COMPARATIVE STUDY OF CHURCH AND NON-CHURCH RUN RADIO STATIONS IN ZAMBIA:
A CASE STUDY OF RADIO EXPLORERS AND RADIO MARIA IN EASTERN PROVINCE

By

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A dissertation submitted to the University of Zambia in partial fulfilment of the requirements for the Degree of Master of Mass Communication (MMC)

The University of Zambia

Lusaka

JUNE 2010
Declaration

I declare that this thesis has not been submitted for a degree in this or any other university.

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Signature: ___________
Date: June 2010
Approval

This dissertation of Daniel Banda has been submitted as partial fulfilment for the award of the degree of Master in Mass Communication by the University of Zambia.

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Abstract
This is a comparative case study of the church-run, Radio Maria and non church-run, Radio Explorers in the Eastern Province of Zambia. The work compares and contrasts the (1) content and management of the stations, (2) the process of selection of programmes and content development, and (3) accessibility. The core purpose of this intense comparison is to contribute to the further understanding of whether faith-based broadcasting or non-faith based stations offer greater community participation and sense of ownership.

To achieve this goal, the study employed triangulation. A total of 200 people were interviewed for quantitative data collection. Focus group and in-depth interviews provided invaluable additional information and insights.

The outcome of the research indicates that there is no substantive difference between the sense of ownership and management between the two stations. Quantitative findings were high for both. For example, 83 percent of the respondents said Radio Explorers was accessible and 75 percent said the same of Radio Maria. Qualitative responses in focus group discussions and in-depth interviews revealed similar patterns. However, findings indicate that church-run are more participatory than non-church run radio stations.

These findings indicate that there is essentially no difference in the operations of faith-based radio stations and the non-church stations.
Dedication

The day was 18th September 2009, when I was travelling to Kitwe. While on the bus, I was reading a book on media ethics by Wesley Pippert and it read:

“Long ago I copied out from a life of the French sculptor, Rodin, a letter he addressed to his wife Rose, dated 24th August 1913. It occurs to me now that in it he says to her exactly what I wish to say to my wife, Precious, and that there could be no better place for saying it than here. So, transposing the names [as I am now doing anew]:

“My Dear Precious,

“This letter is just to tell you that my mind is full of the greatness of God's gift to me when He put you at my side. Keep this thought of mine in your generous heart.

“Yours,

“Daniel”

To my sons—Sobhuza, and Kumbuso; my brothers—Emmanuel and Timothy; my lovely sisters—Eunice and Agnes; my brother-in-law, Innocent Zimba; my sister-in-law, Threasa; and last but not the least, to my parents; Gloria and Franklin Banda—thank you.
Acknowledgements

When the idea of reading for this master’s degree first came, the author thought it was going to be plain sailing. The thought that always lingered was, ‘It is just research, so it’s not complicated. You will not need much help’. Little did the author know that there is much more to studying for such a programme than just doing research—the moral support from various people.

For this reason, it is with great pleasure that individuals that contributed in their own way to the successful completion of this thesis are recognised and thanked. Some names may be omitted, not deliberately but it is a sign that not a few people contributed but too many to remember. To these, I apologise.

The author wishes to thank his supervisor, Dr. Isaac Phiri in the Department of Mass Communication—your vision and art of writing is inspirational. To Mr. Fidelis Muzyamba, you have been instrumental in his life. For Lt. Colonel Emmanuel Kunda (Rtd), thank you for everything.

Special thanks to Ngoza Temba-Temba, my sister and Collins Mudenda; you provided shelter when the author desperately needed it. Francis Banda—a friend, you have always been supportive; you would always give encouragement needed at the right time. The list would be incomplete without thanking Patrick Daka of Radio Explorers; he helped the author materially and morally during his research there. For the research assistants, Malilo Mwale, Jacob Lungu and Aiden Mulauzi, God shall bless you. Alick Mulauzi, you are like a brother to me. Thanks for the shelter when I came for my research.

Messrs Kenny Makungu and Billy Nkunika—you are the reason I started my studies early. It was a miracle indeed. For Mrs. Carole Phiri-Chibbonta—the author has always admired your dedication to work—thank you.

Daniel Banda
The University of Zambia
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CHAPTER ONE

INTRODUCTION

1.0 Introduction

This is a comparative study of church run and non-church run radio stations to assess the levels of community participation and sense of ownership. To achieve this objective, the study targeted Radio Explorers in Petauke and Radio Maria in Chipata as the non church-run and church-run radio stations respectively. The comparison is restricted to the way the stations involve the community around them in designing programmes i.e. participation and how the communities feel about the radio stations in terms of ownership. Along with that, the study compares general management of the two systems and assesses levels of satisfaction among audiences of each of them. The end result is a comparative study which offers insights into the challenges and opportunities of church run and non-church run community radio stations.

1.1 Overview of Zambia

Zambia is a landlocked country in Africa, south of the Sahara and is mostly a plateau that rises to 8,000 ft (2,434 m) in the east. It covers an area of 752,614 kilometres and shares borders with eight countries: Malawi and Mozambique to the east; Zimbabwe, Botswana and Namibia to the south; Angola to the west; and the Democratic Republic of Congo (formerly Zaire) and Tanzania to the north. These present boundaries date from the colonial era in the late 1800’s. It is divided into nine provinces (see map on page 3 for provinces, provincial headquarters and neighbours).

The country is drained by two river systems: the Zambezi and Luapula water systems. The Zambezi, from which the country got much of its name, rises from the north-western Zambia, crosses into Angola and flows back into Zambia where it drops into the Victoria Falls near Livingstone in the Southern Province. The Chambeshi-Luapula River drains north-eastern Zambia where it starts as the Chambeshi River, flows into Lake Bangweulu and then flows along the border into neighbouring Congo.
The topography of Zambia is dominated by the even skylines of uplifted savannah plateau land. Highest elevations are reached on the Nyika plateau border with Malawi in the East. Elevations decline westwards where the country extends into the fringe of the vast Kalahari basin. The dominant controls on the climate are Zambia’s elevated position and southward or northward movement of the Inter-Tropical Convergence Zone (ITCZ) low pressure belt. The former results in a cooler than expected climate, while the latter causes the changes in the seasons.

Three seasons can be distinguished: cool and dry with temperatures of about 16°C-27°C that is between April and August; Hot and dry season between August and November and has temperatures of between 27°C and 32°C and lastly but not the least the Warm and wet season which runs from November and April. During this season, temperatures usually average about 35°C.

1.1.1 Population
According to the Central Statistics Office (CSO) 2008 estimates, Zambia’s population stands at about 12.5 million with a growth rate of about 2.4 percent. The birth rate stands at 40.8/1000 while the infant mortality rate is said to be 100.7/1000.

The CSO estimates that the poor in Zambia (those that cannot afford the basic needs) accounted for about 64 percent of the population as of 2006. This is a reduction from the estimates of 2004 which had a percentage point of 68. The Living Conditions Monitoring Surveys conducted from 1991 to 2006 have shown that the incidence of poverty has reduced over the years. The results show that the incidence of poverty declined from 70 percent in 1991 to 64 percent in 2006. The gains of this reduction can be noticed in rural areas, where the incidence of poverty reduced from 88 percent in 1991 to 78 percent in 2006. In contrast, the incidence of poverty in urban areas increased from 49 percent in 1991 to 53 percent in 2006, (CSO, 2006).

The population in each of the province greatly differs not only in terms of numbers but density.  (Table below shows the Central Statistical Office projections of population size in Zambia, 2008).
### Table 1 Population Distribution of Zambia by Provinces

<table>
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<tr>
<th>Province</th>
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<th>2005</th>
<th>2006</th>
<th>2007</th>
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<td>Central</td>
<td>1,012,257</td>
<td>1,180,124</td>
<td>1,219,980</td>
<td>1,260,491</td>
<td>1,301,776</td>
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<tr>
<td>Copperbelt</td>
<td>1,581,221</td>
<td>1,820,443</td>
<td>1,874,081</td>
<td>1,927,576</td>
<td>1,980,824</td>
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<tr>
<td>Eastern</td>
<td>1,306,173</td>
<td>1,530,118</td>
<td>1,579,960</td>
<td>1,631,890</td>
<td>1,684,910</td>
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<td>Luapula</td>
<td>775,353</td>
<td>903,746</td>
<td>934,317</td>
<td>965,605</td>
<td>997,579</td>
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<td>Lusaka</td>
<td>1,391,329</td>
<td>1,579,769</td>
<td>1,620,730</td>
<td>1,660,070</td>
<td>1,697,730</td>
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<td>Northern</td>
<td>1,258,696</td>
<td>1,445,730</td>
<td>1,490,330</td>
<td>1,534,170</td>
<td>1,577,310</td>
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<tr>
<td>N/Western</td>
<td>583,350</td>
<td>683,367</td>
<td>707,074</td>
<td>731,351</td>
<td>756,261</td>
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<td>Southern</td>
<td>1,212,124</td>
<td>1,407,433</td>
<td>1,453,324</td>
<td>1,499,462</td>
<td>1,545,880</td>
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<td>Western</td>
<td>765,088</td>
<td>863,294</td>
<td>887,540</td>
<td>912,226</td>
<td>937,419</td>
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<td>Total</td>
<td>9,885,591</td>
<td>11,441,461</td>
<td>11,798,678</td>
<td>12,160,516</td>
<td>12,525,791</td>
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*Map of Zambia showing the main settlements, boundaries and routes*

*Figure 1 Map of Zambia*

*Source: Davies (1971) Zambia in Maps*
1.1.2 Religion, Ethnicity and Languages

Zambia is predominantly a Christian country. Catholics and Protestants make up 59 percent of the population. The remaining religions include traditional animist, African indigenous, Hinduism and Islam, (CSO, 2003).

In the 2000 Census of Population and Housing, seven broad ethnic groups were identified. These are: Bemba, Tonga, North-Western, Barotse, Nyanja or Eastern, Mambwe and the Tumbuka groups. The groups are such that all the tribes in Zambia belong to one of these broad tribal groupings. The Bemba group includes all tribes of Luapula Province, some tribes in Central, Copperbelt and Northern Provinces. The Tonga group consists of all the tribes of Southern Province including Lenje in Central Province, Soli and Gowa tribes in Lusaka Province. The North-Western and Barotse groups consist of all the tribes of the North-Western and Western Provinces respectively. The Nyanja group (getting its name from the lingua franca from the languages spoken by the people in its group) consists of some tribes of the Eastern Province including the Chikunda of Lusaka Province. Lungu, Mambwe, Namwanga, Wina and Tambo make up the Mambwe group while the Tumbuka group is made up of Tumbuka, Senga and the Yombe on the northern part of Eastern Province bordering the Northern Province, (CSO, 2003).

In descending order, the 10 largest ethnic groups are Bemba (18.1 percent), Tonga (12.7 percent), Chewa (7.2 percent), Lozi (5.6 percent), Nsenga (5.5 percent), Tumbuka (4.2 percent), Ngoni (4.0 percent), Lala (3.3 percent) Kaonde (3.0 percent) and Lunda (North-Western) at 2.5 percent of the total population. These groups, representing only five of the nation’s nine provinces, account for two-thirds of the ethnic groups in the country, (CSO, 2003:48).

For this study, it is worth noting that four of the 10 largest ethnic groups are from the Eastern Province. These four ethnic groups are Chewa, Nsenga, Tumbuka and Ngoni accounting for 20.9 percent of all ethnic groups countrywide. Bemba, Kaonde and Mambwe ethnic groups are more prevalent in urban areas. Similarly, Chewa, Nsenga, Tumbuka and Ngoni are more prevalent in urban than in rural areas of the country.
There are twice as many Bemba people in urban (27 percent) than in rural areas (13.1 percent). Tribes such as the Tonga (Southern), Mbunda (Western), Lungu (Northern), Nsenga (Eastern) and the Chishinga (Luapula) are double their numbers in the rural than urban areas, (CSO, 2003).

More than 38 percent of all languages spoken in Zambia are in the Bemba language group. In addition, 31.7 percent of the rural and 50.5 percent of the urban population speak a language in this group. The next most widely spoken languages are in the Nyanja group (20.6 percent), Tonga group (13.9 percent) and North-Western (7.7 percent). More than three quarters of the urban population speaks a language in the Bemba or Nyanja language groups while in the rural areas of the country these two language groups account for about half of the languages spoken. The Bemba and Nyanja language groups are more principally prevalent in urban than rural areas. The Tonga language group is at least three times more dominant in rural than in urban areas (18.9 percent versus 5.2 percent). With the exception of English, languages belonging to the other language groups of North-Western, Barotse, Mambwe and Tumbuka are more predominantly spoken in rural than in urban areas of Zambia, (CSO, 2003).

English is spoken as the second language of communication by nearly two-fifths (38.7 percent) of the population in urban areas compared with less than one-fifth (14 percent) in rural areas, (Ibid.).

The problem of illiteracy is more pervasive among the rural population, particularly among the females, than in the urban population. In rural areas, the proportion of the population that could read and write in some language stagnated at about 45 percent between 1990 and 2000. More than half of the rural population aged 5 years and above were illiterate compared to only a third of the urban population, (CSO, 2003). It is of specific relevance to this study to note that regional analysis of literacy rates reveal that Eastern Province has the lowest literacy rate in Zambia since 1990.
1.1.3 Political-economy

Prior to independence, Zambia was known as Northern Rhodesia and ruled by the British South Africa Company (BSACo.). In 1924, it became a British protectorate and handed over to the British Colonial Office due the economic hardships BSACo was going through. Britain then assumed higher influence in the internal affairs of the country, (Malford 1967).

The colonial era left a lot of gaps in its development of natural resources. Up to 1952, Zambia, then Northern Rhodesia and a British protectorate was regarded as part of Southern Rhodesia. Little agriculture or industry developed in Northern Rhodesia with the exception of copper mining in the Copperbelt Province. Zambia’s rural areas became suppliers of labour to the mines and farms and factories in Southern Rhodesia. In 1964, Zambia gained independence and the first ruling party was the United National Independence Party (UNIP). Other indigenous political parties included United Party (UP), African National Congress (ANC), and the United Progressive Party (UPP). With the proclamation of a one-party state in December 1972, UNIP became the only legal party in Zambia. The ANC was assimilated into UNIP; UPP was summarily disbanded by the government, and so was UP, (Encyclopaedia of the Nations, 2009).

Zambia reverted to multiparty democracy in 1991. UNIP was voted out of office and replaced by the Movement for Multiparty Democracy (MMD). The MMD has been in power since 1991, initially under President FTJ Chiluba, followed by the late President Levy Mwanawasa, (Banda, 2006) and currently President Rupiah Banda.

For administrative purposes, Zambia is divided into nine provinces and 72 districts. The nine provinces are Central, Copperbelt, Eastern, Luapula, Lusaka, Northern, North-Western, Southern and Western. Provinces are run by political leaders appointed by the Republican President as Provincial Ministers. The districts are run by District Commissioners appointed by the republican president.
Zambia’s economy, as earlier stated is dominated by copper mining, accounting for more than 70 percent of its export earnings (Ministry of Finance and National Planning, 2002). There have been plans however to diversify the economic base of the country, hence the emphasis on the agricultural sector. This sector accounts for about 18-20 percent of the Gross Domestic Product (GDP) and provides livelihood for more than 50 percent of the population. This sector absorbs more than 60 percent of the total workforce in Zambia. Most of these, except for commercial farmers, are women and children, (CSO, 2006).

1.2 Mass Media and the Development Process

The media are important in the process of social development and at the centre of such development are the people. However, the effectiveness of the media in a community depends on how firmly laced they are into the social framework, (Alumuku, 2006). What is needed therefore is a development communication model which puts people not at one end as sources and at the other end as receivers, but right at the centre where the media channels are located.

The mass media are at the centre stage of any country’s development. This is because of the power the media has in reaching out to the mass audience. They, therefore, have an inherent potential to mobilise people for a cause of action in any region, state and indeed community. McQuail (2000) stated that this [current global society] is an information society that relies on a medium of exchange of information. It is this information that determines what policies are taken, what decisions are made and the economic and political direction of any country. All this is provided for by media output.

The need for this medium to play a development role emerged when some social theorists of the 18th and 20th centuries became conscious of the great transformation which was taking place, as slower, traditional and communal ways gave way to fast paced secular, urban living and to a greater expansion in the scale of social activities. This shift meant that there was “a need for new forms of integration in the face of the problems caused by industrialisation and urbanisation…, (McQuail, 2000:33).
This society is associated with the increased anonymity, isolation and uncertainty of modern life. This shift from communal economies to industrialised and more individualistic economies has brought about the need to have a central oasis of information. This void created, then, demanded for a medium that could fill the information gap. As Bagdikian (n.d.) puts it, “more than at any time in our history, we depend on the mass media to inform us about what is occurring, about the ‘news.’ It is the mass media which decide what news is. “The mass media become the authority at any given moment for what is true and what is false, what is reality and what is fantasy, what is important and what is trivial,” (Bagdikian, 2004). This means that people’s lives are now transformed into mediated lives where all human activities are guided by the mass media. This influence is in all spheres of life among others fashion and business or investment information.

Just as the economic benefits of industry are expected to diffuse down through the levels of society to the poor, so are the knew knowledge, innovations and guidance in improving agriculture, supposed to diffuse through the mass media to the interpersonal channels of society and ultimately to the villages and farmers. This is one example of the role that the media such as Radio Explorers and Maria can play effectively in an ideal situation.

1.2.1 Brief History of Radio Maria
Radio Maria Zambia is part of the World Family of Radio Maria, which is a broadcasting initiative, started in Italy by a group of Catholics; both priests and lay-people in the town of Malian in 1983. It aims at spreading the Good News of Jesus Christ to all people.

1.2.1.1 The World Family of Radio Maria
The World Family of Radio Maria, established in 1983 is a natural consequence of founding of so many new Radio Maria stations throughout the world. It is a project that has come into existence as an answer to the calling of ‘Our Lady’ emanating from Maria, the mother to Jesus Christ. All national radio stations of Radio Maria enjoy membership to the association and through their collective effort, they share common operating standards, resources and by joint effort, they optimise the operation of evangelisation. To date, Radio Maria broadcasts in 25 nations.
1.2.1.2 Radio Maria Zambia-(Christian voice in your home)

Radio Maria was setup in 1999 and is a non-commercial and non-profit making community religious broadcasting radio stations currently operating from the Catholic Diocese of Chipata with its main studios in the precincts of St. Anne’s Parish in Chipata. It adopted it’s name from Mary, the mother of Jesus. It launched its full broadcast on 21st June 1999. Its motto is Liwu LachiKhristu M’nyumba Mwanu (Christian voice in your home). The languages for broadcasting are Chichewa or Chinyanja, English and some transmissions in Tumbuka and Nsenga. These are the prevalent languages within the radio’s catchment area.

The radio is not commercially funded through advertisements, but lives solely by means of the generous donations of its listeners and the contributions of its volunteers. Since it’s inception in 1999, the station broadcasts religious and social programmes 24 hours a day.

1.2.1.3 Area Demographic of Chipata district

Chipata is one of the districts in Eastern Province. The 2000 Census of Population and Housing estimates the population of the province to stand at is 367,539 which is 28 percent of the provincial population, the largest in the province, (CSO, 2003). It has an annual population growth rate of 3.5 percent. The district also has a minority number of people of Asian origin who are mainly involved in the business sector.

1.2.1.4 Volunteerism

Being a non-commercial and non-profit making radio station, the survival of Radio Maria is dependent on well wishers and this extends to radio announcers and reporters among others. Normally, the selection criterion for volunteers is based on one’s commitment to Catholic Christianity and to offer their services to the evangelisation on behalf of the radio station.

This is typical of most community radio stations in Zambia. They employ a few people on full time basis and at the mercy of the volunteers to do the rest. This is usually under the guidance of the experienced and qualified staff. The result is usually high labour turnover in these radio stations.
1.2.1.5 Friends of Radio Maria

In order to reach out to a wider population and appeal to the people’s needs, Radio Maria encourages its listeners to belong to a ‘Family of Friends.’ These are ordinary citizens who stem from different cultures, religions, gender and age but have agreed to make some form of contribution to the radio station.

