station which is owned by a group of businessmen. The coverage area for this station is Lusaka and surrounding areas with a radius of about 200 km. The station started its broadcast on 29th January, 2009. The station provides programmes in English for all age groups regardless of status in life. It covers current affairs, inspirational talks, political and social issues as well as family and health issues with great focus on HIV and AIDS. It also broadcast sports programmes and its music genre ranges from old to current Zambian music as well as international material.

The other commercial radio station in Lusaka is radio Choice which started broadcasting on 21st January, 2001. However, Choice radio has since ceased its operations as it is defunct

Commercial radio stations on the Copperbelt are:

Your Anthem Radio (YAR) that started broadcasting on 23rd September, 2007 in Kitwe. This radio station that is run by media practitioners broadcasts in English and reaches most of the towns in the Copperbelt. Its programming includes news, talk-shows and music to suit all ages.

The other Kitwe based commercial radio station is Flava FM. This radio station is owned by businessmen and started broadcasting on 28th February, 2008. The geographical coverage area of the station is about 150 km and provides programmes on talk-shows (25 percent) and music/entertainment (75 percent).

The other Copperbelt radio station is Ndola based Copperbelt Broadcasting Systems (CBS) that started operation on 28th May, 2007.

The Southern Province of Zambia has two commercial radio stations which are Sky FM and Zambezi FM. Sky FM is based in Monze, about 200 km South of Lusaka and it is owned by businessmen. It started operation on 13th September, 2001 with coverage area of parts of Southern province and Lusaka. It broadcasts in English and Tonga and it is the only station that provides 24-hour broadcasting services in the area.

Zambezi FM is based in the tourist city of Livingstone and is owned by a Journalist. Its programmes are mainly discussions and music/entertainment.

The two commercial radio stations in Eastern Province are Breeze FM and Petauke Explorers. Breeze radio began its services on 31st January 2004 and is owned by a Journalist and other businessmen. The station is located in Chipata and broadcast to surrounding districts within a radius of 120 km. According to MISA it has a listenership of 61 percent. The station broadcast in English and Chinyanja. Its programmes range from national issues, community, health (HIV and AIDS), sports and entertainment.

The Ministry of Broadcasting and Information Services classifies Petauke Explorer FM as a Commercial radio station. This station is based in Petauke and owned by a businessman. It was issued with a broadcasting licence on 25th July, 2006 and covers a radius of 120 km. Its signal covers part of Eastern Province and well as part of Mozambique.

In countries with less private radio stations as alternative to dominant public radio such as in Zambia, the private radio stations become more in tune with their audience by producing programmes that listeners identify with. They are committed to their distribution areas and use this as a special feature of their format.

It is important to note that the lack of studies on commercial radios is not only prevalent in Zambia but in other countries of the World including developed countries such as the USA.

Pease and Denis (cited by Journal of Radio Studies of 2000) note that researchers have spend comparatively little time on studies of radio stations:

> With the size of the audience increasing and the amount of money being invested in and on radio stations reaching unprecedented levels, there is little doubt that both the public and the business sector are taking the medium extremely seriously. It is surprising, therefore that the academic community has not been affording radio the same level of importance (Journal for Radio Studies, 2000:30).

Scholars have indicated that radio communication is the most effective mass communication medium as compared to televisions and newspapers. Alten (1999) states that sound is omni-directional; it is everywhere. The human eye can focus on only one view at a time. When the eye shifts, the original view is displaced while sound can be layered. One sound can be added to another without displacement.

> The eye points outwards, the ear inwards. The eye takes a person into the world; the ear brings the world into a human being. He who has ears to hear sees! (Alten 1999:2-3).

For this reason, commercial radio stations, just like other electronic media occupy an important place in society. In addition to providing audiences with a variety of entertainment and information products, the electronic media influence culture and help define social reality (McQuail, 1994).

Altheide and Snow (1986) add that radio's appeal is that it serves both utilitarian or practical tasks and playful moods without immobilising the listener. In agreeing with this position, Dominick states,

> Radio is an integral part of people's lives. For a lot of people, it serves as a wake-up call in the morning, their companion while driving, while working or while playing. Radio is a portable friend (1974:273).

3.1.2 Commercial Radio Stations in the United States of America.

As consumers continue to exhibit an insatiable appetite for information and entertainment in the USA, levels of media usage reflect the trend. As a direct result, the majority of firms engaged in electronic media operate in the private sector and thus deliver their content and services for profit (Albarran: 2002).

The growth of radio medium in the USA has not gone unnoticed by advertisers who funnelled more than 17.4 billion into a local station and network radio in 2000. Such audience and revenue projections have resulted in a flurry of investments in private radio broadcasting properties (Ibid).

3.1.3 Commercial Radio Stations in Africa

As the euphoria of democratisation in the 1990s waned, the African press settled into the challenges of democratic consolidation. This saw the emergence of the independent media in most countries on the continent. For the first time in the African history, the independent press in both print and broadcast became a major factor of public discourse (Ibelema and Bosch: 2009).

Ibelema and Bosch add that with few exceptions, the privately run media offer independent news coverage and opinions that are not directly or overtly the platform of governments or political parties. Due to this, a new dimension to government-press relations has come about. Many African governments are uneasy about the unprecedented scrutiny from the airwaves. News and views that are routinely published in news papers and magazines draw ire of government officials when broadcast.

> Given the propagandistic fare that dominated and continue to dominate on state-owned stations, governments officials are yet to become used to critical reporting by the broadcast press. Therefore, even in countries such as Nigeria with a history of freedom for print press, independent broadcast face greater scrutiny and sanctions (Ibelema and Bosch, 2009:299).

Government repression and media freedom is still a major concern for the African press. Colonial anti-press libel and sedition laws are still entrenched in the penal codes of most African countries and governments use these laws to harass journalists especially those from independent media (Dare 2006). When all broadcasters were state-run, regulations were more or less as civil service protocol. The advent of private broadcasters has meant the establishment of stiffer broadcast regulations (Okello 2003). In some cases like Zambia, broadcasters are regulated by the Ministry of Information, bringing them under direct government supervision (Matibini: 2006).

Government's suppression of press freedom in Africa is not always by coercive approach but also by supple methods such as bribes. Pratt (1994) states that broadcast journalists will continue to make unethical decisions in their professional practice not just because strong pressure is placed on broadcast journalists to waive editorial self-determination, but more importantly, such deliberate deviations from objective ethical demands are generally rewarded, sometimes handsomely.

Ibelema and Bosch (2009, 299-301) have categorised Sub-Saharan Africa countries in three levels of press freedom. These are high level, medium level and low level. The high level in press freedom countries manifest a robust media environment in which a diversity of opinion is allowed full expression in both print and broadcast media.

These countries are not without incidents of censorship but such acts are generally isolated and their effects on the overall vibrancy of the press are minimal or fleeting. These countries are Benin, Ghana, Botswana, Kenya, Mali, Namibia, Nigeria, Senegal, South Africa and Tanzania.

Countries classified as medium level in press freedom have some of the characteristics of the high level countries; however, the scope of censorship is greater as is the impact on market place of ideas. In these countries, the government tends to play a significant or dominant role in press ownership. These countries tend to face pressure not only from government, but also from vigilante or militarised groups. In several instances, the overall insecurity gives rise to a high level of self-censorship. Countries in this level are Burkina Faso, Congo Brazzaville, Democratic Republic of Congo (DRC), Gabon, Mozambique, Uganda and Zambia.

Countries in the low level category are those in which government control is at a high level and instances of press repression are pervasive and severe. The press system is considerably constricted because of an existing climate of fear and self-censorship. In comparison with the medium level countries, government ownership of print and broadcast press tends to be even more dominant in the low-level countries. These countries are Angola, Burundi, Cameroon, Cote d'Ivoire, Djibouti, Equatorial Guinea, Eritrea, Ethiopia, Gambia, Guinea, Niger, Rwanda, Somalia and Zimbabwe.

3.1.4 Commercial Broadcasting in Southern Africa

Scholars such as Bosch (2009) and Matibini (2006) concede that in most South African countries, the mechanism used for allocating broadcasting licences have been secretive and unfairly applied. As a result, the awarding of licences has been delayed or denied on unsubstantiated grounds or licences are grated only to supporters of government.

> Such mechanisms need to be amended to establish a procedure, preferably by statute whereby broadcasters and telecommunication providers can apply for and be awarded licences according to a process that is fair and non-discriminatory (Matibini 2006:67)

3. 2 Infringement of Press Freedom in Zambia

Ibelema and Bosch (2009) noted that Zambia could have been in the first tier of press freedom, if not for the continued domination of both the print and broadcast press by the state-run operations as well as government intimidation and application of criminal libel laws. MISA (2006) agrees with this notion adding that acrimony has continued to characterise the media-government

relationship in Zambia with the latter intensifying its attacks on media institutions, particularly those that are privately owned.

> Private broadcast houses in Zambia have generally done well in terms of accessing the voices of the opposition political parties and civil societies but, because these are mostly anti-government voices, these radio stations regularly come under fire from government which targets them with a view to silence such views (MISA 2008: 113).

In recent years, commercial broadcasters in Zambia have faced a barrage of harassment from government officials. On November, 22, 2006, the then Minister of Information and Broadcasting Services, Vernon Mwaanga threatened to withdraw radio and television licences from stations that failed to abide by the laws of broadcasting. He warned that he would not tolerate what he termed "lawlessness" in the broadcasting sector to prevail (MISA 2006:95).

On May 4, 2007, the then Southern Province Minister, Joseph Mulyata threatened Sky FM, a commercial radio station in Monze with closure for what he termed "unethical and unprofessional conduct". The threat came after the radio featured Evangelical Fellowship of Zambia (EFZ) Executive Director, Bishop Paul Mususu who was discussing Zambia's constitution-making process (MISA 2007: 113).

On July 24, 2009, The Ministry of Information and Broadcasting Services ordered Sky FM to submit copies of the station's live phone-in-programme. Sky FM runs a live phone-in programme called *Sky Forum* which is very popular as callers can speak openly and freely about national governance issues (MISA 2009:154).

Another threat to a commercial radio station was on June 5, 2007 when then Minister of Information and Broadcasting Services, Mike Mulongoti threatened to revoke the operating licence of Petauke Explorer in Eastern Province of Zambia for hosting Michael Sata, a vocal and boisterous leaders of one of Zambia's biggest opposition political parties.

In yet another brazen show of force, police in Lusaka, on July 19, 2007, blocked Q-FM, a private radio station from mounting their outside broadcasting equipment to cover a live demonstration organised by civil society's largest group, the Oasis Forum. The Forum members were campaigning for a people driven constitution (MISA 2007: 113).

3.2.1 Closure of Commercial/Private radio stations in developing countries

The turbulent relationship between government and the private media, especially the broadcasting sector is prevalent in most developing countries where governments have not only threatened radio stations, but have gone a step further by actually closing radio stations that they considered offensive.

3.2.2 AFRICA

3.2.2.1 Zambia

At the height of the 2001 election campaign, radio Phoenix ran afoul of the government and was effectively taken off air. On 18th August, 2001, the station suffered a 33 day closure by the state because of its "Let the people talk" programme that criticised the then President Fredrick Chiluba who wanted to alter the constitution to extend his term of office.

The government however used the excuse that the radio station was closed ostensibly for failing to renew its broadcast licenses for Lusaka and Kabwe, a town which is 160 kilometres from Lusaka which were due in February and April 2001. (Banda2007)

3.2.2.2 Nigeria

The Nigeria's broadcast sector regulator, the National Broadcasting Commission (NBC) on 11th May, 2009, suspended for two weeks the broadcast license of a private radio station, radio Adaba 88.5 FM for the contravention of sections 3.1.2 and 1.4.4 of the Nigeria Broadcasting Code (Reuters: 2009).

This action on the radio station based in Akure, the capital of Ondo State in South Western Nigeria came after months of harassment, including an imposition of a five hundred thousand naira (approx. US$3,350) fine for allegedly transmitting on 25 April *"materials that were capable of inciting members of the public to violence and consequently leading to breakdown of law and order"*.

Adaba Radio covers about seven states in the South-West and North-Central parts of Nigeria and often runs political reports and commentaries that the ruling People's Democratic Party (PDP) does not find favourable.

3.2.3 ASIA

3.2.3.1. Indonesia

In Jakarta, Indonesian officials closed a private radio station; radio Erabaru after it aired reports about the Falun Gong group of China. Police raided and seized transmission equipment from the radio station claiming that it did not have a proper operating license (AP: 2002).

Radio Erabaru also known as New Era Radio broadcasts news and entertainment in Mandarin and Indonesian languages and is based in Batam island. Most citizens attributed the closure of the radio station as a result of pressure from the Chinese government which the radio criticizes in its programmes.

3.2.4. LATIN AMERICA

3.2.4.1 Venezuela

On 2nd August 2009, the Hugo Chavez government in Venezuela closed and nationalized 12 of the targeted 34 private radio stations claiming that they were operating outside the law. Government officials appeared at the radio stations with police and instructed operators to discontinue broadcasts (Reuters 2009).

President Chavez explained that his government has recovered a "*bunch of stations that were outside the law, that now belong to the people and not the bourgeoisie.*" However, critics accused the government of waging war against commercial/private radio stations and trampling on the freedom of expression.

3. 3 Past researches on Radio in Zambia

Although the scarcity of studies in the area of radio in Zambia has already been mentioned, a few researches on radio broadcast have been conducted.

According to the Broadcasting for Development in Zambia Interim report of May 1989, the first listenership research in Zambia was conducted in the early 1950s when the colonial administration utilised the broadcasting publication *African Listener* to conduct research among its listenership. Although this research enabled the administration to establish that for broadcasting to be effective as a medium in education, it also had to be successful as a medium of entertainment, the selection of the respondents was not representative of the audience as a whole as it was self-selected.

The same report adds that since radio broadcast began in the then Northern Rhodesia in 1941, research about audience and programming has been infrequent and incomplete. The only national audience research study in Zambia was carried out by Graham Mytton, between 1970 and 1972 at the invitation of the Zambia Broadcasting Services with joint sponsorship from the Ministry of Information, Broadcasting and Tourism.

> An important part of the research was on language understood, spoken and used as means of communication at home and at work; as well as those listened to on radio. The survey indicated that about half of the urban household had a radio set in working order and that two-third of urban African adults listened to radio. In rural areas, about quarter of the households had a radio set in working order and almost half of the adults were radio listeners. Access to and use of television was on a much smaller scale as at the time of the survey TV was only available in Lusaka, Kabwe and the Copperbelt (Broadcasting for Development in Zambia Report (1989:76).

This research took various forms but the main part was a national sample survey covering fifty of the then fifty-three districts of Zambia and comprising 4, 780 face to face interviews with respondents aged 15 and above. It was estimated that there were over 250, 000 African households with a radio set in working order and that the number of Africans households with TV sets was about 18, 000 (Ibid).

CHAPTER FOUR

THEORETICAL AND CONCEPTUAL FRAMEWORK

4.0 Introduction

Many theories have been developed to explain the effect and role of the media in society with really no strong consensus. This research therefore finds it prudent to consider the inclusion of a number of Mass Communication theories towards the study of the role of the media in Zambia. This study looks at the main features of private/commercial/independent radio stations in Lusaka as postulated by advocates of the Agenda Setting theory, Framing theory, Hypodermic needle theory, Cultivation theory and the Functional Approach to Mass Communication Theory.

4.1 Agenda Setting Theory

This theory was introduced by Maxwell McCombs and Donald Shaw in their study of the role of the media in 1968 Presidential campaign in Chapel Hill, North Carolina in the USA. (Dearing and Rogers: 1996). The theory explains the correlation between the rate at which media cover a story and extent that the people think that this story is important. This correlation has been shown to appear repeatedly.

The **Agenda-setting theory** suggests that through repeated news coverage, the media have the capacity to raise the importance of certain issues in the public mind (Severin and Tankard: 1997). Dearing and Rogers (1996) add that agenda-setting theory is the theory that the mass-news media has a large influence on audiences by their choice of what stories to consider newsworthy and how

much prominence and space to give them. Agenda-setting theory's main postulate is salience transfer. Salience transfer is the ability of the mass media to transfer issues of importance from their mass media agendas to public agendas. (Severin and Tankard: 1997).

McCombs and Weaver (1997) add that Agenda-setting is the creation of public awareness and concern of salient issues by the news media. Two basis assumptions underline most research on agenda-setting:

1) The press and the media do not reflect reality; they filter and shape it.

2) Media concentration on a few issues and subjects leads the public to perceive those issues as more important than other issues.

One of the important aspects in the concept of an agenda-setting role of mass communication is the time frame for this phenomenon. (McCombs: 1972). Different media have different agenda-setting potential. Agenda setting theory seems quite appropriate to help society understand the pervasive role of the media (for example on political and communication systems. (Dearing and Rogers: (1998).

However, Severin and Tankard (1997) points out that the press may not be successful much of the time in telling people what to think, but it is stunningly successful in telling its audience what to think about.

 The study demonstrated a cause-and-effect relationship between media agenda and public agenda. Since the theory's conception, a lot more other studies have been performed to test the theory. The

theory has evolved beyond the media's influence on the public's perceptions of issue salience to political candidates and corporate reputation.

One particular study that proved the cause-effect relationship was the study of conducted by Yale researchers, Shanto Iyengar, Mark Peters, and Donald Kinder. The researchers had three groups of subjects fill out questionnaires about their own concerns and then each group watched different evening news programs, each of which emphasized a different issue. After watching the news for four days, the subjects again filled out questionnaires and the issues that they rated as most important matched the issues they viewed on the evening news.

The theory is used in political advertising, political campaigns and debates, business news and corporate reputation, business influence on federal policy, legal systems, trials, role of groups, audience control, public opinion, and Public Relations. The relevance of this theory to this study is that it demonstrates that the media has the power to influence the public through repeated news coverage, this theory also postulates that the media have the capacity to raise the importance of certain issues in the public mind.

4.1.1 The Hypodermic Needle Theory (Magic Bullet Theory)

This theory suggests that the mass media could influence a very large group of people directly and uniformly by "shooting" or "injecting" them with appropriate messages designed to trigger a desired response. (Lazarsfeld: 1944).

The theory also implies that the media has a direct immediate and powerful effect on their audiences. Images used to express this theory; both the "bullet" and "needle" suggest a powerful and direct flow of information from the sender to the receiver. (Davis: 1981).

The Bullet theory graphically suggests that the message is a bullet fired from the "media gun" into the audiences' "head". With this similarly emotive imagery, the Hypodermic needle theory suggests that the media messages are injected straight into the passive audience which is immediately influenced by the message. (Davis: 1981)

Exponents of this theory express the view that the media is a dangerous means of communicating an idea because the receiver or audience is powerless to resist the impact of the message. There is no escape from the effects of these messages and the population is seen as a sitting duck. People are seen as passive and are seen as having a lot of media materials "shot" at them and as such, end up thinking what they are told because there is no other source of information.

This theory is appropriate for this study as it suggests that the mass media could influence a very large group of people directly and uniformly by giving them appropriate messages designed to trigger a desired response. (Lazarsfeld: 1944). In Zambia, the emergency of the private media has democratised access to information. No longer are Zambians fed only on party lines from the government but are increasingly free to draw their own conclusions about social conditions, economic, ideology and politics from a diverse array of outlets and viewpoints (Taylor: 2006).

4.1.2 The Framing Theory

The theory **Framing** is attributed to the work of Erving Goffman in his 1974 book *Frame Analysis.* In communication, Framing is a process of selective control over the individual's

perception of media, public, or private communication in particular the meanings attributed to words or phrases, (Semetko and Valkenbirg: 2000).

Framing is a quality of communication that leads others to accept one meaning over another. According to Deetz, Tracy and Simpson (2000), the media draws the public's attention to certain topics; it decides what people should think about as Journalists selects the topics. Thus, a frame refers to the way media and media gatekeepers organise and present events and issues they cover and the way the audience interpret what they are provided. Frames are abstract notions that serve to organise or structure social meaning. Framing also influences the perception of the news of the audience, this is another form of Agenda- Setting that not only tells people what to think, but how to think about it, (Fairhurst and Star: 1996).

The relevance of this theory to this study is its argument that the media decides what the people should think about when reading a particular news story. The theory argues that the media draws the public's attention to certain topics and leads them to accept one meaning over the other. This therefore calls for news media to be responsible in their reporting as whatever they write shapes people's opinions.

Nyamnjoh (2008) points out that if the private press and private radio stations of the sub-region are often independent and critical of government, they have not always succeeded in displaying a similar attitude vis-à-vis the opposition or other pressure groups and lobbies (ethnic, religious, sectarian and regional). Thus instead of seeking to curb intolerance, fanaticism or extremism of all kinds, some of these media have actually fuelled them.

4.1.3 Functional Approach to Mass Communication.

This theory postulates that there are five functional approaches the media serves users: surveillance, correlation, transmission, entertainment and mobilisation, (Lasswell and Wright: 1960)

The mass media serves many functions for our society. The five elements the theorists put together describe the audience's use for the media. Surveillance means that the media provides news and information. Correlation means that the media presents the information to the audience after they select, interpret and criticise it, (Wright: 1960).

The cultural transmission function means that the media reflects our own beliefs, values and norms. Media also entertains the audience in their free time and provides an escape from everyday life. Mobilisation refers to the media function of promoting society's interests especially in times of crisis, (Griffin: 2000).

This theory assumes that humans have a certain amount of free will. They can use mass communication for any variety of functions but they have to use it something, (Littlejohn: 1999). Human can make a choice in what to watch for any variety of reasons even if it is just for noise, (Cragan and Shields: 1998)

According to Griffin (1997), this theory is objective because it is objective and value-neutral as it does not matter what a person is going to watch on the television because everyone watches it for a reason.

West and Turner (2000) add that this theory makes sense in that there are several functions of the media and they are not in conflict with each other. Some people can use the media for more than one function at different times.

According to Wood (1997) Human beings have needs so they look for ways to fill those needs. This theory organises how the media fits in this equation. However, Chesboro (1984) asks whether there was a way this theory was dysfunctional and whether the media serves the same purpose these days as it did 30 years ago.

