

**USING RADIO COMMUNICATION TO EMPOWER
COMMUNITIES TO DEAL WITH EARLY MARRIAGES,
TEENAGE PREGNANCIES, AND ALCOHOL ABUSE: A CASE
STUDY OF CHANYANYA COMMUNITY OF KAFUE VIS-A-VIS
YATSANI RADIO**

BY: RINGFORD ABEL MWELWA

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DECLARATION

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

FULL NAME:

SIGNATURE:

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SUPERVISOR:

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ABSTRACT

Communication at whatever level of development is crucial in bringing about awareness of issues among people and creating a platform for finding interactivity whose end purpose is to forge consolidated solutions to the commonly experienced problems. Some of the common problems that many communities face are alcoholism, teenage pregnancies and early marriages.

The purpose of this study was to investigate how communication tools can be used in dealing with issues of alcoholism, teenage pregnancies, and early marriages. This research was a case study of Yatsani Community Radio in relation to Chanyanya fish camps in Kafue district of Zambia. The study focused on how Yatsani's programming is helping Chanyanya community to deal with the issues of alcoholism, early marriages and teenage pregnancies.

In this study, a questionnaire was distributed to 100 respondents in Chanyanya fish camps of Kafue district. Three focus group discussions were conducted, and an in-depth interview was done. The Statistical Package of the Social Sciences (SPSS) software was used to analyze data.

The objectives of the study were; (1) To conduct an audience survey on listenership to Yatsani radio in Chanyanya fish camp and surrounding communities (2) To assess the impact of programmes aired on Yatsani radio on issues of early marriages, teenage pregnancies and alcohol abuse (3) To evaluate the audience's listening frequency to issues pertaining to alcohol abuse, early marriages and teenage pregnancies aired on Yatsani radio (4) To propose ways that could help deliver programs to deal with issues of alcohol abuse, early marriages and teenage pregnancies.

The findings of this study were that radio is one of the most accessed media, and that people appreciated the programs dealing with issues of alcohol abuse, early marriages and teenage pregnancies. However it was pointed out that Yatsani radio has to promote participation of the community in programming so as to enhance program ownership by the community, and this is something which could be a catalyst for positive change towards development. It was seriously recommended that community radio stations need financial assistance from the government in order for them to carry out their work effectively.

The results of this study were intended to help Yatsani community radio, and other community radio stations in helping communities to use communication tools to deal with issues such as alcohol abuse, early marriages and teenage pregnancies.

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Lastly, yet more importantly, my profound gratitude to the Almighty God for the gift of life that I have, and for his illumination for me to pursue great academic heights with a view to helping others to help themselves develop.

DEDICATION

I dedicate this work to my deceased Parents: Adam Mwelwa, and Margaret Banda, and my late brother Jacob Field Mwelwa. Mum and dad, you nurtured and mentored me to love the search for knowledge; I wish you were alive to see the incredible blossoming of the seed you planted in me. Jacob, my brother, you sacrificed for my education by taking up the role of mum and dad, toiling and sweating to see us through. May you rest in eternal joy and peaceful satisfaction knowing that your efforts were never in vain.

TABLE OF CONTENTS

	Page
Declaration	i
Abstract	ii
Acknowledgements	iii
Dedication	iv
Table of contents	v
List of figures	xii
List of tables	xiii
1. INTRODUCTION AND BACK GROUND	1
1.1.0. Introduction	1
1.2.0. Profile of Zambia	2
1.2.1. Location	2
1.2.2. The climate	4
1.2.3. Population	5
1.3.0. Profile of Yatsani radio station	5
1.3.1. Vision statement	6
1.3.2. Mission statement	6
1.3.3. Objectives of Yatsani radio	6
1.3.4. Programming	8
1.3.5. Programme content	8

1.3.6. Editorial policy and programme guidelines	9
1.3.7. Community involvement	9
1.3.8. Partnerships	11
1.3.9. Impact of Yatsani's programmes	11
1.3.10. Coverage	13
1.3.11. Structure of Yatsani radio	14
1.4.0. Statement of the problem	15
1.4.1. Rationale	16
1.5.0. Objectives of the study	17
1.5.1. Specific objectives	18
1.5.2. Research questions	19
1.5.3. Limitations of the study	20
2. METHODOLOGY	21
2.1.0. Introduction	21
2.2.0. Methods of data collection	21
1) Quantitative survey	21
2) Qualitative survey	21
2.3.0. Sampling procedure	23
3. CONCEPTUAL AND THEORETICAL FRAME WORK	25
Definitions and operationalization of concepts	

3.1.1. Development defined	25
3.2.0. Communication defined	27
3.2.1. Types of communication	29
3.3.0. Main theories and how they apply to the study	35
3.3.1. The multi-step flow theory	35
3.3.2. Relevance of the theory to the research	36
3.3.3. Diffusion of innovation theory	37
3.4.0. The five stages of adoption	39
3.4.1. Relevance of the theory to the research	41
3.4.2. Selective exposure, selective perception and shared interest	42
3.4.3. Relevance of the research to the theory	43
3.4.4. Social change campaign theory	44
3.4.5. Relevance of the research to the theory	45
3.4.6. Agenda setting	45
3.4.7. Relevance of the theory to the research	46
3.4.8. Carl Hovland's persuasion theories	46
3.4.9. Relevance of the theory to the research	46
4. LITERATURE REVIEW	48
4.1.0. Differentiation in fishery- related fields	50

4.2.0. Social differentiation	50
4.3.0. Gender aspects	51
4.4.0. Vulnerability and fishery-related livelihoods	51
4.5.0. History and general overview	52
4.6.0. Human resources	54
5. DATA ANALYSIS AND FINDINGS	57
5.1.0. Sex of the respondents	57
5.1.1. Age structure of the sample	59
5.1.2. Marital status of the respondents	61
5.1.3. Level of education of respondents	62
5.1.4. Ownership of radio	63
5.1.5. Listenership to radio	64
5.1.6. Frequency of listening to mentioned programs	70
5.1.7. Periods when programmes are aired	72
5.1.8. Respondent's time preferences	74
5.2.0. Part two: Focus group discussions	85
5.2.1. Listener's access to Yatsani radio	86
5.2.2. Media most accessed	87
5.2.3. Times for listening to the programs	86

5.2.4. Rate of development in Chanyanya	86
5.2.5. Reasons for not appreciating development in the area	88
5.2.6. People’s interest in programs dealing with social problems	88
5.2.7. Levels of knowledge on social problems	89
5.2.8. Impact of Yatsani’s programmes on parents	89
5.2.9. Yatsani’s tackling of social problems facing the community	89
5.2.10. People’s level of knowledge on food security	90
5.2.11. Reasons for high level of knowledge on food security	90
5.2.12. People’s level of knowledge on conservation farming	90
5.2.13. Reasons for levels of knowledge on conservation Farming	91
5.2.14. People’s level of knowledge on environment	91
5.2.15. Reasons for fair levels of knowledge on environment	91
5.2.16. People’s level of knowledge on self-sustainability	92
5.2.17. Reasons for people’s low levels of knowledge on self- sustainability	92
5.2.18. People’s level of knowledge on alcohol/drug abuse	91
5.2.19. Reasons for low levels of knowledge on alcohol and drug abuse	93
5.2.20. People’s level of knowledge on gender based violence	93