Alternatively, others who would like to join Radio Maria as associate members are expected to declare their catholic faith and support by protecting and advancing the needs of Radio Maria. Currently, Radio Maria Zambia has more than 200 ‘friends’ in different communities that it calls Parish Communication Teams (or Antes) which are further sub-divided into outstations, small Christian communities and sections. These are, however, largely catholic dominated groupings.

1.2.1.6 The Charisma

Catholicity is a fundamental aspect of the charisma of Radio Maria. All those that broadcast on the radio are bound by the teaching of the catechism of the Catholic Church, which constitutes the doctrinal backbone. This then means that, in principle, almost, if not all employees and volunteers of Radio Maria are expected to be at least Roman Catholic by faith.

1.2.1.7 FM Frequencies

The radio can be heard on 90.0 MHz in Chipata, Chadiza, Mambwe and parts of Lundazi districts, and on 95.0 in Katete, Sinda, and Petauke and parts of Nyimba District. This means that the radio station covers almost the entire Eastern Province as these places mentioned above cover about 60 percent of it.
1.2.1.8 Organisational Structure and Roles

1. **The General Assembly of Radio Maria Zambia**
The General Assembly of Radio Maria Zambia is made up of 12 people who plan for the general operation of the radio station.

2. **Board of Directors**
The Board is smaller than the General Assembly and has seven members. It analyses in general the policies and decisions made.

3. **Executive Committee**
It is a small group made up of three (3) people. It carries out the tasks handed to it by the Board of Directors.

4. **Director of Programmes**
The Director of Programmes ensures the smooth implementation of policies and decisions made by the General Assembly and the Board of Directors. He is an ex officio member of the General Assembly, Board and the Executive Committee. Under the Director of Programmes, there are different functionaries that act as middle management and offer advice to the Director of Programmes on how best to run the radio station and carry out different tasks.

5. **Coordinator**
This person is in charge of ensuring that the day to day operations of the station are running smoothly and acts as Director of Programmes in his absence. A suitable candidate should be someone who has done and has vast experience in administration or accounts. The administrative clerk reports to the coordinator.

6. **Programme Producer**
The holder of this office is in charge of producing and offering professional guidance on all programmes to be produced by the stations staff. Reporters, announcers, news casters and mic-assistant all report to the holder of this position. This position is mainly reserved for people that have a Bachelors degree in mass communication or diploma in Journalism
7. **Promotions Officer**
The promotions officer is charged with the task of marketing the radio station and is in charge of the communication teams.

8. **Administrative Clerk**
The administrative clerk acts as a facilitator and takes care of the finances and carries out secretarial work for the director. The administrative clerk reports to the coordinator.

9. **Mic-Assistant**
This person is responsible for ensuring correct connections of the machines and that they operate properly to ensure a clear signal is broadcast.

10. **Reporters**
These are in charge of newsgathering, writing and editing. At the time of writing the thesis, Radio Maria Zambia had less than 10 reporters.

11. **Newscasters**
These are responsible for presenting news and continuity announcing. In essence, almost all announcers are put on news casting rota.

12. **Announcer**
The announcer is tasked with continuity announcing. Currently, the station has about 20 radio announcers.

13. **Handyman**
The handyman is responsible for keeping the studio surroundings clean.
1.2.1.9 Radio Maria Programming

Typically, Radio Maria starts with a prayer at 05:30 hours. This is followed by prayers from different parishes. These continue to 10:00 hour save for the break at 07:15 for community announcements. The exception is Saturday which has a Sports Diary programme at 07:45 hours to 08.30 hours. Notable programmes, apart from those that are religious in nature, broadcast on the station include programmes for school going children where they are taught English and other subjects (*Learning at Taonga Market*). Much of the programming however, leans towards evangelism. For programmes, see *Appendix 1*.

1.2.2 Brief History of Radio Explorers

Radio Explorers was set up in 2003 to promote the development of Petauke district and beyond, and to help preserve the local culture. The station’s name reflects its commitment to explore in-depth issues pertinent to development that affect people’s welfare. The setting up of the station was an initiative of a businessman, Wilson Phiri who bought the broadcast equipment (*see 3.2.3 for ownership*).
Before its establishment, the people in the area depended much on the Zambia National Broadcasting Corporation (ZNBC), as a major source of information. This meant that due to the inherent nature of mainstream broadcasting, Petauke local issues were not a priority for the national broadcaster. In addition, poor reception and the urban-centred programming of the national broadcaster, the community needed a radio station with good reception and highlights local development issues and provides local relevant information in their local languages.

This led to the conceptualisation of Radio Explorers which came into existence on 5th December, 2003 and was granted a full broadcasting license, on 88.3 FM, by the Ministry of Information and Broadcasting Services on 26th July 2006. It covers a radius of 120 kilometres. Its signal reaches Petauke, Nyimba, Sinda, Katete and parts of the Mozambique border areas, (Personal Communication, July 2007).

1.2.2.1 Vision Statement
The vision of Radio Explorers is to be the leading and most preferred radio station conveying information that satisfies the needs of the community through:

- Quality programming in news and public affairs, local music, cultural art and events of public interest;
- Dialogue, flash point mechanisms and engaging community participation;
- Utilisation of its broadcast hours for optimum listenership, attracting listeners with outstanding programmes throughout the day;
- Engaging in educational, entertaining, controversial and informative programmes
- Skilled and dedicated team that is driven by passion for broadcasting, (Radio Explorers Manual, 2007).

1.2.2.2 Mission statement
The mission statement of Radio Explorers is:

“… commitment to provide high quality and relevant news, effective information and entertainment to the Petauke community and beyond, to enhance economic development and create a lovable social environment,” (Radio Explorers Manual, 2007).
1.2.2.3 Target Audience
The broadcasting radius coverage mainly targets the local community, who include women and children, businessmen, Non Governmental Organisations, traditional leaders, farmers and civil servants.

1.2.2.4 Broadcasting Languages
Seventy five percent of the broadcasting is in Nyanja, 20 percent in English and five percent is reserved for other languages such as Tumbuka.

1.2.2.5 Area Demographic
Petauke is one of the districts in Eastern Province. The 2000 Census of Population and Housing estimates the population of the province to stand at 256,000 which is 19 percent of the provincial population, the second largest after Chipata, (CSO, 2003). It has an annual population growth rate of 1.9 percent and has a total of 47,957 households. The district also has a minority number of people of Asian origin who are mainly involved in the business sector.

1.2.2.6 Programming
Radio Explorers focuses on programmes that assist people to unlock their potential to develop themselves. Poverty reduction, agriculture, education, environment, culture, democracy and good governance, health and HIV and AIDS, spiritual programmes as well as entertainment are some of its areas of interest in programming. The format of the programming is live phone-in, documentaries, live and recorded studio based discussions, magazines, features and news. The station aims at linking the community to government, NGO’s and other institutions that work to help improve the lives of the people in the area.

1.2.2.7 Organisational Structure of Radio Explorers
   a. Board of Directors.
This board has a membership of 10 people drawn from different groups within Petauke. The board chairperson is a member of the royal family of Chief Mwanjabantu of the Nsenga people. The vice chairperson is a businessman within Petauke.
Other members are drawn from the teaching profession, rural community and some non governmental organisations. These oversee the policy formulation for the Radio station in general. This is what makes the station a “community radio” station.

b. Managing Director
The Managing Director, Wilson Phiri, is the sole owner of Radio Explorers. He is the principal person that oversees effective implementation of the station policies.

c. Station Manager
He oversees the general administration of the radio station. He is the official spokesperson of the station and a link between the radio station staff, board members and other stakeholders.

d. Marketing Officer
The officer is in charge of sourcing for advertisements and marketing the radio station. He has two assistants and their job is to source for advertising and sponsorship of programmes. They are also charged with the responsibility of strategising a plan for the stations sustainability.

e. Programmes Officer
Oversees that programmes are recorded and ready in time and ensures the smooth transition of continuity announcing. The officer is in charge of designing radio programming, contacting stakeholders for community participation, analysing radio programme content and also developing programme ideas of community interest. According to Radio Explorers, every member of staff is a producer and all producers report to the programmes officer.

f. News Editor
The news editor is in charge of ensuring that news is gathered and edited for broadcast at news time. He allocates beats to various reporters. He is the principal in charge of news gathering. News reporters and news caster report to him.
g. **Information Technology and Technical Officer**

Under him are the stores and maintenance managers, electrician and sound engineers. He is charged with the responsibility of ensuring that the radio stations equipment is ready for use. His job among others is database management, administration of hard and software, and networking of computers among others.

A review of the station staff revealed that except for the Information Technology and Technical Officer and also the News Editor, the rest of the people that work for Radio Explorers are not professionally qualified for those positions. This is despite the fact that all the workers are salaried employees and not volunteers. This in itself is a challenge to a radio station that operates in a district that is largely dependent on farmers and still struggles to sustain itself.

In diagrammatic format, here is the organisational structure of Radio Explorers.

**Organisation Structure of Radio Explorers**

![Diagram of Radio Explorers' Organisational Structure](image)

1.2.2.8 Advertising

Radio Explorer, as a way of generating revenue making itself sustainable, has ventured into sourcing for advertisers and selling advertising space. This also involves sponsorship and running of paid programmes. These range from K115, 000 for a 15 minute programme to K460, 000 for a 60 minute programme. For all political programmes, the charge is pegged at K560, 000.
For short advertisements ranging from 10 seconds to a minute, the charge is K110,000 and K85,000 during news headlines. Due to the financial instability at the station during the time of study, Radio Explorers did not have a properly laid out budget though they were in the process of doing so.

At the time of research, the radio station had advertisers that included: Reddy Investments, World Vision, Anti Voter Apathy Project (AVAP), Bayport, Churches Association of Zambia (CHAZ), MTN, the Ministry of Health, and Media Institute of Southern Africa (MISA) Zambia Chapter.

1.2.2.9 Programmes
Radio Explorers broadcasts for 18 hours in a day. Its first and last programmes are at 05:30 and 23:05 hours respectively. It has an advertising programme, Kusatsa Malonda, which is broadcast daily at 08:00 hours and 18:15 hours. These are aimed at cushioning the running costs of the station. The Radio station does not have much up to date technology needed for transmission.

1.2.3 Statement of the Problem
The potential power and the role of the mass media, with particular emphasis on community radio stations, in economic development cannot be underestimated. Community radio has the potential to mobilise people efficiently for a good cause like development and social injustice campaigns and even political campaigns in times of elections. It also offers an alternative down-top communication as opposed to the top-down communication which is a characteristic of the mainstream media. All these can be achieved if the rural communities are given priority to participate in policy design and implementation.

However, local communities and in fact, radio management staff seem not to effectively implement the participatory role of local communities. Views of the people at the grassroots are seldom heard on radio as compared to that of the officials or the elite in the communities they serve.
Apart from that, there seem to be negligible community participation in radio programming except for those that are full time volunteers at such radio stations. This retards development as community views and initiatives may not be fully utilised for the benefit of the local communities. The concept of democratic participation as proposed by McQuail is then not fully utilised in this context.

Community radio stations throughout the world can be considered as a movement of social ideas and processes of development, (Gray-Felder, 2006). When effectively managed by local committees, community radio stations can demonstrate key principles of local ownership, elevating local voices, community participation in decisions affecting them and collective decision-making. Each of these is essential for good governance and democratic values to flourish. It is hoped that this study will effectively bring results that may be used as a guide by community radio managers and policy makers. This may also be vital for the Zambia Community Media Forum (ZaCoMeF) as it continues its advocacy role for community media.

In analysing the role of community media, Gray-Felder (2006:23) put a fundamental argument that “community radio stations provide venues for less frequently heard small voices to be heard in larger big media.” This study, therefore, investigated how the local community participation is or can be incorporated in the running of the community radio stations. The researcher wanted to know from the local communities as to whether the messages disseminated on Radio Maria and Radio Explorer are relevant to their needs and situation.

This research explores reasons that contribute to the lax in community participation and access to radio stations. It also explored the concepts of management and ownership of the two radio stations.

1.2.4 Justification of the Study
The poor and disadvantaged people are turning to community radio as a way of getting involved in decision-making processes and voicing their concerns. Despite the growing ‘digital divide’, radio provides access to information and knowledge for millions of people, who would otherwise be excluded, (Community Radio for Development Report, 2006).
This community access and participation is critical to foster economic development. Therefore, for a country like Zambia which is still struggling to get on its feet and develop, it is cardinal that the factors that can contribute to national development are analysed to assess their successes, failures and opportunities.

Lessons can be learnt through research like this. This can help policy makers and implementers to improve on earlier mistakes. Since community radio is one such factor that can contribute positively to the growth of the national economy, it is cardinal that assessments are conducted so that relevant modifications be done.

Community radio gives community members access to information because it gives them access to the means of communication. The most relevant information—educational and developmental—is disseminated and exchanged. Important local issues are aired. A free market place of ideas and opinions is opened up and people are given the opportunity to express themselves socially, politically and culturally, (Tabing, 2002). Community radio helps put the community members in charge of their own affairs.

This study is important in that the findings shall indicate the need of the local communities in pursuit of their role of effective participation in community development. The findings shall help guide policy makers and programme organisers to formulate policies that promote community access, participation and effective management.

There is no doubt also that this research shall add another dimension to the oasis of knowledge about community radio in Zambia. The findings suggest viable recommendations that can be used by communication radio practitioners to employ community radio broadcasting as a powerful development tool.
1.2.5 Objectives of the Study
The general objective of the research is to:
1. Establish if and how Radio Maria and Explorers community radio stations involve the active participation of the local communities in their programming.
2. Assess the level of community’s sense of ownership of the community radio stations.

The specific objectives include to:
1. establish if local communities are consulted programmes aired;
2. establish if communities are content with radio stations’ community coverage;
3. find out how easily accessible the community radio stations are to local communities;
4. find out if the radio stations have instilled a sense of ownership in the audience;
5. establish which one between church run and non-church run radio station has better community involvement;
6. Establish which one of the two radio stations has good management practices.

1.2.6 Research Questions
1. Is there enough coverage of community, especially rural issues, by radio Maria and Radio Explorers?
2. How easy is it for local communities to have their views aired on Radio Maria and Radio Explorers?
3. Do community radio stations have policies that require them to seek local community participation in policy formulation?
4. What is the difference, if any, between the management of a church run and a non-church run station?

1.2.7 Scope of the Study
The study focused on the local community participation, access and ownership of community radio stations. It is a comparative study of church run and non-church run community radio stations, namely, Radio Maria and Radio Explorers respectively.
1.2.8 Expected Outcomes

At the end of the research, the researcher expected to find results contrary to the notion of media owners that the communities feel they assume ownership of community radio stations. It was the expectation that at least, it may not be intentionally, but the pioneers of such radio stations do assume self acclaimed ownership of such thereby affecting the community ownership, participation and access to these media.

It was also expected that the community radio stations, are similar in the way they operate in that they still offer greater access to the elite within their communities of broadcast adopting the same way the mainstream media operates where greater access is given to the elite. This symbiotic relationship is assumed to be the greater hindrance to the effective community participation in these radio stations.
CHAPTER TWO

THE MEDIA IN ZAMBIA

2.0 Introduction

This chapter provides at the historical perspective of the media in Zambia, the distinction between the mainstream and community media, and the legal framework that governs the operations of the media and the challenges which some of these laws bring to the media. It also looks at the background of the radio stations under study. The chapter ends by looking at some organisations that have been promoting the expansion of community broadcasting in Zambia, and media pluralism and diversity.

2.1 Politics and the Media in Zambia

The media does not exist in isolation but is part of a wider society. This means that the factors that have influence in society do not spare the media. These are the political, economic and the social institutions and sectors. Political influence on the media can be seen by the political statements and legislation that affects the media either positively or negatively. It is politicians, for example, that determine which laws to enact with regards to the media. This is best illustrated, in the Zambian case, by the statement of then Minister of Information and Broadcasting Minister, Remmy Mushota’s who said “my ministry will ensure that good laws to govern the media are passed by Parliament and I shall dedicate my efforts towards this objective” (Chirwa, 1997:12).

It is not strange, therefore, that when the MMD government came to power, the political atmosphere created made it, to some extent, conducive for media pluralism. New media voices became partners with those forces that were struggling for democracy in Zambia, (Kasoma, 1997).

Prior to the change of the political system in Zambia (from one party-state to multiparty politics) Zambia’s media was state-owned and its content determined by the ruling party, UNIP and its government.
However, the wave of democracy brought in the MMD whose manifesto, with specific reference to the mass media, affirmed the importance of the press and reiterated the value which it attached to the freedom of expression. It did recognise the vital role that journalists play in promoting democracy and development, (Chirwa, 1997).

2.1.2 Newspapers in Zambia

Zambia has currently three major daily newspapers. On one hand are the state-owned Zambia Daily Mail and Times of Zambia and on the other hand is the privately owned, The Post Newspaper, which is privately owned. Reliable circulation figures are hard to confirm but 2002 print-run estimates were at 40,000 for The Post and Mail, and about 32,000 for Times (www.nationencyclopedia.com/Africa/Zambia). Each paper has also taken advantage of technology by publishing online editions (Banda, 2006). There are also some weekly newspapers in existence notably The Guardian Weekly and The Monitor. Some of these papers have online editions too.

2.1.2.1 The Zambia Daily Mail

The Zambia Daily Mail started its life in 1960, when it was called the African Mail. In 1962 its name was changed to Central African Mail. This weekly paper was popular among blacks in the early 1960s because it was not afraid to publish stories that were critical of the federal government, the colonial government and authorities in Northern and Southern Rhodesia. The paper was co-owned by David Astor, then editor of the Sunday Observer in London and Alexander Scott, a former Scottish doctor and Richard Hall, (Makungu, 2004).

In 1965 the new UNIP government bought the Central African Mail. Two years later, it had become a semi-weekly called the Zambia Mail. In 1970 the Zambia Mail became the Zambia Daily Mail, a state-owned daily. Its main rival was the Times of Zambia, founded in 1962 by a South African named Hans Heinrich, (Merrill, 1991).
2.1.2.2 The Times of Zambia

The *Times of Zambia* started its life in Kitwe, one of the country's mining centres. Hans Heinrich, the owner, however sold the paper to a British firm called London and Rhodesia Mining (Lonrho), which owned other newspapers in the region. Meanwhile, the Argus Company, another owner of newspapers in Central and Southern Africa launched the *Northern News* in Ndola. This newspaper was aimed at the white community and it included foreign news from Britain (Kasoma, 1986).

When Argus chose to leave Zambia to concentrate on its South African business interests, it sold the *Northern News* to Lonrho, which shut down the *Zambian Times* and renamed its new property the *Daily Times of Zambia*. Richard Hall then became editor of the *Daily Times of Zambia*. He trained African editors and reporters to take over from him. In 1975, Kaunda’s government took over the *Times of Zambia* and relocated its offices from Ndola to Lusaka.

In addition to the *Zambia Daily Mail* and the *Times of Zambia*, other newspapers emerged. There were also others that emerged but some of the newspapers and magazines were registered but never published while some were registered and published but short-lived, (Chirwa, 1997).

2.1.2.3 The Post Newspaper

By October 1991, not less than 25 newspapers and three magazines had been registered in Zambia. However, during the period spanning June to November 1990, about four newspapers emerged and the most notable being the then *The Weekly Post* which is now the *The Post Newspapers*. It however became full operational towards the end of the reign of Dr. Kenneth Kaunda on the 26th of July 1991 with the motto, “The paper that digs deeper.”

This paper was critical of the new government of President Frederick Chiluba and most of its reporters including the managing editor have been arrested on several occasions by the state for various charges including the very serious one of espionage. It started doing to Chiluba and the MMD what Kaunda and UNIP had done to the MMD in the days before multi-party politics became a major political player, (Kasoma, 1997).
And later in 2001, the paper was in serious trouble when it wrote about the then incumbent, President Chiluba, accusing him of being a thief. Almost all the cases which it has been involved in, however, have been dropped by the state without any successful prosecution.