This theory is relevant to this study because it explains society's use for media and mass communication. It predicts that people will use the media for specific functions because the audience have a need and the media can fulfil that need (Anderson and Ross: 1998).

4.1.4 Cultivation Theory

This theory was first introduced by George Gerbner in 1969 in his work, "Towards Cultural Indicators: The Analysis of Mass Mediated Public Messages Systems, (Gunter: 1994). Gerbner developed Cultivation theory as a structural piece for the long-term examination of public messages in media influence and understanding.

Gerbner specifies that repeated intense, exposure to defiant definitions of "reality" in the mass media leads to perception of the "reality" as normal. The result is a social legitimisation of the

"reality" depicted in the mass media, which can influence behaviour, (Gerbner, Morgan and Signorielli: 1986).

Gerbner speaks of cultivation of "collective conscious" in relation to the rapid growth of media outlets (in particular television) and the capacity of mass media to transcend traditional barriers of time, space and social grouping.

The theory regards audiences as passive and that the mass media presents ideas to society as a mass with meaning open to little or no interpretation. The ideas presented to a passive audience are often accepted, therefore influencing large groups into conforming behind ideas, meaning that the media exerts a significant influence over audiences. This audience is seen as very vulnerable and easily manipulated, (Gunter: 1994).

Cultivation Theory looks at media as having a long term passive effect on audiences, which starts off small at first but has a compound effect, an example of this is body image and the bombardment of images, (Stewart and Ward: 1994)

Cultivation theory's relevance to this study is its arguments that the media has a big influence in people's lives. Gerbner, Gross, Morgan, & Signorielli (1986) argued that while religion and education had previously been greater influences on social trends and mores, now the media is the source of the most broadly shared images and messages in history. This calls for responsible coverage by the media. As Nyamnjoh points out, cheap propaganda, rather than reporting issues as they affect the common man, has become the preoccupation of most of our journalists. Most of them are today partisan and, as such, have fixed ideas that hardly accommodate the views of others.

4.2 Conceptual and Operational Concepts Definitions

4.2.1 Definition of Concepts

In any academic writing it is prudent to identify and define key concepts for the benefits of the readers. In this study, some of the key words that will be used are:

a) Audiences

The term audience can be defined in different and overlapping way but according to McQuail (2002), the word audience is a collective term for the "receivers" in the simple sequential model of the mass communication process involving Source, Channel, message, receiver and effects. Some scholars have divided the audience as either being passive or active. Biocca (1997) postulates that to some degree, the split between the active and passive audience is reflected in the very processes of the mind. He adds that the active audience implies a vigilant, self-directed, rationalistic consciousness aware of its needs and motivations, bending media materials in pursuit of these motivations and in the maintenance of cognitive independence.

Littlejohn (1999) citing Biocca discusses five characteristic of the active audience. The first is selectivity. Active audiences are considered to be selective in the media they choose to use. The second characteristic is utilitarianism. Active audience are said to use media to meet particular need and goals. The third is intentionality, which implies the purposeful use of media content. The fourth characteristic is involvement, or effort. Here audiences are actively attending, thinking

about, and using the media. The last characteristic is impervious to influence, or not very easily persuaded by the media alone.

The passive audience is the audience that receives the messages in totality. According to Gerbner (1986) the ideas presented to a passive audience are often accepted, therefore influencing people into conforming behind ideas. This means that the media exerts a significant influence over audiences. This audience is seen as very vulnerable and easily manipulated. (Gunter 1994

b) Content

Media content are messages that are produced by a few for the many and delivered to large audiences simultaneously through print or electronic media. (McQuail: 2002). In media production Napoli (2008) states that content is information and experiences that may provide value for an end user or audience in specific contexts. Content may be delivered via any medium such as newspapers, radio, the internet, television, and audio Compact Disks (CDs), as well as live events such as conferences and stage performances. The word is used to identify and quantify various formats and genres of information as manageable value-adding components of media.

c) Media

Media are channels of communication that serve many diverse functions, such as dissemination of news and information, entertainment, sport with either mass or specialised appeal. Types of media include print and electronic. (Taylor 2006). Media tools are used to store and deliver information or data. The media for mass communication are radios, newspapers, televisions, publications, magazines, the internet and other specialised communication media (Napoli: 2008).

d) Mass Communication

This is communication generated by professionals for the consumption of the mass audience. (Dearing and Rodger: 1996). Mass Communication is when Messages are sent from a person or group through a transmitting device (A Medium) to a large audience (Market). The units of analysis for mass communication are the messages, the mediums, and the audience. Mass communication can be transmitted through such media as radios, television, newspapers, the internet, telephone and many other specialized communication media (Napoli: 2008).

e) Democracy

The word democracy means rule by the people. According to Universal Declaration on Democracy adopted by the Parliamentary Council at its 161st session in Cairo Egypt, democracy is both an idea to be pursued and a mode to be applied according to modalities which reflect the diversity of experiences and cultural particularities without derogating from internationally recognised principles and standards.

Kasoma (2000: 19-20) states that democracy means more or less full participation of the adult citizens in their own governance which entails among other things

  i.   Effective participation in the political affairs of governance
 ii.   Equal voting rights and free, fair and frequent elections
iii.   Respect of the role of law where everyone is equal before the law
 iv.   Respect the decision by the majority but also taking into account the views of the minority
  v.   Presence of institutions which ensure the necessary checks and balances of political power which should include a free press, Parliament, judiciary, the executive wing of government consisting of the head of state, her/his ministers forming cabinet.

vi. Freedom of expression leading people to express their opinions about government and being left free to form their own political parties and other civic organisation to oppose or advice the governing party with which they should compete to win the favour of citizens.

vii. A government which is transparent, accountable and responsible and

viii. A government based on the principles of good governance and respect of human rights.

Kasoma however adds that these tenets of democracy are impossible to obtain singularly and collectively in any pure form in a body politic. Taken singularly, none of the above tenets even in their full state amount to democracy.

f) Participation

Citizens' participation in radio stations is of utmost importance as it allows the station to evaluate its programmes. Participation of citizens also allows radio stations to efficiently and effectively plan and harmonise their programmes with listeners' requirements.

g) Access

The most popular programmes of independent radio stations are talk-shows and phone-in-programmes. Therefore, listeners need to have ease accessibility to radio stations in order to give feedback.

h) Public radio stations

These are mostly funded by the listeners and have huge coverage. Therefore, they are committed to the audience in the whole country. Public radio stations have many more resources and are obliged to inform and educate the population. Therefore, they pay more attention to substantiated journalism more than they entertain. According to UNESCO, (2000: 1) Public radio stations are a meeting place where all citizens are welcome and considered equal. However, in undemocratic

nations, these stations are controlled by the government and are more or less used for government propaganda.

i) Community radio stations

These are normally based on the idea of participatory journalism. Citizens inform their fellow citizens. They are often organised as no-profit institutions and have a smaller coverage. Therefore, they have the freedom to respond to experimental formats without the threat of losing advertisements. (ZIMA: 2000)

Community radio stations are tasked to provide local programming and the encouragement of maximum participation by the community in their programming as well as ownership, management and control (Tomaselli and Dunn: 2001)

j) Religious radio stations

These are radio stations that mostly broadcast religious information. Churches or other religious organisations can establish and own community radio stations because they have the ability and capacity to mobilise both human and financial resources (Okello: 2003).

CHAPTER FIVE

RESEARCH METHODOLOGY

5.0. Introduction

This chapter discusses the methodology used to collect data used in this research. The chapter describes the sample selection procedures, data collection methods and coding.

5.1 Methodology

The research used triangulation method. The justification for selecting mixed method is based on the recognition that any methods used on its own has limitations and biases which could be reduced by applying multiple approaches (Creswell: 2003). In this study, Quantitative method involved a comparison of responses in the questionnaires as answered by respondents whereas the qualitative method provided narrative accounts by offering the respondents personal reflections on the subject matter.

5.1.1 Quantitative Survey

Quantitative survey used self-administered questionnaires. This was useful as it was done over a short period of time and presented in the same format to collect individual demographics, psychographics and situational characteristics. This mode of data collection also made it possible to make comparisons of responses from respondents of different ages and gender. The use of open ended questions in questionnaires also allowed respondents to freely express themselves and raise issues which were further investigated in the in-depth interviews.

5.1.2 Qualitative Survey

In depth interviews were conducted for the collection of qualitative data. An interview guide was used for these interviews. This method was useful as it allowed the researcher to follow up in detail, issues raised from the open ended questions in the questionnaires.

When framing questions for the in-depth interviews, a list of major topics was drawn, then sub-topics were identified and questions were also drawn from these sub-topics after they were compared with the research questions.

5.1.3 Selection of Participants for In-depth Interviews

The selection of those interviewed for the in-depth interviews was done purposively. Respondents from interest groups such as the government, Political Parties, Media Institute of Southern Africa (MISA), Zambia Union of Journalists (ZUJ), and Press Association of Zambia (PAZA), owners of the private radio stations and ordinary members of the public were targeted for in-depth interviews.

5.2 Document Analysis

The researcher also relied heavily on published and unpublished documents and other reports on the operations of the media in Zambia to collect secondary data. The University of Zambia Library, especially the Kasoma Resource Centre, National Archives of Zambia, and the Central Statistics Office (CSO) were intensively used to supplement data collected.

Other areas extensively used for secondary data were the Zambia National Broadcasting Corporations (ZNBC), Government Printers, Ministry of Information and Broadcasting Services,

the Ministry of Finance and National Planning, MISA-Zambia and the Lusaka City Council (LCC). The internet was also expansively used to search for latest information.

5.3 Population

The target population for the study was 217, 572 Lusaka residents of 15 years and above, of all gender and ethnicity drawn from the randomly selected areas of the study which were high density area of Kanyama, medium density area of Libala and the low density area of Rhodes-Park. The study population was arrived at by adding the total population of these areas.

According to a study done for the Lusaka City Council (LCC) by Devolution Trust Fund (DTF) in 2005,   Kanyama Compound has a total population of 198, 696 in 46,212 households. Kanyama is located on the Western side of Lusaka City and is divided into two, Old and New Kanyama. It lies on the left side of the popular Soweto market and borders another highly populated compound of Chibolya.

All the 198, 696 people of Kanyama live on only 10, 791 plots. An Average household size is 4.3. Plots in Old Kanyama are small and houses are highly squeezed together while in New Kanyama, houses and plots are slightly bigger. There is no proper layout of houses and roads in the area. This densely populated and rocky area is subjected to seasonal flooding in the rainy seasons as drainages are non-existent.

Libala Township is situated eight kilometres South-East of City Centre and borders other medium density areas of Kabwata Township to the West, Chilenje Township to the South and Arrackan

Barracks to the North. The DTF study puts its population at 12, 742 living on 1, 615 plots. It has 2, 229 households with average household size of 5.7. Libala Township is divided into four namely Libala Stage 1, Stage 2, Stage 3 and Stage 4. Houses and roads are well arranged in this area although roads and drainages are in poor condition. .

Rhodes-Park area is situated seven kilometres east of the City Centre. According to LCC, the area has a population of 6, 134 in 1407 households. Houses and roads in the area are well maintained and well arranged. Both roads and the drainage system are all in good conditions. Rhode-Park borders other low density areas of Fair-View to the West, Northmead to the North and Long-acres to the East.

Table 1

TOWNSHIP	HOUSEHOLDS	POPULATION
KANYAMA	46 212	198 696
LIBALA	2 229	12 742
RHODES PARK	1 409	6 134
TOTAL		217 572

Courtesy of LCC, 2005

5.4 Sample Size

The sample size was 150 households from the randomly selected three areas. As such, 50 questionnaires were equally distributed to each residential area. This sample size for quantitative survey was used as a representative of the larger population. On qualitative survey a total of eight in-depth interviews were conducted.

5.5 Sampling procedure

As there were three different residential areas to look at, the researcher at the beginning used a random cluster sampling method. According to Saunders, Lewis and Thornhill, (2003:489), cluster sampling is a probability sampling procedure in which a population is divided into clusters of geographical boundaries. Afterwards, the researcher then used a random systematic sampling at the level of residential areas.

Of the 150 questionnaires distributed, 145 questionnaires were returned. People in the low density area of Rhodes Park were more averse to questionnaires as four questionnaires were not returned from there. One questionnaire was not returned from Kanyama while all the questionnaires from Libala were answered.

Three research assistants were engaged to assist the researcher in data collecting. One was deployed in Kanyama, one in Libala and one in Rhodes-Park. The researcher also helped in data collection in Libala and Rhodes-Park areas. All the eight in-depth interviews were conducted by the researcher.

5.6 Data Analysis

The two types of data (qualitative and quantitative) that was collected was analysed using Statistical Package for Social Sciences (SPSS) software to produce descriptive analysis and frequencies. Cross tabulation was also used to make comparisons between females and males. Data on continuous variables such as age and educational levels was categorised.

5.7 Limitation of the Study

There were a number of limitations that the researcher faced during the course of the study. As such, the findings of this research may not be exhaustive but may offers insights to the operations of commercial/private radio stations in Zambia and their contributions to democratic enhancement.

Among limitations incurred were time constraints due to the fact that the researcher was conducting the research at the same time as she was continuing in her full time employment. The other was financial constraints as the researcher's employer did not fund the research study.

Some respondents were questionnaire averse and took a long time in answering the questionnaires, others left many questions answered while others failed to return the questionnaires. Some of those earmarked for in-depth interviews, especially from the government were not forthcoming and delayed the study further.

CHAPTER SIX

PRESENTATION OF FINDINGS

6.0 Introduction

The chapter presents and interprets the findings of this study. A total of 150 questionnaires were administered and were evenly distributed (50 each) to all the study areas of Kanyama, (High density), Libala (Medium density) and Rhodes Park (Low density). From these questionnaires, only 145 were returned while five were not returned. These were four from the low density area and one from the high density area.

6.1 Quantitative Findings

Table 2 and **figure 1** below show percent distribution of the respondents by age. Overall, the highest proportion of respondents was in the age group 31-35 (22.8 percent) with the lowest proportion (8.3 percent) in the age group of 15-20.

Table 2: Distribution of respondents by age

		Frequency	Percent	Cumulative Percent
Valid	15-20 years	12	8.3	8.3
	21-25 years	20	13.8	22.1
	26-30 years	23	15.9	37.9
	31-35 years	33	22.8	60.7
	36-40 years	29	20.0	80.7
	41 years and above	28	19.3	100.0
	Total	**145**	**100.0**	

Figure 1: Distribution of respondents by age
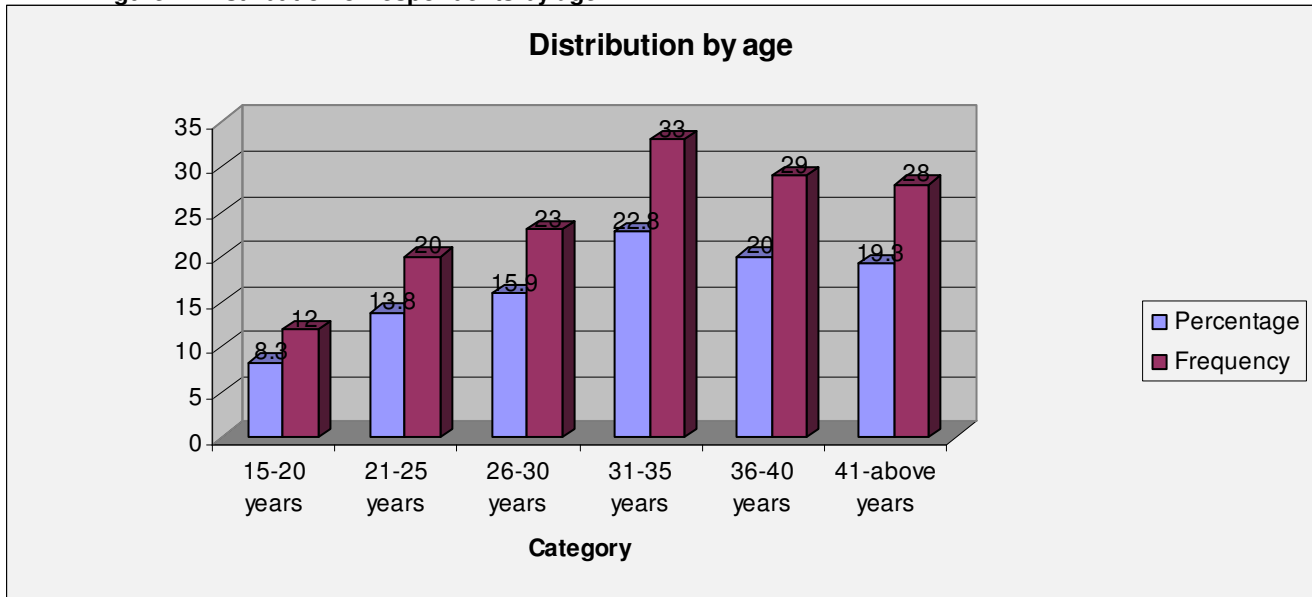
From the **table 3** and **figure 2** below, it is noted that of the 145 respondents, 38.6 percent had attained college education, 32.4 percent had attained secondary education, 24 percent had university education and 4.1 percent had primary education.

Table 3 Distribution of respondents by education level

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary	6	4.1	4.1	4.1
	Secondary	47	32.4	32.4	36.6
	College	56	38.6	38.6	75.2
	University	36	24.8	24.8	100.0
	Total	**145**	**100.0**	**100.0**	

Figure 2: Distribution of respondents by educational level

Distribution by Educational Level

(chart showing Frequency and Percentage by Category: Primary 6, 4.1; Secondary 47, 32.4; College 56, 38.6; University 36, 24.8)
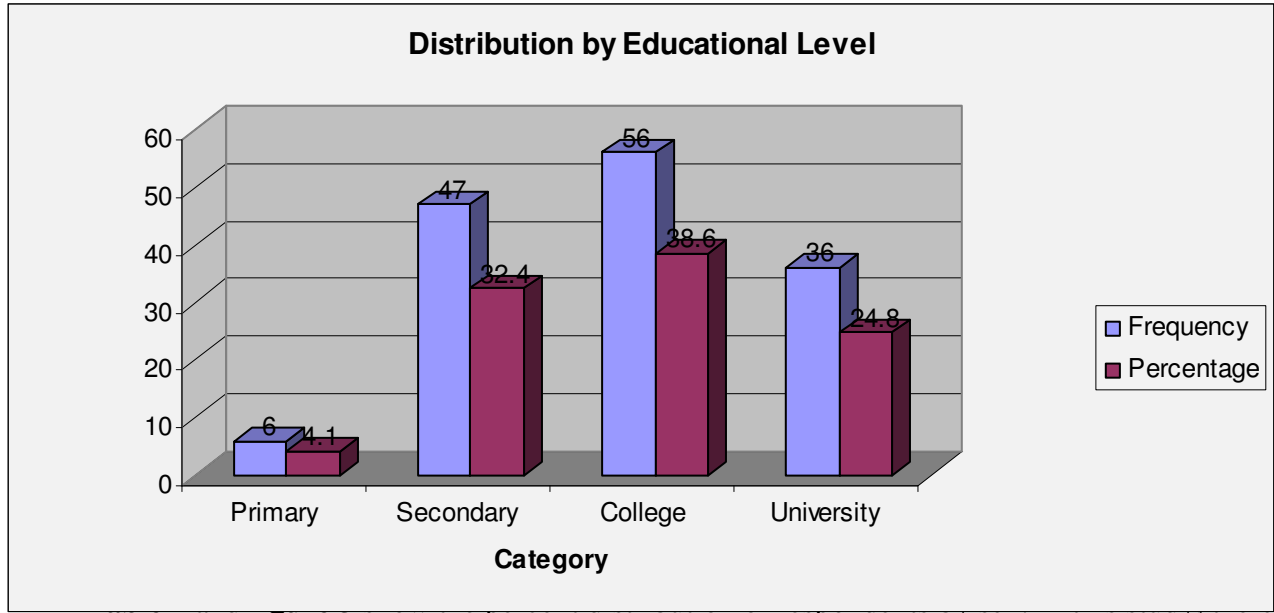
were slightly more male respondents than females. Of all the respondents, 51 percent were males while 49 percent were females.

Table 4: Distribution of respondents by sex

	Frequency	Percent	Cumulative Percent
Male	74	51.0	51.0
Female	71	49.0	100.0
Total	**145**	**100.0**	

Figure 3: Distribution of respondents by sex

Distributoin by sex

Chart showing:
- Frequency: Male 74, Female 71
- Percentage: Male 51, Female 49
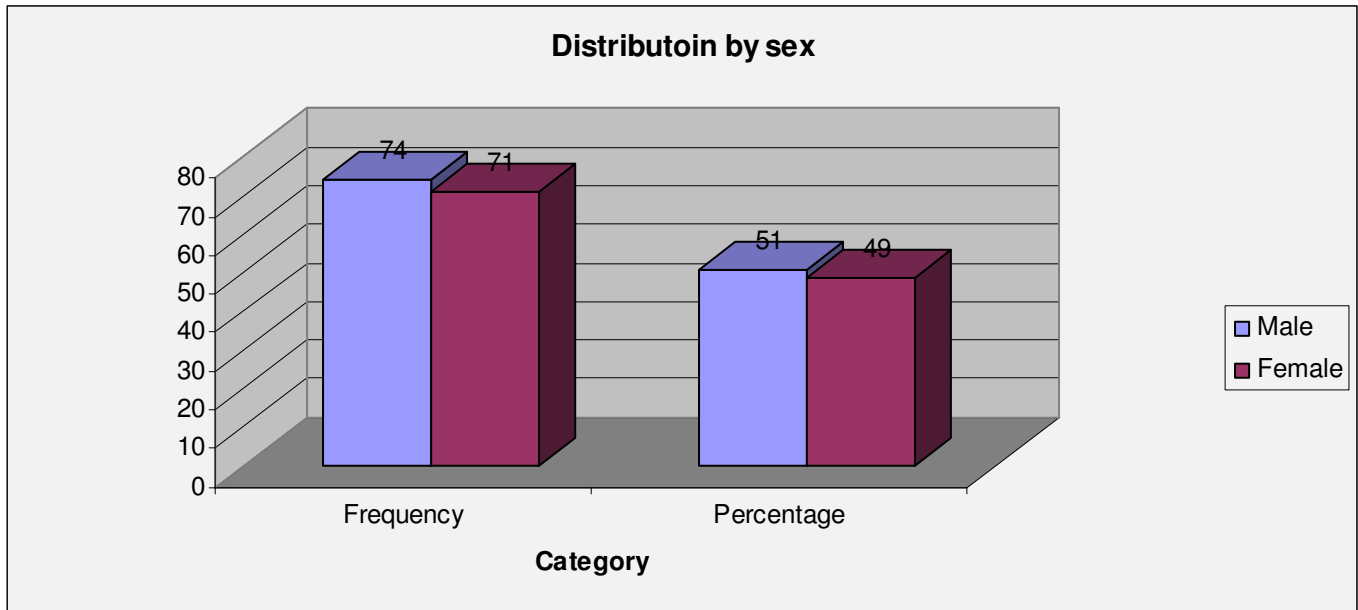
In this study, 97.2 percent of the respondents indicated that they listened to radio while only 2.8 percent said they do not listen to radio (**Table 5** and **figure 4**). This data shows that a lot of people have a preference for radio.