5.2.21.	Reasons for people’s level of knowledge on gender based violence	93
5.2.22.	People’s level of knowledge on teenage pregnancies	94
5.2.23.	Reasons for low levels of knowledge on teenage on teenage pregnancies	94
5.2.24.	Rating Yatsani radio in terms of promoting adherence to taking HIV and AIDS and TB drugs.	95
5.2.25.	Reasons advanced in rating radio Yatsani in terms of promoting adherence to taking antiretroviral drugs, TB drugs and malaria prevention.	95
6.	DISCUSSION OF RESULTS	97
7.	CONCLUSION AND RECOMMENDATIONS	110
7.1.0.	Conclusion	110
7.2.0.	Recommendations	113
7.2.1.	Government funding community radio	113
7.2.2.	The times programmes should be aired	114
7.2.3.	Air preservation and environment programmes	114
7.2.4.	Consult local people to highlight community problems in programming	115
7.2.5.	Information dissemination about access to youth	

empowerment fund	116
7.2.6. Play less gospel music and give more time to social issues for positive attitude change.	116
7.2.7. Improve signal	117
7.2.8. Enough time for discussion on development issues	117
7.2.9. Announce in advance the life related topics or programmes	118
7.2.10. Current and practical issues to be aired often	118
7.2.11. Put more spiritual programmes	119
7.2.12. Broadcast most of the programs in local language	119
7.2.13. Add more programmes to do with education of children	119
REFERENCES	120
APPENDICES	123
Appendix i: questionnaire	123
Appendix ii: prompt list for focus group discussions (FDGS)	135

LIST OF FIGURES

	Page
Figure 1: Map of Zambia	3
Figure 2: Organizational structure for Yatsani radio	14
Figure 3: Sex of the respondents	58
Figure 4: Marital status of the respondents	61
Figure 5: Level of education of the respondents	62
Figure 6: Listenership to radio	64
Figure 7: Most accessed media	65
Figure 8: Frequency of listening to mentioned programs	70
Figure 9: Respondents' time preferences	75
Figure 10: Respondents' participation	78
Figure 11: Respondents' means of participation	80
Figure 12: Respondents' views about the station	83
Figure 13: Respondents' views about the presenters	84

LIST OF TABLES

	Page
Table 1: Sampling procedure	24
Table 2: Age structure of the sample	59
Table 3: Ownership of radio	63
Table 4: Most tuned to channel	66
Table 5: Respondents' rate of liking mentioned programs	71
Table 6: Periods when the programs are aired	73
Table 7: How people feel when programs they like are cancelled	77
Table 8: Respondent's views on programming	81
Table 9: Respondent's age and possession of a radio	99
Table 10: Respondent's age and radio listenership	101
Table 11: Respondents' sex and possession of a radio	102

CHAPTER ONE

1.0.0 INTRODUCTION AND BACKGROUND

1.1.0 Introduction

Communication is critical to the development of Communities, Continents and the whole global village.

Through Communication people are able to understand issues and forge relationships that help to develop their standards of living.

Many Countries in the world have different issues of development that they grapple with every day, and Zambia is no exception.

One of the many issues contributing to underdevelopment is ignorance. And so, information sharing & dissemination becomes crucial in bringing about integral development. An informed population makes informed decisions. The media is seen as a source of information provision, and a tool to provoke both inter and intrapersonal dialogue with the potential to create positive action among community members.

Among different media, radio has been widely used in the fight against early marriages, alcohol abuse, illiteracy and teenage pregnancies in the quest to bring about human development. Radio has been widely used because of its obvious advantages over other media due to its wide availability and accessibility both to the illiterate and literate.

The introduction of Community Radio has greatly benefited different Communities in addressing various social problems. Alcoholism, early

marriages and teenage pregnancies are some of the world social problems that the community Radio has fought to address.

Teenage pregnancies, alcoholism and early marriages are some of the problems that affect the Zambian Society. Community radio, in its content and programming focuses on the needs of the community in which it is located and to which it is broadcasting. It uses the language that is understood by the people in its catchment area. In the words of Patrick Tor Alumuku (2007), community radio is “the oil which helps the community development machine to keep running without breaking down. It provides new ideas and it facilitates relationships and promotes collaboration which are necessary for the process of change and development.”

This study looks at the usage of communication tools to empower communities like Chanyanya to deal with issues of early marriages, teenage pregnancies and alcohol abuse. It is a case study of Chanyanya fishing community of Kafue district of Zambia in relation to Yatsani community radio station.

1.2.0 Profile of Zambia

1.2.1. Location

Zambia derives its name from the Zambezi River that rises in the northwest corner of the country and makes its southern boundary with Zimbabwe. Geographically, the country is landlocked, situated between latitude 10 degrees and 18 degrees south and longitude 22 degrees and 33 degrees east. (<http://www.zambiatourism.com/travel/hisgeopeo/geograph.htm>).

It has an area covering about 752,614 square kilometres. It is surrounded by eight neighbours namely: Democratic Republic of Congo to the north and

northwest, Tanzania to the northeast, Malawi to the east, Mozambique to the southeast, Zimbabwe to the south, Botswana and Namibia to the southwest and Angola to the west.



Source: <http://en.wikipedia.org/wiki/Image:Za-map.png>

Figure 1: Map of Zambia

1.2.2 The Climate

Although within the tropical latitudes of 10 to 18 degrees south of the equator its altitude, averaging 1,300m above sea level, Zambia has a moderate temperate climate with humidity normally below 40%.

Zambia has three seasons namely:

Cool and dry – May to August

Hot and dry – September to November

Warm and wet – December to April

The website on Zambia tourism mentions that only in the valleys of the Zambezi and Luangwa is there excessive heat, particularly in October and, in the wet season, a high humidity.

In the warm wet season, heavy showers and thunderstorms occur, followed by spells of bright sunshine. It is understandable that during this season plants grow profusely and rivers and streams get filled within a short time.

According to Fisher (1984), during the cool dry season, night frosts may occur in places sheltered from the wind. The countryside dries up gradually and bush fires usually follow this. Temperatures rise during the hot, dry season but new leaves appear on the trees before the rains begin.

The Wikipedia encyclopedia mentions that the average rainfall, between November and April, is about 950mm. The summer temperatures range from 20 degrees to 32 degrees Celsius. Winter temperatures range from 10 degrees to about 26 degrees. Due to this kind of weather and climate, the country is prone to droughts from time to time.

1.2.3 Population

Zambia has a population of about 13 million half of which lives in urban areas while the other half lives in rural areas. The population is characterized by rapid growth of 3 percent per annum. The country has a very youthful population below 15 years estimated at 45.5 percent of the total population according to Central Statistical Office (CSO) data for the year 2010. However, life expectancy is very low and has been declining from 46.9 percent in 1990 to 39 percent in 1999 and 36 in 2003. The HIV and AIDS

prevalence is very high, standing at 16 percent of the total population aged between 15 and 59 as at 2002.

1.3.0 Profile of Yatsani radio station

In 1995, following the holding of the Synod of Africa, the Zambia Episcopal Conference (Z.E.C) resolved to establish a national Catholic radio station. As a way of implementing this idea, the Archdiocese of Lusaka, in 1997, decided to have a radio station of its own. The Ministry of Information and Broadcasting Services granted the Archdiocese a Broadcasting license in 1998. Yatsani Radio began its test transmission on 1st July 1999 on 99.1 F.M for four hours each day. The hours of transmission have since been increased and the station now broadcasts from 04:30 hrs to midnight daily.

1.3.1 Vision Statement

Yatsani Radio has but one overall aim towards which each and every one of its activities is directed. The aim is to be an effective instrument of unity and evangelization within the Archdiocese of Lusaka.

1.3.2 Mission Statement

Yatsani Radio is a Catholic Community Radio Station that is committed to spreading God's love to all people regardless of creed, color, race, gender, political affiliation and nationality through broadcasting programmes and news. Its mission is to bring about integral development to all people through evangelization.