2.1.2.4 Zambia News and Information Services (ZANIS)

The Zambia News and Information Services (ZANIS), formerly known as Zambia Information Services (ZIS) and Zambia News Agency (ZANA), gathers and distributes news within and outside Zambia. It is the only official news agency in Zambia and has bureaus in most parts of the country. It works in collaboration with the Pan African News Agency (PANA), which collects and re-distributes news from other African countries (Kasoma, 1997).

ZANIS is a department of the Ministry of Information and Broadcasting Services. It came into being in 2005 following the merger of the ZANA and ZIS, as part of the restructuring exercise of the Zambia Public Service, (ZANIS, 2006). Like ZANA its predecessor, ZANIS reflects the Zambian development activities taking place around the country. It services the Zambian media as subscribers and fills in the gap left by the commercially inclined and urban concentrated media.

ZANIS is the only government media organization producing the widest possible professional news coverage through a well trained cadre of journalists stationed in regional and district offices. The majority of these regional offices are in rural Zambia where 70 percent of the country’s population is concentrated, (Ibid.). ZANIS provides news and in depth articles from the African perspective to the Zambian public abroad and the international community by internet. It also cooperates with national news agencies in Africa with which it has mutual news exchange agreement.

The headquarters of the agency is in Lusaka while regional offices are in Kabwe (Central Province), Ndola (Copperbelt Province), and Mansa (Luapula Province), Kasama (Northern Province, Chipata (Eastern Province), Livingstone (Southern Province), Mongu (Western Province) and Solwezi (North Western Province).
With modern information communication technology, ZANIS is a media-mix producer of news text, photographs, radio and TV footage and video documentaries on any subject in English and provides information on past events in its archives.

2.1.3 Broadcasting in Zambia

The colonial government setup the first radio broadcasting station in Lusaka in 1941 (Kasoma, 2000). When radio broadcasting was launched in Zambia, it was the for the purpose of war propaganda.

The earliest home-grown broadcasting in Zambia was the brainchild of Harry Franklin, Director of Information in colonial administration. He set up a radio station in Lusaka in 1941 and ran it in his spare time, mainly to galvanize support for the colonial war effort during World War 2. (Banda, 2006:97)

Apart from war propaganda, the British colonial government used radio to inform the African population about news in which the Governor and other government officers were involved. It was in short a mouth piece for the government.

Soon after the UNIP nationalist government was installed in 1964, it set about tightening its hold on broadcasting. In 1966, a Broadcasting Act was passed to allow for the dissolution of Zambia Broadcasting Corporation (ZBC) and to pave way for the establishment in 1967 of Zambia Broadcasting Services (ZBS), which was to be under direct government control, (Banda, 2006:97).

It should be noted, as earlier stated, that it was not until World War II that Northern Rhodesia acquired a radio service. In 1941 the Government’s Information Department installed a 300 watt transmitter in Lusaka, the capital. This station was built for the purpose of disseminating war related information. From the outset, the Lusaka station addressed programmes to Africans in their own languages, becoming the pioneer in the field of local vernacular broadcasting. In 1945 Harry Franklin, Lusaka’s far sighted information officer, proposed that Radio Lusaka concentrate on developing programming for Africans, (Kasoma, 2000).
Since Northern Rhodesia could not afford such a specialized service on its own, the administrations of Southern Rhodesia and Nyasaland were persuaded to share in the operating costs, while the British Government agreed to provide capital funds. Thus, the Central African Broadcasting Station came into being. Among the by-products of this effort was the world's most extensive collection of ethnic African music. Another breakthrough was that most formidable barrier to audience growth; the lack of receivers which Africans could afford to buy was resolved.

Franklin tried for three years in the late 1940s to persuade British manufacturers that a potential mass market existed among Africans for a very simple inexpensive battery operated short wave receiver. One must bear in mind that this was before the days of transistors. He finally persuaded a battery company to invest in the research and development of the idea. One of the early models was mounted experimentally in a 9-inch diameter aluminium housing originally intended as a saucepan. Thus was born in 1949 the famous “Saucepan Special”, a 4-tube tropicalised short wave receiver, which succeeded even beyond Franklin’s expectations. It cost five Pounds Sterling, and the battery, which lasted 300 hours, an additional one pound five shillings. Within the first three months 1,500 of the Saucepan Specials had been sold, and in the next few years, 50,000 sets were imported, (Ibid).

2.1.3.1 Zambia National Broadcasting Corporation

In 1953 the federation was created, and in 1958 a new broadcasting organization, the Federal Broadcasting Corporation of Rhodesia and Nyasaland was founded, with headquarters in Salisbury, Southern Rhodesia (now Harare, Zimbabwe). Lusaka continued to use African languages as well as English, but the spirit which had animated the original station had long since been drowned by the rising tide of animosity between the races. Eventually in 1964, Northern Rhodesia broke away from the Federation and became Zambia. The station in Lusaka was then known as the Zambia Broadcasting Corporation until 1966, when it changed to Zambia Broadcasting Services (ZBS). This was again changed in April 1988 to the Zambia National Broadcasting Corporation (ZNBC). ZNBC is a public broadcaster (see ZNBC [Amendment] Act 2002) but under the Ministry of Information and Broadcasting Services.
It has domestic services which are transmitted on FM and short wave: the General Service also known as Radio Two, broadcasting in English, Bemba and Nyanja, the Home Service also referred to as Radio One, using the seven major languages of Bemba, Nyanja, Lozi, Tonga, Kaonde, Lunda and Luvale. These language blocks are used in rotation to ensure a prime time audience for each group. Programmes include news, public affairs, light entertainment, sport, religion and education. School broadcasts are carried on the General Service during school terms. Agricultural programmes for farmers are also broadcast on these two services and cover all the country areas.

ZNBC used to have an External Service called Radio Zambia International or Radio Three (3), which beamed to Southern Africa over a 50 kW transmitter in English and various African languages. Much of the programming was anti-apartheid material produced by nationalist political groups for liberation purposes.

There is also Radio Four which used to be called Radio Mulungushi and was officially launched on 1st April 1989 by the then Right Honourable Prime Minister, Kebby Musokotwane. It was and still is an entertainment and commercial channel whose objective is to bring revenue. It was the first radio station to broadcast 24 hours daily, (Banda, 2009).

The station interval signal is the distinctive call of the fish eagle, a striking reddish-brown, black winged bird with white head and breast, found throughout southern Africa.

ZNBC was the sole broadcaster in Zambia till the early 1990’s when the broadcast policies were changed to allow independent actors in the sector. It ran a television service and two radio networks, Radio 1 and 2 with the latter covering the remotest parts of the country. ZNBC television on the other hand did not and does not reach the remotest parts of the country though there have been plans by the government to connect rural areas to the transmission network. This is yielding fruits though the pace of implementation seems slow, (Kasoma, 2000).
Like other media, the political influence did not spare ZNBC. It has always been seen
to report more news about the governments and ruling party’s perspective. Opposition
views are almost absent from ZNBC radio and television news. This has been its trend
during the Kaunda regime and has continued to be so during the Chiluba, Mwanawasa
and currently Rupiah Banda regimes.

However, in the early 1990’s, and with the coming of multiparty politics, broadcasting
started to take a new turn. Banda stated

In 1991, the Movement for multiparty democracy took over and championed a
neo-liberal, modernising wave of political transition. This era saw the adoption
of free market policy initiatives, not least in the media industry, (2006:8).

The MMD took a different stance by promising to restore and respect press freedom.
It promised to let journalists do their work without interference, and that those with
the means would be able to own print and electronic media outlets. Those interested in
starting private radio and television outlets were encouraged to apply for licenses. A
Media Reform Committee was established to oversee this issue. Among the
committee’s recommendations were privatising ZNBC, Zambia Daily Mail and the
Times of Zambia, and putting a freedom of the press clause in the Zambian
constitution. A new piece of legislation was enacted, the ZNBC (Licensing)
Regulations (Zambia 1994). At that time, the government claimed that it had
embarked on a liberalisation programme of the Zambian economy, and there appeared
to have been a cautious de-regulation of the media.

The above Act was meant to pave way for the liberalisation of the broadcasting sector,
though it vested the final authority for the awarding of radio and television licences in
the Minister of Broadcasting and Information Services. This created some
ambivalence in that a minister is a politician whose political ideology may influence
who to award a licence. Furthermore, the regulations as laid down by the Act were too
cumbersome to follow, especially with regard to community broadcasting. The Act
specifies that the following persons and bodies are eligible to apply for a licence: (1)
an association, known by whatever name, established on a permanent basis; (2) an
individual; and (3) a body corporate, (Banda & Fourie, 2004).
The ZNBC (Licensing) Regulations led to the emergence of private, commercial and religious radio stations. The first private radio station to be set up in 1994 was Radio Christian Voice, followed by Radio Phoenix in 1996 broadcasting on FM. The country has since seen a proliferation of radio stations most of which are owned by the Catholic Church.

The above developments did not translate to complete liberalisation of the airwaves as the government still maintained a grip onto the media. For example, the MMD government even under the late President Levy Mwanawasa (2001-2008) continued to cling on the public run media. Probably, it realised as Birkinshaw cited in Makungu (2004) argued,

"Information is inherently a feature of power. So too is its control, use and regulation. Government … is the organisation of information for the use, effective or otherwise, of power in public interest. Take away a government preserve on information, and its preserve of when and what to release, then take away a fundamental bulwark [safeguard] of its power. This may be desirable or it may not," (Makungu, 2004).

The ZNBC was not an exception as the MMD government continued exerting a firm hand despite conceding to have a ZNBC Amendment Act which should among other things have given more autonomy to the corporation. This Act was meant to free the corporation from government control in using it as its mouthpiece right through to the end of the Chiluba’s term as President and beyond.

2.2 Legal Framework of Broadcasting in Zambia

Broadcasting in Zambia was a preserve of the state up to 1991 when multi-party politics were re-introduced. Following this re-introduction, new laws were passed to facilitate the liberalisation of the media industry. This opened new avenues for radio and TV services across the country. The first of such laws was the ZNBC Licensing Regulations (1994), discussed earlier. Others were:

1. Radio Communications Act of 1994
2. Independent Broadcasting Authority Act of 2002
In addition, the Zambian Constitution, Article 20 (1) and Article 20 (2) guarantees freedom of the press and it states: “…no law shall make any provision that derogates from freedom of the press,” (Republic of Zambia, 1996).

However, the guarantee of media freedom in the constitution is conditional. Article 20 (3) states that laws restricting freedom of expression may be passed if they are—among others—“reasonably required in the interests of defence, public safety, public order, public morality or public health,” (Ibid, 1996).

It is up to the powers-that-be to define these broad interests at any given time. Laws restricting freedom of the media are also permitted if they are “required for the purpose of protection, rights and freedoms of other persons …,” (ibid). It is therefore clear that the right of the individual is superior to that of the freedom of the media. This may, to some extent, be desirable but the abuse that may come as a result of these laws is what is unhealthy to the media.

2.2.1 Radio Communications Act of 1994
This Act provides for the establishment of the Communications Authority which is expected to carry out general supervision and control of radio communication. It is the one tasked with giving radio frequencies and approval of transmission sites to those that seek to own radio stations.

According to Article 4(1) subject to the provisions of this Act, the Authority shall have the general control and supervision of Radio communication and radio communication service, (Radio Communications Act No. 25 of 1994).

The Communications Authority, like the Zambia National Broadcasting Corporation (ZNBC), sits on the screening committee set up by the Ministry of Information and Broadcasting Services for the purpose of determining the suitability of applicants for radio and television licences.
2.2.2 Independent Broadcasting Authority Act, 2002

This Act sets up the Independent Broadcasting Authority (IBA) to regulate the independent broadcasting industry in the country. Its specific functions include

inter alia:

- promoting a pluralistic and diverse broadcasting industry;
- establishing guidelines for the development of broadcasting through a public process;
- determine the needs of citizens and social groups;
- providing guidance on the issuing of licences, giving regard to the need to discourage monopolies;
- issuing advisory opinions on broadcasting standards and ethical conduct in broadcasting;
- and ensuring broadcasters develop codes of practice, (Banda, 2006:23)

The Act provides for the issuing of licences for public, commercial, community, religious and subscription broadcasting services.

While the IBA is expected to be responsible for regulating broadcasting, the Act leaves much of the technical-infrastructural aspects of broadcasting within the domain of the Communications Authority, which is itself accountable to the Ministry of Transport and Communications and is set up under the Telecommunications Act of 1994, (ibid).

However, this Act is not yet fully operational because of the disagreements that have arisen as to the interpretation of certain provisions in it. There was a legal battle between the civil society organisations and the media on the one hand and the government on the other as to who should appoint board members for example. However, the Supreme Court ruled that the government is mandated to appoint members of the board without interference from any other body.

2.2.3 Zambia National Broadcasting Corporation (Amendment) Act, 2002

This Act has a dual intent: to re-institute the state-owned ZNBC as a public broadcasting service par excellence and to introduce television licences for the viewing public to help fund ZNBC.
The Act reformulates the public-service mandate of ZNBC and includes the following directives:

- to provide varied and balanced programming for all sections of the population;
- to serve the public interest;
- to offer programmes that inform, entertain and educate;
- to contribute to the development of free and informed opinions and, as such, constitute an important element of the democratic process;
- to reflect and promote Zambia’s national culture, diversity and unity;
- to respect human dignity and human rights and freedoms and to contribute to the tolerance of different opinions and beliefs;
- to contribute to equal treatment between men and women;
- to broadcast news and current affairs programmes that are comprehensive, unbiased and independent, and commentary that is clearly distinguished from news. (ZNBC [Amendment] Act 2002, Section 7).

The ZNBC (Amendment) Act, like the IBA Act, incorporates the process for selecting members of the ZNBC board.

2.2.4 Freedom of Information Bill (FOI)

Being a country where public information is difficult to access because much information has been classified as “state secret,” the process of enacting the Freedom of Information Bill was and is seen as a panacea to this. It must be noted that,

“Access to information in the possession of government helps enhance the individual’s understanding of, and his ability to discuss freely, political, social, economic and cultural matters,” (Chanda and Liswaniso, 1999:73).

This Bill, which is not yet law, is intended to establish a Public Information Commission and to define its functions, to provide the right to access to information and to set out the scope of public information under the control of public authorities, (Makungu, 2004).

The Bill was withdrawn in December 2001 from Parliament by government in the wake of the considerations of terrorism in the world especially after the September 11 attacks on the Twin Towers in the USA. However, the then, Information and Broadcasting Minister, Mike Mulongoti announced in Parliament on 16th January 2008, that this Bill would be tabled before Parliament for possible enactment into law.
This was after the Late President Levy Mwanawasa had earlier announced on the 11th of January 2008 that the government intended to table the bill by July following wide consultations, (MISA, 2008). By the time of writing of this thesis however, it had not yet been taken to Parliament and a year had elapsed.

2.2.5 African Charter on Broadcasting

This charter was adopted by the African Heads of States and Government and Zambia is a signatory. It recognises a three tier system of broadcasting which is; “…public service, commercial and community,” (African Charter on Broadcasting, 2001). Part three of the African Charter on Broadcasting does stress the need for a recognising the difference between decentralised public broadcasting and community broadcasting,” (Ibid). This is aimed at ensuring that all needs of the people are catered for adequately since the two systems are different in terms of the mode of operations, management, and participation of audience among others.

In view of the above, the Independent Broadcasting Act (2002) does acknowledge this three-tier arrangement on public, community and private commercial stations.

2.3 Barriers to Media Freedom in Zambia

Freedom of expression and media practice are severely inhibited by restrictive laws, some of which have been in existence since 1911. The Penal Code, Cap 87 of the Laws of Zambia, is one piece of legislation with various provisions imposing restraints on media practice. Section 53 (1) empowers the President to ban publications deemed to be against the public interest and Section 67 (1) criminalises publication of “false news with intent to cause fear and alarm to the public,” (Chanda and Liswaniso, 1999:101). It is no defence in this regard for the publisher to claim ignorance over falsity of the information unless prior to the publication, precautionary measures had been taken to ascertain that, (ibid). Section 177 (1) of the Penal Code criminalises obscenity (imprisonment up to five years) “without [clearly] defining what constitutes obscene matter,” (ibid, p65). At the time of writing this thesis, there a case before a magistrates curt that involved The Post Newspapers editor, Chansa Kabwela who was accused of transmitting obscene material.
This was after she allegedly sent pictures showing a woman giving birth at the University Teach Hospital to senior government officials in order to persuade them to negotiate with nurses, who were at that time on strike, to resume work.

Section 4 of the State Security Act makes it an offence (punishable with up to 25 years imprisonment) to retain or communicate to other persons any information obtained as a result of one’s present or former employment with government. Sections 57 (1) and 60 (1) of the Penal Code prohibit seditious conduct (jail term of seven years) and exactly define “seditious intention” among others as “intention … to excite disaffection against the government’’ or “to raise discontent or disaffection among the people of Zambia,” (CAP 89 of Laws of Zambia, Penal Code).

As earlier stated, a Freedom of Information Act has not yet been enacted in Zambia. What exists is the other extreme of this law—the State Security Act which prohibits disclosure of government-held information. As a result government operations are, for the most part, shrouded in secrecy. Access to government-held information is not seen as a right but as a privilege. Government’s policy is still based on the principle of need-to-know unorthodox means of information gathering which put journalists in danger of violating the law and an impediment to investigative journalism.

The hindrance on the freedom of expression still exists and the courts seem not to have done enough to support media freedom. The record of how Zambian judges have decided cases in which individuals have challenged State Power does not give one much cause for optimism. Very few such cases, have succeeded as judges have used existing loop-holes in the law in order to find in favour of the government.

In Zambia the State controls most of the print and electronic media. The said media does not enjoy any independence and is rarely critical of government leaders. It is often used as a government propaganda tool. In practice, government leaders frequently use the state owned media to counteract alleged false reports about them in the private press.
However, it is hoped that these restrictive laws shall increasingly—and successfully—be challenged in the courts of law though the judicial precedent may not support this at the moment. However, notable cases where the media has triumphed include the 1990 case where the newly formed MMD challenged the decision of former President Kenneth Kaunda when he issued the directive that the public media should not cover the new party—MMD. He also directed the media not to allow political adverts from MMD. This was said during a press conference and the reasoning was that the two newspapers were owned by UNIP, (HP/1878/1990). This directive (also known as administrative law) was overturned by the High Court. It ruled that such a directive:

…hindered [those affected] from exercising their said right [freedom of expression].
I have found and held that the directive in question, and thus the hindrance already explained, was unconstitutional and therefore illegal. As President of the Republic of Zambia, His Excellency the President whose GRUND NORM is the Constitution of Zambia, is not allowed by the law to make pronouncements which are contrary to any provision of the Constitution. Unless the Constitution is amended, everybody from the President down to the commonest of the common man is obliged to follow to its letter what it says. And this is so whether it is in a one party or a multi-party political arrangement. Since the directive in question was unconstitutional it is hereby quashed (HP/1878/1990).

This set the law of precedent and thus, to date does set some limitations on the actions of government with regards to the media. This does not however mean that the public media is free of government control.

Notable improvements in legislation that is aimed at improving the broadcasting framework in Zambia include the ZNBC (Amendment) Act 2002 and the IBA Act 2002. These, if fully operational and implemented may assist in reducing government interference in media operations.

2.4 Mainstream Media: What are they?
The realisation for the need of the media to define national identity, foster national unity and provide cover for the information gap created by the change in the societal economic structures led most governments to decide to establish national media institutions to disseminate information on various national and societal issues.
These are what shall be termed as the mainstream or macro media “…on account of their relatively large scale design and reach,” (Muzyamba, 2005:3). These can be state run or privately run commercial media.

As McQuail (2000) argues, modern societies are continuously dependent on complex systems of communication of which the media is one of them. The significance of the media extends beyond any real power or authority that they have or might claim. Muzyamba also notes that most of the times, such media are centrally planned and government owned national broadcast stations as well as national newspapers and magazines. In countries following capitalist, socialist and indeed mixed economies, one found similar large scale mass media, the main difference however is the underlying political outlook and mass media editorial policy (ibid.).