Table 5: Distribution of respondents on radio listenership.

Category	Frequency	Percent	Valid Percent
Yes	141	97.2	97.2
No	4	2.8	2.8
Total	**145**	**100.0**	**100.0**

Figure 4: Distribution of respondents on radio listenership

Do you Listen to the Radio?
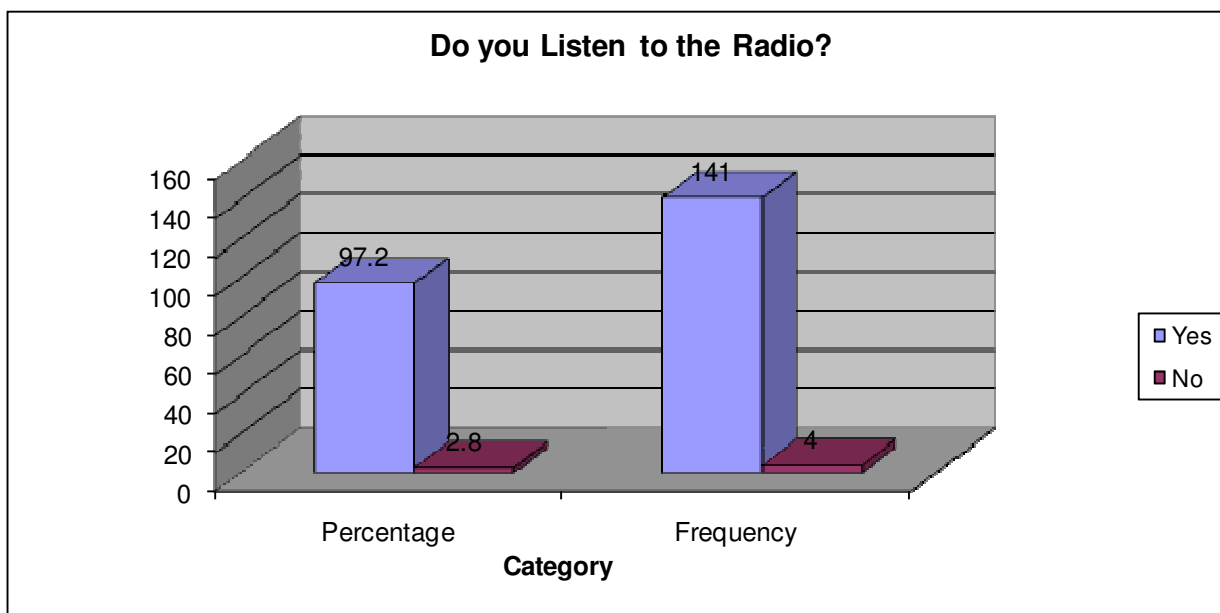
Table 6 Do you have a functional radio at home?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	135	93.1	93.1	93.1
	No	10	6.9	6.9	100.0
	Total	145	100.0	100.0	

According to **Figure 5**, 93 percent of the respondents stated that they have a functional radio set at home against 7 percent who said they did not.

Figure 5: Distribution of respondents on radio ownership

Do you have a functional radio at home?

7%

93%

☐ Yes
■ No
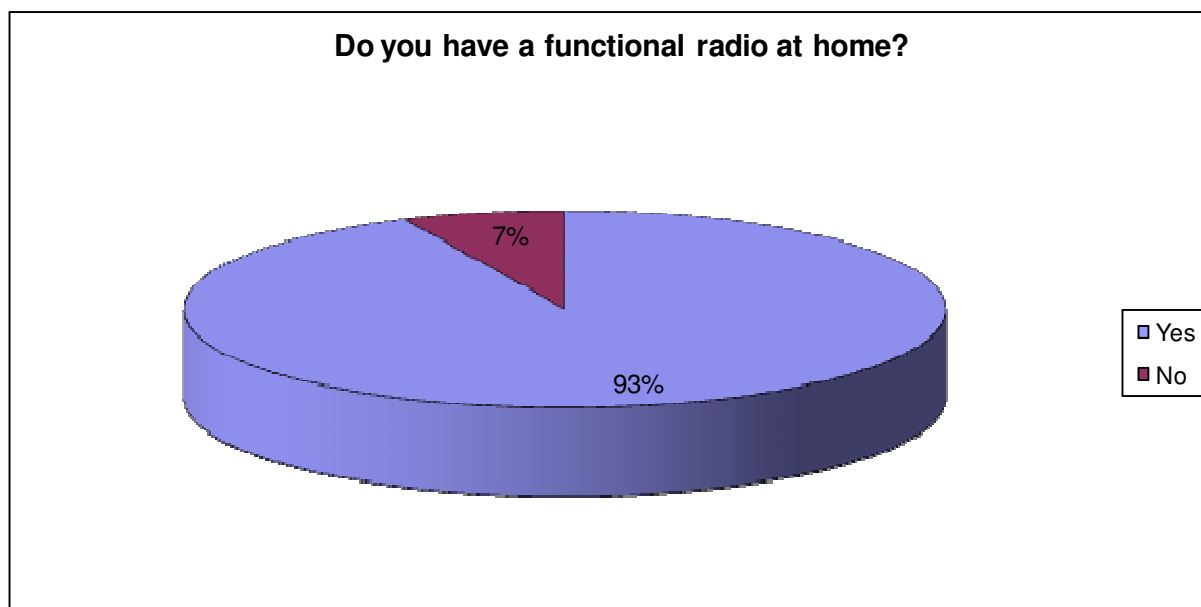
The results also show that 30.3 percent of the respondents very frequently used radio to acquire information while 35.5 percent used the radio frequently. The study also reveals that 17.2 percent used radio often, 15.9 percent occasionally and 1.4 percent indicated that they never use radio to acquire information. This implies that the majority of Lusaka resident, over 81 percent often, frequently and very frequently use radio to acquire information. See **Table and figure 6** below.

Table 6: Distribution of respondents on radio usage

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very frequently	44	30.3	30.3	30.3
	Frequently	51	35.2	35.2	65.5
	Often	25	17.2	17.2	82.8
	Occasionally	23	15.9	15.9	98.6
	Never	2	1.4	1.4	100.0
	Total	145	100.0	100.0	

Figure 6: Distribution of respondents on radio usage
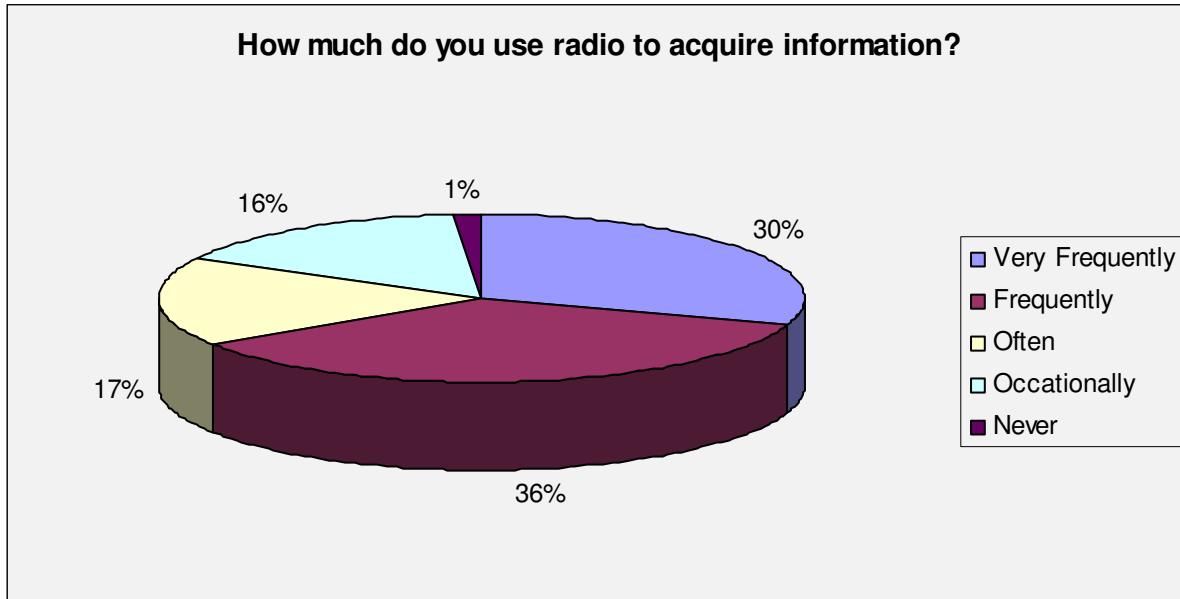
How much do you use radio to acquire information?

- 30% — Very Frequently
- 36% — Frequently
- 17% — Often
- 16% — Occationally
- 1% — Never

On the three radio station under study, it was found that 28 percent of respondents listened to radio Phoenix very frequently, 37 percent frequently and 17 percent often. The other 15 percent indicated that they listened to radio Phoenix occasionally while 2 said they never listen to the radio station. It can be deduced therefore that the majority of Lusaka listeners, over 83 percent listened to the radio station often, frequently and very frequently. The other 16.8 listen to it occasionally or never at all as shown in **table 7** below**.**

Table 7: Distribution of respondents on radio Phoenix listenership.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Frequently	41	28.3	28.3	28.3
	Frequently	54	37.2	37.2	65.5
	Often	26	17.9	17.9	83.4
	Occasionally	22	15.2	15.2	98.6
	Never	2	1.4	1.4	100.0
	Total	145	100.0	100.0	

According to **table 8** below, over half (55.2) of radio Phoenix listeners listen to the station in the comfort of their homes while 15. 9 percent listen to the station both at home and in vehicles. The other 9.7 said they listened to Phoenix both at home and in offices, 8.3 percent in the vehicles only, 7.6 percent in the offices only while 2.1 percent indicated that they listened to the radio stations at home and in social places. Less than one percent, .7 stated that they listened to the station both in the vehicle and at the office while another .7 percent indicated non-applicable which means they do not listen to the station at all.

Table 8: Distribution of respondents on where they listen to Radio Phoenix

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	At home	80	55.2	55.2	55.2
	In a vehicle	12	8.3	8.3	63.4
	At the office	11	7.6	7.6	71.0
	At home and in the Vehicle	23	15.9	15.9	86.9
	At home and at the office	14	9.7	9.7	96.6
	In the vehicle and in the office	1	.7	.7	97.2
	Non-Applicable	1	.7	.7	97.9
	Home, Social places	3	2.1	2.1	100.0
	Total	**145**	**100.0**	**100.0**	

On the three radio station under study, it was found that 28 percent of respondents listened to radio Phoenix very frequently, 37 percent frequently and 17 percent often. The other 15 percent indicated that they listened to radio Phoenix occasionally while 2 said they never listen to the radio station. It can be deduced therefore that the majority of Lusaka listeners, over 83 percent listened to the radio station often, frequently and very frequently. The other 16.8 listen to it occasionally or never at all as shown in **table 9.**

Table 9: Distribution of respondents on radio Phoenix listenership.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Frequently	41	28.3	28.3	28.3
	Frequently	54	37.2	37.2	65.5
	Often	26	17.9	17.9	83.4
	Occasionally	22	15.2	15.2	98.6
	Never	2	1.4	1.4	100.0
	Total	145	100.0	100.0	

Just like radio Phoenix, over half (55.2) of radio Hot FM listeners prefer to listen to the station in the comfort of their homes while 13 percent listen to the station both at home and in vehicles. The other 9.7 said they listened to Hot FM in the vehicle only with 7.6 percent saying they listen to the station both at home and in the office. The other 6.9 listen to Hot FM at their offices only, while 6.2 indicated non-applicable, meaning they do not listen to the station at all. The remaining 1.4 said their listen to the station at home and in social places as indicated in the below **table 10**.

Table: 10: Distribution of respondents on where they listen to Radio Hot FM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	At home	80	55.2	55.2	55.2
	In the vehicle	14	9.7	9.7	64.8
	At the office	10	6.9	6.9	71.7
	At home and in the vehicle	19	13.1	13.1	84.8
	At home and in the office	11	7.6	7.6	92.4
	Non-Applicable	9	6.2	6.2	98.6
	Home, Social places	2	1.4	1.4	100.0
	Total	**145**	**100.0**	**100.0**	

This study shows that statistics for Hot FM and Q-FM are quite similar. Eleven percent of the respondents said the listened to Q-FM FM very frequently, 29 percent frequently and 20 percent often. The other 29 percent indicated that they listened to Q-FM occasionally while 9 percent said they never listen to the radio station. As with Hot FM, over 60 percent of Lusaka residents listened to Q-FM radio often, frequently and very frequently. The other 40 percent either listen to the station occasionally or never at all as indicated in **table 11** below.

Table 11: Distribution of respondents on radio Q-FM listenership.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Frequently	17	11.7	11.7	11.7
	Frequently	42	29.0	29.0	40.7
	Often	29	20.0	20.0	60.7
	Occasionally	43	29.7	29.7	90.3
	Never	14	9.7	9.7	100.0
	Total	145	100.0	100.0	

Just like both Hot FM and radio Phoenix, over half (55.2) of radio QFM listeners prefer to listen to the station in the comfort of their homes while 13 percent listen to the station both at home and in vehicles. The other 9.7 said they listened to Q-FM in vehicles only with 7.6 percent saying they listen to the station in their office only. The other 6.9 listen to Q-FM both at home and in their offices while 4.8 indicated non-applicable, meaning they do not listen to the station at all. The remaining 2.1 said their listen to the station at home and in social places as indicated in the below **table 12**.

Table 12: Distribution of respondents on where they listen to Radio Q-FM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	At home	80	55.2	55.2	55.2
	In the vehicle	14	9.7	9.7	64.8
	At the office	11	7.6	7.6	72.4
	In social places	1	.7	.7	73.1
	At home and in the vehicle	19	13.1	13.1	86.2
	At home and in the office	10	6.9	6.9	93.1
	Non-Applicable	7	4.8	4.8	97.9
	Home, Social places	3	2.1	2.1	100.0
	Total	**145**	**100.0**	**100.0**	

To test respondents knowledge of the private media in Zambia, particularly knowledge on the three radio stations under study, direct questions were asked to the respondents such as "Do you know where radio Phoenix is? The researcher hoped this would show the level of interaction between these radio stations and the public they serve.

The findings as indicated in **figure 7** below show that 88 percent of the respondents knew where radio Phoenix is situated against 12 percent who did not know.

Figure 7: Distribution of respondents' knowledge on the location of radio Phoenix
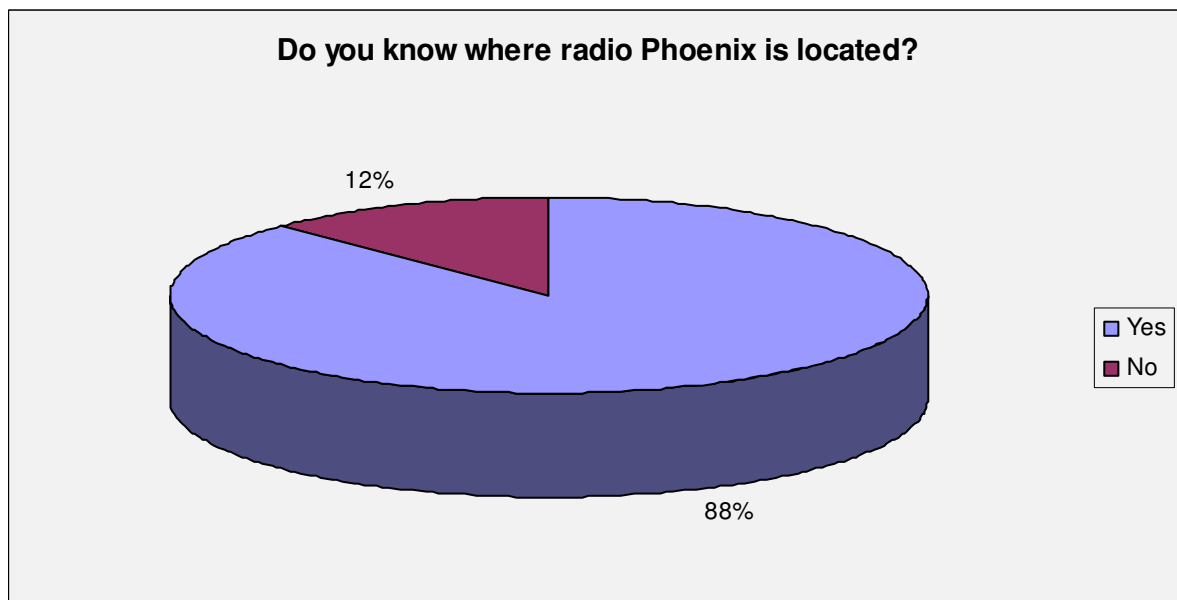
On radio Hot FM, 58 said they knew where it was situated against 48 percent who had no idea where the station was located as indicated in **figure 8** below.

Figure 8: Distribution of respondents' knowledge on the location of Hot FM.

Do you know where Hot FM is located?

48%

52%

☐ Yes
☐ No
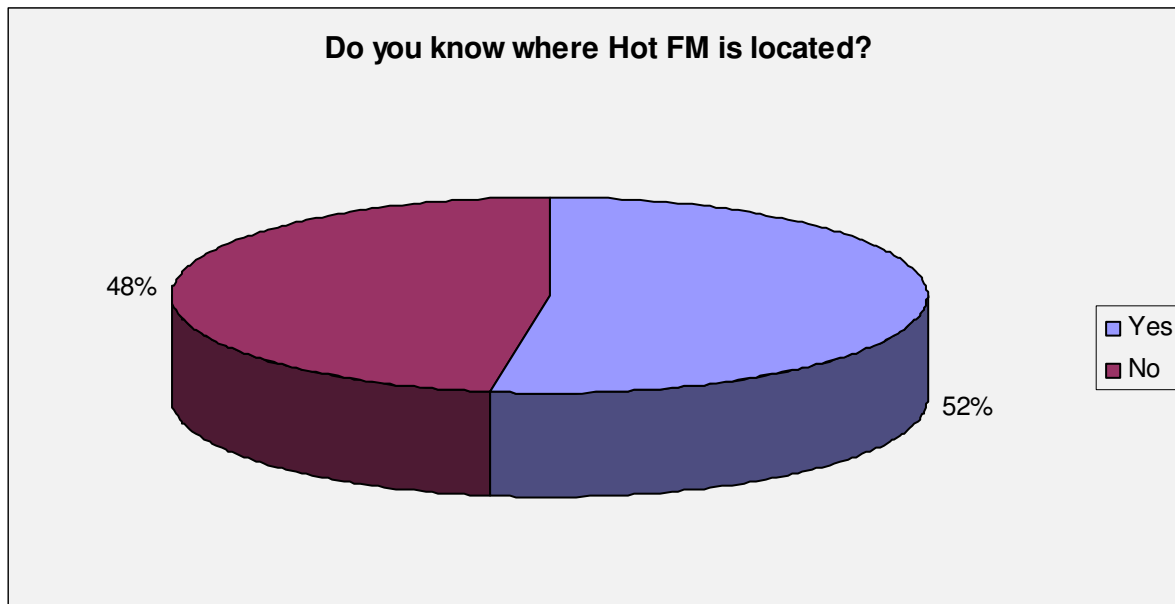
On radio Q-FM, the respondents were split into half. Whilst 50 percent said they knew where the station was located, the other 50 percent said they did not know. See **figure 17**

Figure 17: Distribution of respondents' knowledge on the location of Q-FM

On radio Q-FM, 50 of the respondents said they knew where the station was located while another 50 percent said they did not know as shown in **figure 9** below.

Figure 9: **Distribution of respondents' knowledge on the location of Q-FM**

Do you know where Q FM radio is located?

50%   50%

Yes
No
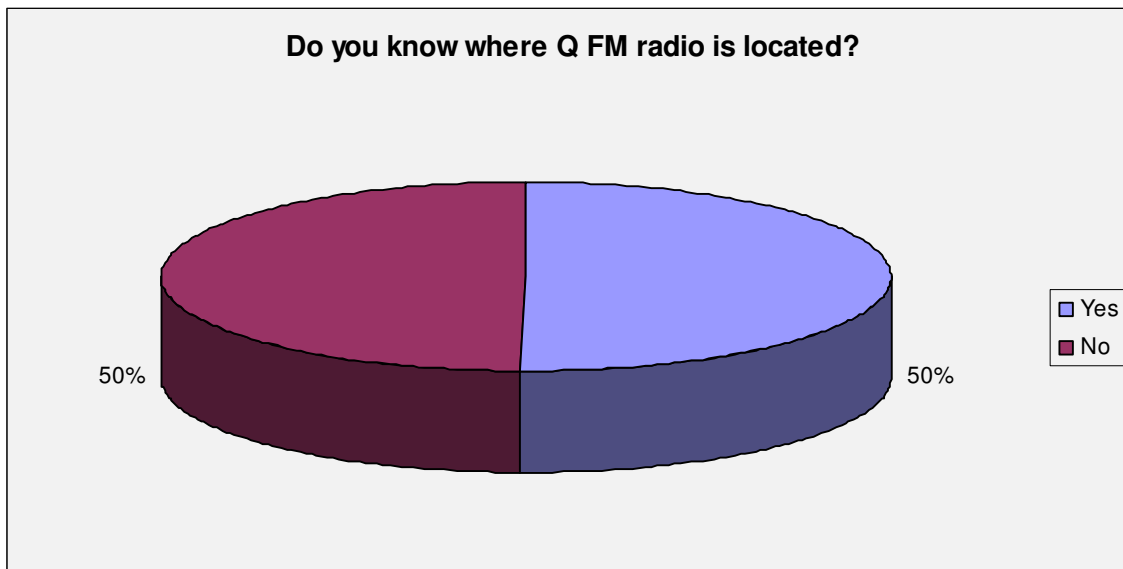
In order to gauge the opinions of the respondents on whether they would like to have the three radio station broadcast to a wider audience, and transmits information to a large group of people, the respondents were asked on whether they would like the radio station to broadcast in vernacular languages and nationally.