1.3.3 Objectives of Yatsani Radio

The following are the objectives of the radio: The Radio station achieves its aim of unity and evangelization by pursuing several intermediate objectives:

- All broadcasts are in accordance with the teachings of the Gospel and of the Catholic Church.
- There is maximum participation of the local Church in all aspects of the life of Yatsani Radio.
- All transmissions of Yatsani Radio are directed towards increasing community harmony, unity and peace.
- All sectors of the local Church community have a voice on Yatsani Radio, regardless of age, gender, nationality or economic status, provided their contribution is directed towards the uplifting of the Church.
- Special emphasis in programming is given to themes that help and support the poor, marginalized and voiceless members of the local community to promote social justice.
- Unity is fostered by the use of local languages and English in programming. Those traditional practices and beliefs conducive to good Christian living are upheld by Yatsani Radio at all times.
- Whilst programmes transmitted by Yatsani Radio are not exclusively religious, priority will be given to themes which will build up faith, give hope and foster charity among the listeners.
- Whilst recognizing that some areas of some programmes are, by their very nature, political as well as religious, the Radio station shall not be involved in partisan politics.

1.3.4 Programming

Yatsani Radio is easily identified by its programmes and music which promote Catholic values. The station also has a bias towards talk programs which are broadcast on a daily basis. These programmes feature in-studio guests and allow listeners to participate through phone calls thus representing the varying degrees of expertise. The station's programmes are broadcast in English, Nyanja, Bemba and Soli as already alluded to. It broadcasts from 04:30 hrs to midnight.

1.3.5 Programme Content

Yatsani Radio's programmes are centered on the integral development of a human being. The programmes are aimed at promoting Catholic (universal) Christian values in different fields. Being a community radio station, Yatsani produces programmes which are aimed at informing and educating people in the community. The radio station broadcasts religious, current affairs, health, agricultural, cultural, economic, political, and social and governance programs. The station also allows the listeners to speak out on pertinent issues affecting them. This is done so as to encourage listeners to become actively interested and involved in the wide social and political issues as a means of training them for true citizenship and acceptance of responsibility.

1.3.6 Editorial Policy and Programme Guidelines

Programs broadcast on Yatsani Radio are impartial, objective, truthful and factual. The programmes are aimed at promoting Catholic values in different areas based on the Gospel and teachings of the Catholic Church. The Radio station, through its programs, exercises diligent scrutiny on public affairs and encourages community participation.

1.3.7 Community Involvement

Being a community radio station, Yatsani Radio endeavors to involve the listener in the production of programs to ensure that the programmes tackle issues affecting the people and are appreciated by the listeners. This is done by:

- Formation of Communication Teams in different parishes of the Archdiocese of Lusaka. The teams are oriented in basic radio production and produce their own programmes to articulate issues affecting them in the community
- Different pastoral agents: Priests, Religious Sisters and the laity, like Catechists are also involved in the production of programs on different issues concerning pastoral and doctrine
- Community members are featured as panelists on different programs
- As indicated above, broadcasting of live programs is encouraged to allow listeners to air their views through phone calls
- Production of documentaries to accord listeners who might not have access to a phone to still air their views through random street recordings

- Production of programmes in local languages (Nyanja, Bemba and Soli) to ensure that more people in the communities grasp the information and are able to participate

1.3.8 Partnerships

The station also partners with organizations which serve people in the community to produce advocacy and awareness programs. It has partnered with organizations such as Women and Law in Southern Africa for programs on women abuse; Japanese Tuberculosis Association for programmes on Tuberculosis; Churches Health Association of Zambia for programmes on malaria and tuberculosis; Bethlehem Missionary Immense for programs on HIV and AIDS; Media Institute of Southern Africa for programs on good governance; Sports in Action for programmes on sport and physical health; Kasisi Agricultural Centre for programs on agriculture; and PANOS for youth empowerment programmes; National Water Supply and Sanitation Council for programs on water supply and sanitation.

1.3.9 Impact of Yatsani's Programs

Yatsani Radio has well established ties with the local community through involvement of community members in its programming. This has enabled Yatsani to reach out to the ordinary people in the compounds and rural areas where literacy levels are low. In other words the programs produced in local language 'speak' to the people directly, in their mother tongue, without requiring any level of literacy.

Furthermore, through the involvement of ordinary people, Yatsani Radio has provided a platform to the ordinary citizens to speak out on matters affecting them. For instance, programs like Community Forum, Listeners' Forum, Youth Empowerment and Good Governance have generated a lot of feedback from the public. For example, on 29th October 2010, while debating the role and integrity of the Electoral Commission of Zambia in the electoral process, Hon. Faustina Sinyangwe, Member of Parliament for Matero Constituency in Lusaka made reference to a good governance documentary which was broadcast on Yatsani Radio which focused on the importance of voting. She noted that efforts were being made to educate the people on the importance of voting but that there was still need to educate people to vote for leaders of their choice.

In 2005, Southern African Media Action Plan carried out an HIV and AIDS, and gender baseline study. The study focused on how media houses were disseminating HIV and AIDS information in relation to gender. Seven media houses were surveyed in Zambia. Yatsani Radio was rated first.

1.3.10 Coverage

Yatsani Radio covers a radius of 120 kilometer (KM) using a 120 meter mast and 500 watts transmitter. It covers Lusaka, Kafue, Chongwe, Mumbwa, Chisamba, Rufunsa, Mpanshya, parts of Mazabuka and Kabwe. It thus has a potential audience of between 3 to 5 million people both in rural and urban communities. Yatsani Radio's primary audience is people in communities commonly referred to as the 'people at the grassroots.' Such

people often do not have access to the national or privately owned commercial media. Yatsani provides them with a platform to speak out on pertinent issues affecting them while promoting Christian values.