The general characteristics and advantage of such media may include that;

• A central message about national unity could, for example, be easily encouraged due to its geographical coverage;
• The national media generally have great, countrywide reach; and
• These media could assist in the development of national languages, (McQuail, 2000:45).

There have been various critics of the mainstream media. McQuail (2000:36) argues that they are more often than not “… funded by commercial advertising, its content was [is] characterised by sensational news stories and its control often concentrated in the hands of powerful press ‘barons’.”

The critics of these systems of the media also argue that such system tend to have a bias towards certain values or cultural forms such as consumerism and popular culture among others. They contend that mainstream media, more often than not, imposes its values on the populace. This is contrary to the expectations that they should cater for all interests and tastes as well as the minorities in society, (ibid.).
This does not, however, mean that all macro media systems are bad as there are some good models of public broadcasting with independent governance and editorial arrangements and a range of public interest programming. But many state owned macro or mainstream media are still not sufficiently independent of the government especially in developing countries. Instead of truly serving the public interest, they remain the instrument of the government in power and instead of providing a forum for dialogue with their audience they maintain a one-way mode of communication.

There is almost no country in the world today that is not, by one means or another, reached by private commercial media whether through the liberalisation of broadcast licensing or through the rapid growth of satellite services. In countries where such private media do not exist, at least cable pay television has found a way of penetrating. Private commercial media can contribute to the plurality of choice but tend to pay less attention to the needs and concerns of the poorer sections of society.

In many countries growing concentration of media ownership on a few individuals has had the effect of reducing the diversity of private media and the content. This has in turn allowed powerful media corporations to emerge that wield enormous political influence while remaining accountable only to their private owners and the marketplace, (AMARC Global Evaluation, 2007). The danger of monopoly can be best summarised by Bagdikian (2004) describes, “we live in a world which changing so rapidly that receiving the best information possible is indispensable. If we are not getting the entire picture, and unbiased information, then we are unable to make informed decisions. Ignorance of economic and political change is destructive of democracy and fatal to intelligent decision making,” (p. 14).

Muzyamba (2005), in a paper presented during a ZaCoMeF Forum workshop, argued that the macro media have failed to take care of the needs of smaller communities. He cited an example of Zambia where out of the 73 languages in existence in the country, none is used frequently except for seven (7) that are allocated relatively short times. It is arising from this fact that ZNBC has introduced local language programmes in the seven languages, that is, Nyanja, Bemba, Tonga, Luvale, Lunda, Lozi and Kaonde with local language names like Kantuunya ka Musabata in Tonga, Thumba lamwili in Nyanja, Chijilo chaLuvale in Luvale and Chintobentobe in Bemba among others.
Makungu asserted that “the mass media,” in Zambia like the rest of Africa, “have functioned as a tool for the ruling class, to help mobilise people, purportedly for the economic and social development of the country, but in reality helps it remain in power. This has mainly been due to the government ownership and control of until just over a decade ago, all means of communication...” (2004:5). There is also an argument that these media are alienated from the public as the people feel they are not part of them. In short, the mainstream media have failed to address the cause of development at the local community level.

McQuail states that the media is supposed to “…interpose in some way between what reality is and our [peoples] perceptions and knowledge....” He notes that the media exists not independent of societal influence but as a component of the society which is relatively autonomous. It is therefore, not strange to note that the media, at times, have goals and objectives that may not necessarily coincide with the primary goals of society, (2000:66).

It is within the scope of the media to provide their audience with a supply of information, images, stories and impressions, sometimes according to anticipated needs, sometimes guided by its own purposes [like] e.g. gaining revenue or influence, and sometimes following the motives of other social institutions [like] advertising, making propaganda, projecting favourable images, sending information, (McQuail, 2000:67). Due to these influences, differential opportunities exist between the different classes of people and their access to the mass medium.

As Muzyamba (2005) puts it, in such a situation, the media tend to be elitist in nature and ignore the needs especially of those that are underprivileged in society – the poor and rural communities that may not have much influence on the market forces of demand and supply. It should be noted that advertisers, to some extent, determine whether a particular medium shall flourish or not bringing the issue of consumerism in the media. And also the public’s content or discontent help shape the editorial policy that a medium shall follow. McQuail (2000:261) notes that when advertisers yield vigilante pressure, media producers veer towards self censorship to gain positive relations with the source of revenue—the advertisers.
These limitations of the macro media gave rise to the idea of an alternative media that could be accommodative, have much broader participation and be easily accessible to communities with no specific regard to the class of people or being elitist in nature within a confined and manageable area. This was the genesis of community media. It should be noted that these problems are not characteristic of the third world alone but all countries at global level. Not all negative factors may be prevalent, but at least some that impede constructive usage of the community media by all members of the community exist in one way or the other even in these media.

2.5 Community Media

Community radio is usually considered complementary to traditional media operations and as a participatory model for media management and production. They 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, (Tomaselli & Dunn, 2001). And in reviewing the state of international media in the face of the challenge posed by globalisation and the ‘new technologies’, UNESCO’s World Communication Report noted that the extension of large-scale media, concentrated in ever fewer hands, has done much to reduce the diversity of information and the access to expressive opportunities, (UNESCO, 1997). In light of this, localised, community based media take on greater importance in the fostering of a culture of civic responsibility and empowerment.

Teer-Tomaselli looks at the word community in its geographical and sociological sense designating the basic unit for horizontal social organisation, (as cited by Tomaselli and Dunn, 2001).

The impetus for community media analysis stemmed from the efforts to “democratise” the media (Rennie, 2006:17). The corporate controlled media and its adjacent interests were as much of an issue in the late 60s and 70s as they are today. The actual realization of community media outlets was hindered by clashes with both private and governmental sectors. The potential empowerment in the hands of local citizens and the possibilities to effect change became embedded in the social fabric and has been fought for ever since.
As a result of discontentment with the mainstream media, the need for a new perspective of transmitting messages was envisaged. New thoughts emanated and alternative media emerged. These sought to seal the gaps that were left by the mainstream media. With a close link to the normative theories of the media, community media have features that differentiate them from mainstream media.

2.5.1 Features of Community Radio

The starting point in understanding community radio is by posing a question asked by Teer-Tomaselli, “Who is the ‘community’ in community radio,” (Tomaselli & Dunn, 2001). In answering this question, one has to explore the radio stations’ relation to, and representation of, the audiences they define as their communities. This community is seen by the station as a “coherent body of listeners, donors and potential board members,” (Ibid, 232). Definitions and abstractions of who precisely makes up the imagined construct labeled as community are notoriously difficult to pin down.

The term community is an elusive term which can be looked at narrowly in terms of the geographical location and broadly in terms of the interests of people who may not necessarily be in the same geographical locality. McCain and Lowe (1990) put it succinctly that “while it may be defined exclusively by geographical boundaries, it must be underscored that many community services can reach people who, although they live in dispersed locations, have shared interests,” (Banda, 2003:139).

Therefore, the identification of an abstract listening community is more precisely expressed as a perception of the radio stations’ audience, expressed in a complex configuration of demographics: age, language, and locality, aesthetic and musical taste, consumer and buying power.

While community radio is a form of ‘public’ service broadcasting, it has a different approach from conventional broadcasting. Its specific focus is to make its audience the main protagonist, by their involvement in all aspects of management and programme productions, and providing them with programming that helps in development. It is thus important to look at distinct features of community radio:
2.5.1.1 Special Slant on News, Entertainment and Education

News on a community station, unlike that in the mainstream media, is not an isolated story or event alone: rather it aims to be part of an ongoing and future process which supports change and development in the community. Entertainment is provided in a form that is a collective cultural expression, rather than a featuring of refined performers. It is more like singing karaoke than professional performance. Education on the other hand is more the sharing of experiences and learning from others in the community than listening to an expert or teacher talking.

2.5.1.2 Principles of Public Access and Participation

Citizens have a democratic right to reliable, accurate and timely information. Based on this right, it is a public interest of broadcasting that it should incorporate the principles of access and participation. Access implies the availability of broadcasting services to citizens; participation implies that the public is actively involved in planning and management and also provides producers and performers.

For community radio, these concepts mean that (1) community radio’s broadcast pattern reaches all members of the community, (2) the community participates in formulating plans and policies, (3) community is free to comment and criticise, (4) continuous interaction between producers and receivers of messages, (5) unrestricted opportunities for members of the community, as individuals or groups to produce programmes and (6) community participates in the establishment, management, administration and financing of the radio station, (Fraser & Estrada, 2001).

2.5.1.3 Ownership

The facilities of community radio are almost invariably owned by the community through a trust, foundation, cooperative, or some similar vehicle. However, there could be cases where formal ownership was in the hands of a body external to the community, but which has passed the facility to the community for its independent and exclusive use, (Alumuku, 2006; UNESCO, 1997).
2.5.1.4 Management
Irrespective of formal ownership, the station’s policies, management, and programming must be the responsibility of the community in order for it to be considered a true community radio. There should be usually a representative community committee, or Board of Directors, to set overall policies, while day to day administrative and operational decisions are left to a station manager selected by the community, (Tomaselli, 2001, AMARC Global Evaluation, 2007, Muzyamba, 2005).

2.5.1.5 Funding
A community radio service is set up and run as a non-profit organisation. It relies on financial support from a diversity of sources, which may include donations, grants, membership fees, sponsorship or advertising. A combination of these is the most desirable to ensure independence. Many community radio stations also organise fundraising events among their audience. The overall aim is always to reach a state of financial self-sufficiency, (Fraser & Estrada, 2001).

2.5.1.6. Editorial Independence and Credibility
Community radio is editorially independent of central and local government, of political parties, and of commercial and religious institutions in determining it policies and programming. Overall policy is set by the aforementioned representative community-level committee, but with day to day operational decisions about programming taken by the station manager, his/her role as a credible and non-partisan person becoming crucial, (AMARC Global Evaluation).

2.5.1.7 Representation of Different Groups and Interests in the Community
Communities are inevitably made up of different groups and interests. Community radio broadcasts programmes that cater to these and also encourages them to express themselves on air. Clearly, however, time and programme allocation are approximately proportional to the size of any particular group of interest in the community taking into account any special circumstances or needs, (AMARC Global Evaluation, 2001 & Fraser & Estrada, 2001).
2.5.1.8 Inclusion of Minority and Marginalised Groups

Community radio includes minority and marginalised groups on equal terms, rather than giving them an occasional voice, as in the case of many public broadcasters. Its programming ensures a wide range of diversity of voices and views from marginalised groups, such as women and youth, and it promotes and protects the interests, culture, and linguistic diversity of ethnic minorities in the community, (Tomaselli & Dunn, 2001 & Muzyamba, 2005).

2.5.2 Community Radio in Zambia

There are 19 community radio stations in Zambia, (MIBS, 2006). The advent of these radio stations has also been triggered by the coming in of multiparty politics in 1991, as the new government considered the media an integral part of the dispensation of democracy, (Kasoma, 2000). Those on full broadcast include the following: Radio Sky FM (Private) in Monze and broadcasting to the entire Southern Province and to Lusaka, Central and parts of Southern Provinces; Yatsani (Catholic-owned community) in Lusaka.

Others include Radio Chikuni in Monze (Catholic-owned community), Yangeni (Catholic-owned community) in Mansa, Radio Musi-O-Tunya (Catholic-owned community) in Livingstone, Radios Maria and Icengelo (Catholic owned community) broadcasting to Chipata and the entire Copperbelt respectively and Radio Oblates Liseli (Catholic-owned community) broadcasting to Mongu and surrounding areas of Western Province.

There is also include Radios Mazabuka (Community) in Mazabuka over a 150 kms radius, Chikaya (Community) in Lundazi, Petauke Explorers (Private) and PASME (Community) in Petauke, Mano (Community) in Kasama, Friends Committed to Caring (FCC) Radio (Church-owned community) in Solwezi, Radio Lyambai (Community) in Mongu, Radio Mkushi (Community) in Mkushi, Radio Maranatha (Seventh-day Adventist Church-owned community) in Kabwe, Breeze FM (Private/commercial) in Chipata and Mphangwe (Community) in Katete.
There are also two institutional radio stations. These are UNZA Radio which is run by the Department of Mass Communication of the University of Zambia and Hone FM which is operated by the Journalism Department of Evelyn Hone College.

There is sustained and tremendous growth in the community/private radio sector and a reasonable level of diversity exists, (Lingela, 2006). An interesting feature in this sub-sector is the emergence and concentration of Catholic church-owned community radio stations in the country. This dominance appears to come out of a strong resolve by the church to address the social development of the country by encouraging tenets of good governance and social justice, and to spread the gospel (ibid).

2.5.4 Government Interferences with Community Media

Community Radio stations have not been spared from intimidations by government officials. Then Minister of Information and Broadcasting Services, Mike Mulongoti, for example, once threatened to withdraw the operating licence of Radio Explorers for going ‘against the radio license regulations.’ Another minister, Joseph Mulyata threatened Sky FM with license withdrawal if it continued to host opposition politicians. Similarly, former Minister of Information and Broadcasting Services, Vernon Mwaanga once warned that licences of some radio stations would be withdrawn if they continued to air political content because according to him, they are not permitted as they are community based, (MISA, 2006).

This view is unhealthy to the media operations because community radio should be viewed as part of a political non-partisan communication process. It is in short a social actor of the development process and can initiate or accompany social change and carries responsibility to be effective in facilitating civil society development and democratic processes, (AMARC Global Evaluation, 2007). The participation of community radio practitioners and stakeholders in social action and social movements is an important challenge facing community radio and a key factor in achieving increased social impact.
Such arguments by some government officials seem not to make sense because it is the national politics that actually determine the economic direction of rural areas. They are not in isolation but related. By restricting community radio stations from airing political issues, they are denying listeners their fundamental right to information. After all, they are citizens who need to be informed in all fields.

Community media, owing to its inherent nature of being grass-rooted has a greater potential of stimulating development. This assertion is supported by Musanshi (2004) who wrote that community radio, if well utilised to empower communities, can be a good tool to stimulate development in any country. For a long time now, radio has exclusively been in the hands of media professionals; some of whom seem not to understand the problems that the communities face.

The sector has great potential to grow but it is constrained by problems which range from policy ambivalence to limited professional development to financial incapacity. In some cases the involvement of the community is not clear but this could be attributed to the newness of the concept.

Musanshi (2004) further argued that the earlier the national policy on community radio station is put in place the better because it will also address issues such as definitions and acceptable quotas of local content in any community radio station and many other issues that surround information communication technology (ICTs). It is not farfetched to propose that a deeper, more inclusive process of consultation is undertaken in order for the policy framework to be comprehensive.

2.6 Associations/Organisations Promoting the Media
Apart from media institutions, there are also media organizations/associations that influence the way the media operate in the country. These include the Press Association of Zambia (PAZA), whose membership is drawn mostly from the state owned media institutions and Media Institute of Southern Africa (MISA) Zambia, whose membership is mainly from private or individual media organizations.
Others are the Zambia Media Women Association (ZAMWA), Society of Senior Zambian journalists (SSZJ), Zambia Union of Journalists (ZUJ), Post Press Freedom Committee (PFC) and Zambia Community Media Forum (ZaCoMeF). At the time of writing this thesis, there was the Media League Council being formed to be a regulatory body and was spearheaded by MISA Zambia. These are professional and watchdog bodies for media in Zambia and each performs specific tasks and activities.

2.6.1 MISA Zambia
MISA Zambia, in particular, has since inception in 1996, promoted the establishment and sustenance of community radio initiatives in the country. MISA has provided technical support in terms of providing information on what community radio is and how communities can set up radio stations. MISA has been providing information on where the community media can find possible donors to assist fund their operations. For example, it has worked with the Media Trust Fund (MTF), an organization created out of the need for financial resources for the setting up of media institutions in the country.

2.6.2 Media Trust Fund
The Media Trust Fund in Zambia has assisted in capacity building and funding of most radio stations. Its policy has been to at least establish two radio stations each year. Due to the poverty levels that exist in places where there is proliferation of community radio stations, it is difficult to sustain them through community resources. However, there could be other reasons. One could be that they (local communities) have not been sensitised on the need for these stations and do not understand the reason to support them. This, however, is not peculiar to Zambia or Africa but is a global problem (AMARC Global Evaluation, 2007).

The Evaluation Report stated that community radio sustainability is a global challenge. It adds that in spite of increasing positive experiences of socially sustainable community radio, financial and technological sustainability remain a challenge that often distract community radio practitioners from dedicating themselves to ameliorate/revolutionalise radio production, increase community participation and pertinence of programming. Community radio also faces important sustainability challenges regarding capacity building, and in enhancing local, (Ibid.).
2.6.3 Panos Institute Southern Africa (PSaF)

For more than a decade, Panos Institute Southern Africa (PSaF) has been involved in activities aimed at cultivating an informed and inclusive environment for public policy debate in southern Africa. It has also been working with the media and other communicators to enable marginalized populations in southern Africa to play an active role in the decision-making process in pursuit of development, (Panos, 2009).

As an independent regional information and communication organisation, it has had programmes that aim at building the capacity of journalists, the media and other information providers to report on development issues vital to the region. It is also involved in research on communication and development issues to promote more informed decision-making. Because of the above objectives, Panos has been involved various media houses both mainstream and community. Though not a media house, it was the pioneer of the Zambia Community Media Forum formation in 2004 which it is housing in its premises, (Panos, 2009).

2.6.4 Zambia Community Media Forum (ZaCoMeF)

In 2004, ZaCoMeF was established to coordinate all efforts aimed at consolidating, what the founders (Panos Institute Southern Africa) considered, a fragmented community media sector whose interests had been neglected in preference for mainstream media, (Lingela, 2006).

The Zambian laws are not specific about to community media though they recognise its existence, (Makungu, 2004). Despite the growing recognition of community broadcasting there is still a need to raise awareness and acceptance of the idea that communities have the right to own and operate their own community media. Alongside the laws and regulations that permit and regulate community broadcasting, there is need to build capacity among community-based organizations to develop sustainable models of community media that contribute to the social and economic well-being of communities (AMARC Global Evaluation, 2007).
ZaCoMeF is housed within the Panos Institute of Southern Africa, provides a platform for supporting community media initiatives throughout the country. It is involved in developing guidelines for the self-regulation of the sector, including undertaking research and advocacy activities in support of community media, (Banda, 2006).

Apart from that, Panos and MISA Zambia have encouraged media diversity by supporting community media through training and finances. In fact, there is a proposed diploma programme that has been initiated as a three year project in which Panos Southern Africa shall collaborate with the Department of Mass Communication at the University of Zambia to offer journalism lessons to those that are working in community radio stations but are not trained. This may help in professionalising community radio stations operations and also creating credibility from people that may currently look down on such radio stations. However, this has a danger of ‘professionalising’ the media and alienating it to the community it is serving as it may also become elitist.

2.7 Conclusion
This chapter provided historical development of the media from the pre-colonial times to date. The legal and political impediments to the media have also been highlighted. It has also looked at milestones achieved in the sector like the introduction of the Radio Communications Act (1994), The ZNBC Amendment Act (2002), The Independent Broadcasting Act (2002) and the Telecommunications Act (1994) among others. The elusive definition of community media has also been provided within the limitations of the study. The challenges the media face like management, participation and ownership and also lack of capacity building has been the core of this chapter. However, there is a policy framework in Zambia that allows for the establishment of community radio stations. It can be concluded that community media in Zambia is in infancy stage hence the need for comprehensive studies, like this one, to help revolutionise it.
3.0 Introduction

This chapter reviews the literature on research about community media and reveals gaps which call for further research. The chapter looks at the general need for radio and its expanded role in the world and initiatives that have been conducted to affirm the role of community media in the development process. It looks briefly at the movement of community broadcasting; by tracing its roots to (1) America, (2) Europe, (3) Asia and (4) Africa Literature reviewed addresses the (1) definition of community radio (2) its contribution to development (3) its sustainability and (4) its ownership. The literature also looks at the involvement of the church in broadcasting initiatives, with specific reference to the Roman Catholic Church. It concludes by looking at the major gaps left in research.

3.1 Community Radio as a Movement

UNESCO (2001) documents the sporadic emergence of community radio in various parts of the world. To understand this phenomenon, it is best that it is looked at in terms of regional development.