Figure 10 and 11 below shows the responses of the respondents on whether radio Phoenix should broadcast in vernacular and nationally. On whether radio Phoenix should broadcast in vernacular, 73 percent said yes while 25 percent said no. On broadcasting nationally,   a clear majority of 91

percent said they would like Phoenix to broadcast nationally while 7 percent responses were against.

Figure 10: Distribution of respondents on whether radio Phoenix should broadcast in vernacular language

Would you like Phoenix to broadcast in vernacular language?

Figure 11: Distribution of respondents on whether radio Phoenix should broadcast nationally
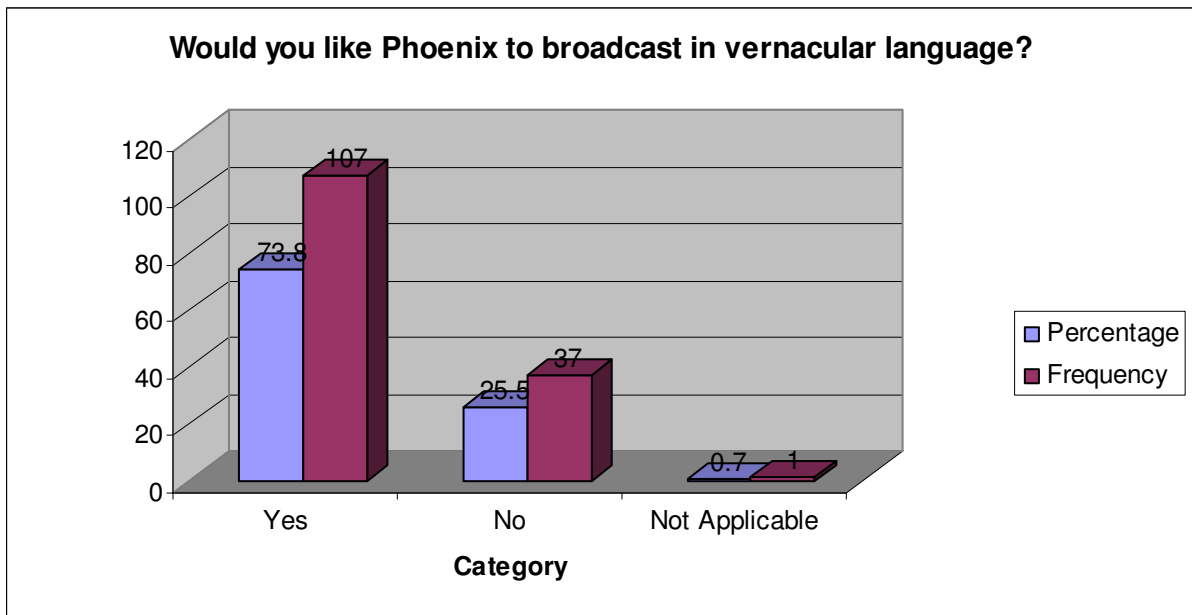
Would you like Phoenix to broadcast nationally?
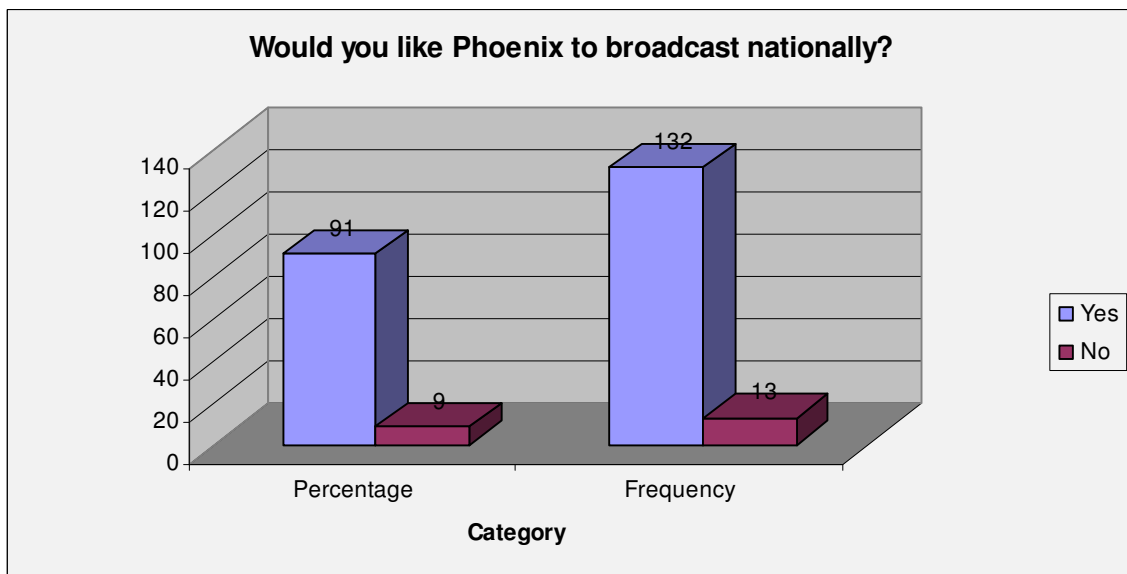
Figure 12 and **13** below shows the distribution of the responses of respondents on whether radio Hot FM should broadcast in vernacular and nationally. On whether radio Hot FM should broadcast in vernacular, 56.6 percent said yes while 41. 4 percent said no. On broadcasting nationally, 72.4 percent said yes while 26.2 percent said no.

Figure 12: Distribution of responses on whether radio Hot FM should broadcast in vernacular
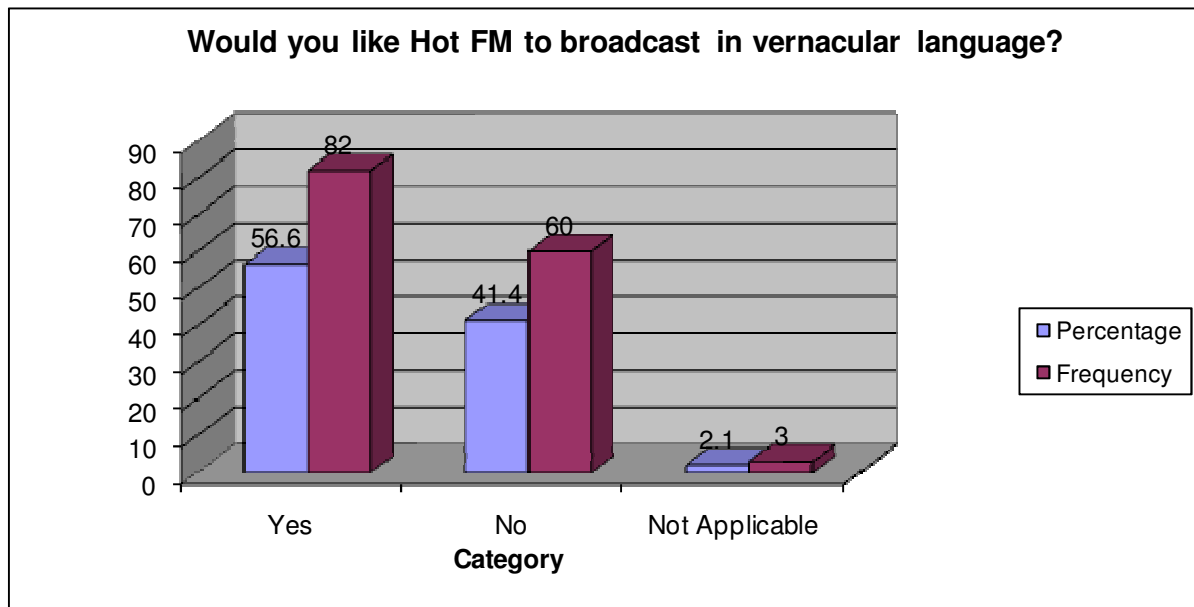
Figure 13: Distribution of respondents on whether radio Hot FM should broadcast nationally
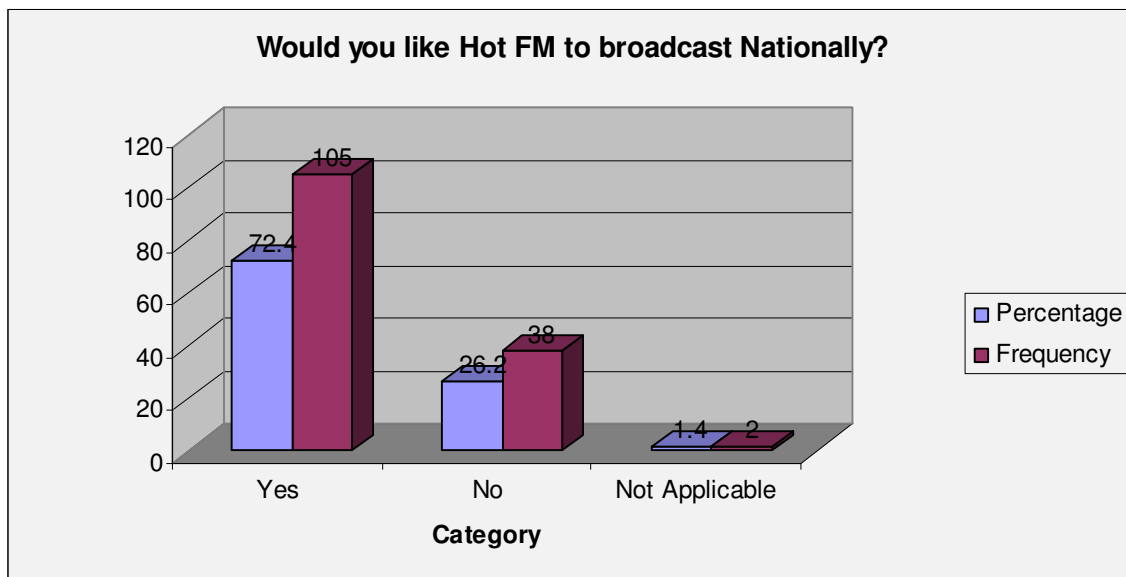
Figure 14 and 15 below shows the distribution of the responses of respondents on whether radio Q-FM should broadcast in vernacular and nationally. On whether radio Q- FM should broadcast in vernacular, 55.5 percent said they would like the station to broadcast in vernacular while 42. 2 percent said no. On broadcasting nationally, 71.2 were for it while 26.9 were against.

Figure 14: Distribution of respondents on whether radio Q-FM should broadcast nationally
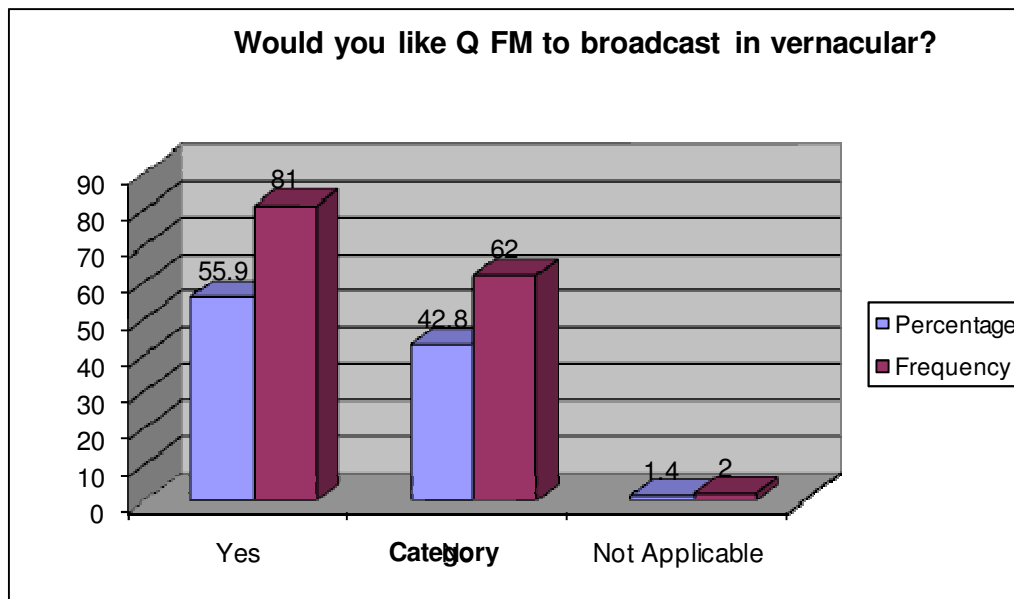
Two of the objectives were to determine whether private radio stations promoted interaction between themselves and the people that they serve by encouraging public participation in their programming. To do this, the researcher asked several questions among which were *"Have you heard messages from these radio stations request for public input in their programming? Do you think it is easy as an individual to air views on these radio stations?* And *do you give feedback to these radio stations?* Other questions asked regarding interaction between radio stations and were, *Do these radio stations seem to act on your suggestions?* And *do you see any evidence of change in your area that can be attributed to these radio stations?*

Tables 13, 14 and **figure 15** below show the distribution of responses for the above questions for

radio Phoenix. On the question of messages, 68.3 percent said they have heard messages from

radio Phoenix requesting for public participation while 29.6 said there have not.

Table 13: Distribution of respondents on requests for input on radio Phoenix

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	99	68.3	68.3	68.3
	No	43	29.7	29.7	97.9
	No response	1	.7	.7	98.6
	Non-Applicable	2	1.4	1.4	100.0
	Total	145	100.0	100.0	

A high percentage of 87.6 percent responded that it is easy to air views on radio Phoenix while 17

percent said it was not easy. The non-applicable answer came from respondents who indicated that

they do not listen to the station. See **table 14** below

Table 14: Distribution of respondents on how easy it is to air views on radio Phoenix.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	127	87.6	87.6	87.6
	No	17	11.7	11.7	99.3
	Non-Applicable	1	.7	.7	100.0
	Total	145	100.0	100.0	

Despite a high percentage of people stating that it was easy to air views on radio Phoenix, a lower number 45.5 indicated that they do actually participate by giving feedback on certain programmes. The majority of 52.4 said they do not give feedback to the radio station as **figure 15** below shows.

Figure 15: Distribution of respondents on giving feed back to radio Phoenix
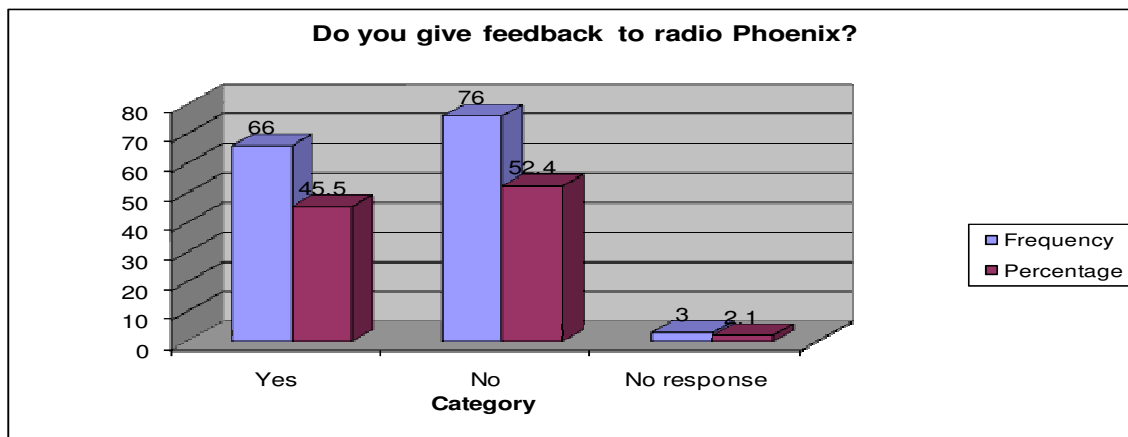
As **table 15** below indicates, 36 percent of those who said they give feedback to radio Phoenix felt that radio Phoenix acted on the suggestions they give to the station as feedback, nine percent said the station does not while the majority of the respondents 44 percent gave a non-applicable response, indicative of their non participation in given feedback to the station. The other 8.3 percent did not give a response while 1.4 percent thought the station did sometimes act on people's suggestions.

Table 15: Distribution of respondents' on whether radio Phoenix acts on their suggestions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	53	36.6	36.6	36.6
	No	13	9.0	9.0	45.5
	No response	12	8.3	8.3	53.8
	Non-Applicable	65	44.8	44.8	98.6
	Sometimes	2	1.4	1.4	100.0
	Total	**145**	**100.0**	**100.0**	

On the objective to determine whether the private/commercial radio stations in Zambia have power to effect meaningful change in society, a question "*do you see any evidence of change in your area that can be attributed to these radio station*s? was asked.

Statistics in **Figure 16** shows that the majority of the respondents (67 percent) felt that there was change, both developmental and socially in their areas that can directly be attributed to Radio Phoenix. Twenty nine percent felt differently indicating that they have not seen any change that can be attributed to the radio station. Furthermore, 2 percent of the respondents said they were not sure while another 2 percent gave no response.

Figure 16: Distribution of respondents on change brought about by radio Phoenix in their areas
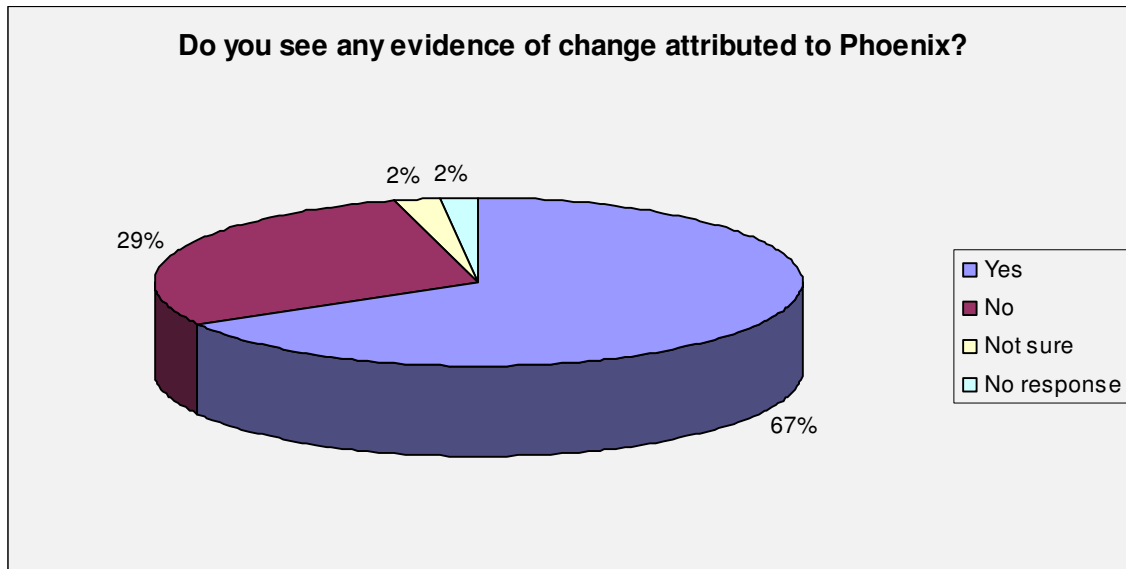
On radio Hot FM, slightly less than half (49 percent) of the respondents said they have heard messages requesting for public participation while another 42.8 percent said they have not as shown in **table 16** below**.**

Table 16: Distribution of respondents on requests for input on Radio Hot FM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	71	49.0	49.0	49.0
	No	62	42.8	42.8	91.7
	No response	1	.7	.7	92.4
	Non-Applicable	11	7.6	7.6	100.0
	Total	145	100.0	100.0	

An equally high percentage of 75.9 percent responded that it was easy to air views on radio Hot FM while 16.6 percent said it was not easy. Seven percent gave a non-applicable answer, an implication that they are the ones who do not listen to the radio station. See **table 17** below.

Table 17: Distribution of respondents on how easy it is to air views on Radio Hot FM.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	110	75.9	75.9	75.9
	No	24	16.6	16.6	92.4
	Non-Applicable	11	7.6	7.6	100.0
	Total	145	100.0	100.0	

For radio Hot FM, only 31.7 percent did state that they give feedback to the station whilst the majority respondents of 62. 1 percent said they do not give feedback to the radio station. There was a 2.1 no response rate with 4.1 non-applicable responses as **figure 17** below shows.