1.3.11 STRUCTURE OF YATSANI RADIO

YATSANI RADIO

ORGANISATIONAL STRUCTURE

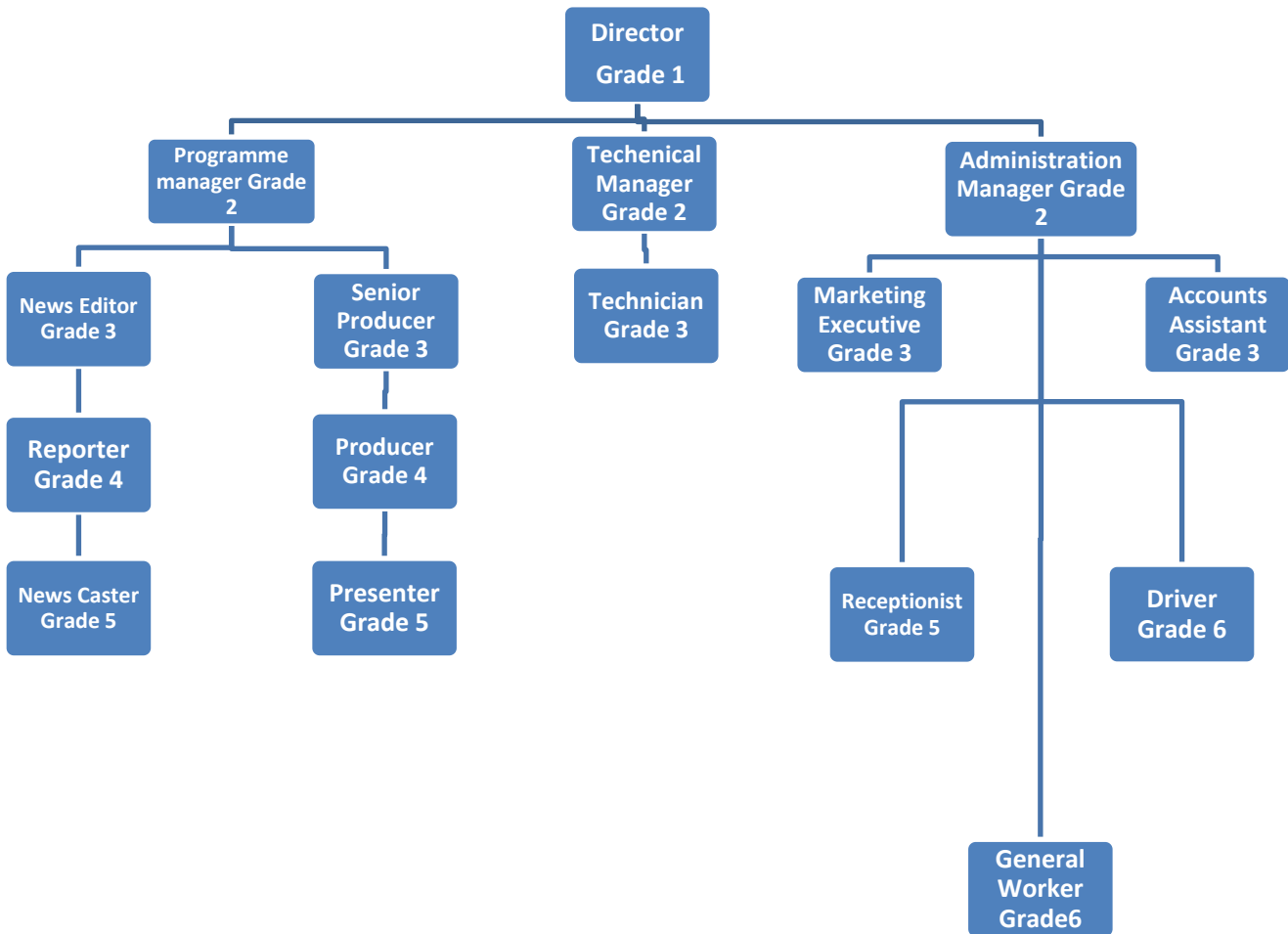


Figure 2: organizational structure for Yatsani Radio

1.4.0 Statement of the problem

This study looks at how Yatsani radio uses communication to bring about integral development in the fishing community of Chanyanya and its surrounding communities in particular by empowering the communities with communication tools to deal with issues of early marriages, teenage pregnancies and alcohol abuse. Berelson (1964), understands communication as a process of transmitting information, opinions, ideas from one person to another through the use of symbols such as words, gestures, art and that it is pertinent to any social human being.

The manifestations of poverty in Zambia are very visible. The current statistics on poverty stood at 85 percent in the rural areas and 34 percent in urban areas. This is so due to lack of government funding to key sectors of the country ([m.lusakatimes.com/2011/08/10/ Zambia...](http://m.lusakatimes.com/2011/08/10/Zambia...)).

Despite many radio programs on early marriages, alcohol abuse and teenage pregnancies, it appeared to the researcher/student who had worked in Chanyanya as a priest that the local people of Chanyanya fishing community did not generally receive the information. Lack of sensitization in the communities could be deduced by indicators such as drunkenness, illegal abortions, rampant divorces, gender based violence and illiteracy. The situation called for a research to determine the gap between the levels and nature of communications on the problems, and the ideals required.

Yatsani Community radio being a Catholic Institution whose mission is to bring about integral development in the world has coverage to this area and it is with regard to this background that this research has been undertaken in order to ascertain the role that Yatsani Community Radio has played in

helping people to deal with problems of teenage pregnancies, early marriages and alcoholism.

1.4.1 Rationale

The study was expected to ascertain the gap between current levels of communication on the problems of alcohol abuse, teenage pregnancies and early marriages, and what needs to be done to ameliorate the situation in Chanyanya. It was also hoped that the study would contribute to research in this subject which has been understudied, and also to bring out pertinent and significant issues that would contribute positively to the strengthening of the communication strategies used by the radio station and ways of communicating with the rural masses that are in the periphery in order to tackle issues of early marriages, teenage pregnancies and alcohol abuse.

1.5.0 Objectives of the study

By and large the research has delved into investigating the effectiveness of Yatsani radio's programming in addressing problems of alcohol abuse, teenage pregnancies, and early marriages.

After this study, the researcher has been able to:

- 1) Evaluate the communication strategies used by Yatsani radio in helping Chanyanya fishing community address issues of early marriages, alcohol abuse, and teenage pregnancies.

- 2) Find out the communication relationship between Yatsani radio and the members of the fishing community and the communities near it.
- 3) Assess strategies in order to enhance and increase participation of the Chanyanya fishing community members and other communities.
- 4) Determine how far Radio Yatsani has achieved its objectives.

1.5.1 Specific objectives of the study

- 1) To conduct an audience survey on listenership to Yatsani radio in Chanyanya fish camp and surrounding communities.
- 2) To assess the impact of programmes aired on Yatsani radio on issues of early marriages, teenage pregnancies and alcohol abuse.
- 3) To find out the interest levels of Chanyanya community on issues of poverty, education, food security, health, environment and spiritual, and take note of other sources of media the audience get their information from on the above mentioned issues of development.
- 4) To evaluate the audience's listening frequency to development related issues aired on Yatsani radio.

1.5.2 Research questions

The following questions have been used for research:

- 1) What is the demographic, social, cultural, and economic profile the Radio Yatsani's audience in Chanyanya?

- 2) How is the community radio helping the community tackle issues of alcoholism, teenage pregnancies, early marriages, food security, education, and health?
- 3) What is the perceived impact of Yatsani radio's programs on issues of teenage pregnancies, alcoholism, and early marriages to the audiences in Zambia and in particular the members of Chanyanya fishing community and the surrounding communities?
- 4) How do listeners feel about these programmes on radio?
- 5) How much does Yatsani radio's programming cover issues of environment, gender, spiritual and sports?

1.5.3 Limitations of the study

The researcher had a number of challenges in the process of carrying out this work.

The time factor was one of the challenges that the researcher grappled with because a research of this kind would need a slightly longer period than the six months given for the MCD research.

A research of this magnitude presupposes some sound financial muscle to completely deal with all intricacies surrounding the topic but since it is a self-sponsored investigation, money was a limiting factor. This very well dovetailed with the limitation in the sample size in the sense that the researcher was not able to make every member of this fishing community to be part of this study for financial reasons.

CHAPTER TWO

2.0.0 METHODOLOGY

2.1.0 Introduction

This chapter discusses the methodology the researcher used during his work. As such, it contains the research questions that were used during data collection, methods of data collection and the sampling procedure that was employed in the research. As well as that, the chapter contains a description of the data collected and how it has been analyzed.

2.2.1 Methods of data collection

The researcher used both the qualitative and quantitative methods in his work. It was envisioned that a combination of the two would enhance the quality of the research.

1) Quantitative Survey

Questionnaires were distributed to Chanyanya for data collection using the systematic random sampling procedure.

2) Qualitative Survey

The researcher also used the qualitative approach. Focus Group Discussions (FDGs) and In-depth Interviews were utilized. The advantage of this method is that it has allowed the researcher to view the situation without the artificiality that comes with experiments. This method also provides the possibility of a deeper understanding of phenomenon by unearthing more information than expected.

2.3.0 Sampling procedure

Chanyanya community has a population of 12, 609 people, and is made up of the following villages and households: Jeremia village: 60 households, Chanse has 85 households, while the Harbor has 377 households. Tukuka has 520 households, Mashikili has 340, Demu 175, Magoba 480, Bonanza 20, Mukata 38, Dipi 149, and Chibamba has 18. The total number of households is 2162. The author used the systematic random sampling method in order to accord each subject a fair chance of being chosen and specifically the researcher picked one member of every 5th household of Chanyanya from a complete list of members. This was so because the author wanted to give each member a chance of being part of the study.