3.1.1 Community Radio in Latin America

The evolution of community radio in Latin America can be traced to 1947, in Bolivia and Colombia. These were the Miners’ Radio in Bolivia and Radio Sutatenza in Colombia. Miners’ Radio helped unite the miners in their struggle against the appalling working conditions and the barons of the tin mines.

Financial support of the Miners’ Radio came from the miner’s contribution and the management of the station and the programming policy was set by the union. The miners easily took part in the programme because the stations were located close to the mining community, (Alumuku, 2006).
In Colombia, Radio Sutatenza/Acción Cultural Popular (ACPO) was set up in an Andean village. The purpose was peasant education. The initiative, by Catholic priest, Joaquin Salcedo, became popular. Salcedo used the radio as a tool for literacy, numeracy, health, farm production, housing improvements, family and personal relationships, sport and leisure and responsible procreation and parenthood. The education broadcast organized groups of peasants to listen to what was called radio school. There were approximately 20,000 radio schools and some 200,000 enrolments. Sutatenza was part of the Latin American Educational Radio Broadcasting Association (LER), (Byrne, 1998, Siriyuvasak, 2002).

The Sutatenza experiment is consistent with McAnany’s findings who posited that radio has several advantages which give it great potential for improving living conditions in rural areas of developing countries. It is the most universal mass communication medium and is able to support effective, low-cost local development programmes. He further lists what he categorised as the five most effective utilisation strategies of radio as:

- open broadcasting to general audiences;
- instructional radio for organised learning groups;
- rural radio forums for local decision-making groups;
- radio schools for non-formal learning groups;
- and radio animation, involving group discussions with non-directive leaders (McAnany, 2000:20).

As the model of Sutatenza extended to other countries of Latin America, some observed in the Colombian approach a very top-down, linear, authoritarian mode of communication. Alternative models were conceived. In Brazil, Paulo Freire worked with the radio schools of the Brazilian Catholic Church, and together they introduced the participatory, dialogical, consciousness-raising method of literacy and other forms of education, (Alumuku, 2006). This was later called Freire’s Conscientisation. Against this background, Grebe and Vega hold that community radio emerged in latin America to address the social and educational needs of the people, (Alumuku, 2006).

They looked at how in Bolivia and Colombia; miners, women, farmers and youths were mobilised by radio to actively participate in community development projects before reaching this conclusion.
3.1.2 Community Radio in Europe

In Europe, community radio can be traced to France in the 1960’s when pirate radio stations begun broadcasting from ships based. By mid 1970’s the number of such pirate radio stations had increased and included radio Hailes, Verte, Libre Nantes, Lazarc and Active. All these were operating illegally. They concentrated on political content, mainly anti government and this would result in the government jamming their frequencies in some instances. More pirate radio stations emerged in the 1980’s. These increased after the election of Francois Mitterrand as President in May 1981 who had earlier during campaign promised to liberalise the airwaves. As a result of these developments, the French government legalised the pirate radio stations which were almost 2000 by 1982. The first ‘community’ radio station to legalise its operations was Radio Zema in Lozere, (Price-Davies & Taachi, 2001).

Europe has a Community Radio Charter adopted in 1994 and recognises that community radio is an ideal means of fostering freedom of expression and information, the development of culture, freedom to form and confront opinions and active participation in local life, (Alumuku, 2006: pp114-115). Some notable countries that have community broadcasting include Sweden, Denmark, Germany, Ireland, Belgium, France, Norway and the Netherlands.

The regulation of community media in Europe differs from country to country, suggesting that development is still in progress and future experiments are bound to lead to further adjustment of the legal framework. Generally, the legal design of community broadcasting in Europe has been based on the minimalistic and the maximalistic theoretical models. In the minimalistic model, government plays a passive role. The regulation of community broadcasting is minimised and is in principle, left to market forces. Detailed regulations related to access of available frequencies or to programming content are not components of this model.

In the maximalistic model on the other hand, government plays an active role, particularly in situations where pluralism is emphasised, regulations for constructive intervention are desirable. In most cases, neither model is found in its pure form. A mixture of the two models is prevalent, Hollander, 1992:14, Alumuku, 2006:114).
3.1.3. Community Radio in North America

Many studies of community radio begin with the United States of America (USA) and Canada because some of the earliest experiences with it are found in the two countries.

3.1.3.1 Community Radio in USA

After the Second World War (WWII) in 1945, the Federal Communications Commission (FCC) started inviting applications for new FM mode of broadcasting that could offer non-commercial, more educational, public service type of programmes. This idea of a community type of broadcasting came from the “The Pacifica Foundation” an association in San Francisco. With a pacifist background, the idea was to start radio which would encourage dialogue and civil discussion among conflicting groups in local communities. Pacifica raised funding from wealthy San Francisco patrons, foundations and potential listeners to maintain the station. It began its first broadcasting in April 1949, (Alumuku, 2006: Pp 108-109).

Pacifica later established a network of five stations in the major population centres of the USA: San Francisco, Los Angeles in 1959, New York in 1960, Houston in 1970 and Washington in 1977. A one time Pacifica volunteer, Lorenzo Milam started another network of fourteen community radio stations in other major cities. In 1975 fifteen community stations formed the National Federation of Community Broadcasters (NFCB) and by 1990 the NFCB had regular 190 regular and associate members on its rosters, (Alumuku, 2006:109). One of the popular characteristics of community radio in the USA is that there is very little defining legislation. The USA has an open and flexible policy of giving broadcasting licences to stations in local communities.

3.1.3.2 Community Radio in Canada

Community radio first appeared in Canada in 1966 and was operated by the “tribal” and clan communities in isolated areas where population pockets are separated by enormous distances. Radio was used to unite the scattered villages with news, traditional wise men and other expressions of local culture. At times, the stations became important as a forum for political views about tribal group, (Fairchild, 2001: pp. 140-146).
However, the major model of community radio is what might be termed “classical” community radio because it involved all organisation and institutions in smaller, somewhat more rural towns and communities. The practice of community broadcasting in Canada excludes inviting well known, high entertaining professional personalities. The style is closer to ordinary conversation and news about ones neighbours. The broadcasting station has almost no full time paid personnel, but a manager and some volunteers who help groups who come to broadcast. Classical community radio is ready to take sponsorship or advertising; and is more pragmatic about promoting community dialogue, (Alumuku, 2006:110, Fairchild, 2001).

### 3.1.4 Community Radio in Asia

In Asia, India and Sri Lanka offer better insights in the development of community radio. This is because in India, unlike other countries, the development of community broadcasting came as a result of a Supreme Court ruling in 1995 which removed the monopoly by the state in the airwaves. The court ruled that “the airwaves were a public good” stressing the importance of maintaining a balance in broadcasting between market forces, government monopoly and meeting the people’s needs and the rights to receive and impart information, (Estrada, 2001). This ruling energised groups and activists to advocate for legislation that would free the airwaves from government control. Until then, broadcasting was a preserve of the government owned All India Radio (AIR) since 1935.

In Sri Lanka, government-owned broadcasting dominated the airwaves. The first community broadcast in 1983 was Mahaweli radio. This was a brainchild of the government. The government later expanded community radio to other parts of the country. These stations supported rural development. However, in mid 1997, a Supreme Court ruling put an end to the government monopoly of the airwaves, and a parliamentary committee was established to prepare a new broadcasting Bill. This Bill recognised and promoted community radio, stating that “it is a branch of broadcasting that has become well entrenched in Sri Lanka, based on the long experience of Mahaweli Community radio,” (Estrada, 2001:28).
3.1.5 Community Radio in Africa

Although community radio as we know it has a chequered history in Africa, the concept has always been recognised in different forms. For instance, in the guise of rural radio (clubs) and radio forums, concepts originating from Canada, groups of farmers met in homes to listen to broadcasts, discuss and solve problems collectively. The process involved club members expressing views concerning their problems which were recorded and made into broadcast programmes, (Fardon & Furniss, ed. 2000). This practice was adopted widely and by 1969, there were some 400 groups in Ghana, Zambia, Malawi and Nigeria, (Opoku-Mensah, 2000). Though not community broadcasting as such, rural radio laid foundation for community broadcasting.

In the 1970’s, another form of community media was popular, in Africa. Rural newspapers were introduced to support nationwide literacy campaigns in countries such as Kenya, Tanzania and Zambia. These were produced by teachers and the content was educational. These newspapers later evolved into “village newspapers”, which paid less attention to literacy matters but communicated ideas similar to the community radio content of the 1990s. The rural papers were predominantly financed by foreign donations.

Perhaps Africa’s first community radio station was Homa Bay Community Radio Station established in western Kenya in May 1982. This UNESCO project was not only an experiment in decentralisation of structures and programming but also an effort to gain experience in the utilisation of low cost technology for broadcasting. The station fell out of favour with the government two years later and was ultimately closed. The government felt uncomfortable to have a radio station run by non government officials, (Alumuku, 2006).

The African community radio scene has developed rapidly in the past decade. While there were about ten radio stations on the continent in 1985, there are well over 400 community radio stations currently. Mali, Burkina Faso, Namibia, South Africa and Zambia begun to free their airwaves and promote community radio in the 1990s. The post-apartheid government in South African initiated new broadcasting policy in the hope that the broadcast media could help reconcile past conflicts and build a democratic and pluralistic society.
In AMARC’s view, the influx of community radio inevitably implies an increasing need for training as well as the need to raise the awareness of regional and national authorities, (AMARC Global Evaluations, 2007).

3.2 Community Radio Debate

There is a vibrant body of literature on community broadcasting. These ranges from its role in social marketing campaigns (Phiri, 2000); how it can build community participation and local ownership (Fraser & Estrada, 2001); how it can offer alternative programming and showcase indigenous cultures and how it can help preserve ‘lost’ languages and societies, (Gray-Felder, 2006:63), sustainability, policy framework, management and ownership (Banda, 2006; Banda & Fourie, 2004; Kasoma, 2002; Banda, 2003, Fraser & Estrada, 2001, Tomasseli & Dunn, 2001). This wealth of research shows the level of interest that this ‘new’ phenomenon in broadcasting has brought.

However, many of the findings about the power of community radio are still anecdotal and episodic. That is, arguments about the value of community radio are based on what he or she observed with a particular issue at a particular station at a point in time, (Gray-Felder, 2006:63).

There is therefore a need to ‘make the case’ more systematically of how community radio stations—over sustained periods of time—have moved development forward in their coverage areas, are contributing to shifts in community values and norms, and are positively impacting on people’s lives and societies.

It should be noted that the main distinguishing factor that sets community radio apart from commercial radio is its participatory nature. Community radio is not just about producing good radio programmes; it is a social process, more than a series of products or programmes. Community radio stations spring up and survive because they can make positive contributions to societies.
In assessing community radio, AMARC looks at two components; (1) assessment of the effectiveness of the process of delivering community radio (station management, operation and programming), and (2) Assessment of the effectiveness of community radio stations in contributing to social progress of the communities in which they are broadcasting, and analysis of the impact of such contributions, (AMARC Global Evaluation, 2007).

It was observed during the AMARC meeting in Amman, Jordan in 2006 that most community media organizations that undertake assessments primarily look at the perceived impact of community radio programming on listeners and the perceived views of their listeners, (ibid.). While this is desirable, there should be an additional emphasis on research on participation and access so as to see the gaps that exist.

Banda (2006) proposed that community media initiatives must be approached with caution because their claims to most of the attributes of community broadcasting may not necessarily represent the reality of their operations. This may be particularly so with the more institutionally-inclined Catholic-church model. The nature of the hierarchy of Catholicism imposes special constraints on the independence of “community” radio under diocesan jurisdiction (Banda, 2006 & Lingela, 2006).

There are many additional difficulties confronting community radio. These range from their perennial dependence on donor funding right through to poor management structures and practices. Other problems include lack of democratic structures to effectively represent the communities of interest or place that these initiatives purport to serve. The lack of democratic structures defeats the purpose of community radio.

Systematic and regular assessments of both the process of community radio and it’s impact on moving societies require foresight. The assumption is that regular assessments of the community radio process will lead to better radio programming, management and accessibility.
This research offers insight on which mode of community radio station – church run or non church run is more accessible than the other. This may prove or disprove the notions put across by Banda (2006) that church-run stations are less democratic as compared to non church-run stations due to the church bureaucracies involved.

The study also sought to determine the number of people that own radio sets in the catchments area. This has been ignored in the past as most people assume that the setting up of a community radio station obviously stimulates the purchase of radio sets. Though this might be true, a systematic research needs to be done to ascertain this. It should be noted that much of the research about community media has centred on government policy and legal framework and not the attributes of a good community radio station. This means that as researchers, we might be missing a point in research, which might be as useful as and even more useful than, policy and legal framework of operations.

In the beginning of the 1980s, there were signs that communication was being perceived as an interaction between two or more cultural partners of equal stature. And the notion of inter-cultural or cross-cultural communication appeared (Kasoma, 1997). The governing idea was that communication was a mutual learning process from which each cultural partner could derive knowledge valuable for its own development (Fuglesang and Chandler, 1997).

As Yunus (1982:23) pointed out that “poor people know what they must do to get out of the rut, but the people who make decisions refuse to put faith in their ability.” For example, research revealed that traditional subsistence farmers in many cases know better than the agricultural experts what cultivation methods were appropriate in their environment.

In trying to understand the on community radio, it is vital to confine the debate as outlined above; definition, its role in development, sustainability and ownership and control. This is not an exhaustive list though. The debate over the definition of community radio has been discussed in the preceding chapter. The author shall concentrate on the remaining three.
3.2.1 **Community Radio’s Role in the Development Process**

The impact of new information and communication tools on development has been a subject of extensive international debate. But while much of the debate has focused on the Internet, many development planners and practitioners have begun to realise that it is to the traditional media, such as radio, that ‘poor’ people are most likely to turn to for access to information and voice, (Community Radio for Development, 2006). This is especially true in third world countries where the Internet is relatively a new phenomenon and not many people have access to it. It is also relatively expensive to access, needs literate people to operate and electricity as opposed to radio.

Before discussing the role of community radio in the development process, it is necessary that the term development is understood in the context of this study. Development is a dynamic term with many facets and at the level of the individual, it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. Some of these are virtually moral categories and are difficult to evaluate, depending as they do, on the age in which one lives, one’s class origins, and one’s personal code of what is right and what is wrong, (Rodney, 1973). To understand this, there is need to look at human development and then economic development in that order.

Alumuku (2006) says that human development is simply enlarging choices. His contention is that human beings make choices every day. These range from economic, social, political to cultural. So if people are the proper focus of development efforts, then efforts should be geared towards enhancing the range of choices. Human development can therefore be looked at in three ways (1) human choices are enlarged when people acquire more capabilities and enjoy more opportunities to use those capabilities (2) economic growth needs to be seen as a means, albeit an important one and not the ultimate goal of development and (3) the human development concept implies people must influence the processes that shape their lives and hence participate in various decision-making processes, (Alumuku, 2006).
Analysed differently, human development should be development of the people, meaning building human capabilities through the development of human resources; development for the people, implying the benefits of growth must be translated into people’s lives; and development by the people, implying people must be able to participate in influencing the processes that shape their lives.

It should be noted that development brings with it expanded freedom in five areas. These are (1) political freedom which relates to people’s right to choose who should govern and on what principles; (2) economic opportunities, creation and distribution of wealth and (3) social responsibilities, referring to arrangements society makes for education, health and social needs. Others are (4) transparency guarantees, which safeguard social interactions between individuals and (5) protective security which deals with the provision of social safety nets for vulnerable groups, (Alumuku, 2006 & Servaes, 1999). Taken in totality and implemented fully, these can enhance the range of choices to individuals and society.

More often than not, the term ‘development’ is used in an exclusive economic sense. The justification is that the type of economy is in itself an index of other social factors. What then is economic development? The position of this study is that society develops economically when its members increase their capacity for dealing with their environment.

This capacity for dealing with the environment is dependent on the extent to which they understand the laws of nature (science), put that understanding into practice by devising tools (technology), and on the manner in which work is organised, (Sullivan, 2007 & Rodney, 1973). Understood this way, one can conclude that development is a multidimensional process that eradicates poverty, misery, disease and inequality in society. This is in line with Todaro (1981) who argues that this process involves changing social structures, popular attitudes, and national institutions as well as acceleration of economic growth, reduction of inequality and elimination of poverty.
What then can community media do to enhance this kind development? Development becomes easier when there is ‘commonness’ in knowledge, perceptions, aspirations, goals and processes, (Bwalya, 2008). This is where community radio comes in. People take part, not only in the message reception, but also in designing, production and presentation of messages. Community media have the potential to appeal to the people’s conscious on their role in the development process. This includes mobilising people for a cause, sensitising people on various socio-political issues like during elections, and constantly re-enforcing the development messages to the people. In rural areas, it can be used to educate people on modern and changing methods of extension farming. The unique nature of community radio stations—proximity to the people—makes them more efficient than the mainstream, ‘elite’ media. Tailor made information may be disseminated and can best satisfy the thirst for information in respective communities.

There has been documented evidence of the developmental role of the media. For example, NEARfm is a Community Development organisation in Burundi which uses radio as its medium in facilitating development. Among the things it does include using radio for the exchange of information, networking of groups, and provision of skills and training; the promotion of awareness of the many community groups and facilities in the area, and the empowering of groups to use radio to promote their communities and speak directly to the community.

In short, community radio plays an important role in the improvement of the quality of life through mediation, advocacy, facilitation and support for community programmes aimed at life-sustenance. Another aspect, which is fundamental to, and constitutes the meaning of development, is one which is at the basis of community broadcasting—the value of freedom. This freedom should not be understood in the political or ideology sense, but in fundamental sense as “emancipation from alienating, material conditions of life—and from social servitude to nature, ignorance, other people, misery and institutions,” (Alumuku, 2006:92). This freedom involves an expanded range of choices for societies and their members together with minimising of external constraints in the pursuit of development as a social goal.
3.2.2 Sustainability

A community radio station is by definition non-profit making. It is run on financial support from a range of sources which may include donations, grants, membership fees, sponsorship or advertising. A diversity of sources is most desirable for sustainability. However, in Zambia, most community radio stations are donor-funded. The problem arises after the donor funding period. How do stations sustain these? Some community radio stations depend on sponsorship from community-based organisations; such as women’s, farmers or fishermen associations and some non-governmental organisations.

However, over dependence on external sources puts sustainability at risk, (Fraser & Estrada, 2001). There are two schools of thought. One is that community radio stations should be set up as business enterprises by private individuals who use the necessary means to make them sustainable while the other argues that community radio stations in society and they are therefore unlikely to make commercial profit.

The first school believes that the resources needed for operating the community radio should come from individuals, institutions and organizations within the community. Private should be motivated to contribute to the station. Various fund raising schemes such as raffles draws, benefit dances, selling of FM receiver set are held. Institutional advertisements or sponsorships or outright donations are accepted. Host institutions such as schools, foundations, cooperatives, local government units and religious organizations may provide backstop support. Resource generation and appropriate fund raising schemes should be planned and implemented by the station management, (Tabing, 2002, Fraser & Estrada, 2001).

The second argument is most often advanced by NGOs which feel that, for the time being, community radio stations should be financed by donors or through a financial mechanism embedded in national regulatory frameworks, (Opoku-Mensah, 2006). Donor funded community radio stations, as noted, find it difficult to sustain their operations once the project finishes.
For this reason, Kasoma (1997) contended that the solution would be establishing community radio stations under co-operatives. An example of such in Zambia is Petauke Association of Small and Medium Enterprises (PASME) Radio. These are much more stable and independent as compared to those run by private individuals or funded by the state as the case was in Sri Lanka.

Kasoma also proposes an alternative form where the government in rare but inevitable circumstances funds community radio as public enterprises by government. This is supported by Banda (2006) who adds that this funding should be endorsed by parliament to avoid any party-political strings attached, especially by the political party in power at any given time. In this model, any good-will contributions or donations by individual community members or organisations operating in the community serviced by a particular community radio broadcasting station might also serve as a source of funds, (Kasoma, 1996 & Banda, 2006).