Figure 17: Distribution of respondents on giving feed back to radio Hot FM
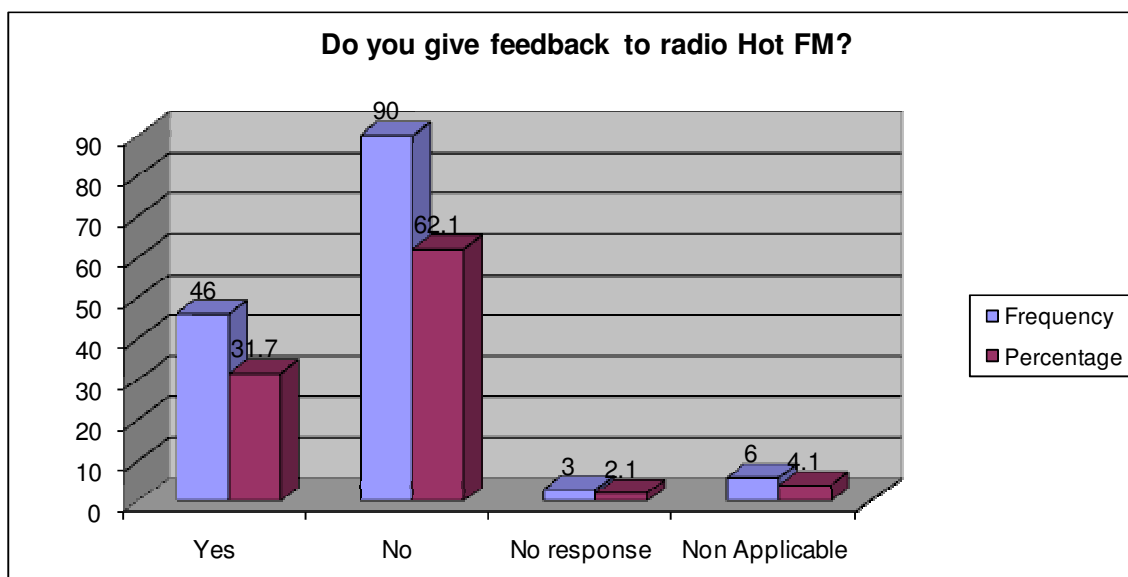
As **table 18** below shows, 24 percent of those who give feedback to radio Hot FM indicated that the radio station acted on their suggestions, 8.3 percent said the station does not act on their suggestions while over half of the respondents (55.9) gave a non-applicable response, indicative of their non participation in given feedback to the station. The other 10.3 percent did not give a response while **.**7 percent thought the station did sometimes act on people's suggestions.

Table 18: Distribution of respondents' on whether Hot FM acts on their suggestions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	36	24.8	24.8	24.8
	No	12	8.3	8.3	33.1
	No response	15	10.3	10.3	43.4
	Non-Applicable	81	55.9	55.9	99.3
	Sometimes	1	.7	.7	100.0
	Total	**145**	**100.0**	**100.0**	

Statistics in **Figure 18** below shows that less than half of the respondents (40 percent) felt there was change, both developmental and socially in their areas that can directly be attributed to Hot FM radio. A bigger number of 46 percent however felt that there is no notable change that can be attributed to the radio station. Another 10 percent gave a non-applicable answer while 2 percent of the respondents said they were not sure with another 2 percent giving no response

Figure 18: Distribution of respondents on change brought about by radio Hot FM in their areas

Do you see any evidence of change attributed to Hot FM?

- Yes — 40%
- No — 46%
- Non Applicable — 10%
- Not sure — 2%
- No response — 2%
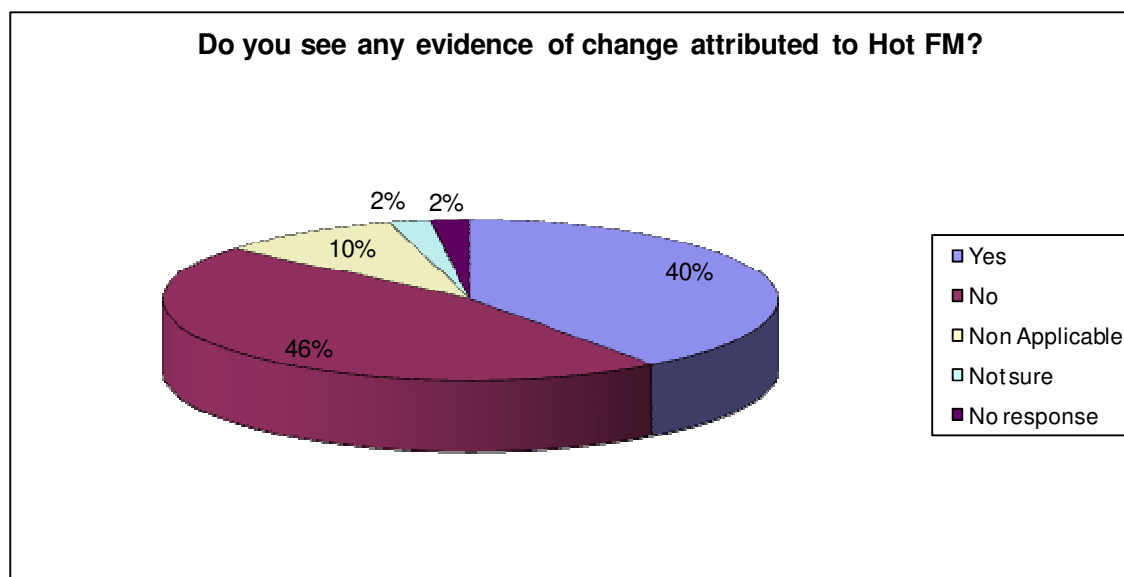
With radio Q-FM, the results were slightly similar with those of Hot FM. Less than half (49.7 percent) of the respondents said they have heard messages requesting for public participation while another 42.8 percent said they have not. See **table 19** below**.**

Table 19: Distribution of respondents on requests for input on radio Q-FM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	72	49.7	50.0	50.0
	No	62	42.8	43.1	93.1
	No response	1	.7	.7	93.8
	Non-Applicable	9	6.2	6.3	100.0
	Total	144	99.3	100.0	
Missing	System Missing	1	.7		
Total		145	100.0		

Similarly, a high percentage of 78.6 percent responded that it is easy to air views on radio Q-FM while 15.2 percent said it was not easy. Six percent gave a non-applicable answer an implication that they are the ones who do not listen to the radio station. See **table 25** below.

Table 20: Distribution of respondents on how easy it is to air views on radio Q-FM.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	114	78.6	78.6	78.6
	No	22	15.2	15.2	93.8
	Non-Applicable	9	6.2	6.2	100.0
	Total	145	100.0	100.0	

Equally with radio Q-FM, only 30.3 percent did state that they give feedback to the station whilst the majority respondents of 62.8 percent said they do not give feedback to the radio station. There was a 2.8 no response rate with 4.1 non-applicable responses. See the below **figure 19.**

Figure 19: Distribution of respondents on giving feed back to radio Q-FM

104
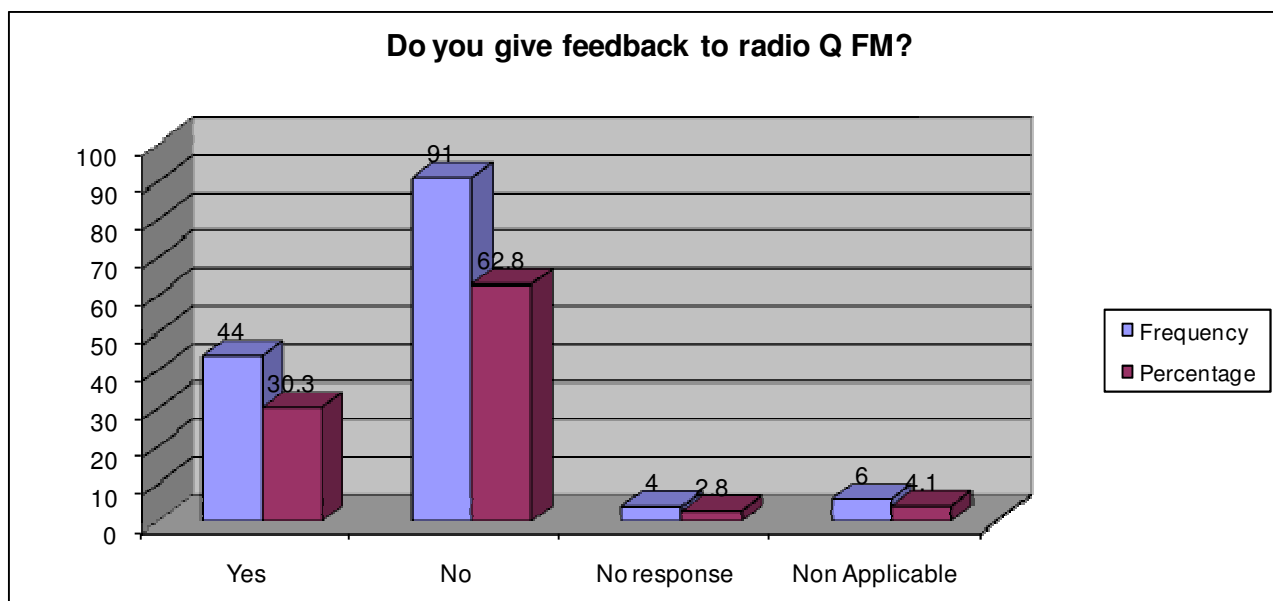
As the trend has been, **table 21** below shows similarity to **table 18** in that 24 percent of those who said they give feedback to radio Q-FM indicated that the radio station acted on their suggestions, 8.3 percent said the station does not act on their suggestions while over half of the respondents (55.2) gave a non-applicable response, indicative of their non participation in given feedback to the station. The other 11.7 percent did not give a response while **.**7 percent thought the station did sometimes act on people's suggestions.

Table 21: Distribution of respondents on whether Q-FM acts on their suggestions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	35	24.1	24.1	24.1
	No	12	8.3	8.3	32.4
	No response	17	11.7	11.7	44.1
	Non-Applicable	80	55.2	55.2	99.3
	Sometimes	1	.7	.7	100.0
	Total	**145**	**100.0**	**100.0**	

It was found that 35 percent of Q-FM listeners felt there was change, both developmental and socially in their areas that can directly be attributed to Q-FM. Over half (51 percent) felt that there was no notable change in their area that can be attributed to the radio station. Another 8 percent gave a non-applicable answer while 2 percent of the respondents said they were not sure with another 2 percent giving no response

Figure 20: Distribution of respondents on change brought about by radio Q-FM in their areas

Do you see evidence of change attributed to Q FM?
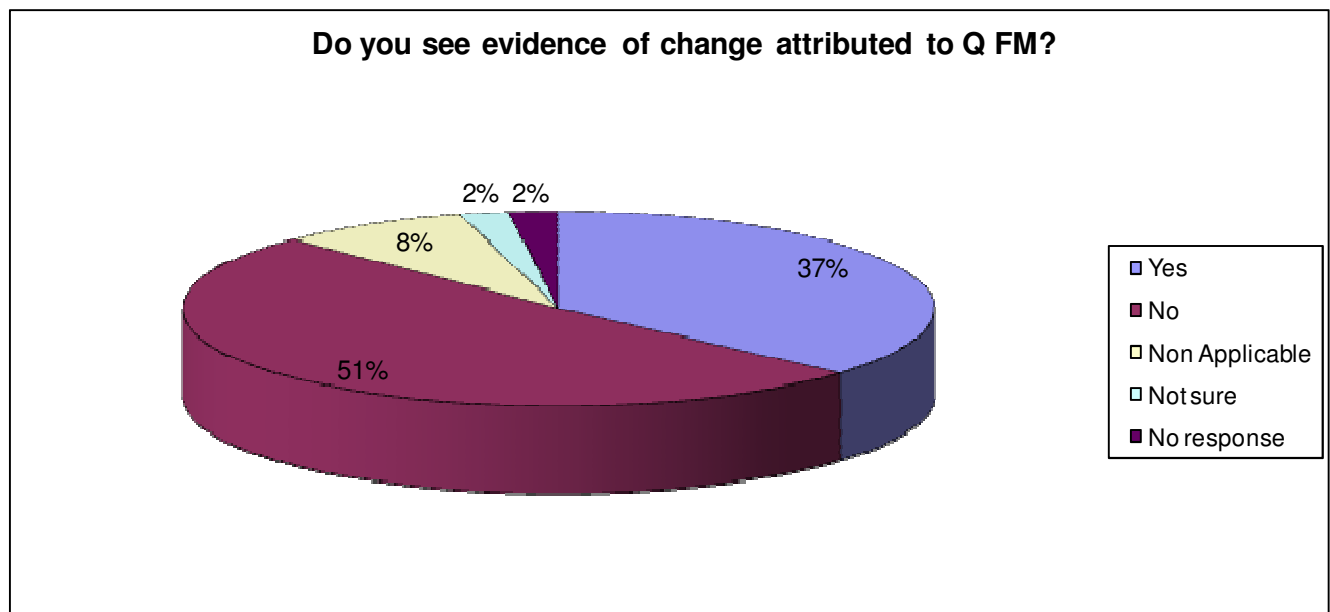
Another critical question for this study was to assess the perception of the respondents on the functions and roles of private radio stations in society. To this effect, respondents were asked to rate the core functions of radio which are the provision of information, education, entertainment, surveillance mobilisation, correlation and transmission of social heritage as performed by the three radio stations. The below statistics are the findings:

On the provision of information, 54.5 percent rated radio Phoenix very highly, 39 percent highly, 3.4 percent moderately, .7 percent poorly, .7 percent very poorly, .7 percent non-applicable. This means therefore that over 93 respondents rated radio Phoenix Highly in the provision of information to the general public. **See Table 22** below.

Table 22: Distribution of respondents on the performance of radio Phoenix in the provision of information

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	79	54.5	54.9	54.9
	Highly	57	39.3	39.6	94.4
	Moderately	5	3.4	3.5	97.9
	Poorly	1	.7	.7	98.6
	Very Poorly	1	.7	.7	99.3
	Non-Applicable	1	.7	.7	100.0
	Total	144	99.3	100.0	
Missing	System Missing	1	.7		
Total		145	100.0		

On the provision of information, Hot FM was rated very highly by 24.1 percent of the respondents, 37 percent rated it highly, another 24.1 percent rated it moderately, 3.4 percent rated it poorly, 3 percent rated it very poorly and 9 percent were non-applicable responses. This implies that over 61 percent of listeners rate Hot FM highly in the provision of information. See the below **table 23.**

Table 23: Distribution of respondents on the performance of radio Hot FM in the provision of information

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	35	24.1	24.1	24.1
	Highly	54	37.2	37.2	61.4
	Moderately	35	24.1	24.1	85.5
	Poorly	5	3.4	3.4	89.0
	Very Poorly	3	2.1	2.1	91.0
	Non-Applicable	13	9.0	9.0	100.0
	Total	145	100.0	100.0	

Table 24 below shows that with radio Q-FM, 28.3 percent rated its provision of information to the public as very highly, 41.4 percent rated it highly, 17.9 percent rated it moderately, and 2.1 percent rated it poorly. Another 2.1 percent rated it very poorly, with 8.3 percent being non-applicable.

From these statistics, it can be construed that over 69 percent of Lusaka residents rate Q-FM highly in the provision of information.

Table 24: Distribution of respondents on the performance of radio Q-FM in the provision of information

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	41	28.3	28.3	28.3
	Highly	60	41.4	41.4	69.7
	Moderately	26	17.9	17.9	87.6
	Poorly	3	2.1	2.1	89.7
	Very Poorly	3	2.1	2.1	91.7
	Non-Applicable	12	8.3	8.3	100.0
	Total	145	100.0	100.0	

On the function of providing education, radio Phoenix was rated very highly by 28.3 percent of the respondents, highly by 48 percent, moderately by 20 percent and poorly by 2.8 percent. Meanwhile, none of the respondents rated it very poorly with only .7 percent non-applicable rate. The statistics shows that over 76 percent of listeners in Lusaka rate radio phoenix highly in the provision of education to the masses. See **table 25** below.

Table 25: Distribution of respondents on Phoenix's performance in providing education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	41	28.3	28.3	28.3
	Highly	70	48.3	48.3	76.6
	Moderately	29	20.0	20.0	96.6
	Poorly	4	2.8	2.8	99.3
	Non-Applicable	1	.7	.7	100.0
	Total	145	100.0	100.0	

Table 26 below shows that with Hot FM, 11.0 percent rated its provision of education to the public as very highly, 39.4 percent rated it highly, 37.9 percent rated it moderately, and 8.3 percent rated it poorly. Another 1.4 percent rated it very poorly, with 9 percent being non-applicable. From these statistics, it can be deduced that under 50 percent (43.4 percent) of Hot FM radio listeners rated the station highly in the provision of education.

Table 26: Distribution of respondents Hot-FM's performance in providing education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	16	11.0	11.0	11.0
	Highly	47	32.4	32.4	43.4
	Moderately	55	37.9	37.9	81.4
	Poorly	12	8.3	8.3	89.7
	Very Poorly	2	1.4	1.4	91.0
	Non-Applicable	13	9.0	9.0	100.0
	Total	145	100.0	100.0	

Table 27 below shows that with radio Q-FM, 15.9 percent rated its provision of education to the public as very highly, 39.3 percent rated it highly, 30.3 percent rated it moderately, and 5.5 percent rated it poorly. Only .7 percent rated it very poorly, with 8.3 percent being non-applicable. From these statistics, it can be construed that less than 50 percent (45.2) percent of Lusaka residents rate Q-FM highly in the provision of education.

Table 27: Distribution of respondents on Q-FM's performance in providing education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	23	15.9	15.9	15.9
	Highly	57	39.3	39.3	55.2
	Moderately	44	30.3	30.3	85.5
	Poorly	8	5.5	5.5	91.0
	Very Poorly	1	.7	.7	91.7
	Non-Applicable	12	8.3	8.3	100.0
	Total	145	100.0	100.0	

Table 28 below indicates that 50.3 percent rated radio Phoenix's function on the performance of the provision of entertainment as very highly, 36.6 as highly, 10.3 as moderately, 2,1 as poorly and .7 percent as non-applicable. The statistics therefore shows that over 86 percent of listeners rate the provision of entertainment by radio Phoenix as highly.

Table 28: Performance on provision of entertainment by Radio Phoenix

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	73	50.3	50.3	50.3
	Highly	53	36.6	36.6	86.9
	Moderately	15	10.3	10.3	97.2
	Poorly	3	2.1	2.1	99.3
	Non-Applicable	1	.7	.7	100.0
	Total	145	100.0	100.0	

In **table 29** below, statistics show that 46.2 percent rated radio Hot FM function on the performance of the provision of entertainment as very highly, 26.9 as highly, 14.5 moderately, 2.8 poorly and 9.7 percent as non-applicable. The statistics therefore shows that 73 percent of listeners rate the provision of entertainment by Hot FM as highly.

Table 29: Performance on the provision of entertainment by Hot FM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	67	46.2	46.2	46.2
	Highly	39	26.9	26.9	73.1
	Moderately	21	14.5	14.5	87.6
	Poorly	4	2.8	2.8	90.3
	Non-Applicable	14	9.7	9.7	100.0
	Total	145	100.0	100.0	

On Q-FM, respondents' responses indicate that, 44.1 percent rated Q-FM performance of providing entertainment as very highly, 29.7 as highly, 14.5 as being moderate, 2.8 poorly and .7 percent as being very poor and 8.3 percent as non-applicable. It can be said from the statistics that 73.8 percent of Listeners rate the provision of entertainment by Q- FM as highly. See **table 30** below.

Table 30: Performance on the provision of entertainment by Q-FM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	64	44.1	44.1	44.1
	Highly	43	29.7	29.7	73.8
	Moderately	21	14.5	14.5	88.3
	Poorly	4	2.8	2.8	91.0

		Frequency	Percent	Valid Percent	Cumulative Percent
	Very Poorly	1	.7	.7	91.7
	Non-Applicable	12	8.3	8.3	100.0
	Total	145	100.0	100.0	

On the function of providing surveillance of the environment, 24.1 percent of the respondents rated radio Phoenix very highly, 29.7 percent rated it highly, 49 percent rated it as being moderate, 4.8 percent rated it poorly, .7 percent as being very poor and another .7 percent gave a non-applicable response. These figures show that over half of the respondents (53.8) percent rated radio Phoenix's function on surveillance of the environment as high. See **table 31** below.

Table 31: Performance on the provision of surveillance of the environment by Radio Phoenix

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very highly	35	24.1	24.1	24.1
	Highly	43	29.7	29.7	53.8
	Moderately	58	40.0	40.0	93.8
	Poorly	7	4.8	4.8	98.6
	Very Poorly	1	.7	.7	99.3
	Non-Applicable	1	.7	.7	100.0
	Total	145	100.0	100.0	

On the function of providing surveillance of the environment only 9.7 percent of the respondents rated Hot FM very highly, 33.1percent rated it highly, 39.3 percent rated it as being moderate, 6.2 percent rated it poorly, 2.1 percent as being very poor and 9.7 percent gave a non-applicable response. This data show that less than half of the respondents (42.8) rated radio Hot FM's function on surveillance of the environment as high. See **table 32** below.

Table 32: Performance on the provision of the surveillance of the environment by Hot FM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	14	9.7	9.7	9.7
	Highly	48	33.1	33.1	42.8
	Moderately	57	39.3	39.3	82.1
	Poorly	9	6.2	6.2	88.3
	Very Poorly	3	2.1	2.1	90.3
	Non-Applicable	14	9.7	9.7	100.0
	Total	145	100.0	100.0	

Table 33 below shows how respondents rated Q-FM on the function of providing surveillance of the environment. Ten percent rated the station very highly, 33.8 percent rated it highly, 39.3 percent rated it moderately, 6.9 percent rated it poorly, 1.4 percent as being very poor and 8.3 percent gave a non-applicable response. From this information, it can be deduced that less than half (44.1 percent) of Q-FM listeners rate it highly in the performance of this function.

Table 33: Performance on the provision of surveillance of the environment by Q-FM.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	15	10.3	10.3	10.3
	Highly	49	33.8	33.8	44.1
	Moderately	57	39.3	39.3	83.4
	Poorly	10	6.9	6.9	90.3
	Very Poorly	2	1.4	1.4	91.7
	Non-Applicable	12	8.3	8.3	100.0
	Total	145	100.0	100.0	

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Table 34 below indicates that 26.9 percent rated radio Phoenix's function on the performance of mobilisation as very highly, 47.6 as highly, 21.4 as moderately, 3.4 as poorly and .7 percent as non-applicable. The statistics therefore shows that over 74 percent of listeners rate radio Phoenix highly on the function of mobilisation.

Table 34: Performance on the provision of mobilisation by Radio Phoenix

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	39	26.9	26.9	26.9
	Highly	69	47.6	47.6	74.5
	Moderately	31	21.4	21.4	95.9
	Poorly	5	3.4	3.4	99.3
	Non-Applicable	1	.7	.7	100.0
	Total	145	100.0	100.0	

In **table 35** below, statistics show that 14.5 percent rated radio Hot FM function on mobilisation very highly, 35.2 percent as highly, 30.3 percent moderately, 9 percent poorly and 1.4 a very poorly while 9.7 percent gave a non-applicable response. The statistics therefore shows that almost half (49.7 percent) of listeners rate the provision of mobilisation by Hot FM as highly.