All the members of the community provided the sampling frame. The sampling size was one hundred members. The author chose this sampling size for the following reasons: it would relatively represent the members of the community, financial constraints, it was manageable and practical and the time limit tied to this research work.

CHAPTER THREE

3.0.0 CONCEPTUAL AND THEORETICAL FRAMEWORK

3.1.0 Definitions and operationalization of concepts

3.1.1 Development defined

Dudley Seers (2006) defines development as the “reduction and elimination of poverty, inequality and unemployment within a growing economy.”

While Michael Todaro (2006) suggests that improving living standards must ensure wider economic and social choices. He argues that development should “expand the range of economic and social choice to individuals and nations by freeing them from servitude and dependence, not only in relation to other people and nation states but also to the forces of ignorance and human misery.”

Similar to what has been said above is the definition of Schramm and Winfield (1967: 425) who saw development as “the economic and social changes taking place in a nation as it moves from a traditional to a modernized pattern of society, these changes are associated with division of labor, growth of industry, urbanization, and incomes, and the preparation of citizens – by literacy, education of citizens, and information – to participate broadly in national affairs.”

Kasoma (1994) writes that development is improvement in human life conditions at individual and societal levels, which is achieved through desirable but fluctuating changes, or adjustments in the environment.

For Mwosa (1987), development becomes all things to all men and women. He says that its definition depends upon which community one belongs to. To an urban dweller, development means more job opportunities, more buildings, and better facilities. On the other hand, to a villager it might mean easier access to water, an irrigation scheme, or primary health care.

Foure (1996: 177) refers to development as the general improvement of human conditions in the third world. Development is measured by the existence of conditions that were not present prior to implementation of intervention programmes.

Lastly, the Communication for Development Manual (2002) defines development as a long process of qualitative and quantitative changes in society in political, economic, social and cultural terms, which leads to individual or collective well-being.

In all the above definitions of development, we see that human life is mentioned. True development, whether material or non-material, puts the human person at the centre. The other common element, which is noticeable in all the definitions, is that development entails progression from one stage to another. The understanding of development by Kasoma gives us a good summary: It involves human life conditions and progression from lower to a higher level. Development in this study will be looked at as a progression of people from less human conditions to more human conditions.

3.2.0 Communication defined

A lot of definitions have been made regarding the term communication. But these attempts by various scholars to give a definition of the term have landed in a predicament because there is no single approach to the study of communication (Madondo, 2002: 36). Some scholars have defined communication as a symbolic social process, which occurs when we have an idea in response to something we have seen or heard (Wimmer and Dominic, 1997: 134).

Communication involves co-orientation and sharing of meaning. We share some of meanings of the words or gestures because we speak the same language and belong to the same culture. Communication also occurs in a context and, as such, it is contextual. Communication in one context will have different characteristics from communication in another context. For instance, there is more feedback in family communication than in mass communication (Infante et al 1997:11).

Berelson (1964) says that communication is the transmission of information, ideas, emotions, skills, etc by use of symbols like words, pictures, figures, graphs, etc.

McQuail (1994:492) writes, “The term communication has many meanings and definitions but the central idea is of a process of increased commonality or sharing between participants on the basis of sending and receiving messages.”

Lievrouw (1993) gives a good and comprehensive definition of the term as she writes: Communication is the process of sharing ideas, information and messages with others in a particular time and space – communication includes writing and talking, as well as non-verbal communication (such as facial expressions, body language, or gestures), visual communication (the use of images or pictures, such as painting, photos, video, or film), and electronic communication (telephone calls, electronic mail, cable television, radio, or satellite broadcasts).

3.2.1 Types of communication

Communication is contextual because of the type of situation in which it occurs. As such, communication in one context will differ from communication in another context. In general, the most notable communication contexts include:

1. *Intra personal communication* – this is the communication that takes place within oneself. It could be through meditation or deep thoughts on something before making a decision.
2. *Interpersonal communication* – is the communication between two individuals or a group e.g. face to face interaction or can be mediated through the telephone. In this type of communication. Feedback is immediate.
3. *Mass communication* – this is the sending of messages from the source or originator to an audience which is large, heterogeneous and unorganized through a medium which could either be electronic or print. The former refers to Television, Radio and Internet while, the latter points to the

Newspapers, Books, Magazines, etc. In this mode of communication feedback is usually delayed.

4. *Organizational communication* – this is communication within an organization or sometimes it may be between organizations.
5. *Intercultural communication* – this is the type of communication that occurs between people sharing information and human experiences from different cultural backgrounds.

3.2.2 Importance of communication

According to Infante et al. (1997: 23), it is important to communicate because it helps us create cooperation and interaction with one another, acquire information and entertain ourselves. He adds that communication is important because without it development would not be possible. Even to be aware that development has occurred; one should be able to communicate within self (intra personal) and with others.

Micheal Traber in his article titled “Introducing the New World Information and Communication Order,(NWICO)” asserts that in order for people to be fully alive, they must communicate. If there is no communication, there can never be real community because communication is the link between individuals that constitute community and society, and the link between communities that form a nation. He further holds that societies can never survive today if they are not properly informed about social and political events at their local, national or international levels. Communication can be referred to as the lifeline of a society. Communication is important for the proper functioning and development of a human being, and the proper social environment needed for the person to realize their full potential.

3.2.3 Communication for development defined

According to Ilboudo (2002), the concept of communication within the context of development can be stated with the following definition:

Communication for development implies the use of a communication process, techniques and media to raise people's awareness of their own situation and of the options they have at their disposal for activities involving change, as well as helping to resolve social conflicts and working together to reach a consensus. In addition, it should assist people in planning activities involving change and sustainable development, so that they are aware of the knowledge and qualifications needed to improve their living conditions, and those of their community, and the effectiveness of local and national government.

The Food and Agriculture Organization (FAO) has a similar definition as above. According to it, "Communication for Development is the planned and organized use of techniques and means of communication (media or otherwise) in the promotion of development, through a change of attitude and/or behavior, through the dissemination of the necessary information and through encouraging the active and conscious participation of all stakeholders, including the beneficiaries, in the process."

3.2.4 Community radio station

Community radio stations are placed within the larger context of community broadcasting. According to a publication by AMARC Africa and Panos Southern Africa (1998), Community broadcasting is a form of broadcasting that is not for profit making. It is owned by a particular community under a

trust or an association. In some cases it is owned by non-governmental organizations (NGOs) working in communities. Community radios are usually small low power stations that are organized in such a way to respond to the specific needs of the grassroots communities. AMARC points out that community radio is a form of public-service broadcasting, but it serves the needs of a community rather than the whole nation. AMARC further mentions that community radio responds to the needs of the community it serves, contributing to its development within progressive perspectives in favor of social change. Community radio also seeks to democratize communication through community participation in different forms in accordance with each specific social context.

The community radio station can be a very useful tool to help people in a community to identify problems that need to be solved or development projects that the community sees as being important.

A community radio can help direct people's attention to a particular problem /issue through news reporting, and presentation of issues. (Fishing communities and problems associated with it like girl child dropping out of school because of early marriages, promiscuity resulting in HIV/AIDS/STIs. Boys choosing not to go to school because of the excitement arising from the income from fishing, food insecurity because of depleting fish population, etc).

For example the station may continue to broadcast news on a particular problem the community is facing until such a time that the community realizes that they need to do something about it. Drought can be an issue that

the radio can pay attention to because it is a perennial problem for the community.

As the station is making news about the drought, the community is implicitly being invited to do something about the situation. The people would react to the news as community and the stage is set for communal concerted effort to find ways of dealing with the problem, and problems arising from it.