However, Fraser & Estrada, (2001) contend that sustainability should be seen as the ultimate responsibility of the community itself and the challenge to the manager of the station and staff is make the service so enjoyable, useful and valuable to its listeners that they will be willing to support it through voluntary donations in cash or kind.

### 3.2.3 Ownership

Local ownership has been found essential for a smooth operation of community stations. The local community has to feel that the station is its medium, otherwise it does not succeed. Most community radio stations in the developing countries are run by volunteers, although there are some stations which hardly differ from local commercial stations, neither by their output nor by their personnel structures. There are different models of ownership which include:

#### 3.2.3.1 Professional Interest

In here, media professionals can come together to promote matters of interest. For example, in Uganda a group of female women media professional felt that there was a lack of information that promotes matters concerning women in the city. The promoters then mobilised all professional women practitioners in the country to come together to address this information need.
With the enthusiasm they got from fellow women they were able to form an association called Uganda Media Women’s Association. An association was chosen because of the possible support the members were willing to provide through membership dues and human resource capacity. The Voice of UMWA in Uganda is popularly known as Mama FM. This is a radio primarily targeting the women community in the Kampala City, (Okello, 2003).

3.2.3.2 Stakeholder Partnership
This is another model of ownership. Once a community identifies a need for its people, people can be mobilised towards establishing a community radio station. The Ugandan experience here shows that though people may be willing to establish one, they may lack financial resources. As such key community based organisations, local government, local business and key individuals can be approached to partner because they have funds or access to funds to support the mission of the initiative. These stakeholders form the core ownership of the facility and use their structures to support the station, (Okello, 2003).

3.2.3.3 Religious Ownership
Churches, on behalf of communities can establish and own community radio stations. This is because of the church’s ability to mobilise both human and financial resources. A case in point is Uganda, Lira, where the Catholic community through its promoters decided there was a need to promote health and social issues in a catholic sensitive manner. The Catholic parish owns and administers the radio station called Radio Wa in Lira. They reach out to the catholic communities information need, (Okello, 2003).

3.2.3.4 Non-Governmental Organisations (NGO) Ownership
Non Government Organisations can also establish and administer community radio stations on behalf of the people. Following this model, Women for Change (WFC) in Zambia is about to start a community radio station which shall concentrate on women and vulnerable children issues in society, (Okello, 2003).
In conclusion it is vital to not that selecting a suitable ownership model should be done in such a way that it is responsive to the community hence maintaining community control, and the mission of the facility is realised together with sustenance of the facility is guaranteed.

3.3 The Catholic Church in Africa and Radio Broadcasting

The church is faced with a number of new challenges in the mediated society. One of them is how to effectively communicate the Good News in a society where the means of communication are becoming increasingly sophisticated with the high presence of the satellite and the ever-present Internet, (Alumuku, 2006). Although effective evangelisation presupposes interpersonal relationship, the media can be used to consolidate the faith of members who have received the Word of God and who want to preserve and strengthen their faith. It is here that a particular means of communication can be used to sustain and encourage faith-growth.

For this reason, in February 1970, Bishops from Francophone Western Africa dedicate their Annual Plenary Session to “The Role and the Use of the Mass Media,” (Philippart, 1992:23). This was the beginning of the Catholic Church getting involved in radio broadcasting in Africa. This was because of the realisation of the impact of radio on people in general and the young in particular, who where influenced by what they heard and read from secular newspapers and radio, (Ibid.) A question was paused to this effect, “what relative importance [by people] is given to home education, school and even religious education in competition with cinema, television and radio variety programmes?” (Ibid: 27-28). In analysing the above, a conclusion was made that the mass media has a profound effect on modern people, who are usually fascinated by the audiovisual. The solution to this was the church’s involvement in all forms of the mass media.

There have been several meetings by African Catholic Bishops on the formation of Catholic Radio. Two are most notable. The first was the Pan-African meeting of the Episcopal Commissions on Social Communications, held in Ibadan in 1973. The second was the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) Plenary Assembly held in 1990 on the theme “Evangelisation in Africa Through Communication Media,” (Philippart, 1992:41).
The meeting in Ibadan was aimed at pin-pointing the needs, strengths and weaknesses, difficulties and successes in the Church’s continental regional groupings’ experience in the field of communications. The result of that meeting showed a strong sense of willingness by the various regions to use the modern means of communication to proclaim the gospel and to aid the development of the people of Africa, (Alumuku, 2006 & Philippart, 1992). With the foregoing, at the end of the 1990 meeting in Lome, Togo, the bishops expressed a strong desire for the democratisation of government media and called for easier access to them. The second meeting was specifically convened to give the bishops a chance to discuss the issue of communications which was one of the five major sub-themes of the African Synod, (Alumuku, 2006).

There were recommendations in 1990 for the establishment of a continental radio for Africa though it was not established for fear of resentment which could be directed to the church, the possibility of eventual nationalisation of these radio stations and the cost of running such a station, (Philippart, 1992).

Noting the church’s interest in radio, the Catholic Media Council (CAMECO) underlined Africa as the future continent of radio, and moved fast to recommend issues that needed to be considered, if church radio projects were to succeed and be effective, (CAMECO Information Bulletin, 1995). The CAMECO document suggested that community radio should be a priority for the church. The objective should be to “start or become supportive to the approach to community radio for development,” and further “community radio should be people-oriented and encourage participatory and horizontal communication because it connects people and local organisations,” (Alumuku, 2006:84 and CAMECO, 1995). This implied the involvement of the community in the project, instilling sense of ownership and control and not the dominance of one constituent group even if these would be denominational owned.
3.4 Conclusion

In conclusion, the evolution of community broadcasting has been shown starting from Latin and North America, to Europe, to Asia and to Africa. The emergence of church broadcasting especially the Roman Catholic in Africa has also been traced and its role emphasised. This chapter has also looked at the critical issues pertaining to community radio which are the definition, ownership and management, participation and access, and sustainability. Examples of how community radio can be used as an effective tool for development have also been cited starting with Radio Suntateza in Bolivia to Homa Bay Radio in Kenya. This research hopes to contribute literature to this body of literature through further research on these issues from the Zambian experience.
CHAPTER FOUR

THEORETICAL AND CONCEPTUAL FRAMEWORK

4.0 Introduction

This chapter explains the conceptual and theoretical framework used this study. It explores three of the theories that underpin community radio broadcast, (1) Democratic Participant Theory (2) Development Support Communications and (3) Uses and Gratifications Theory. Key concepts, participation, access and ownership are also defined within the context that they have been used in the study.

4.1 Theoretical Framework

All research in social and behavioural sciences, regardless of discipline requires a rationale or base for conducting research. This base is referred to as the theoretical framework. There are varying definitions of theoretical framework, (Sekaran, 2000; Camp, 2001; Elliott; 2005, Tuckman, 1999). A theoretical framework is a conceptual model of how one theorizes or makes logical sense of the relationships between several factors identified as important to the problem, (Sekaran, 2000). In essence, it attempts to integrate key pieces of information especially variables in a logical manner, and thereby conceptualises a problem that can be tested. Theoretical framework visually tells the big picture (research) of the study, identifies literature review categories, and directs research objectives. According to Tuckman (1999) a typical theoretical framework provides a schematic description of relationships between and among independent, dependent, moderator, control, and extraneous variables so that a reader can easily comprehend the theorized relationships.

4.1.1 Democratic Participant Theory

The major theory underpinning this study is the democratic participant theory of the media. A combination of sources spurred the hypotheses that mainstream media marginalizes selected issues while propagating others, (see Enzensberger, 1974, McQuail, 1983, Brecht, 1983). Brecht highlights the democratic potential of radio broadcasting by pointing out the possibility of the two-way practice of communication.
He called for the transformation of radio broadcasting from a “a pure instrument of distribution that hands things,” instead “radio should be converted from a distribution system to a communication system. He went on to say “if it were capable not only of transmitting but of receiving, of making the listener not only hear but also speak, not of isolating him but of connecting him, radio would have to give up being a purveyor and organise the listener as purveyor,” (Brecht, 1983:169).

From this perspective, Brecht supported the view that radio technology does not presuppose a certain form of broadcasting, but allows for its exploitation in various cultural forms. He conceptualised the use of the two-way practice of radio broadcasting in pedagogic terms, through the interface between radio and art. As such, the function of radio in such a project is constituted in the realm of actuality; the listener is activated and ‘re-employed as a producer’. In this context, Brecht evaluated the full realisation of participatory communication and conclude that for it to be meaningful to society, radio has to be more inclusive.

Another approach by Benjamin evaluated the liberating potential of the ‘new media’ (apparatuses) too. “Mechanical reproduction emancipates the work of art from its parasitical dependence on ritual. To an ever greater degree the work of art reproduced becomes the work of art designed for reproducibility,” (Benjamin, 1968:224). Along these lines, Benjamin introduces the idea of the author as producer that questions the very distinction between producer and consumer. This process of transition, which took a long time to be realised, applies to the ‘new media’ more easily because mechanical reproduction is inherent in the very technique of their production.

Drawing on Benjamin’s and Brecht’s line of thought, Enzensberger pointed out the democratic potential of the new electronic media. He postulates that for the first time in history, the media were making possible mass participation in a social and socialized productive process, the practical means of which are in the hands of the masses themselves. Such a use of the media would bring the communications media, which up to now have not deserved the name (Enzensberger, 1974:pp95-97).
Enzensberger distinguished between the repressive use of media—centrally controlled, with one-way flow of messages, produced by specialists for isolated individuals, and promoting passive consumption and an emancipatory use of media—decentralised, linking many to many, fostering interactivity, collectively produced and actively used, and promoting collective mobilization, (Ibid, 113). In this regard, Enzensberger approached the consciousness industry beyond its ‘bourgeois dark side’ by evaluating its socialist possibilities. Such a revolutionary model of the media is conceptualised in terms of another social context, ‘in which people using small-scale media prevail and large media institutions and undifferentiated content can no longer be found,’ (McQuail, 1987:88; quoted also in Atton 2002:8).

Based on Enzensberger’s positions, McQuail has proposed a normative type of media theory—democratic participant—“in recognition of new media developments and of increasing criticism of the dominance of the main mass media by private or public monopolies,” (McQuail, 1994:131). Such a proposal raises relevant issues in the contexts of both developed and developing societies. Concerning developed societies, the term democratic participant “expresses a sense of disillusionment with established political parties and with a system of parliamentary democracy which has seemed to become detached from its grass-roots origins, to impede rather than facilitate involvement in political and social life,” (McQuail, 1987:122). In this context, the democratic-participant paradigm points out the failure of the mass media to meet the needs that arise from the daily experience of citizens, to offer space to individual and minority expressions. Overall, the theory rejects both the centralism and bureaucratisation of public broadcasting (‘elitist’) and the commercialisation and monopolisation of privately owned media (‘professionalised’, ‘monolithic’) that prevent media systems from assisting ‘social improvement and democratic change’.

Consequently, in the democratic-participant theory, media are ideally constituted in small-scale terms, favouring horizontal patterns of interaction, and facilitating the expression of citizens’ needs. The empirical manifestations of such a model are many and varied, including the underground or alternative press, pirate radio, community cable television, and micro-media in rural settings, neighbourhood media, wall posters, and media for women and ethnic minorities (McQuail 1994:132).
From another point of view, highlighting the problems of the attempts to conceptualise mass communication within a distinct social setting, Hollander and Stappers (1992:16) point out the need for consideration of community communication, which encompasses the interplay between mediated and interpersonal communication, and addresses both senders and receivers within the same social system, ‘community’.

The geographical locality and/or a community of interest constitute an essential context of communication since participants, both senders and receivers, share the same concerns on community issues; in this context, a ‘community’ realises the reproduction and representation of its shared interests. Communicators in community communication address their audience on the assumption of a shared relevance that community issues have for both senders and receivers because they all participate in the same community. This community further serves as a frame of reference for a shared interpretation of the relevance of the topics communicated within [itself], (Hollander and Stappers 1992: pp. 19-20).

Moreover, this perspective of community communication, which goes beyond a linear conceptualisation of the communication process as it has been constituted along with the central role of media in mass communication, evaluates the social aspects of the communication process in terms of the context, the ‘community’, in which ‘experience’ is communicated, and collectivised. Therefore, the communication process is not conceptualised exclusively along the lines of transmission and reception, but within a specific social setting, in relation to its structure—the structures of relevance (at community and individual level), and interplay between mediated and non-mediated of communication. ‘This implies that media use and communicative interaction are not studied as isolated activities but as integral parts of individual’s active orientation towards physical and social environment,’ (Ibid, 22).

Despite the differences in the focus and the term used by approaches on alternative media practices (Rodriguez, 2001; Couldry, 2001b; Atton, 2002; Downing, 2003a), ‘few involved in this field would disagree with Clemencia Rodriguez’s recent argument that at stake in the whole range of alternative media practice is also the issue of citizenship in some sense’ (Atton and Couldry, 2003:58).
This is also another concept and from this perspective, such approaches give priority to the ‘lived experience’ of alternative media, in relation to the understanding and experience of their practice by their social actors, agents themselves. Alternative media are understood here in terms of citizens’ involvement in their practice and the appropriation of communication means within their own socio-cultural environment.

Not only do such practices provide the space for the expression of citizenship but they also constitute agents for the enactment of citizenship of those engaged in them. Rephrasing Atton (2002:6), “these media are central to experience because they are media that inform, reflect, express experience, our experience, on a daily basis – if not more than the mass media, then at least in a significant different manner, in that for those involved in their practice, the very process of such projects becomes part of daily life, of quotidian experience.”

“In the past, the role of communication in human society was seen essentially as to inform and influence people. It is now being proposed that communication should be understood as a process of social interaction through a balanced exchange of information and experience … This shift in perception implies the predominance of dialogue over the monologue. The aim is to achieve a system of horizontal communication based upon an equitable distribution of resources and facilities enabling all persons to send as well as to receive messages,’ (Prehn 1992, 258).

The realisation of any prospect of democratic communication is undermined here in practice by their hierarchical, authoritarian and bureaucratic organisation; which is the result of their organic commitment mainly to the institutions of the state.

4.2 Conceptual and Operational Definitions of Concepts
Conceptual frameworks are used to express the relationships between the various components of study. The conceptual framework serves to guide in generating hypotheses, evaluating the importance the factors involved and examining the consequences of undermining the importance of each factor.
Going by the theoretical frameworks presented above, it has been noted that the major concepts that in line with this thesis are ownership and participation in the community media. These are the distinguishing factors of such alternative media from the mainstream elitist media. Depending on the level of appreciation of these, it is assumed that they affect and determine whether participatory communication exists or not. This is another cardinal concept that takes into account the fact that meaningful development can only occur with the input from different people within a particular community.

**Participation** in the production and management of community media programming is critical. Citizen’s participation in community radio should be allowed at all levels—from planning to implementation and evaluation of the programmes. People should be allowed to come up with programmes and produce them. It involves the citizens in the decision-making process, including making decisions about the contents, duration and programme schedule. Thus, for participation to be meaningful, it should include unrestricted access to production facilities and institutional resources, public involvement in management decisions and policies and influence over the objectives and principles which govern the station. Questions which were asked to ascertain this included: “Do you think there is consultation between the radio staff and the community of the programmes to be aired on radio?”

**Access** is looked at on two level; choice and feedback. In the former, the researcher was looking at the individuals right to communication materials and in the latter level, access implies sustained interaction between producers and audiences, participation by the public during the transmission of programmes and some direct means of effective critique and influence over broadcasters.

**Ownership** in this study was used not only to look at the physical ownership like shares, but people’s perception of these radio stations. A station can be owned by a group of individuals but people participation in the operations and running of the affairs could make them assume ownership. To extract this sense of ownership, questions included “do you feel part of Radio Maria as an individual?” and “Would you welcome the idea of closing Radio Maria by the government?”
CHAPTER FIVE

RESEARCH METHODOLOGY

5.0 Introduction
This chapter discusses the methodology used in the research. It describes the sample selecting procedure, data collection methods and coding. It goes further to describe the methods used in analysing the data.

5.1 Methodology
Triangulation was used in this research as earlier stated. This is the application and combination of two or more research methodologies in the study of the same phenomenon. By combining multiple observers, theories, methods, and empirical materials, researchers can hope to overcome the weakness or intrinsic biases and the problems that come from single method, single-observer, and single-theory studies.

The purpose of triangulation in qualitative research is to increase the credibility and validity of the results. Several scholars have defined triangulation throughout the years. Triangulation is an “attempt to map out, or explain more fully, the richness and complexity of human behaviour by studying it from more than one standpoint,” (Cohen & Manion, 1986:254).

Others contend that triangulation “gives a more detailed and balanced picture of the situation,” (Altrichter et al. 1996:117). This is also what Wimmer and Dominick (1997) call an analytical survey method as it attempts to describe what exists by examining a number of variables.

5.2 Population
The population included the all individuals residing in Petauke district for Radio Explorers and all Chipata residents for Radio Maria audience. This was to get as credible information as possible by using random sampling method. Chipata district has a population of about 320 000 while Petauke has an estimated population of 256 000 people, (CSO, 2003).
5.3 Sample Size
The sample size was 100 households for Radio Explorers and Maria respectively. The sample size of 200 respondents was used for quantitative survey as it was fairly representative of the larger population. For qualitative surveys, a total of seven in-depth interviews were conducted.

5.4 Sampling Method
The researcher used a combination of Multi-Stage Cluster Sampling procedure, a form of probability sampling method, initially, and systematic sampling approach at the level of the township. This is to ensure that all elements in the population are given a non-zero chance of being selected. This also ensured that the minorities in society were also represented in the study.

A sampling frame was collected that had constituencies for each district that was targeted. Then, one urban and rural constituency was randomly selected for each of them. This resulted in Kapoche and Petauke Central Constituency for Radio Explorers and Chipata Central and Luangeni for Radio Maria. This allowed both rural and urban communities to have their views captured in this study. After this, wards were systematically sampled where the actual housing units were selected. Questionnaires were then administered to every fifth house in every street in a block of selected houses in every area surveyed.

5.5 Method of Data Collection
5.5.1 Quantitative Survey
Quantitative survey used of self administered questionnaires. Data was collected quantitatively using questionnaires from the selected constituencies and wards. This research was about the majority views and perceptions and attitudes.

After data was collected, the research instruments—questionnaires—were coded by the researcher to clarify definitions and boundaries. Coding sheets were used to facilitate analysis. Thereafter, the data was entered in Microsoft excel and later transferred to Statistical Package for Social Sciences (SPSS) for formulation of statistical tables and analysis.
In analyzing the data, the researcher looked at the objectives and research questions individually and collective. These were then correlated with the results obtained from qualitative and quantitative surveys. This allowed for comparison and validation of the findings.

5.5.2 Qualitative Survey
Qualitative method was used in the study for the benefits earlier alluded to.

5.5.2.1 Policy Review
Document analysis was used to assess the gaps that exist in the policies that may endanger participation and access by local communities. The stations policies in terms of programming and management were analysed to ascertain if the stations had policies that were putting the listener first. These were counterchecked with the actual programming of these stations. This provided the researcher with a lot of insights about the ideal and the actual practices of these media institutions.

5.5.2.2 Radio Maria Programming
Radio Maria, being a church-run community radio station has programmes that lean towards religious or evangelistic content than other categories. On a typical day, like Monday for example, programmes that are not religious in nature include Community Announcements for 10 minutes at 07:15; Face the Media at 10:00hrs for 30 minutes; Education Programme, for 35 minutes at 10:40 which is repeated at 11:25 as the only programmes that are not religious in nature. This constitutes a small percentage of the total broadcast hours (24 hours) per day. As stated and shown in the preceding chapters, this reflects the goal, reason for the church getting involved in broadcasting; and also the type of management which is at the radio station. Almost all these programmes are broadcast in Nyanja. This may also be indicative of the rigid nature of the Radio station management which could probably have adjusted some of its programming to suit the specific needs of its community, (See Appendix 4for programmes).
5.5.2.3 Radio Explorers Programming

Radio Explorers, unlike Radio Maria, does not have a lot of religious programmes. Picking Monday for instance, it broadcast its first music religious programme (Nyimbo za Muulusi) at 17 hours for 55 minutes and Nyimbo Za Mulungu from 21:00 to 23:05. Much of its programming is on social issues like Bwalo La Azimayi) Issues affecting Women), Kucheza ndi Ana (Social time with Children), classic and contemporary music and also commercial programmes like Kutsatsa Malonda (Advertising) which is repeated five times daily as a programme. Like Radio Maria, most of these programmes are broadcast in Nyanja, (See Appendix 5 for programmes).