Table 35: Performance on the provision of mobilisation by Hot FM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	21	14.5	14.5	14.5

		Frequency	Percent	Valid Percent	Cumulative Percent
	Highly	51	35.2	35.2	49.7
	Moderately	44	30.3	30.3	80.0
	Poorly	13	9.0	9.0	89.0
	Very Poorly	2	1.4	1.4	90.3
	Non-Applicable	14	9.7	9.7	100.0
	Total	145	100.0	100.0	

On Q-FM, respondents' responses indicate that 14.5 percent rated Q-FM performance of providing mobilisation as very highly, 40.7 as highly, 30.3 as being moderate, 4.8 percent poorly and 1.4 percent as being very poor and 8.3 percent as non-applicable. It can be said from the statistics that over half (55.2) percent of listeners rate the provision of mobilisation by Q- FM as highly. See **table 36** below.

Table 36: Performance on the provision of mobilisation by Q-FM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	21	14.5	14.5	14.5
	Highly	59	40.7	40.7	55.2
	Moderately	44	30.3	30.3	85.5
	Poorly	7	4.8	4.8	90.3
	Very Poorly	2	1.4	1.4	91.7
	Non-Applicable	12	8.3	8.3	100.0
	Total	145	100.0	100.0	

On it performance on correlation, 27.6 percent of the respondents rated radio Phoenix very highly, 43.4 percent rated the station highly, 23.4 percent rated it as being moderate, 4.1 percent rated it poorly, .7 percent as being very poor and another .7 percent gave a non-applicable response. These figures show that 71percent of Lusaka residents rates radio Phoenix highly in the provision of correlation. . See **table 37** below.

Table 37: Performance on the provision of Correlation by Radio Phoenix

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	40	27.6	27.6	27.6
	Highly	63	43.4	43.4	71.0

		Frequency	Percent	Valid Percent	Cumulative Percent
	Moderately	34	23.4	23.4	94.5
	Poorly	6	4.1	4.1	98.6
	Very Poorly	1	.7	.7	99.3
	Non-Applicable	1	.7	.7	100.0
	Total	145	100.0	100.0	

Table 38 below shows that with Hot FM, only 6.9 percent rates its correlation function as very highly, 40 percent rates it highly, 34.5 percent rates it moderately and 5.5 percent rates it poorly. Another 3.4 percent rates it very poorly, with 9.7 percent being non-applicable. From these statistics, it can be deduced that less than 50 percent (46.9 percent) of Hot FM radio listeners rates the station highly on the function of correlation.

Table 38: Performance on the provision of correlation by Hot FM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	10	6.9	6.9	6.9
	Highly	58	40.0	40.0	46.9
	Moderately	50	34.5	34.5	81.4
	Poorly	8	5.5	5.5	86.9
	Very Poorly	5	3.4	3.4	90.3
	Non-Applicable	14	9.7	9.7	100.0
	Total	145	100.0	100.0	

Table 39 below shows how respondents rated Q-FM on it function on correlation. Eight percent rated the station very highly, 42.1 percent rated it highly, 34.5 percent rated it moderately, 4.8 percent rated it poorly, 2.1 percent as being very poor and 8.3 percent gave a non-applicable response. From this information, it can be deduced that half (50.4 percent) of Q-FM listeners rate it highly in the performance of this function.

Table 39: Performance on the provision of correlation by Q-FM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	12	8.3	8.3	8.3
	Highly	61	42.1	42.1	50.3

		Frequency	Percent	Valid Percent	Cumulative Percent
	Moderately	50	34.5	34.5	84.8
	Poorly	7	4.8	4.8	89.7
	Very Poorly	3	2.1	2.1	91.7
	Non-Applicable	12	8.3	8.3	100.0
	Total	145	100.0	100.0	

Table 40 below indicates that 17.2 percent rated radio Phoenix's function on the transmission of social heritage as very highly, 30.3 as highly, 44.1 as moderately, 6.9 as poorly, .7 percent as very poorly and another .7 percent as non-applicable. The statistics therefore shows that less than half (47.5 percent) of listeners rate radio Phoenix highly on the function of transmission of social heritage.

Table 40: Performance on the provision of transmission of Social heritage by Radio Phoenix

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	25	17.2	17.2	17.2
	Highly	44	30.3	30.3	47.6
	Moderately	64	44.1	44.1	91.7
	Poorly	10	6.9	6.9	98.6
	Very Poorly	1	.7	.7	99.3
	Non-Applicable	1	.7	.7	100.0
	Total	145	100.0	100.0	

In table **60 below**, statistics show that 8.3 percent rated radio Hot FM function on the transmission of social heritage very highly, 24.1 percent as highly, 42.1 percent moderately, 10.3 percent poorly and 5.5 very poorly while 9.7 percent gave a non-applicable response. The statistics therefore shows that only 32 percent of Hot FM listeners rate it highly in the function of transmission of social heritage.

Table 41: Performance on the provision of transmission of social heritage by Hot FM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	12	8.3	8.3	8.3
	Highly	35	24.1	24.1	32.4

		Frequency	Percent	Valid Percent	Cumulative Percent
	Moderately	61	42.1	42.1	74.5
	Poorly	15	10.3	10.3	84.8
	Very Poorly	8	5.5	5.5	90.3
	Non-Applicable	14	9.7	9.7	100.0
	Total	145	100.0	100.0	

On Q-FM, statistics indicate that 9 percent of the respondents rated Q-FM performance on transmission of social heritage as very highly, 26.9 percent as highly, 44.1 percent rated it as being moderate, 9 percent rated it poorly, 2.8 as being very poor and 8.3 percent as non-applicable. It can be said from the statistics that only 35 percent of the radio station listeners rate the station highly in its performance of transmission of social heritage. See **table 42** below.

Table 42: Performance on the provision of the transmission of social heritage by Q-FM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	13	9.0	9.0	9.0
	Highly	39	26.9	26.9	35.9
	Moderately	64	44.1	44.1	80.0
	Poorly	13	9.0	9.0	89.0
	Very Poorly	4	2.8	2.8	91.7
	Non-Applicable	12	8.3	8.3	100.0
	Total	145	100.0	100.0	

Cross tabulation were done on how often people listened to radio Phoenix, Hot FM and Q-FM by age. It was observed that the older respondents from 26 years and above preferred to listen to radio Phoenix whilst the younger generation of between 15 and 25 years preferred to listen to radios Q-FM and Hot FM. This could be that the latter radio stations have more entertainment (music) programmes as compared to radio Phoenix whose programmes are more of mature nature. See **tables 43, 44 and 45** below.

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Table 43: Cross tabulations of listenership of radio Phoenix by age

		How often do you listen to Phoenix?					
		Very Frequently	Frequently	Often	Occasionally	Never	**Total**
Age	15-20 years	3	2	3	2	2	**12**
	21-25 years	4	11	3	2	0	**20**
	26-30 years	8	6	7	2	0	**23**
	31-35 years	6	19	3	5	0	**33**
	36-40 years	10	9	7	3	0	**29**
	41 years and above	10	7	3	8	0	**28**
Total		**41**	**54**	**26**	**22**	**2**	**145**

Table 44: Cross tabulations of listenership of radio Hot FM by age

		How often do you listen to Hot FM?					
		Very Frequently	Frequently	Often	Occasionally	Never	**Total**
Age	15-20 years	5	4	1	2	0	**12**
	21-25 years	5	13	1	1	0	**20**
	26-30 years	2	6	5	6	4	**23**
	31-35 years	0	8	8	11	6	**33**
	36-40 years	0	7	10	9	3	**29**
	41 years and above	0	6	7	11	4	**28**
Total		**12**	**44**	**32**	**40**	**17**	**145**

Table 45: Cross tabulations of listenership of radio Q-FM

		How often you listen to Q-FM?					
		Very Frequently	Frequently	Often	Occasionally	Never	**Total**
Age	15-20 years	5	2	2	2	1	**12**
	21-25 years	5	12	2	1	0	**20**
	26-30 years	2	6	2	9	4	**23**

	31-35 years	0	8	7	15	3	**33**
	36-40 years	2	10	9	6	2	**29**
	41 years and above	3	4	7	10	4	**28**
Total		**17**	**42**	**29**	**43**	**14**	**145**

On the question whether these radio stations' programming enhanced democracy in society and whether such programming met people's democratic expectations, 95 percent of males, (71 out of 74 men), indicated that the programming of radio Phoenix enhanced democracy in society while 92 percent of females (66 out of 71) indicated the same. Meanwhile, on the question to rate the performance of radio Phoenix in satisfying their democratic expectations, 47 percent rated it highly, 32 percent rated it highly and 17 percent rated it moderately. One percent rated it very poorly with another 0ne percent giving a non-applicable response. See **Tables 46** and **47** below. Meaning therefore that 79 percent rates radio Phoenix's programmes highly in meeting their democratic expectations.

Table 46: Cross tabulation on radio Phoenix programming by sex

		Does the programming of radio Phoenix enhance democracy in society?				
		Yes	No	Non-Applicable	No Response	**Total**
Sex	Male	71	3	0	0	**74**
	Female	66	3	1	1	**71**
Total		**137**	**6**	**1**	**1**	**145**

Table 47: Performance on satisfying people's democratic expectation by Radio Phoenix

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	69	47.6	47.6	47.6

	Frequency	Percent	Valid Percent	Cumulative Percent
Highly	47	32.4	32.4	80.0
Moderately	25	17.2	17.2	97.2
Very Poorly	2	1.4	1.4	98.6
Non-Applicable	2	1.4	1.4	100.0
Total	**145**	**100.0**	**100.0**	

On Hot FM 81 percent of males, (60out of 74 men), indicated that the programming of the radio station enhanced democracy in society while 76 percent of females (54 out of 71 indicated the same. Nine percent males and 14 percent females felt that the programmes of the station did not enhance democracy. Eight percent of both sexes gave a non-applicable response while one percent of each gave no response. Meanwhile, on rating Hot FM in meeting their democratic expectations, 22.8 percent rated it very highly, 35 percent rated it highly, 27.6 percent moderately, 5.5 percent rated it poorly and 9 percent non-applicable. See **Tables 48** and **49** below**.**

Table 48: Cross tabulation on radio Hot FM programming by sex

		Does the programming of Hot FM enhance democracy in society?				
		Yes	No	Non-Applicable	No Response	**Total**
Sex	Male	60	7	6	1	**74**
	Female	54	10	6	1	**71**
Total		**114**	**17**	**12**	**2**	**145**

Table 49: Performance on satisfying people's democratic expectation by Hot FM.

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	33	22.8	22.8	22.8
	Highly	51	35.2	35.2	57.9
	Moderately	40	27.6	27.6	85.5
	Poorly	8	5.5	5.5	91.0

Non-Applicable	13	9.0	9.0	100.0
Total	**145**	**100.0**	**100.0**	

With Q-FM, 83 percent of males, (62 out of 74 men), indicated that the programming of the radio station enhanced democracy in society while 74 percent of females (53 out of 71) indicated the same. Ten percent of males and 16 percent females gave a negative answer whilst 4 percent males and 7 percent females gave a non-applicable response while one percent of each sex gave no response. Meanwhile, on rating Q-FM in meeting their democratic expectations, 25.5 percent rated it very highly, 31.7 percent rated it highly, 30.3 percent moderately, 2.1 percent rated it very poorly and 7.6 percent non-applicable. See **Tables 50** and **51** below**.**

Table 50: Cross tabulation on radio Q-FM programming by sex

		Does the programming of Q-FM enhance democracy in society?				
		Yes	No	Non-Applicable	No response	**Total**
Sex	Male	62	8	3	1	**74**
	Female	53	12	5	1	**71**
Total		**115**	**20**	**8**	**2**	**145**

Table 51: Performance on satisfying people's democratic expectation by Q-FM

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Highly	37	25.5	25.5	25.5
	Highly	46	31.7	31.7	57.2
	Moderately	44	30.3	30.3	87.6
	Poorly	4	2.8	2.8	90.3
	Very Poorly	3	2.1	2.1	92.4
	Non-Applicable	11	7.6	7.6	100.0
	Total	**145**	**100.0**	**100.0**	

On whether media regulations by government hinder these radio stations from operating freely, respondents were asked whether they thought there was government interference in the operations of these radio stations.

Table 52 below shows the responses of the respondents on whether this is government interference in the running of Radio Phoenix. Fifty one percent of radio Phoenix listeners said there was government interference in the running of the station with 45.5 percent saying there was not. One percent indicated that government only interfered at times with another one percent indicating none-applicable whilst .7 said they did not know. The results therefore show that over 50 percent of respondents feel that there is government interference in the running of private radio stations.

Table 52: Performance on government interference on Phoenix

Category	Frequency	Percent	Cumulative Percent
Yes	74	51.0	51.0
No	66	45.5	96.6
Non-Applicable	2	1.4	97.9
Sometimes	2	1.4	99.3
I don't Know	1	.7	100.0
Total	**145**	**100.0**	

On Hot-FM, 44.8 percent felt there was government interferences in the operations of the radio station, 46 percent saying was no such interference. Six percent gave a non-applicable response with 1.4 percent saying sometimes government interfered whilst .7 percent said they did not know. See table 53 below

Table 53: Performance on government interference on Hot FM

Category	Frequency	Percent	Cumulative Percent
Yes	65	44.8	44.8
No	67	46.2	91.0
Non-Applicable	10	6.9	97.9
Sometimes	2	1.4	99.3
I don't know	1	.7	100.0
Total	**145**	**100.0**	

With Q-FM, 44.8 percent felt there was government interferences in the operations of Hot FM with 46 percent disagreeing. 6.9 percent gave a non-applicable response with 1.4 percent saying sometimes whilst .7 percent said they did not know. See **table 54** below.

Table 54: Performance on government interference on Q-FM

Category	Frequency	Percent	Cumulative Percent
Yes	63	43.4	43.4
No	70	48.3	91.7
Non-Applicable	9	6.2	97.9
Sometimes	2	1.4	99.3
I don't know	1	.7	100.0
Total	**145**	**100.0**	

On whether respondents would welcome the closure of any of these radio stations by government, the majority of the responses were that they would not as **Tables 55, 56** and **57** shows. For radio Phoenix, 99.3 percent said they would not welcome the closure of the station by government while .7 percent said they would welcome the move. On Hot FM, 95.2 percent said no to the closure of the station with 2.8 stating they would not mind the stations being closed with 2.1 non-applicable. With radio Q-FM, 95.9 percent indicated that they would not like to see the radio station closed by government with 2.1 percent indicating that they would welcome the move to close the station with 2.1 non-applicable.

Table 55: Performance on the closure of Phoenix by government

Category	Frequency	Percent	Cumulative Percent
Yes	1	.7	.7
No	144	99.3	100.0
Total	**145**	**100.0**	

Table 56: Performance on the closure of Hot FM by government

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	4	2.8	2.8	2.8
	No	138	95.2	95.2	97.9
	Non-Applicable	3	2.1	2.1	100.0
	Total	**145**	**100.0**	**100.0**	

Table 57: Performance on the closure of Q-FM by government

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	3	2.1	2.1	2.1
	No	139	95.9	95.9	97.9
	Non-Applicable	3	2.1	2.1	100.0
	Total	**145**	**100.0**	**100.0**	

The respondents were also asked whether the programming of these radio stations positively reflected their way of life in regard to their social values and cultural beliefs. **Table 58** below shows responses on radio Phoenix. Among the responses, 81 percent gave their answer in the affirmative while 16.6 percent answered in the negative, .7 percent said only at times did the radio station reflect the cultural values and beliefs with another .7 percent saying they did not know whilst another .7 percent gave a non-applicable response.

Table 58: Performance on the reflection of cultural values and beliefs by Phoenix

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	118	81.4	81.4	81.4
	No	24	16.6	16.6	97.9
	Sometimes	1	.7	.7	98.6
	Non-Applicable	1	.7	.7	99.3
	Not sure	1	.7	.7	100.0
	Total	**145**	**100.0**	**100.0**	

With Hot FM, 62 percent stated that Hot FM reflected cultural values with 26 percent saying otherwise. Another seven percent gave a non-applicable response, 1.4 stated that they were not sure with another i.4 indication that the radio station did this at times. See **Table 59** below

Table 59: Performance on the reflection of cultural values and beliefs by Hot FM

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	91	62.8	62.8	62.8
	No	39	26.9	26.9	89.7
	Sometimes	2	1.4	1.4	91.0
	Non-Applicable	11	7.6	7.6	98.6
	Not sure	2	1.4	1.4	100.0
	Total	**145**	**100.0**	**100.0**	

With Hot FM, 62 percent stated that Hot FM reflected cultural values with 26 percent saying otherwise. Another seven percent gave a non-applicable response, 1.4 stated that they were not sure with another 1.4 indicating that the radio station did this at times. See **table 60** below.

Table 60: Performance on the reflection of cultural values and beliefs by Q-FM

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	94	64.8	64.8	64.8
	No	37	25.5	25.5	90.3
	Sometimes	2	1.4	1.4	91.7
	Non-Applicable	10	6.9	6.9	98.6
	Not sure	2	1.4	1.4	100.0
	Total	**145**	**100.0**	**100.0**	

Another objective of this study was to determine whether commercial radio stations were objective in the coverage and presentation of national issues. On radio Phoenix, 86.9 percent said there was objectivity in the coverage of issues by radio Phoenix while 11 percent said no. Like in other statistics regarding this radio station, .7 percent said sometimes, another .7 percent said they did not know with yet again another .7 percent giving a non-applicable response as **table 62** below indicates.

Table 61; Performance on Radio Phoenix being objective in its programming.

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	126	86.9	86.9	86.9
	No	16	11.0	11.0	97.9
	Sometimes	1	.7	.7	98.6
	Non-Applicable	1	.7	.7	99.3
	Not sure	1	.7	.7	100.0
	Total	**145**	**100.0**	**100.0**	

Another vital question of this study was to determine whether these private radio stations transmitted qualitative, informative and meaningful information to members of the society. In this regard, respondents were asked on whether the programming of these stations were beneficial to them. For radio Phoenix, 89.7 percent indicated that the information disseminated by radio Phoenix was informative as it added to their knowledge and understating of world events while 10.3 percent stated otherwise. On whether radio Phoenix's programmes advices on local issues that are important, 91 percent said yes while 9 percent said no. On whether radio Phoenix's programmes influenced their opinion on issues, 64.1 said yes while 35.9 replied in the negative. See **tables 62, 63** and **64**.

Table 62: Performance of Phoenix programmes adding to people's knowledge and understanding of world events

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	130	89.7	89.7	89.7
	No	15	10.3	10.3	100.0
	Total	145	100.0	100.0	

Table 63: Performance on Phoenix programmes advising people on local issues

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	132	91.0	91.0	91.0
	No	13	9.0	9.0	100.0
	Total	145	100.0	100.0	

Table 64: Performance on Phoenix programmes Influencing respondents' opinions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	93	64.1	64.1	64.1
	No	52	35.9	35.9	100.0
	Total	145	100.0	100.0	

Table 65 below shows statistics on how the respondents felt on whether radio Hot FM was objective in its programming. The responses were 67.6 percent said yes, 23.4 percent said no, 6.9 percent gave a non-applicable response, 1.4 percent gave a "sometimes" answer, while .7 percent were not sure.

Table 65: Performance on Hot FM being objective in its Programming

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	98	67.6	67.6	67.6
	No	34	23.4	23.4	91.0
	Sometimes	2	1.4	1.4	92.4
	Non-Applicable	10	6.9	6.9	99.3
	Not sure	1	.7	.7	100.0
	Total	**145**	**100.0**	**100.0**	

On radio Hot FM, 62 percent indicated that the information transmitted by the radio station was meaningful as it added to their knowledge and understating of world events while 32.4 percent gave a negative response. Equally, when asked whether Hot FM programmes advices on local issues that are important, 62. 4 percent said yes while 32.4 indicated no with 4.8 percent giving a non-applicable response. On whether radio Hot FM programmes influenced their opinion on essential issues, the majority of the respondents, 58.8 said no while less than half of the respondents (41.4 percent) replied in the affirmative with 4.8 percent stating non-applicable. See **tables 66, 67** and **68** below.

Table 66: Performance on Hot FM programmes adding to people's knowledge and understanding of world events

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	91	62.8	62.8	62.8
	No	47	32.4	32.4	95.2
	Non-Applicable	7	4.8	4.8	100.0
	Total	145	100.0	100.0	

Table 67: Performance on Hot FM programmes advising respondents on local issues

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	91	62.8	62.8	62.8
	No	47	32.4	32.4	95.2
	Non-Applicable	7	4.8	4.8	100.0
	Total	145	100.0	100.0	

Table 68: Performance of Hot FM programmes Influencing respondents' opinions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	60	41.4	41.4	41.4
	No	78	53.8	53.8	95.2
	Non-Applicable	7	4.8	4.8	100.0
	Total	145	100.0	100.0	

On whether Q-FM was objective in its programming, 70.3 percent said yes, 21.4 percent said no, 6.2 percent gave non-applicable, 1.4 said sometimes and .7 said they were not sure. **Table 69** below shows

Table 69: Performance of Radio Q-FM being objective in its Programming.

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	102	70.3	70.3	70.3
	No	31	21.4	21.4	91.7
	Sometimes	2	1.4	1.4	93.1
	Non-Applicable	9	6.2	6.2	99.3
	Not sure	1	.7	.7	100.0
	Total	**145**	**100.0**	**100.0**	

With Q-FM 67.6 percent indicated that the information disseminated by the station was informative as it added to their knowledge and understating of world events while 28.3 percent stated otherwise with 4.1 percent giving a non-applicable response. On whether radio Q-FM programmes advices on local issues that are important, 66.2 percent said yes while 29.7 percent said no with 4.1 non-applicable.   On whether Q-FM's programmes influenced their opinion on issues, the majority of the respondents, 53.8 percent said no while 42.8 percent replied in the affirmative with 4.1 percent indicating non-applicable. See **tables 70, 71** and **72** below.