It is normally issues that are covered in the news that become subjects of discussion on radio. During the programmes, discussion panels brainstorm about what should be done about the issue being reported. Various suggestions are made and the community starts to arrive at a consolidated decision. Such a collective decision is owned by the community, and therefore easy to implement and sustain.

Programming for community radio

Every mass medium house is judged by its products. The products of a radio station are its programmes.

The main objective of the community radio station is to serve the community. The programming therefore, should be to serve the community.

Listeners or the audience have a big influence on the programming of a community radio station. The listeners can directly influence by telling the station what programmes they would like to listen to.

They can directly make their opinion known to the station manager or through the General Meeting or Assembly or through the Board or the Council.

For commercial and public stations, the usual way of finding out whether the people want or like particular programmes is to conduct an audience survey.

Even more important as a contribution to programming by the community, is the community's involvement in producing programmes.

Members of the community can contribute to program production by suggesting ideas and participating in the program production in one way or another.

Programmes should deal with community needs and interests.

Programmes should be broadcast to serve identified community needs and interests.

Programming for community radio should be in a participatory manner; making extensive consultations with the community to find out what programmes the people would like.

3.3.0 Main theories and how they apply to the study

The following are the main theories used in the study:

3.3.1 The multi-step flow theory

The researcher has used the multi-step flow theory because it explains very well how information flows within communities. In this theory, understanding the identity of the opinion leaders is important. Katz and Lazarsfeld (1965) and Lowery and Defleur (1995) identified three dimensions in the lives of an individual that were related to his or her opinion leadership role namely, position in life cycle, socio-economic status and social contacts.

The core-assumption of this theory is that media messages pass through several opinion leaders before reaching the mass audience. There is a flow of influence from both opinion leaders to less attentive actors, but also between opinion leaders to other leaders (Clark 2001). This kind of opinion sharing occurs in a horizontal fashion between opinion leaders. This creates a flow of influence which extends even further when leaders share information with others via media or through the offline interpersonal communication.

3.3.2 Relevance of the theory to the Research

The Multi Step-Flow Theory is relevant to the research as it provides the reality of how communication works in any community. The people in positions of authority in Chanyanya fishing community act as opinion leaders in relaying information to the other fishermen and women and the general members of the community. It is evident that these have great influence over the others and play a critical role in determining the flow of events in the community. The structure depicts this trend very well when

information moves from those in leadership in fishing communities to fishermen and women, and ordinary members in the communities.

3.3.3 Diffusion of innovation theory

The other theory that is connected to our research is the Diffusion of Innovation Theory which encompasses very well our everyday life and how we either adopt or eliminate certain elements.

Rogers (1962) defines diffusion as the process by which an innovation is communicated through certain channels over time among the members of a social system. Roger's definition contains four elements that are present in the diffusion of innovation process. The four main elements are:

1. *Innovation* – an idea, practices, or objects that is perceived as new by an individual or other unit of adoption.
2. *Communication channels* – the means by which messages get from one individual to another.
3. *Time* – the three time factors are:
 - a) Innovation-decision process
 - b) Relative time with which an innovation is adopted by an individual or group
 - c) Innovation's rate of adoption.
4. *Social system* – a set of interrelated units that are engaged in joint problem solving to accomplish a common goal.

The theory brings a lot of players on board in communication process. It also examines how ideas among people develop (Nkunika 2007). Whereas the Two Step Flow Theory dealt with the exchange of information between the media and the recipients, Diffusion of Innovation Theory deals with the conditions that increase or decrease the likelihood that members of a given society will adopt a new idea, product, or practice.

In diffusion of innovation the communication process between the media and the point of decision-making by the audience passes through many hands. Therefore, the role of the opinion leaders is of paramount importance.

Rogers (1962) defines the diffusion process as one “which is the spread of a new idea from its source of invention or creation to its ultimate users or adopters. Rogers differentiates the adoption process from the diffusion process in that the diffusion process occurs within society, as a group process; whereas, the adoption process pertains to an individual. Rogers defines the adoption process as the mental process through which an individual passes from first hearing about an innovation to final adoption.

3.4.0 The five stages of adoption:

Rogers breaks down the adoption process into five stages; thus:

1. *Awareness*: It is at this stage that the individual is exposed to the innovation but lacks complete information about it.

2. *Interest or information stage*: here the individual becomes interested in the new idea and seeks additional information through inquiries and consulting the media.
3. *Evaluation or assessment level*: the individual mentally applies the innovation to his present and anticipated future situation, and then decides whether or not to try it.
4. *Trial stage*: here the individual makes full use of the innovation.
5. *At the adoption stage*, the individual decides to continue the full use of the innovation.

The above description of innovation – decision process is similar to what Nkunika (2007) illustrated as five important points people should be convinced of before the adoption of an innovation: He writes,

1. *Relative advantage to the innovation* – this refers to the degree to which an innovation is perceived is better than the one it is superseding.
2. *Compatibility* – this is concerned with the degree to which an innovation is perceived as being consistent with the existing values, past experience and needs of potential adopters.
3. *Complexity* – refers to the degree to which an innovation is perceived as difficult to understand. It is easy to understand or appreciate?
4. *Triability* – this points to the degree to which an innovation may be experienced on a limited basis.
5. *Observability* – this is concerned with the degree to which others can see the results.

Only after going through the above stages would the society or people adopt the innovation and integrate it into their day-to-day life. The heaviest load in this process lies with the one who conceives and introduces the innovation to the would-be adopters. This is crucial as the point of departure of the entire process resides at this level.

3.4.1 Relevance of the theory to the research

Radio Yatsani has and will have to talk about development issues that need to reach and be accepted by the people right at the grassroots and in particular in Chanyanya fishing community and its surrounding communities but of course passing through many channels before they are taken on by the people. There is no doubt that this theory is applicable to the proposed research as it clearly shows how ideas diffuse in societies and this can be of great help in eradicating poverty or bringing development in Zambia.

3.4.2 Selective exposure, selective perception and shared interest

Klapper (1960) made many generalizations on the effects of mass, which are still working today. He got into a lot of research into media effects which were highly lauded he concluded that, “mass communication does not ordinarily serve as a necessary or sufficient cause of audience effects, but rather functions as a nexus of mediating factors”(Mcquail, 1994:29).

The theory states that, it was not that the media had been discovered to have without effects. To the contrary, they were shown to operate within a pre-existing structure of social relationships and a particular social and cultural context.

Klapper (ibid) illustrated the mediating factors which he considered dependable to the function and effects of mass communication as:

- Selective exposure-is people's predisposition to expose themselves to those mass communications which are in accord with their already existing views.
- Selective perception and retention -are people's predisposition to perceive and retain communication messages which are in accord with their already existing views.

The basic argument of Klapper is that media is not the only influence to peoples' perception. There are other factors that influence the audiences' perception of reality. Mass media is more likely to reinforce existing attitudes than change them or create new attitudes.

He brought a new idea to media communication debate that the influence of the media can be much greater when the media explores issues that have not been talked about before. In situations where there are no pre-existing values or beliefs in the audience. He emphasises the fact that only in these rare occasions can the media slightly influence the public for a short time, until sources of influence in society become aware of the issue.

3.4.3 Relevance of the theory to the Research

It is very clear right from the outset of this research that the author takes cognizance of the fact that not only is the community radio a source of messages on development related issues but also that there are other sources such as newspapers, billboards, fliers, popular theatre, posters etc. Radio was one of the sources of information.

3.4.4 Social change campaign theory

Communication campaigns have goals. They endeavor to inform, persuade and motivate behavior change in a large and well defined audience. Campaigns provide the individual and society with commercial benefits within a particular time. This is done via organized communication activities that involve the media, interpersonal communication and community events.

The concept of social change requires that the individual and society change their lives by both transforming their adverse practices into productive ones and by changing their attitudes and values in communities.