5.5.2.4 In-depth Interviews

After analyzing the policy of both Radio Maria and Explorer with regards to community participation and access, in-depth interviews were used as they are one of the best methods to solicit the experiences of the people involved in the running of these radio stations and also getting an insight into the participation, access and ownership of community radio station.

For one to qualify for in-depth interviews, they had to be either (1) employees of the station (2) knowledge in media operations and (3) civil society organisations which use the mass media frequently in conducting its activities.

For the interviews, schedules are used to guide the interviews. Interview schedules are the best in this case were in-depth information is needed. They gave the researcher plenty of room to probe and adjust the direction of the interview were necessary. Because of face-to face interaction between the interviewer and the respondent, the interviewer was able to get huge amounts of data and was even able to seek clarification when unsure.

In-depth interviews were also conducted with station management, selected producers and one listening club. This was done in order to establish and describe how participatory the station is in terms of allowing community members to participate in programme conceptualization or origination, production, broadcast and running of the radio station thereby defining and shaping the community’s destiny.
5.6 Limitations of Study

Interpreting this data really needed a lot of caution especially in the qualitative aspect of the research. The findings of this study may not be exhaustive but offer more insights in the area of community radio broadcasting in Zambia. The limitations range from (1) limited funding for the research, (2) conceptual understanding of concepts such as participation, access and (3) ‘regionality’ of the study.

This was however dealt with by trying to be as scientific as possible in the research and also making sure that the definitions of concepts were as close as possible to those of other researchers while also taking into account the different contexts within which these researches were conduct.
CHAPTER SIX
PRESENTATION OF FINDINGS

6.0 Introduction
The chapter presents and interprets the findings of this study. A total of 200 questionnaires were administered. These were distributed evenly between audiences Radio Explorers in Petauke and Radio Maria in Chipata. Seven in-depth interviews were conducted—two for Radio Maria and five for Radio Explorers.

6.1 Radio Maria Quantitative Findings

As indicated in the data above, the survey had 57 males and 43 females. This does not, however, represent the ratios of the female and male population in Chipata.
The researcher thought it vital to find out the language which most people use at home within the target area. This is because the issue at hand is dealing with the community radio stations whose main business is to deliver community. Language is a way of ensuring that there is maximum understanding of what is being communicated. It was established that among the respondents, those that said they mainly use Nyanja at home constituted about 88 percent and only 10 percent said they use English. Other languages constituted a smaller percentage of two.

![Figure 6: Radio Receiver Ownership for Radio Maria Audience](image)

In terms of people or households owning receivers, it was found that 91 percent of the respondents’ household owned a radio receiver. Only nine percent did not own radio receivers.

![Figure 7: Radio Usage for Radio Maria Respondents](image)
The respondents were asked on the frequency of their usage of the radio receivers. About 62 percent said they use them frequently, 16 percent said often. Fifteen percent, six percent and one percent respectively represented those that use the radio moderately, occasionally or never use it.

![Figure 8: Radio Maria Listenership](image)

It was found that 97 percent of the respondents listen to Radio Maria as indicated in figure 8. There was also three one percentage points of people that did not listen to Radio Maria.

### 6.1.1. Consultation on Radio Programmes

One of the objectives of the research was to establish if local communities are consulted on the type of programmes that are broadcast. To read this objective, the researcher asked questions such as, “Have you ever heard messages were the station management requests for input in programming from the members of the public? For those that said “yes”, the researcher then found out if they had made any contribution. The other question asked was “do you think there is consultation between the radio staff and the community on the programmes to be aired?”
Figure 9: Have you ever heard messages requesting you to participate in programming

From the statistics in Figure 9, 70 percent attested to the fact that they had heard messages requesting them to make contributions but 27 percent said they had not.

Figure 10: Have you contributed to input on programming?

Figure 10 shows that 77 percent said they had not been able to participate in programming for Radio Maria while 20 percent said they had. There was a three percent non response rate. These statistics may be indicative that the station is not so open to allowing peoples participation or that it has not publicized its open policy to the people.
Figure 11: Consultation on Type of Programming by Radio Maria

On the question of whether the respondents felt there was consultation between management, producers and the community on the programmes to be aired 78 percent said yes and 29 percent said there was no consultation.

6.1.2. Audience Content with Programming

The second objective was to establish if communities are happy with the content and coverage of their communities by community radio stations. Several questions were asked to establish this as reflected in the Figures below.

Figure 12: Are you content with Radio Maria Programming?

The statistics indicate that a total of 75 respondents said they were content with the type of programming at Radio Maria and 22 percent were not. This could be indicative that most of the programmes at Radio Maria are community oriented.
Figure 13: Does Radio Maria’s programming reflect the social cultural values of your community

The researcher further sought to establish if the programmes at Radio Maria did reflect the socio-cultural values held by members of the community. It was established that 66 percent felt it did while 31 percent said it did not.

Figure 14 How would you rate the performance of Radio Maria

Another critical question towards the objective was asking people how they would rate Radio Maria’s performance. Twenty eight percent rated it very high, and 39 percent rated it high. Twenty four percent and seven percent rated it moderately and poor respectively.

6.1.3. Accessibility of Radio Station

The third objective was to find out how easily accessible community radio stations are to local communities. To answer this, the researcher asked the respondents for their perception on how easy it is for one to have their contributions aired on radio and or comments taken into consideration by the station’s management. The researcher also asked the respondents if the station management does respond to such comments.
From Table 15 above, it shows that a higher percentage of 74 feel it is easy to have their views heard by the station’s management while 24 percent felt it was not easy.

As indicated in Table 16, 50 percent of the respondents felt that management often acts upon the suggestions, 30 percent said it does not, while 18 percent responded that they do not know.

6.1.4. Ownership of Radio Station

It was imperative in the study for the research to establish if, going by the nature of community radio stations, the audience felt they owned these community stations and they were willing to contribute directly or indirectly. Directly could be through spending some hours working for the station and indirectly through financial or material contributions among others.
More direct questions were asked that included “do you feel part of Radio Maria?” and “would you like to get involved in the operations of the Radio stations?” An indirectly question that was being used to established people’s willingness to sustain the station was asked which was “would you contribute financially to the operations of Radio Maria?”

Statistics show that 67 percent of the respondents said they felt part of Radio Maria while 33 percent had contrary views.

When asked if they want to be involved in the operations of the Radio stations directly either as announcers, newscasters, programme producers and even job on training journalists, 61 percent said yes and 39 percent said no. See Figure 18 above
The respondents were asked if they would make financial or material contributions to the radio station. About 80 percent said they could make contributions if asked and when they have while 20 percent said they could not make financial or material contributions.
6.2. Radio Explorers Quantitative Findings

In this section, the researcher shall present and interprets findings from Radio Explorers in Petauke. The finds are presented using bar charts.

![Bar Chart: Frequently Used Language by Radio Explorers Audience]

Figure 20: Frequently used language by Radio Explorers audience

Figure 20 shows that 88 percent of the respondents use Nyanja as a communicating language most of the times and 12 percent use English.

![Bar Chart: Radio Receiver’s Ownership for Radio Explorers Audience]

Figure 21: Radio receiver’s ownership for Radio Explorers audience

The researcher asked the respondent if they had radio receivers. Eighty six percent said yes and 14 percent said no.
In terms of radio usage to gather information, 69 percent said they use the radio very often, 28 percent often and three percent never. This data shows that a lot of people have a preference for radio.

Figure 23 shows that 97 percent of the respondents said they listen to Radio Explorers and three percent did not.
6.2.1. Consultation on Radio Programmes

The respondents were asked if they had heard messages either on radio or any other channel requesting them to participate in the programming and any other input for Radio Explorers.

![Bar chart showing yes and no responses to whether the respondents heard messages requesting participation in radio programming.]

**Figure 24: Have you ever heard messages requesting you to participate in radio programming**

Thirty eight percent of the respondents said yes while 59 percent they had not.

![Bar chart showing yes and no responses to whether the respondents contributed if they heard the messages.]

**Figure 25: If yes have you contributed**

As earlier stated, statistics from the survey indicate that those that admitted to having heard the ‘call’ to have an input in the programming amounted to about 38 percent, and out of these, only 14 people (38 percent) participated while 63 percent did not i.e. 24 respondents. This reflects a poor performance as the larger percentage of people that heard the ‘call’ did not in fact participate, see Figure 25.
6.2.2. Audience Content with Programming

The second objective was looking at the rating of Radio Explorers’ programming. The researcher was finding out if people were satisfied with the station’s programming.

![Figure 26: How do you rate the performance of Radio Explorers](image)

Figure 26 shows that 18 percent rate Radio Explorers highly, 63 percent moderately and 16 percent poorly. This result could be due to several factors ranging from lack of consultation to not taking heed to the advice of the communities it is serving.

![Figure 27: Does programming reflect cultural values & beliefs of this society](image)

The respondents were also asked if programming reflected their way of life (socio-cultural values). Fifty one percent said yes while 46 percent said no. Though the percentage of those that said yes is higher, it is still low for a community radio station which is supposedly rooted in the community.
The statistics collected indicate that only 39 percent were content with the programming while 58 percent were not. This is an unhealthy situation for a community radio station whose survive is directly dependent on the goodwill of the community it serves.

6.2.3. Accessibility of Radio Station

The researcher also tried to find out how easy it is for people to have their views aired on radio explorers.

Eighty three percent said it was easy and 14 percent said it was not. This reflected well in terms of accessibility since a higher percentage said yes.
Figure 30: Do they act upon your suggestions?
A total of 62 percent said the station responds to the suggestions from the audience while 35 percent said it does not. This means that while many say it is easily accessible, management rarely acts on the suggestions.

6.2.4. Ownership of Radio station
As earlier alluded to when looking at the findings of Radio Maria, it was imperative in the study for the research to establish if, going by the nature of the radio stations, the audience felt they owned these community stations and they were willing to contribute directly or indirectly. Directly is through spending some hours working for the station and indirectly through financial or material contributions among others.

Figure 31: Ownership of Radio Explorers
Statistics indicate that 70 percent of the respondents said they felt part of Radio Explorers while 30 percent said no.

![Figure 32: Willingness to work as volunteer at Radio Explorers](image1)

When asked if they wanted to be involved in the operations of the radio station directly; either as announcers, newscasters, programme producers and even job-on-training journalists, 77 percent said yes and 33 percent said no.

![Figure 33: Would you make financial contributions to Radio Explorers](image2)

The respondents were further asked if they would make financial or material contributions to the radio station. About 74 percent said they would make contributions if asked and when they have while 26 percent said they would not make financial or material contributions.
6.3. Comparison Between Radio Explorers and Radio Maria

The fifth objective was to establish which one between the church run and non-church run community radio stations better satisfies its community. This comparative study was somewhat challenging for the fact that the locations of these two radio stations are different, Petauke for Radio Explorers and Chipata for Radio Maria, hence do not share the same audience. However, it was and is still possible to compare as both are set out to satisfy the community or rather audience that they are serving and the objective was not to analyse the two stations but rather to compare church run and non church run radio stations.

The first thing that need to be looked at in this research when comparing are in terms of people involvement in programming, people being content with the programming, people’s willingness in wanting to be part of the radio station and also among other things, the general management of the Radio stations—administrative issues.

6.3.1 Consultation on Radio Programming

The statistics from both radio stations indicate that 78 percent feel there is consultation by Radio Maria on the type of programmes that need to be aired as opposed to 38 percent for Radio Explorers (see Figure 11 and 25) respectively. This consultation for Radio Maria is done through the Radio Listening Clubs (RLCs) that are given a chance to contribute in not only in conformation gathering but also make their own programmes. For Radio Explorers, this is done through Radio Champions that are eyes and ears of the radio station in far reaching areas—rural areas. These act as relay people between the stations and the people. They provide constant feedback on behalf on both the station and the audience.

Despite these however, 71 percent felt the station consulted on programming and only 29 percent felt it did. This percentage could come from those that as earlier mentioned, feel the radio station is more inclined into consulting its church members and other community members. For Radio explorers, the case was different, only 38 percent felt there was consultation and 62 percent felt there was no consultation. This is a bad reflection on the radio stations.
This is so because most of the members of the RLCs for example, if not all, come from parishes of the Catholic Church that wholly own Radio Maria. This then may make it difficult for non-Catholics to be fully involved in the operations as this may be seen to be intruding and worse still joining another religious denomination. Owing to the fact most people in the catchments area of Radio Maria are Catholics; it is also possible that by using this method, a lot of people are involved in the operations.

In the same way, Radio Champion members may have similar characteristics that restrict others.

### 6.3.2. Contentment with Programming

The statistics also indicate some mixed findings of the two radio stations. While most people indicated that they were content with the programming of Radio Maria, it was not the same with Radio Explorers.

This can be seen from the statistics presented earlier—were about 75 and 39 percent for Radio Maria and Explorers respectively said they were content with the programming. This means that 25 and 61 percent for Radio Maria and Explorers can be said not to have been content with the programming. This, as an indicator of a good community radio station, Radio Explorers does not fair well.

### 6.3.3. Accessibility of Radio Station

Again, when the issue of how easily accessible these radio stations are to the public was raised, 74 percent felt Radio Maria is easily accessible while 24 percent felt it was not easy to have access to Radio Maria. For Radio Explorers, 83 percent felt it was easy to air their views while 14 percent felt it was not. Three percent represents the non response rate. As an indicator of being a community radio, this was a better reflection for both radio stations.

### 6.3.4 Ownership of Radio Station

When it came to the issue of the feeling of ownership of these Radio stations by the communities they serve, it was clear that the audience, for both, felt they owned the radio stations. This is reflected in the high positive response rate of:
• wanting to contribute financially and materially in the running of the two stations by their audiences, 80 percent for Radio Maria and 74 percent for Radio Explorers
• getting involved as operators in one way or the other, 61 percent for Radio Maria and 77 percent for Radio Explorers and
• feeling part of the radio station, 67 percent for Radio Maria and 70 percent for Radio Explorers.

There are good indications that despite some people not being content, feeling some resentment in terms of how easily accessible these radio stations are and seeming divided opinion on consultation, at least, most felt they partly owned the station and there was need for their contribution in different ways.

6.3.5 Coverage of Rural and Community Issues—Radio Maria and Explorers

Since these stations serve rural communities who form the major constituent part of their audience, the researcher found out how often the audience heard issues being aired on radio about them and by them. There is the danger of creating a rural “elite” within the rural communities thereby defeating the purpose of community radio broadcasting.

![Figure 34: Frequency of rural news on Radio Explorers?](image)

For Radio Explorers’ audience, most of the people were satisfied with the coverage of rural issues. While nineteen percent felt rural news was covered frequently, 43 percent said it was covered often and 35 percent said rarely. This means that a total of 62
percent are satisfied with the coverage of rural issues. This was at least a good indication for a community radio station.

For Radio Maria, 56 percent were satisfied and these can be divided into 12 percent who said they listen to rural news very often and 44 percent who said often. However, 37 percent seemed dissatisfied with 25 percent saying they rarely listen to rural news and 12 percent in the very rare category.

![Figure 35: Frequency of rural news Radio Maria?](image)

Though there is a higher percentage that seems pleased in both cases, the percentage of the dissatisfied is still large and should be worked on.

6.3.6 Policy Document on Local Community Participation

The researcher went further to try to establish if there were deliberate policies at these radio stations to encourage locals to participate in the programming. Fortunately, these policy documents exist. For example, there were constant calls by announcers and station management inviting people to write on issues that they felt should be addressed on radio, newsworthy issues and just to participate as volunteers in the operations of the radio station.

This however did not yield much fruit for unknown reasons to the research. For Radio Maria, it could be the perception people have that it is for the Catholic Church so only Catholics could participate. It may be unusual to find a Jehovah’s Witness or a Seventh Day Adventist working as a volunteer there as much of its programming is centred on Catholic doctrines. This is a major hindering factor for this station.
Same findings apply to Radio Explorers. This may be due to the nature in which it was established. Some may feel that by taking part in the running of the station, they will be aiding the sole owner of the station. To some extent, this is a valid concern. They in short feel alienated from the radio station. ‘It’s not ours, it is his’ is the sense that the researcher deciphered from most respondents. This is also healthy for a community radio station.

6.4. Another Perspective
From the above findings, one may conclude that the church run are relatively better than non-church run radio stations. However, such a conclusion could be flawed. There are other factors that need to be considered.

6.4.1. Management
Generally, the respondents in both surveys indicated that there was need to improve on the management of the radio stations. If these observations were coming from people within the institutions, it could have been interpreted differently. But the fact that even people in distant areas noticed means that the management problems are so much so that they can not be swept under the carpet.

Figure 36: Radio Explorers shortfalls
Statistics for Radio explorers above show that among the prominent problems that people have identified include limited coverage, 28 percent, poor programming, 36 percent, lack of trained staff, 19 percent and lack of community programming, 11 percent. Six percent did say that there were failures and problems associated with the station but could not single out just one.

For Radio Maria, as indicated in the statistics below, 14 percent could not single out a problem or failure though they felt they were existent, 16 percent felt the station needed to improve its management, 17 percent felt there was need to train announcers, 13 percent felt there was no balance in religious programming as most of the programmes were Catholic oriented and 12 percent felt there was need for marketing of the radio station if it is to be self sustained. Others include 12 percent for lack cultural transmission or variety of education programmes, poor signals and improving reception in rural areas accounted for six and eight percent respectively and worse still, some respondents, though a small percentage felt there was need to highlight a lot of social ills that were happening in society that the radio station was seeming not addressing.

From the above data, one can see that that both have problems. For example, both need to train announcers and have a variety of programmes that are community-oriented. These two are critical in the running of any radio station. However, this limitation is due to the fact that members of staff and volunteers are not media professionals. This will be addressed in the recommendations.
6.5 QUALITATIVE SURVEY

6.5.1 Radio Explorers

Five in-depth interviews were conducted with staff at Radio Explorers to establish how much and well they understood their role in community radio broadcasting. The revelations indicated that at least, to some extent, the station staff knew their role in community radio broadcasting despite challenges implementations.

Andrew Siamana—Programmes Manager

The programmes manager told the researcher that a typical programme for Radio Explorers involves the producer coming up with a programme idea, which is then expected to be presented to his office to see if it has some community aspect in it. After that, the producer is advised to come up with a list of panellists or participants for the programme which should under normal circumstances are a combination of local people and technocrats from government departments and also the non governmental organisations.

He however complained that there are few programmes at the radio station because most of the people there are not trained and fail to sustain such programmes for a period of time. This is a limiting factor. He also that sometimes, the local people drop out half way along a series of programmes leaving a vacuum. He expressed the need for training in programme production for producers.

Thomas Zulu—Producer (Kodi Mudziwa)

He is the producer of the Kodi Mudziwa programme at Radio Explorers. To him, the station has done a lot of community involvement in the production of programmes. In his programme, which is presented in commentary form, he tells the audience about the happenings in various areas, not only in Petauke but worldwide. Mostly, it’s a revelation of vices that are taking place.

He encourages listeners to write or phone the station in an event that they hear about something which is unusual. He then reads it out. In short, it is the people that write what he presents and not just him. He says this makes people feel part of the radio station since they hear what they write and what is happening in their communities. The only problem, he says, is verification of stories.
Violet Mwale—News Reporter
For her, a day at times begins with deciding which news beat to cover for the day which is about the community and for the community. She feels the radio station covers a lot of rural issues but from the perspective of the urban people. This is because of transport constraints that the station is facing. As a result, it limits the reports in terms of the place that they can visit to gather news. They resort to covering rural issues from an urban angle.