Table 70: Performance of Q-FM programmes adding to respondents' knowledge and understanding of world events

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	98	67.6	67.6	67.6
	No	41	28.3	28.3	95.9
	Non-Applicable	6	4.1	4.1	100.0
	Total	145	100.0	100.0	

Table 71: Performance on Q-FM programmes advising respondents on local issues

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	96	66.2	66.2	66.2
	No	43	29.7	29.7	95.9
	Non-Applicable	6	4.1	4.1	100.0
	Total	145	100.0	100.0	

Table 72: Performance on Q-FM programmes Influencing respondents' opinions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	62	42.8	42.8	42.8
	No	78	53.8	53.8	96.6
	Non-Applicable	5	3.4	3.4	100.0
	Total	145	100.0	100.0	

To find out if respondents were concerned with the mushrooming of commercial radio stations in Lusaka, interviewees were asked on whether they would like to see more radio stations in Lusaka. The majority of the respondents (79. 3) said they would like to see more commercial radio stations in Lusaka with 20.7 percent saying they would not like to see more commercial radio stations in Lusaka. See **table 73** below.

Table 73: Performance on Lusaka having more radio stations

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	115	79.3	79.3	79.3
	No	30	20.7	20.7	100.0
	Total	145	100.0	100.0	

On whether respondents shared ideas, knowledge and information they got from these radio stations with others, a very high percentage of 96.6 said they did while only 3.4 said they do not. As indicated below in **figure 21.**

Do you share information you get from the radio stations?

The researcher felt it prudent to find out if listeners felt a sense of ownership towards these radio stations thus the question on whether they felt part of these radio stations as individuals. Yet again, a high percentage of 79.3 percent agreed whilst 20.7 said they did not feel part of these radio stations. Refer to **table 22** below

Figure 22: Performance of the radio stations on individuals sharing information from the stations

Do you feel part of these radio stations?
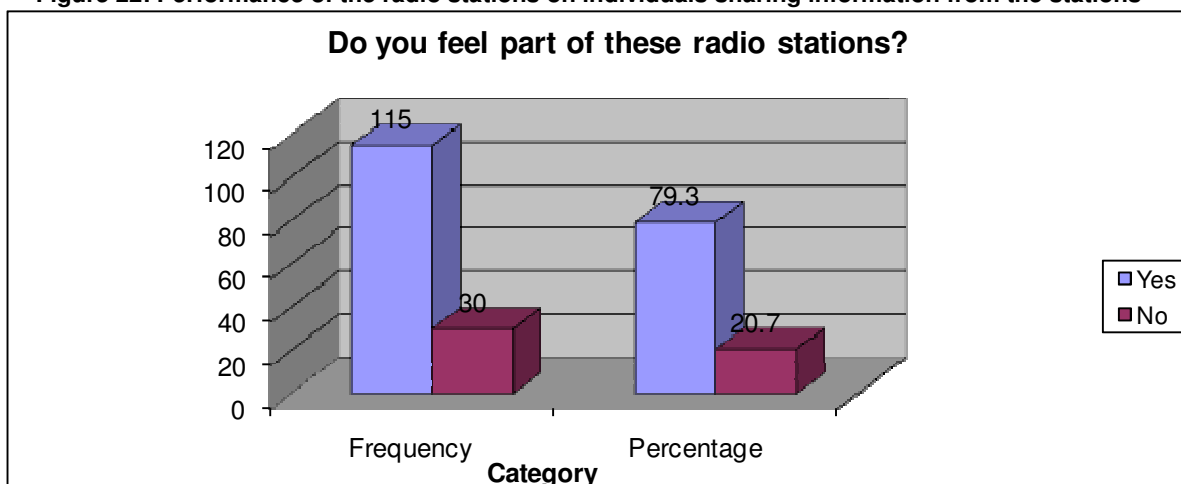
6.2 QUALITATIVE FINDINGS

Qualitative methods are methods that do not involve measurement or statistics (Boeree: 2005). These methods rely on the interpretation of what people do and say without making heavy use of measurements or numerical analysis (Horning:1965).

For this study, nine interviews were conducted with a cross section of notable and prominent people involved with the media in different and diverse ways. Eight of the nine interviewees contended that there was some element of government control in the operations of commercial/private media in Zambia. As in the previous chapters, the terms, private, independent and commercial radio stations will be used interchangeably.

Those interviewed were National Chairperson for the ruling Movement for Multi-Party Democracy (MMD) and deputy minister of Lands, Michael Mabenga, Kabwata Constituency Member of Parliament and Former Patriotic Front (PF) spokesperson, Given Lubinda,, MISA-Zambia Chapter Information and Research Officer, Jane Da Silver and former Radio Phoenix Station Manager, Catherine Mwondela.

Others were Former News Editor for Radio Phoenix, Julius Sakala, Hot FM Station Manager, Rodgers Twala, Q-FM News Editor, David Bweupe, Proprietor and Director for Q-FM, Moses

Nyama and Mulima a retired civil servant, senior citizen and media expert with Master Degree in Mass Communication with 40 years experience.

Lubinda said commercial/private radio stations in Zambia played a significant role in enhancing democracy because they offer checks and balances to government. On the question of objectivity, Lubinda said it was difficult to measure objectivity in the Zambian press because there was no known standard upon which to measure this objectivity on.

The opposition leader stated that with this vacuity, both the private and state media can be said to be objective because they are based on different principles and motivations. Private radio stations are deemed to be objective because they report in accordance with their role of being watch-dogs. They may be perceived to be biased against government because they belong to the wider society, which is the civil society and thus provide an alternative voice.

In the same vein, government radio stations can also be said to be objective because being government owned, their goal is to highlight government performance and programmes. "If the government media stopped supporting government, then they can be said not to be objective, likewise with the private media, if these do not offer criticism to government, then they too will be regarded as not being objective" (Lubinda in a personal interview, 2nd November, 2010)

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He added that there was need to have clear laid down guidelines for media practitioners in the country for them to be above reproach and be able to offer quality services.   Lubinda was very

resolute that there was no freedom of the press in Zambia because of government controls. He stressed that as long as government continued with the insurance of licences, they is government interferences in the media operations in the country.

Lubinda said he was a staunch supporter of media reforms in Zambia because if things were left as there are, any political party that formed government would abuse the state run media for its own benefit. "That is why I have always advocated for ZNBC to be a public broadcaster so that it is accountable to the public unlike what it is today where it is accountable to the state", he stressed.

His sentiments were echoed by MISA-Zambia Information and Research Officer, Jane Da Silva who noted that freedom of the press in Zambia was being curtailed by the country's constitution that does not expressly guarantee press freedom. She observed that although Article 20 (1) states "*Subject to the provision of this Constitution, no law shall make any provision that derogates from freedom of the press"*, there are other laws in the same Constitution that are against press freedom.

She said there is need to unpack the constitution into legislations and policies that media can use in their quest for freedom of the press. In this line, her organisation made submissions to the 2003 Mung'omba Constitution Commission on media reforms which were included in the draft Mung'omba Constitution. To the chagrin of MISA however, these submissions were omitted by the 2010 National Constitution Commission (NCC) (Da Silva in a personal interview, 15th November, 2010).

Citing from both the Mungo'mba and NCC draft Constitutions, Da Silva pointed out that the Mung'omba Constitution Article 56 (1) states that every citizen has the right of access to

(a) Information held by the state and

(b) Any information that is held by another person which is required for the exercise or protection of any right of freedom.

However, the 2010 NCC draft Constitution omitted these and states instead in article (1) that *"every person has the right to demand the correction or deletion of untrue or misleading information affecting that person"*. Da Silva noted that there was a clear distinction between having access to information that is "held by another" to merely demanding for a correction or deletion of information that is not availed to you in the first place.

"Our submission as MISA that the right to access of information be retained by NCC was thrown out. It is clear that the democratic dispensation is going backwards because citizens' submissions are not taken on board", Da Silva stated.

 Mulima, a 58 year retired civil servants with Masters degree in Mass Communication added that although government interference in the running of independent media such as commercial radio stations may not be too evident, the continues insurance of broadcast licenses by the Minister of Information does indeed show some degree of government control (Mulima in a personal interview, 31st October, 2010).

She was of the view that an independent body, free from government control should be responsible for the insurance of licences. This view was shared by other interviewees with Hon. Lubinda contending that the independent media such as radio stations were weak due to hostile political and legal environment.

Q-FM co-owner and director, Moses Nyama and former Radio Phoenix station manager, Catherine Mwondela both complained that the Minister of Information and Broadcasting services has denied them licences to broadcast nationally. Nyama said his Radio station applied for a nationally broadcasting licence four years ago and up to now; there has been no response from the government. Radio Phoenix application was made over ten years ago but government has been silent ever since.

Both Mr Nyama and Ms. Mwondela said their radio stations have financial capabilities to broadcast nationally but have been denied this by government. Although the two stated that government does not directly interfere with the day to day programming and operations of their stations, they view the denial of national licences as an act of government interference.

And Hot FM Station Manager, Rogers Twala, former Radio Phoenix News Editor, Julius Sakala and Q-FM News Editor, David Bweupe said there was no direct interference from the government in the running of their newsrooms. The two News Editors also stated that they have a free reign in the running of their news rooms with no interference from both management and government. The News Editors make decisions on which story to feature for news and what prominence to give each story.

All the three News Editors also lamented the failure by government officials to feature on radio stations talk-shows especially live phone-in programmes. Although invitations are sent to them in ample time before broadcast, most government and MMD officials shun these programmes.

In response to these allegations, MMD National Chairman, Michael Mabenga pointed out that most government and MMD officials shunned the live phone-in programmes because radio stations did not take precautions to protect panellists from confrontational and offensive callers who insult panellists. He observed that some callers instead of making contributions to the matter under discussion resort to insults, demeaning and provocative words (Mabenga in a personal interview, 6th December, 2010).

He said to avoid unnecessary confrontations with such callers, government and senior MMD officials opt to stay away from these programmes. "Mind you, government or MMD officials are human beings who get upset when insulted and can easily insult back. To avoid such, we opt to stay away" he said.

The minister however said his colleagues had no problems featuring on ZNBC phone-in programmes because these were done in an orderly manner and callers make substance contributions. "Unlike with callers on the private radio stations who are paid to make demeaning phone calls, callers on state radios are mature and make significant contributions that contribute to development because of their constructive criticism".

Mabenga argues that government was not gagging the media in any way as the media were left to run their operations the way they wanted. He pointed out that the media in Zambia were operating in a much freer environment as compared to other countries such as Zimbabwe. "The press in Zambia is very free, in fact, they are beyond free. You can liken our scenario to what prevails in Botswana and Namibia were there are no restrictions whatsoever to the freedom of the press" he stressed.

He said every professional field has roles and regulations to be followed and the media fraternity was not exempted from the same. He added that some media houses had difficulties in following the rules and regulations that govern their profession "and when government tries to remind them of their duties and responsibilities, it is accused of interfering".

The MMD National Chairperson told the researcher that some private media, including commercial radio stations went out of their way to goad government into a reaction so as to point an accusing figure at it. "In any case, it is not only government that has complained over some bad coverage in the private media, opposition parties are on record to have austerely complained over some coverage which shows that they may be some element of unprofessional in the way some media houses carry out their duties".

On why government continued to issue broadcasting licenses, Mabenga threw the challenge back to media houses who he said have failed to come up with self-regulatory measures. "Until such a time that they can put their house in order, government will continue to regulate the media to ensure sanity in the media spectrum"

Both Da Silva and Mulima agreed with part of Hon Mabenga's arguments. Ms. Mulima pointed out that there was mediocrity in the way some commercial radio stations set-up their programmes. She said there was too much entertainment in the form of music with very little quality information given out.

"Some of these radio stations do not offer quality programmes for mature individuals. Even their talk-shows do not have anything much to offer except insults. No wonder government officials shun them. Furthermore, they only feature the same people, from the same political parties, over and over again that it has become monotonous and not interesting anymore. Talk shows should not only be on political issues, there are other important issues on health, agriculture, economics and education that can be discussed", she explained.

Da Silva said to some extent, there were poor professional standards exhibited by journalists and media houses. "Some of these radio stations do not have editorial policies and operate in a vacuum. You cannot operate effectively if you do not have a policy in place", she stressed. She however said this should not be made an excuse for government interference.

On objectivity, Mabenga categorically stated that there was no objectivity in the programming of commercial radio stations. He observed that there was a slant of biasness against the government because they focussed more on the negatives than the positives that the government was doing.

Da Silva and Mulima however disagreed with the Minister on this point with Ms. Mulima noting that despite failures to adhere to ethics at times, commercial radio stations were more objective than state media especially on news gathering. Ms. Da Silva added that due to extremes on single-sourcing by state media on political coverage, the Commercial radio stations were offering an alternative voice and can therefore be seen to be more objective than the state media.

"When you listen to news on state radio especially on politics, it will only quote one source who might be a government or MMD official without giving space for divergent views from other sources. At least Private radio stations do double sourcing and as such offer different views from different people," Da Silva said.

Mulima however pointed out that although she regarded the private media to be more objective in comparison to state media, "I have heard some very damaging stories that are one-sided on these radio stations and some of these stories have no relevance to the public as they are personal attacks on individuals".

The radio stations defended themselves observing that they always endeavour to check their facts with various sources before airing them. "If at any time we have carried out a one sided story, it is that the other source refused to comment or we were unable to reach them by press time. In such cases, we always mention that the source was contacted but refused to comment or was unavailable for a comment," Mr Sakala said.

All the discussants, except for Mabenga urged government to loosen their covert grip on the private radio stations. Lubinda said the coming of commercial radio stations on the market has not only boosted the country's economy but has also enhanced democracy. He said democracy brings about development. "Zambia shall not develop at the rate of Tiger states as long as the government continue to interfere with the press. Press freedom in vital in fighting such vices as corruption that deters development.

He added that Zambia desperately needs to enact the Freedom of Information bill which was withdrawn in November, 2002 due to disagreement by Law Makers in Parliament. He said due to "arrogance in numbers", MMD Members of Parliament refused to listen to the Zambia Independent Media Association (ZIMA) who had objected to some sections of the Bill that would give the President power to appoint a Commissioner for public information.

Lubinda said current situation regarding state media leaves it open to abuse and manipulation to any political party that comes to power. "It is for this reason that I have been an ardent advocate of the Freedom of Information Bill because I know that anybody who comes to power can take advantage of situation and abuse the press"

Mulima added that the entrance of the Commercial radio stations on the Zambian broadcasting scene has offered more diverse content. "In the past, we were only fed party propaganda from the state media, but now we can listen to diverse views and be able to make informed choices. The coming of independent radio stations has indeed enhanced democracy in the country".

The three discussants, Lubinda, Mulima and Da Silva said the private radio stations role of enhancing democracy in the Zambia society was evident in that these stations have become the voice for the voiceless. They said they got most of their information from these stations. Hon Lubinda added that these stations were performing the roles exceedingly well stressing that "I get 70 percent of my news from them and the other 30 percent from government controlled media".

Although Da Silva and Mulima rated the performance of private radio stations high than that of state owned radio stations, they said they tried to balance information gotten from both. They got 50 percent of their information, especially news from the private media and the other 50 percent from government media. Mabenga however rated the performance of the private radio stations very low saying he only got 30 percent of information from them.

CHAPTER 7

DISCUSSION AND CONCLUSION

7.0 Introduction

This chapter discusses the study findings in relation to public perceptions of the role and functions of commercial/private radio stations in the Zambian society, especially in regard to these radio stations' role in enhancing democracy as well as encouraging public participation on issues of national interest.

7.1 Discussion

7.1.1 Phone in Programmes

This study has also shown that the most popular programmes on private commercial radio stations are live phone-in programmes. They are regarded as channels for the promotion of freedom of expression in an emerging democracy such as Zambia.

These phone-in programmes have positioned commercial radio stations at a higher level than state-owned radio. These programmes are significantly aided by the proliferation of cell phones. Despite this being the case, however, sentiments were expressed by a number (56%) of respondents that more often than not, phone-in talk shows feature highly opinionated politicians or civic leaders whose on-air personality take strong positions on any major or manor issue being discussed. This normally alienates, disaffects and isolates those members of the public who would wish to have fair and balanced arguments from the panellists.

These radio talk shows have also created what one Ghanaian scholar has termed "serial callers". The Ghanaian scholar describes serial callers as individuals that have gained stardom or even notoriety for constantly calling in to various talk-shows of different radio stations. Serial calling has become a growing phenomenon in the radio industry in Zambia. These people call persistently and restlessly to different radio stations phone-in programmes. This has stirred some suspicion. For example, Mabenga accuses them of being paid by political parties to push their propaganda through these talk radio circuits.

Some respondents also felt that most of the phone-ins on Hot FM and Q-FM lacked substance as there were merely conduits for young people to exchange greetings and request for songs of their choice.

7.2 Government media regulations

It is also evident from this study that Respondents felt that there was equivocal government control over commercial radio stations in the country. The government's continued hold on the legal authority over the issuance of broadcast licensing is a clear testimony that it wants to have power and control over this important medium in the country.

The state's continued hostilities and its covert and overt threats to private/community radio stations against what it terms as "anti-government" broadcast hangs over the liberty of these stations. Additionally, government's insistences to control the media through statutes such as the constitution are viewed as interferences with the freedom of the press.

7.2.1 National Constitution Commission (NCC)

An example is the contrast between the draft Mungomba Constitution and the draft NCC Constitution. Articles, provided for in the NCC constitution can be seen as curtailing freedom of the press in the country. Whilst the Mungomba draft constitution, on the Freedom of the Press article 57 has this provisions:

(1) There shall be Freedom of the Press and other media.

(2) Subject to this Constitution, a law shall not make any provision that derogates from the freedom of the press and other media.

(3) Broadcast and other electronic media are subject only to fair licensing procedures that are:

(a) administered by a body that is independent of control of government, political interests or commercial interests.

The above provisions were entirely omitted in the adopted 2010 NCC draft Constitution which swapped the above provisions with only one provision on the Freedom of the media article (2) which states, *"A journalist shall not be compelled to disclose a source of information except as may be determined by a Court of Law.*

This researcher contends that the above article will obviously and definitely compromise works of Journalists as it has been seen in the past that the judiciary may not entire act independently on issues of media freedom. Investigative Journalists may be coerced to "self-censor" their stories in fear of being summoned to court to expose their sources.

The NCC Constitution Bill has since failed to pass through the second reading in Parliament but government has insisted that it will re-introduce the Bill at a later date.

Additionally, the NCC Constitution on access to information article (3) states that "*Parliament shall enact legislation to provide for access of information*". This is a total contrast to the discarded article 57 (3) (a) of the Mungomba Constitution that stipulated that *broadcast and other electronic media are subject only to fair licensing procedures that are administered by a body that is independent of control of government, political interests or commercial interests.*

The constitutional power, invested into Parliament to enact legislation to provide for access of information for the public will not entirely be without bias as Parliament, with the majority of its Members being from the ruling political party, cannot be said to be a body explicitly devoid of government and political interests.

However, regulating of the press by governments has always been controversial issue in different countries of the world especially that these regulations differ from country to country. Whilst in countries such as the US, the regulations are barely minimal, in other countries, especially some third world countries, such regulations are downright oppressive.

For these reasons, media players have been calling for self-regulations in the media sphere. Media players are aware of the importance of their field and the influence that it has on people. The need

to exercise maximum care when disseminating news cannot be over-emphasised. Many media scholars believe that the answer lies in self-regulation.

However, critics of self-regulations believe that self-regulations can only work if media houses are honest in their duties and put the public first and not self-serving.

Campbell (2009) states that self-regulations itself has a range of definitions. At one end of the spectrum, the term is used quite narrowly, to refer only to those instances where the government has formally delegated the power to regulate. At the other end of the spectrum, the term is used when the private sector perceives the need to regulate itself for whatever reason to respond to consumer demand, to carry out its ethical beliefs, to enhance industry reputation, or to level the market playing field.

7.3 Access, Participation and Empowerment

7.3.1 Empowerment

This study has shown that despite government hindrances in the operations of private radios, these stations have managed to bring about significant changes in the communities such as the upgrading of roads and drainage systems. Some respondents from Kanyama pointed out that they have had uncollected garbage in their area for a very long time which was only collected after a group of them went to complain about the same on radio Phoenix. As such, residents of this area feel empowered by Radio Phoenix as they believe that once their views are broadcast on this radio, action is quickly taken.

7.3.2 Participation

Radio stations are an interactive medium between producers and the public and this study did indeed prove that there was interaction between the three private stations in this study and the community that they serve. Those who indicated that they participated in some of the stations' programmes said their suggestions were at times taken on board by the radio stations. However, the level of community participation needs to be improved further.

7.3.3 Access

The majority of respondents in this study indicated that it is easy to access these radio stations and air their views and opinions. Both radio Phoenix and Hot FM have "hot lines" which are accessible to member of the public at anytime. These telephone lines are announced intermittently and members of the public are encouraged to use them at anytime should they have any suggestions to make to these radio stations.

7.4 Objectivity and democracy

The interviewees in both qualitative and quantitative interviews stated that there were objectivity in the programmes of private radio stations that has evidently augmented democracy as people can now freely have a say in how they should be governed. Respondents feel that the democratic dispensation that these radio stations boosts has culminated in noteworthy development in their areas. As such, the majority of the respondents indicated that they would like to see more private radio stations in Lusaka.

7.5 Ownership

The majority of the interviewees feel part of these radio station hence would not like to see any of them closed by government. Almost all the respondents (96.6 percent) said they shared ideas, knowledge and information they get from these radio stations with other people. The respondents also feel that the programming of these radio stations reflects their way of life (social and cultural values and beliefs). On the roles and functions of these radio stations in providing informative and meaningful information, all the three radio stations were rated highly by respondents although radio Phoenix was rated higher than the other two.

7.6 Conclusion

This study was able to prove the two major assumptions it carried at the beginning of the research which were that, private radio stations can neutrally, impartially disseminate information and that citizens can have easy access to the private media. Similarly, the research has confirmed that the not so "invisible" hand of government controls the operations of these radio stations.