Kotler, talks of social change campaign as: An organized effort conducted by one group (the change agent), which intends to persuade others (the target adopters) to accept, modify, or abandon certain ideas, attitudes, practices and behavior(Kotler, 1989:8).

Kotler here means that the change agent ultimately wants to change adopter's behavior. Further meaning according to Kotler is that most social change campaigns that are examined are high –consensus campaigns to promote brotherhood. As such, some social change campaigns often fail while others succeed (ibid).

3.4.5 Relevance of the theory to the Research

It is a very important theory to this study because often times the topic has something to do with persuading others into accepting, modifying or abandoning their certain ideas, behaviors, practices and attitudes but this change does not come easily and it is not guaranteed; sometimes it works and at times it fails.

Issues like poverty alleviation through entrepreneurship, food insecurity, gender issues, environmental, education (early marriages, adult literacy, low entry levels in schools etc), environment (pollutions destroying ozone layer, deforestation, garbage disposal etc), social and cultural(value disintegration) and spiritual (morality) are not easy to change in people.

3.4.6 Agenda setting

This theory was promulgated by McCombs and Shaw to describe in more general terms an event that for a long time had been noticed and studied in the milieu of election campaigns. McQuail (1994:356) quoting Lazarfeld explains agenda setting as to “structure issues” it is the process whereby the mass media determine what we think and talk about. The media can ‘set the agendas’ or terms of references of any discussion be it political, social or economical. The process by which the media controls our access to news, information and entertainment is called ‘gate keeping’

3.4.7 Relevance of the theory to the Research

This theory works well with issues of integral development. Media houses can set the agenda for what the people of Chanyanya fishing community would want to hear and learn from in so far as development is concerned.

3.4.8 Carl Hovland’s persuasion theories

A psychologist, Carl (1912:61) was a pioneer in the theory of effects of social communications on attitudes, beliefs, and concepts. He was preoccupied with gathering ‘useful’ data about effectiveness of campaigns and various methods of communication.

He set out to test the effects of different variables in the communicator, message, channel and receiver.

He put emphasis on all pertinent questions we have to ask in communication; who says what, to whom, and how and with what effect? Implying that in order to understand persuasion communication, we need to have the source, message, and the audience /receiver.

He looks at the source as having some characteristics; credibility, trust, attractiveness, expertise and power.

When it comes to the message, he talks of the importance of packaging of a particular message. The message takes different forms like visual, images, or can use language of fear or humor.

3.4.9 Relevance of the theory to the Research

This idea is important to our research because the communities this research will be dealing with is going to look at the message, where it is coming from and who is sending it for the members of the community to believe it and take it up.

CHAPTER FOUR

4.0.0 LITERATURE REVIEW

In this chapter, the researcher will look at studies that have been conducted as regards to the promotion of integral development *vis-a-vis* alcoholism, early marriages and teenage pregnancies in fishing camps.

A researcher who goes into investigation with no regard to already available data falls into the trap of “ivory Tower Research” as Wimmer and Dominic (1987:28) articulates that “a research of available data saves time and money” In this regard, literature review is a ‘*sin non qua non*’ without which to any research study.

In their study of the management of freshwater fisheries in southern Africa, Jul-Larsen *et-al* (2003a) observed that these fisheries serve as buffers in the national and regional economies of rural and urban households.

Livelihood strategies involving fishing vary widely; they often differ among ethnic and occupational groups, with different levels of dependency; Fishing activities are often very gender-specific with men and women taking on different roles. Management strategies need to take into account the diverse and complex nature of fishery-related livelihoods.

For example, co-management based on territorial rights of sedentary communities that exclude migrants may have a detrimental effect on people if it disrupts the mutual economic reciprocity that exists between different

groups. The fishing occupation carries its own risks; due to the fugitive nature of the resource, the hostile environment of the seas, and perishability of the product. Additionally, ready access to cash and in the case of migratory fishers long periods away from their families, can result in fishers being exposed to other problems such as alcohol consumption and HIV. Fishing communities often lack access to basic service provision such as education, health care and formal credit services. This situation is exacerbated for migratory fishers, who as temporary or new residents in an area, are often marginalized from democratic decision-making structures.

Fisheries are vulnerable to over-exploitation of the resource, which can result in the loss of benefits that can be derived from them. Therefore management must control exploitation so that the fish stock is sustainable.

4.1.0 Differentiation in fishery-related livelihoods

A study in Lake Malawi found that there were two main strategies for dealing with variable catches.

Specialist fisher folk, mainly Tonga people from Northern Malawi, remained highly mobile, following the fish resource round the lake. Settled lakeshore villagers in southern and central Malawi tended to be part-time fishers, with farm and non-farm labor being important in sustaining households. There were high degrees of reciprocity and mutual economic advantages in the relationships between migrants and residents.

4.2.0 Social differentiation

In Bangladesh, there are three distinct groups involved in fishing, including traditional Hindu fishing castes that are largely dependent on fishing, poor Muslims who fish for food and subsistence, and richer fishery investors and financiers. Women and children also engage in fishing on a subsistence basis. In other fisheries, differentiation may be between those that own boats and or gear and employ others to fish, those that own a part-share in fishing gear, and those with no fishing assets that provide labor as crew to others.

4.3.0 Gender aspects

In fisheries, men and women often have distinct roles.

For example in marine fisheries, usually only men go out to fish, but women are often involved in trading and processing. Collection of intertidal resources for subsistence is usually the domain of women, and provides an important additional protein source for households. Children also often engage in fisheries at this subsistence level.

4.4.0 Vulnerability and fishery-related livelihoods

Fish stocks fluctuate seasonally in abundance and availability producing high and low fishing seasons. When high seasons coincide with the seasonal low availability of other food sources such as agriculture, fisheries can increase food security.

While agriculture is the most important source of livelihood, Zambia has 15 million hectares of water in the form of rivers, lakes and swamps, which provide the basis for extensive freshwater fisheries. Everyone in Zambia, irrespective of socio-economic status, enjoys fish. However, demand for domestic fish for consumption still outstrips production. Government is aware of the direct benefits of fish as a source of food of high nutritional value, especially for vulnerable groups, so the sector is not underrated. The sector, because of its mostly rural setting, continues to contribute significantly to rural development in terms of employment and income generation and reducing poverty. It is estimated that the sector supports more than 300 000 people deriving their livelihood directly as fishers and fish farmers, or indirectly as traders, processors and other service providers.

4.5.0 History and general overview

Fish farming in Zambia dates back to the 1950s when the first attempts were made to raise indigenous species of the Cichlidae family, mainly tilapias, in dams and earthen fish ponds. A number of donors have subsequently taken an active part in assisting the government to encourage farmers to adopt aquaculture. This has been done by introducing pond culture in rural areas as a way of improving nutrition. The government has provided extension services which have made a marked improvement to fish culture activities.

There are currently more than 6 000 small-scale fish farmers with over 13 000 fish ponds throughout the country, predominantly in the eastern, north western, northern and Luapula provinces. There are also 15 active large commercial fish farms spread along the railway line in Copper belt, Lusaka and Southern provinces where ideal business conditions exist. Joint

extension efforts by the private sector and the government have seen aquaculture expand in all nine provinces of the country, putting Zambia among the largest aquaculture producers in Sub-Saharan Africa with an estimated production in 2000 exceeding 8 500 tonnes at a value of US\$ 19 million. These figures are based on unrecorded data and calculations done by the authors.

FAO statistics, which are based on official government sources, report a different situation for 2003 when the quantity of production was 4 501 tonnes and the value reported to be US\$ 5 669. Fish farming systems range from extensive to intensive and from multi-species to mono-species culture. There are three levels of fish farmers: small-scale, smallholder and commercial.