Wilson Phiri—Managing Director
He is the sole trader who owns Radio Explorers. He explains that the radio station has been trying to get as much community involvement in its programming as possible. He still bemoaned some apathy from the community. Mr Phiri told the researcher that since its inception, the station has contributed a lot in terms of information dissemination and educating the community on various issues ranging from agricultural to sports and religious.

He told the researcher that community involvement has been done starting from the grassroots through the formation of Radio Champions and the inclusion of various stakeholders in the stations’ board. He says the board which has civil servants, traditional leaders, technocrats and people from the non governmental organisations has the overall say over the policy issues of the radio station. Policy implementation is left to management. He says this ensures that all the constituent groups within the community are represented.

Though he said people appreciate the role the station is playing in various community issues like social, economic and political wellbeing of the people, he bemoaned the level of community support the radio station receives in finances which are low.

Agnes Phiri—Chairperson—Community Based Organization
She felt Radio Explorers has not done much to involve the community in the programming and running of the station. He attributes this to the sole ownership of the radio station that alienates people from the feeling of belonging and ownership.
She also said there are less programmes on radio and most of them were presented in an unprofessional manner. She observed that this is as a result of lack of training of the staff at the radio station. Most did not fully understand their role in community radio broadcasting. She felt most of the people that make news at the radio station are the educated people in government and non-governmental organizations and not people at the grassroots.

She however felt that there have been some improvements in the station management and programming though a lot more needed to be done as most of the programmes were not appealing to the middle aged.

However, from the personal experience of the researcher and interactions with people in Petauke urban district, the feeling that some people expressed was that of displeasure with the way management runs the station. Others also question the profit motive. It has a lot of time allocated to marketing and advertisements as opposed to creating educative and informative programmes. They also felt that much time is spent spinning the music. The more reason the researcher found that those in their afternoons of age did not favour the station that much.

6.5.2 Radio Maria

For this Radio station, some in-depth interviews were also conducted with some Antes and others stakeholders to look at the various aspects of the Radio station.

**Boniface Tembo—Chairperson, Musupadzi Antes**

Being a member of the RLCs for Radio Maria, he says there is a lot of participation by the community in programming. His argument is that because the radio station has Out-stations throughout the province with a lot of membership, and these are potentially members of the RLCs, then a wide range of people participate in inputting what to broadcast and not.

He says these RLCs record their own programmes and programmes for the communities they are in and send them to the station management that has a final say on what to and not to broadcast. He however told the researcher that there are instances that some of the material has not been broadcast.
He complained bemoaned the bureaucratic manner in which things are done at the station. He says this delays things and change in that some decisions have to come from the Bishop of the Diocese and in some instances the Diocesan Council. He says there is need to decentralise the operations of the station. His feeling is that this is the only way people from other faiths can have trust in the station and participate fully as they shall not feel they are under another church but rather doing community work.

**Mr. Mandawa—Proprietor of Mandawa Studios in Chipata**

He is a media person and is involved in the running of the radio station. His first observation is that management is not stable most of the times. He told the researcher that at times, people or the priest who is put in charge of the station is a layman (not media professional) without any media training. This makes it difficult to run the station as he has to learn first and by the time he understands how the system works, he is almost immediately transferred or moved to another department. He says this affects the way the station is run negatively. He also felt there was need for training of the volunteers at the station especially newscasters, news reporters and programme producers so that they could produce quality programmes that are going to be community based and with the interest of the community at heart. He attributes poor programming partially to some management lapses that need be addressed.

For example, from the researchers’ experience while conducting the survey, there were some sudden changes in management. People that had hardly occupied positions for more than three months were changed and new faces were brought in. This has a negative effect in strategic planning for the radio station and continuity of some initiatives.

In terms of finances, as indicated earlier in this thesis, Radio Maria is not commercial oriented but rather more faith based and community oriented. Its survival is dependent on the donations made by the church. Individual members are also encouraged to make financial donations or donate in kind—goats, mealie meal among others.
From the foregoing and the personal experience of the researcher, some people, especially those that are not of the Catholic faith, feel that the station has been dominated mainly by programming that reflects Catholic beliefs. This, they attribute to the programming that is done and the Gospel entertainment music which the station plays. Most, if not all, religious programmes are Catholic. For religious music, there is no variety but strictly that of the Catholic Church.

The reason for this, as this researcher speculates, could be that in as much as it may be a community radio station, it is difficult to completely veer away from the church and integrate practices are not be in tandem with the Church especially that its sustenance is mainly dependent on the Church itself.

6.6. Conclusion

The findings in the study indicate that with regards to key variables, there is no significant difference between the two systems. It has been shown however that the audience for Radio Maria is comparatively more content with the radio station than those of Petauke Explorers. The findings also show that both stations have management problems ranging from lack of trained staff to poor management to lack of a variety of programmes.
CHAPTER SEVEN
CONCLUSION AND RECOMMENDATIONS

7.1 Conclusion

From the findings of this study, it is clear that there is a comparatively better perception and feeling about the way church-run radio stations are managed. This however does not signify perfection. It has been shown in this study that church run and non church run radio stations have problems with regards to programming, general management and even lack of training of staff regardless of whether it is non-church run or church run community radio station.

The study has also shown that the church run has a higher participatory percentage of people that non church radio stations. People involvement as already noted is cardinal to community broadcasting.

The research has also shown that, in comparative terms, many respondents felt the church run and the non church run radio stations were accessible. This is key in community broadcasting. However, access in itself as argued is not enough if people’s views at the grassroots are not prioritised and their views not taken into consideration in programming and policy formulation. This is the aspect which is lagging in the radio stations under research. For the church-run station, the views of the church have a better chance of being listened to no matter how frivolous they are.

It has also been shown that most people feel they are part of the radio stations whether it is church run and or non church run. By virtue of them being within their communities, the locals feel indebted and part of them. If this feeling is utilised by the managers of these radio stations, it would go a long way in helping with problems that they face including financial sustainability.

There is also apathy among community members to participate in the programming in community radio stations which may be as a result of limited or lack of sensitisation on there role. This has been reflected in the findings of this research.
7.2 Recommendation

The researcher has found that there is a dire need for improvement in the community radio operations if they are to effectively serve its purpose. Some of the recommendations include:

a. Setting up of deliberate learning programmes to equip the volunteers and full time workers of these radio stations with the necessary skills to aid them in their work. This will help in improving the quality of programming.

b. Setting up of a body that shall efficiently look into the affairs of the community media in various areas. Though the researcher appreciates the role that ZaCoMeF plays in this area, this institution has been almost solely promoted by Panos Southern Africa that makes it institution oriented.

c. There is need to include a variety of radio programmes especially for those that are church run as there is always the temptation of only including those that are liked by church members of such a denomination. These should also be community oriented and there is need to improve ways of ensuring participation from most members of the community. People should be allowed to participate as producers, presenters, and panellists on the programmes rather than leaving them out to participate merely as listeners. There is need to involve them in a proactive role as producers, panelists and programme presenters.

d. In line with the above, this researcher recommends the need for the station to conduct an audience or needs survey in order to establish programming needs of its audience. This helps the station tailor programming to the specific needs of the community.

e. For Radio Explorers, there is need to purchase new equipment and this can be realised by discussing with organisations that support media diversity especially community media operations. This may ensure that there is a continuous flow of programming and no or minimal disruptions from malfunctioning.

f. There is need for more sensitisation by various stakeholders on what constitutes community radio is and what the community’s responsibility towards the growth and support of the station is. There appears to be less or little knowledge on the part of residents on the very purpose of community radio stations.

g. Income and sustenance are a factor that impedes the smooth operations of community radio stations. For this reason, income generating activities should be developed to help sustain the radio stations.
h. Radio Maria should have a retention programme for members of staff that have gained expertise in media operations.

i. Radio Explorers should start soliciting for community participation in its programming.

j. Radio Explorers should have a variety of programmes for all age groups.

### 7.3 Further Research

This research was not exhaustive. There are still gaps that need to be filled in the community media. These are in the areas of management of community media, and how best the communities can be incorporated to ensure maximum participation in the running of community radio stations. This is critical because they [community media] enter an already biased environment which is dominated by the mainstream media.
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CAMECO Information Bulletin “The Church and new broadcasting pluralism in Africa: Mouthpiece or voice of the people?” 1/1995a. pp. 3-4


**Court Cases**


**Interviews**


Charles Banda, Former ZNBC Radio Four Manager, In an Interview on 2nd July 2009 in Lusaka.


Boniface Tembo, Antes Member, Musupadzi Club, Interview on 19th July 2008.

Mandawa, Managing Director of Mandawa Studios and Art, interview on 19th July 2009.
**APPENDICES**

Appendix ‘1’: **WORK PLAN FOR THE RESEARCH STUDY**

<table>
<thead>
<tr>
<th>Activity</th>
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<td>Literature review</td>
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* = month
Appendix ‘2’: QUESTIONNAIRE FOR AUDIENCE

Dear respondent,

My name is Daniel Banda and I am currently studying for my master’s degree in mass communication at the University of Zambia. You were sampled to take part in this research study focused on Community Radio Participation, Access and Ownership in Zambia. Your contributions in answering the questions in this paper will go a long way in trying to find viable ways of making Community Radio stations operate effectively by increasing community access and participation in the programming. You are, therefore, kindly being asked to answer each question truthfully and honestly and your answers will be treated with utmost confidentiality they deserve. You are not suppose to write your name anywhere on this paper.

Specific instruction:
Tick [\ ] in the appropriate bracket(s) provided for you next to the answer of your choice, and/or write in the space dotted where your opinion or comment is required.

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

4. **Residential Area**
   1. High residential area [ ]
   2. Medium residential Area [ ]
   3. Low residential Area [ ]

5. **Average income per month**
   1. Below 600 000 [ ]
   2. Between 600 and 1 200 000 [ ]
   3. Above 1 200 000 [ ]

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

7. **What language of communication do you use most of the time in your area?**
   1. Nyanja [ ]
2. Bemba [ ]
3. English [ ]
4. Any other, specify: ……………………………

**Media knowledge and usage**

8. Do you have …?

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9. How much use of the following media in acquiring information

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<td>15. Internet</td>
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(If never to Radio, end here)

17. Do you listen to Radio?

1. Yes [ ]
2. No [ ]

18. If yes, which radio station do you listen to frequently in order of preference starting with the first?

1. Radio 2 [ ]
2. Radio 1 [ ]
3. Radio Breeze [ ]
4. Radio Maria [ ]
5. Other (specify) .......................... 

19. What times do you like listening to radio? 
   1. Morning (6-11hrs) [ ] 
   3. Afternoon (12-17hrs) [ ] 
   4. Evening (after 18hrs) [ ] 

20. What do you think has been Radio Maria’s/Explorers greatest accomplishment in the past year? ................................................................. 

21. What has been the greatest failure?  
................................................................................................................................. 

22. Is the station responsive to your needs? To your interests? 
   1. Yes [ ] No [ ] 

23. How do you give feedback to the station?  
................................................................................................................................. 

24. Do they seem to act upon your suggestions? 
   1. Yes [ ] No [ ] 

25. Do you see any evidence of change in your community this year that can be attributed to the station? 
   1. Yes [ ] No [ ] 

26. If yes, what?  
................................................................................................................................. 

27. Which programs do you listen to regularly and why? 
   Programme: ................................................................................................................................. 
   Reason: ................................................................................................................................. 

28. Which programme don’t you like? 
   ................................................................................................................................. 
   why? ................................................................................................................................. 

29. What would you like to hear more of on Radio? 
   .................................................................................................................................
Knowledge about Radio Maria

30. Do you know where Radio Maria is located?
   1. Yes [ ]  2. No [ ]

31. What is the frequency for Radio Maria?
   ………………..

32. How is the signal reception of Radio Maria in your area?
   1. Very good [ ]
   2. Good [ ]
   3. Moderate [ ]
   4. Poor [ ]
   5. Very poor [ ]

33. How often does Radio Maria broadcast in these languages

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<tbody>
<tr>
<td>34. Nyanja</td>
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<td>35. English</td>
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<td>36. Bemba</td>
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<td>37. Others</td>
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**Uses and gratification of media**

38. Are you content with the type of programming of Radio Maria?
   1. Yes [ ]  2. No [ ]

39. If no, what is lacking?
   ………………………………………………………………………………………………………………………………………………………………………

40. If yes, what satisfies you in Radio Maria’s programming?
   1. Agriculture information [ ]
   2. Sports information [ ]
   3. Religious information [ ]
   4. Entertainment [ ]
   5. General news [ ]
6. Other (specify)  

41. In what ways has the radio station assisted you as an individual?  

42. Would you welcome the idea of closing Radio Maria by the government?  
   1. Yes [ ]  
   2. No [ ]  

43. Do you feel the programming of Radio Maria reflects the cultural values and beliefs of the community it serves?  
   1. Yes [ ]  
   2. No [ ]  

44. In your opinion, how would you rate the performance of Radio Maria in satisfying your expectations?  
   1. Very high [ ]  
   2. High [ ]  
   3. Moderate [ ]  
   4. Poor [ ]  
   5. Very poor [ ]

**Participation, Access and Ownership**

45. Do you feel it is it easy for an individual to air his or her views on Radio Maria?  
   1. Yes [ ]  
   2. No [ ]  

46. Have you ever heard messages where the station management requests for input in programming from the members of the public?  
   1. Yes [ ]  
   2. No [ ]

47. If yes, have you ever contributed in any way?  
   1. Yes [ ]  
   2. No [ ]

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

49. How often do you listen to rural areas on Radio Maria?  
   1. Very often [ ]  
   2. Often [ ]
3. Rare [ ]
4. Very rare [ ]
5. Never [ ]

50. Do you feel part of Radio Maria as an individual?
   1. Yes [ ]  2. No [ ]

51. If you asked to contribute financially towards the running of Radio Maria, would you do so?
   1. Yes [ ]  2. No [ ]

52. Do you share the ideas and knowledge you obtain from the radio with other people?
   1. Yes [ ]  2. No [ ]

53. Would you like to be involved in the operations of the station directly?
   1. Yes [ ]  2. No [ ]

54. Any general comments:
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

*Thank you very much for your co-operation!*

*Note that this instrument was also be used for Radio Explorers in Petauke. What shall change are the names of the radio station.*
Appendix ‘3’: INTERVIEW GUIDE USED FOR IN-DEPTH INTERVIEWS:

1. **Psychographic and geographical information:**
   1.1 **Psychographics**
   1.2 Cultural values, beliefs and attitudes of the people in the community.
   1.3 Radio stations access by the community in the area of study.
   1.4 Peoples’ general reaction and response to the media.

2. **Interests, needs, concerns of the audience**
   2.1 Radio programmes that interest people mostly in the area of study
   2.2 Other radio programmes that they mostly listen to on the radio.
   2.3 Peoples’ expectations of how programmes should be run on radio.
   2.4 Sufficiency of time of radio broadcasts, how about timing in a day.
   2.5 How do they rate their experiences with the information they get from the radio?
   2.6 What they use the broadcast information for.
   2.7 Community programmes most liked.
   2.8 Suggestions for any other programmes appropriate to the community.

3. **Constraints audience face in relation to radio programming**
   3.1 Major problems local communities face as regards to information disseminated on radio.
   3.2 How the community thinks this problem should be tackled.

4. **General information**
   4.1 Peoples’ suggestions and comments on community programmes.
   4.2 Community dreams about community programming in Zambia.
### Appendix ‘4’: Radio Maria Programming

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<thead>
<tr>
<th>Time</th>
<th>Sunday</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
<th>Notes</th>
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<tbody>
<tr>
<td>00:00</td>
<td><strong>Overnight transmission continues from 00:00 up to 05:30 / maprogramu yocezoni apitifana mpaka 05:30</strong></td>
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<tr>
<td>05:30</td>
<td><strong>Day time transmission begins / Kutseku Nyimbo ya Waliesi - Station ID</strong></td>
<td><strong>Opening Prayer / Pempheri kutsekuNyimbo</strong></td>
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<tr>
<td>05:31</td>
<td><strong>Ave Maria Tune, followed by Thought of the Day</strong></td>
<td><strong>Programme line up of the whole day / Nendombeku ya maprogramu a lero - instrumental</strong></td>
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<td>05:45</td>
<td><strong>Saint of the day</strong></td>
<td><strong>Today’s Readings / Mau Amubungu a lero - followed by instrumental, broken spirits</strong></td>
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<tr>
<td>06:05</td>
<td><strong>Angelus / Mhenga wa m’ngelo kwa Maria</strong></td>
<td><strong>Live Mass Chapel / Naembe ya Misa ya m’Chapel / + instrumental</strong></td>
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<tr>
<td>06:35</td>
<td><strong>Radio Promo Messages</strong></td>
<td><strong>RMZ Main News / Mukhani za M Chishena</strong></td>
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<tr>
<td>07:00</td>
<td><strong>Lauds / Mapemphero ya m’ngala</strong></td>
<td><strong>Community Announcements / Zidziwiso zapadela - Music</strong></td>
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<tr>
<td>07:30</td>
<td><strong>Thought</strong></td>
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<td>07:45</td>
<td><strong>Mass / ikulisandizani bwanji</strong></td>
<td><strong>Music from Other Xa Churches</strong></td>
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<td>08:15</td>
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<td><strong>Nyimbo za m’maparish</strong></td>
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<td>08:20</td>
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<td><strong>Catechism / Katakisana</strong></td>
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<tr>
<td>09:35</td>
<td><strong>Gospel Music</strong></td>
<td><strong>Nyimbo za Amayi Maria</strong></td>
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<td>09:35</td>
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<td><strong>Holy Rosary / Mapemphero ya Koloma</strong></td>
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<td><strong>Malawian Gospel</strong></td>
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<td><strong>Face the media</strong></td>
<td><strong>Our community</strong> / Deralathu</td>
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<td>10:40</td>
<td><strong>Family life</strong></td>
<td><strong>Zambian Gospel</strong></td>
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<td>11:15</td>
<td><strong>Health talk</strong> / Face the media</td>
<td><strong>Education Program</strong> / Kukala/Mwam</td>
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<td><strong>Health talk, local</strong></td>
<td><strong>The homily of the day</strong></td>
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<td>13:55</td>
<td><strong>RMZ Promo</strong></td>
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<td><strong>Preparation for Midday prayers</strong></td>
<td><strong>Angeles - Mbaday prayers / Mhenga kwa Maria – mapemphero ya masina</strong></td>
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<td><strong>Catholic Traditional Prayers</strong></td>
<td><strong>Poems/Educational jokes</strong></td>
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<td><strong>Community Announcements / Zidziwiso zapadela</strong></td>
<td><strong>Radio Promo Messages</strong></td>
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<td><strong>News-Nyama</strong></td>
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<td><strong>Best Wishes</strong></td>
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<td><strong>Assorted Gospel Music</strong></td>
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<td><strong>The saint of the Day / Instrumental</strong></td>
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<td><strong>Thumbs to ponder / Ganiizo lo lero – Kubwesera / Instrumental</strong></td>
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*Top 10 Sports Dairy*
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<tr>
<th>Time</th>
<th>Zachinyamata</th>
<th>Tikambirani</th>
<th>Ulamuliro wathuwa</th>
<th>Kuceza ndi Azimai</th>
<th>Governance</th>
<th>Wozama ndani</th>
<th>Know your health</th>
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<td>Zachinyamata</td>
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<td>21:15</td>
<td>Ulaliki Fr. Kwaku</td>
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<td>21:30</td>
<td>Ulaliki Others</td>
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<td>22:50</td>
<td>Night Prayer/ Sign off</td>
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<td>Muthu akhulupira ndi zimene wamva</td>
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<td>Nyimbo Za mchali</td>
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<td>Night Prayer/ Sign off</td>
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<td>01:00</td>
<td>Catechism</td>
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<td>01:30</td>
<td>Slow Gospel</td>
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<td>02:00</td>
<td>Kolona</td>
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<td>05:15</td>
<td>Nyimbo za Radio Maria' (spots about why you love Radio Maria)</td>
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### Appendix ‘5’: Radio Explorers Programming on Monday

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<td>STATION OPENS</td>
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<td>05:45</td>
<td>PRAYER</td>
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<td>06:00</td>
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