7.7 Recommendations

This study recommends that private/commercial radio stations should immediately come up with editorial policies that would govern news gathering and reporting in the news rooms to meet the highest standards of Journalistic Professionalism.

The second recommendation is that Parliaments should immediately assent to the Independent Broadcasting Authority (IBA) bill to enable this independent body supervise all media activities in the country without undue interference and control from government.

The third recommendation is that the issuance of radio licences be done by IBA instead of the Minister of Information and broadcasting services to ensure fairness in the issuance of radio licences.

The fourth recommendation is that the freedom of information Bill should immediately be enacted into law to enable journalists have access to important and essential information without undue hindrance.

The fifth recommendation is that phone-in programmes should be expanded to include coverage on other equally important issues on human rights, gender, health, environment, agriculture and entrepreneurship.

The sixth recommendation is that private radio stations especially radio Hot FM and Q-FM who are youth oriented should include in their programming "hot potato" campaigns against peer pressure, alcoholism, drug use, casual sex, early pregnancies and early marriages. Renowned counsellors such as priests or pastors should moderate such programmes to give them legitimacy.

The seventh recommendation is that educational and health programmes on communicable diseases such as HIV and AIDS, hepatitis and non-communicable diseases such as High Blood Pressure (BP), diabetes etc should be broadcast frequently to encourage health living.

The eighth recommendation is that private radio stations should carry out audience research for programme development to encourage community participation and sense of ownership among listeners to uphold audience sustainability. Audience sustainability can only be upheld if listeners feel a sense of ownership towards a radio station.

The ninth recommendation is that private radio stations should carry out frequent research through community mapping and low cost participatory audience projects. This will enhance quality programming for radio stations.

The tenth recommendation is that these radio stations should set up capacity building curriculum for members of staff to enable them obtain qualifications and expertise that would improve efficiency and effectiveness in radio programming.

7.8 Further Research

This research is far from being conclusive as the subject of commercial radio is wide and broad. More investigations on radio programming, radio industry or how the audiences process auditory messages need to be done in Zambia. This would be important as this study has shown that most Zambians preferred radio as a channel of mass communication because radio sets are cheaper and their product can be obtained freely by consumers.

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IN-DEPTH INTERVIEWS

Hon. Michael Mabenga   MMD National Chairperson and Deputy Minister of Lands

Hon. Given Lubinda   PF Spokesperson and Kabwata Member of Parliament

Ms. Jane Da Silva   MISA-ZAMBIA Research and Information Officer

Ms. Nyambe Mulima   Retired Journalist

Mr. Moses Nyama   Radio Q-FM Proprietor and Director

Ms. Catherine Mwondela   Former Radio Phoenix Station Manager

Mr. Rodgers Twala   Radio Hot FM Station Manager

Mr. Julius Sakala   Radio Phoenix News Editor

Mr. David Bweupe   Radio Q-FM News Editor.

APPENDIX A

QUESTIONNAIRE

SECTION A: BACKGROUND

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

2. Age   1. 15-20 years   [ ]
                  2. 21-25 years   [ ]
                  3. 26-30 years   [ ]
                  4. 31-35 years   [ ]
                  5. 36-40 years   [ ]
                  6. 41- 45 years
                  7. 46 years and above   [ ]

3. Educational level   1. Primary   [ ]
                        2. Secondary   [ ]
                        3. College   [ ]
                        4. University   [ ]
                        5. None of the above   [ ]

4. Marital status   1. Married   [ ]
                  2. Single   [ ]
                  3. Divorced   [ ]
                  4. Widow   [ ]
                  5. Widower   [ ]
                  6. Separated   [ ]

5. Residential Area   1. High density area   [ ]
                      2. Medium density area   [ ]
                      3. Low density area   [ ]

6. Average income per month   1. Below K1 000 000   [ ]
                                      2. Between K1 000 000 and K2 000 000   [ ]
                                        3. Above K2 000 000   [ ]

7. What language of communication do you use mostly at home?
  (a). English   [ ]
  (b). Tonga   [ ]
  (c). Lozi   [ ]
  (d). Bemba   [ ]
  (e). Nyanja   [ ]
  (f). Lunda   [ ]
  (g). Luvale   [ ]
  (h). Kaonde   [ ]
  (f). Any other, specify……………………………………………………………..

SECTION B: MEDIA KNOWLEDGE AND USAGE

8. Do you have a functional…?

	1. Yes	2. No
Radio		

TV		
Computer		

9. Do you listen to radio?
    1. Yes   [ ]   2. No [ ]

How much of the following media do you use in acquiring information?

Channel	1. Very frequent	2. Frequent	3. Often	4. Occasionally	5. Never
10. Radio					
11. Television					
12. Newspapers					
13. Magazines					
14. Publications					
15. Internet					
16. Other people					

Indicate in the provided space how often you listen to each of the below stations

Station	1. Very frequent	2. Frequent	3. Often	4. Occasionally	5. Never
17. ZNBC Radios					
18. Hot FM					
19. Radio Phoenix					
20. Q-FM					
21. Others					

22. If others, specify ……………………………………………………………………….
…………………………………………………………………………………………..
………………………………………………………………………………………….
………………………………………………………………………………………….

23. What times do you like listening to radio?
    1. Morning (6-10 hours)   [ ]
    2. Mid-morning (10-13 hours)   [ ]
    3. Afternoon (13-18 hours)   [ ]
    4. Evening (18-22 hours)   [ ]
    5. Night (22-06 hours)   [ ]

24. From where do you often listen to these Radio stations?
    A. Radio Phoenix

    1. At home   [ ]
    2. In a vehicle   [ ]
    3. At the office   [ ]
    4. Social Places   [ ]

B. Hot FM

1. At home   [   ]
2. In a vehicle   [   ]
3. At the office   [   ]
4. Social Places   [   ]

C. Q-FM

1. At home   [   ]
2. In a vehicle   [   ]
3. At the office   [   ]
4. Social Places   [   ]

25. Which programme do you listen to regularly on Radio Phoenix and why?
Programme…………………………………………………………………………
Reason……………………………………………………………………………….
………………………………………………………………………………………

26. Which programme do you listen to regularly on Hot FM and why?
Programme…………………………………………………………………………
Reason……………………………………………………………………………….
………………………………………………………………………………………

27. Which programme do you listen to regularly on Q-FM and why?
Programme…………………………………………………………………………
Reason……………………………………………………………………………….
………………………………………………………………………………………

28. Which programme don't you like on Radio Phoenix?
Programme…………………………………………………………………………
Why………………………………………………………………………………….
………………………………………………………………………………………..
………………………………………………………………………………………

29. Which programme don't you like on Hot FM?
Programme…………………………………………………………………………
Why………………………………………………………………………………….
………………………………………………………………………………………..
………………………………………………………………………………………

30. Which programme don't you like on Q-FM?
Programme…………………………………………………………………………
Why………………………………………………………………………………….
………………………………………………………………………………………..
………………………………………………………………………………………

31. What would you like to hear more of on these radio stations?

A. Radio Phoenix

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

B. Hot FM

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

C. Q-FM

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

SECTION C: KNOWLEDGE ABOUT RADIO PHOENIX, HOT FM and Q-FM

32. Do you know where Radio Phoenix is located?
    1. Yes   [ ]   2. No   [ ]

33. Do you know where Hot FM is located?
    1. Yes   [ ]   2. No   [ ]

34. Do you know where Q-FM is located?
    1. Yes   [ ]   2. No   [ ]

35. What is the frequency for Radio Phoenix in Lusaka?
    …………………………………………………………………………….

36. What is the frequency for Hot FM in Lusaka?
    …………………………………………………………………………….

37. What is the frequency for Q-FM in Lusaka?
    …………………………………………………………………………….

38. How is the signal reception of Radio Phoenix in your area?

    1. Very good   [ ]
    2. Good   [ ]
    3. Moderate   [ ]
    4. Poor   [ ]
    5. Very poor   [ ]

39. How is the signal reception of Hot FM in your area?

    1. Very good   [ ]
    2. Good   [ ]
    3. Moderate   [ ]

4. Poor   [ ]
5. Very poor   [ ]

40. How is the signal reception of Q-FM in your area?

1. Very good   [ ]
2. Good   [ ]
3. Moderate   [ ]
4. Poor   [ ]
5. Very poor   [ ]

41. Would you like Radio Phoenix to broadcast in vernacular languages?
1. Yes   [ ]   2. No [ ]

42. If yes
Which language………………………………………………………………
Why………………………………………………………………………..
……………………………………………………………………………….
……………………………………………………………………………….
43. Would you like Hot FM to broadcast in vernacular languages?
1. Yes   [ ]   2. No [ ]

44. If yes
Which language………………………………………………………………
Why………………………………………………………………………..
……………………………………………………………………………….
……………………………………………………………………………….

45. Would you like Q-FM to broadcast in vernacular languages?
1. Yes   [ ]   2. No [ ]

46. If yes
Which language………………………………………………………………
Why………………………………………………………………………..
……………………………………………………………………………….
……………………………………………………………………………….

47. Would you like Radio Phoenix to broadcast nationally?
1. Yes   [ ]   2. No [ ]

48. If yes, why …………………………………………………………………
…………………………………………………………………………….
…………………………………………………………………………….

49. Would you like Hot FM to broadcast nationally?
1. Yes   [ ]   2. No [ ]

50. If yes, why ……………………………………………………………………………………………
……………………………………………………………………………………………..
……………………………………………………………………………………………..

51. Would you like Q-FM to broadcast nationally?
    1. Yes   [ ]   2. No   [ ]

52. If yes, why ……………………………………………………………………………………………
……………………………………………………………………………………………..
……………………………………………………………………………………………..

53. How do you give feedback to these stations?
    A. Radio Phoenix
    …………………………………………………………………………………………
    …………………………………………………………………………………………

    B. Hot FM
    …………………………………………………………………………………………
    …………………………………………………………………………………………

    C. Q-FM
    …………………………………………………………………………………………
    …………………………………………………………………………………………

54. Do they seem to act upon your suggestions?
    A. Radio Phoenix
    1. Yes   [ ]   2. No   [ ]

    B. Hot FM
    1. Yes   [ ]   2. No   [ ]

    C. Q-FM
    1. Yes   [ ]   2. No   [ ]

55. Do you see any evidence of change in your community this year that can be attributed
    to these stations?
    A. Radio Phoenix
    1. Yes   [ ]   2. No   [ ]

    B. Hot FM
    1. Yes   [ ]   2. No   [ ]

    C. Q-FM
    1. Yes   [ ]   2. No   [ ]

56. If yes, what?
    A. Radio Phoenix
    …………………………………………………………………………………..
    …………………………………………………………………………………..

    B. Hot FM
    …………………………………………………………………………………..
    …………………………………………………………………………………..

    C. Q-FM
    …………………………………………………………………………………..
    …………………………………………………………………………………..

SECTION D: USES AND GRATIFICATION OF MEDIA

COGNITIVE USES

57. Do the programming of these radio stations meet your expectations?
    A. Radio Phoenix
    1. Yes   [ ]   2. No [ ]

    B. Hot FM
    1. Yes   [ ]   2. No [ ]

    C. Q-FM
    1. Yes   [ ]   2. No [ ]

58. If no, what is lacking?
    A. Radio Phoenix
    …………………………………………………………………………………..
    …………………………………………………………………………………..

    B. Hot FM
    …………………………………………………………………………………..
    …………………………………………………………………………………..

    C. Q-FM
    …………………………………………………………………………………..
    …………………………………………………………………………………..

59. If yes, what satisfies you in their programming?
    A. Radio Phoenix
    …………………………………………………………………………………..
    …………………………………………………………………………………..

    B. Hot FM

…………………………………………………………………………………..

…………………………………………………………………………………..

C. Q-FM

…………………………………………………………………………………..

…………………………………………………………………………………..

60. In your own opinion, how would you rate the performance of these radio stations in satisfying your expectations?
A. Radio Phoenix

1. Very high   [ ]
2. High   [ ]
3. Moderate   [ ]
4. Poor   [ ]
5. Very poor   [ ]

B. Hot FM

1. Very high   [ ]
2. High   [ ]
3. Moderate   [ ]
4. Poor   [ ]
5. Very poor   [ ]

C. Q-FM

1. Very high   [ ]
2. High   [ ]
3. Moderate   [ ]
4. Poor   [ ]
5. Very poor   [ ]

61. In what ways have these radio stations assisted you as an individual?
A. Radio Phoenix

………………………………………………………………………………….

………………………………………………………………………………….

………………………………………………………………………………….

B. Hot FM

………………………………………………………………………………….

………………………………………………………………………………….

………………………………………………………………………………….

C. Q-FM

………………………………………………………………………………….

………………………………………………………………………………….

………………………………………………………………………………….

62. In your opinion do you think these radio stations are objective in their programming?
    A. Radio Phoenix
    1. Yes   [ ]   2. No [ ]

    B. Hot FM
    1. Yes   [ ]   2. No [ ]

    C. Q-FM
    1. Yes   [ ]   2. No [ ]

63. Do you think there is government interference in the running of these radio stations?
    A. Radio Phoenix
    1. Yes   [ ]   2. No [ ]

    B. Hot FM
    1. Yes   [ ]   2. No [ ]

    C. Q-FM
    1. Yes   [ ]   2. No [ ]

64. Would you welcome the idea of closing these radio stations by the government?
    A. Radio Phoenix
    1. Yes   [ ]   2. No [ ]

    B. Hot FM
    1. Yes   [ ]   2. No [ ]

    C. Q-FM
    1. Yes   [ ]   2. No [ ]

65. Do you feel the programming of these radio stations reflects the cultural values and beliefs of the community it serves?
    A. Radio Phoenix
    1. Yes   [ ]   2. No [ ]

B. Hot FM
    1. Yes   [ ]   2. No [ ]

    C. Q-FM
    1. Yes   [ ]   2. No [ ]

Effective Uses

66. Do these radio stations disseminate qualitative and meaningful information that…

	Radio Phoenix	Q-FM	Hot FM

	YES	NO	YES	NO	YES	NO
A. satisfies your curiosity and general interests.						
B. adds to your knowledge and understanding of world events						
C. advises on local issues that are important						
D. influences your opinion						
E. gives you sense of identity						

Personal Integrative Uses

67. Do you listen to radio for …

	YES	NO
A. Companionship		
B. Pleasure		
C. Relaxation		
D. Learn about new things		
E. As a habit		
F. As an escape from day-to-day life		
G. Finding role models		
H. Passing time/entertainment		
I. Sources of ideas for discussions		
J. As a symbol of status		
K. As reinforcement for personal values		
L. Finding morals of behaviour		
M. For tension release		

68. Would you like to see more of commercial/private radio stations in Lusaka?
    1. Yes   [   ]   2.No   [   ]

69. If your answer is yes/no, give reasons
    …………………………………………………………………………..
    ………………………………………………………………………….
    ………………………………………………………………………….

70. In your own opinion, how would you rate the performance of Radio Phoenix in performing the below functions?
    A. Radio Phoenix

Function	1. Very high	2. Highly	3. Moderate	4. Poorly	5. Very poorly
Provision of Information					
Provision of Education					

Provision of Entertainment					

B. Hot FM

Function	1. Very high	2. Highly	3. Moderate	4. Poorly	5. Very poorly
Provision of Information					
Provision of Education					
Provision of Entertainment					

C. Q-FM

Function	1. Very high	2. Highly	3. Moderate	4. Poorly	5. Very poorly
Provision of Information					
Provision of Education					
Provision of Entertainment					

SECTION E: PARTICIPATION, ACCESS AND OWNERSHIP

71. Do you feel it is easy for an individual to air their views on these radio stations?
    A. Radio Phoenix
    1. Yes   [ ]   2. No [ ]

    B. Hot FM
    1. Yes   [ ]   2. No [ ]

    C. Q-FM
    1. Yes   [ ]   2. No [ ]

72. Have you ever heard messages where these stations' managements requests for input in programming from the members of the public?
    A. Radio Phoenix
    1. Yes   [ ]   2. No [ ]

    B. Hot FM
    1. Yes   [ ]   2. No [ ]

    C. Q-FM
    1. Yes   [ ]   2. No [ ]

73. If yes, have you ever contributed in any way?

A. Radio Phoenix
1. Yes   [ ]   2. No [ ]

B. Hot FM
1. Yes   [ ]   2. No [ ]

C. Q-FM
1. Yes   [ ]   2. No [ ]

74. Do you think there is consultation between the radio staff and the community on the programmes to be aired?
A. Radio Phoenix
1. Yes   [ ]   2. No [ ]

B. Hot FM
1. Yes   [ ]   2. No [ ]

C. Q-FM
1. Yes   [ ]   2. No [ ]

75. Do you feel part of these stations as an individual?
1. Yes   [ ]   2. No [ ]

76. Do you share the information, ideas and knowledge you obtain from these radio stations with other people?
1. Yes   [ ]   2. No [ ]
77. Any general comments:
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
…………………………………………………………………………………...
…………………………………………………………………………………..

Thank you very much for your cooperation!

APPENDIX B

In-depth Interviews

1) Do you think there is objectivity in the programming of these radio stations?

2) Do you think commercial radio stations in Lusaka play a significant role in enhancing democracy in society?

3) Should the Minister of Information continue to issue licenses for broadcasting?

4) Do you think commercial radio stations operate in a free and conducive atmosphere?

5) Could you say there is government interference in the operations of these radio stations?

6) How much do you rely on these radio stations for news and information?

7) What are you views on the enactment of the Freedom of Information Bill?

8) Generally, how would you rate the performance of commercial radio stations in Zambia?

APPENDIX C

Work Plan

ACTIVITY	MAY	JUNE	JULY	AUG	SEPT	OCT	NOV	DEC
Proposal Preparation	✓	✓						
Data collection			✓	✓				
Data analysis					✓	✓		
Report writing						✓	✓	
Submission of dissertation								✓

APPENDIX D

Budget

ITEMS	AMOUNT
1. **Transport**	**K3, 500, 000**
2. **Printing, Photo-coping and Binding**	**K3,000, 000**
3. **Internet Services**	**K1, 500, 000**
4. **Stationery**	**K1, 000, 000**
5. **Telephone Services**	**K1, 500, 000**
6. **Research Assistants**	**K1, 500, 000**
7. **Contingency**	**K2, 000, 000**

GRAND TOTAL <u>**K14, 000, 000**</u>

APPENDIX E

LIST OF RADIO STATIONS

	RADIO STATION	LOCATION	GENRE	LANGUAGE	DATE
1	UNZA Radio	Lusaka	Educational/Entertainment	English	13-12-05

2	Radio Christian Voice	Lusaka	Religious	English	1-12-94
3	ZNBC Radio 4	Lusaka	Public	English	-
4	Radio Dove	Lusaka	Community	English	-
5	Parliament Radio	Lusaka	Legislative	English	-
6	Q-FM	Lusaka	Commercial	English	13-10-01
7	Yatsani Radio	Lusaka	Religious (Catholic)	English, Nyanja, Bemba	-
8	ZNBC Radio 1	Lusaka	Public	Local languages	-
9	ZNBC Radio 2	Lusaka	Public	English	-
10	5 FM Radio	Lusaka	Commercial	English	22-03-04
11	Flava FM	Kitwe	Commercial	English, Local languages	28-02-08
12	Radio Icengelo	Kitwe	Religious (Catholic)	English, Bemba	15-04-96
13	Yar FM	Kitwe	Commercial	English, Bemba	23-09-07
14	Radio Maria	Chipata	Religious (Catholic)	English, Chichewa	19-11-01
15	Radio Chikuni	Monze	Religious (Catholic)	English, Tonga	06-05-03
16	Sky FM	Monze	Commercial	English, Tonga	13-09-01
17	Radio Yangeni	Mansa	Religious (Catholic)	English, Bemba	28-07-04
18	Mazabuka Community Radio	Mazabuka	Community	English, Tonga	-
19	Breeze 99.6	Chipata	Commercial	English, Nyanja	31-01-04
20	Radio Liambayi	Mongu	Community	English, Lozi	22-12-03
21	Radio Oblates Liseli	Mongu	Religious (Catholic)	English, Lozi	02-12-04
22	Radio Maranatha	Kabwe	Community	English, Bemba	01-04-05
23	Radio Mosi-oa-Tunya	Livingstone	Religious (Catholic)	English, Tonga	28-08-05
24	Radio Choice	Lusaka	Commercial	English	21-01-01
25	Radio Chikaya	Lundazi	Community	English, Nsenga	17-01-02
26	Hone FM	Lusaka	Educational/Entertainment	English	28-10-04
27	Hot FM	Lusaka	Commercial	English	07-10-05
28	Radio Phoenix	Lusaka	Commercial	English	1994
29	BBC FM	Lusaka	Public	English	-
30	Radio Mano	Kasama	Community	Bemba, English	02-01-04
31	Mkushi Radio	Mkushi	Community	Lala, English	07-10-05
32	FCC Radio	Solwezi	Religious	Kaonde, English	24-03-06
33	Petauke Explorer	Petauke	Commercial	Nsenga, English	25-07-06
34	Zambezi FM	Livingstone	Commercial	Tonga, English	27-07-06
35	Radio France International	Lusaka	Public	French, English	-
36	Copperbelt Broadcasting Sy.	Ndola	Commercial	Bemba, English	28-05-07
37	PASME	Petauke	Community	Nsenga, English	03-09-07
38	Salvation Army	Chikankata	Religious	Tonga, English	02-03-08
39	Isoka	Isoka	Community	Bemba, English	03-10-08
40	Luapula	Mansa	Community	Bemba, English	29-01-09
41	Mwinilunga	Mwinilunga	Community	Lunda, English	29-01-09
42	Joy FM	Lusaka	Commercial	English	29-01-09
43	Kasempa	Kasempa	Community	Lunda, English	16-12-09
44	Namwianga Mission	Kalomo	Religious	Tonga, English	01-04-10
45	Lumba Christian Ministry	Kasempa	Community	Lunda, English	-
46	Vision Community	Macha	Community	Tonga, English	-

Courtesy of Ministry of Information and Broadcasting Services, August, 2010

✓ Date depicts the date and year the radio station was licensed.