The small-scale farmers are family based and labor extensive, carrying out extensive culture and producing between 1-2 tonnes/ha/year. The smallholders combine fish farming with livestock and crops. Apart from providing food security, they generate income, apply inputs and an element of investment is developing through the use of hired labour for various tasks. Production is from 2-2.5 tonnes/ha/year. Commercial fish farming is usually carried out on very large production units. It is intensive, involving higher levels of investment, is market oriented and may include processing for specialized markets. Average fish production from commercial ventures is 6 tonnes/ha/year or more, whilst the average production in cages is 3.5 tonnes per cage measuring 216 m³.

4.6.0 Human resources

Fish production is very important in rural Zambia. An estimated 25 000 fishers and another 30 000 in fish processing and trading derive their

livelihood directly from fishing and fisheries related activities. The fish farming sector is estimated to benefit 6 860 people directly involved in it. A number of donor agencies have been involved in promoting aquaculture and capacity building. Most active have been the United Nations Development Programme (UNDP), United Nations High Commission for Refugees (UNHCR), United States Agency for International Development (USAID), Japan International Co-operation Agency (JICA), Norwegian Agency for Development (NORAD), and, the Food and Agriculture Organization of the United Nations (FAO). Other notable organizations include Aquaculture for Local Communities (ALCOM), a program sponsored by FAO, United States Peace Corps Volunteers (PCV), and Africare who have all provided finance, materials and personnel in the form of administrators, experts and extension volunteers for the implementation of national aquaculture programmes, including training for local staff and fish farmers.

There are people working full-time on private fish farms and in government institutions such as the fisheries and agriculture departments, farmer training colleges, the Natural Resources Development College and the Kasaka Fisheries Training Institute. There are also some government agencies and non-governmental organizations which periodically carry out duties relevant to the sector.

Pond units and fish farms are mostly family owned or owned by partnerships. Commercial fish farms are all partnership owned. The smaller fish farms are family owned and used as a status symbol. Pond ownership among family members is estimated to be 30 percent female owned, although the number is increasing, as female owned ponds perform better

than those owned by males. Commercial farmers employ 12 people per hectare, whilst small-scale farms and smallholdings employ 1-2 people per hectare.

In the event that community members do not own any ponds, the rivers and lakes provide a vast resource for such fish farmers that have seen the growth of several fish farming communities.

The growth of these communities brings along many challenges and needs regarding social intervention programming. With specific reference to the publication “Health transition reviews the cultural social and behavioral determinants of health”, H Pickering *et al* revealed in their study of Sexual behaviors of men and women in a fishing village on the shores of Lake Victoria in South west Uganda that there was a high recorded prevalence of HIV infection. The study was based on the daily travel and sexual activities of 26 women and 54 men with particular attention paid to the rate of partner change and the proportion of sexual contacts with people outside the village. The findings revealed that during a total of 587 person weeks the men made, 1086 trips mostly returning the same day. They had a total 1226 sexual contacts most of which occurred in their locality (83%) or a neighboring fishing village (11%). 17% of sexual contacts were with new partners. 15 of the women described themselves as married; 42% of their sexual contacts were casual paying partners. Of the 11 single women, between 80 and 100% of their sexual contacts were paying partners, most of whom were resident in the village.

This data shows a very high rate of sexual mixing within the village. (H Pickering et al 1997 vol. 7 issue 1, pages 13-20)

CHAPTER FIVE

5. DATA ANALYSIS AND FINDINGS

This chapter analyses the findings of the study in line with the objectives and research questions. The data was analyzed using tables of frequency and other graphics, using computer aided presentation and summaries.

5.1.0 SEX OF THE RESPONDENTS

In this study as is represented in the chart below, 51 percent of the respondents are female were as 49 percent are male.

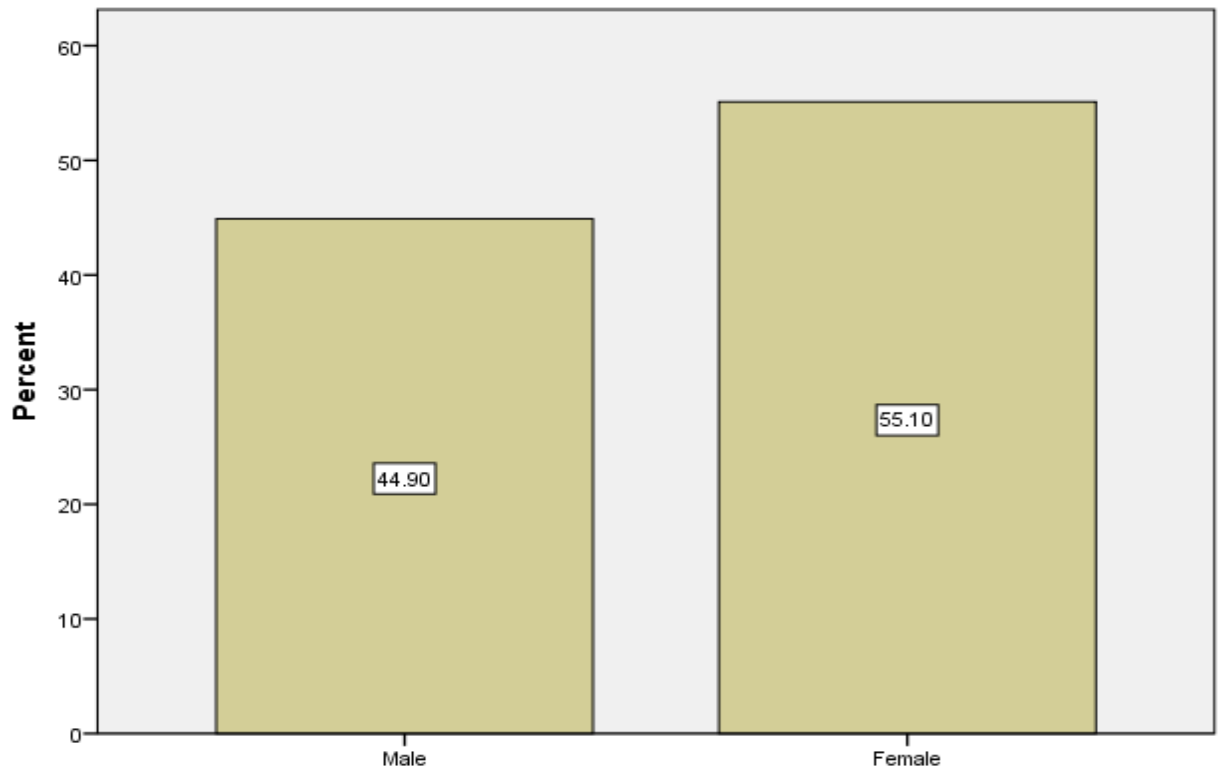


Figure 3: sex of the respondents

5.1.1 AGE STRUCTURE OF THE SAMPLE

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 15-20 yrs	7	7.0	7.1	7.1
21-25 yrs	14	14.0	14.1	21.2
26-30 yrs	11	11.0	11.1	32.3
31-40 yrs	32	32.0	32.3	64.6
41-45 yrs	13	13.0	13.1	77.8
46-50 yrs	7	7.0	7.1	84.8
51-55 yrs	10	10.0	10.1	94.9
56 and above	5	5.0	5.1	100.0
Total	99	99.0	100.0	
Missing System	1	1.0		
Total	100	100.0		

Table 1: age structure of the sample

Most of the respondents in this research were aged between 21-25 years. This accounted for 65 percent of the respondents. The least of the respondents were 56 years and above, and these made up 1 percent. This distribution may have a lot to do with Zambia's general age composition which is generally youthful.

5.1.2 MARITAL STATUS OF RESPONDENTS

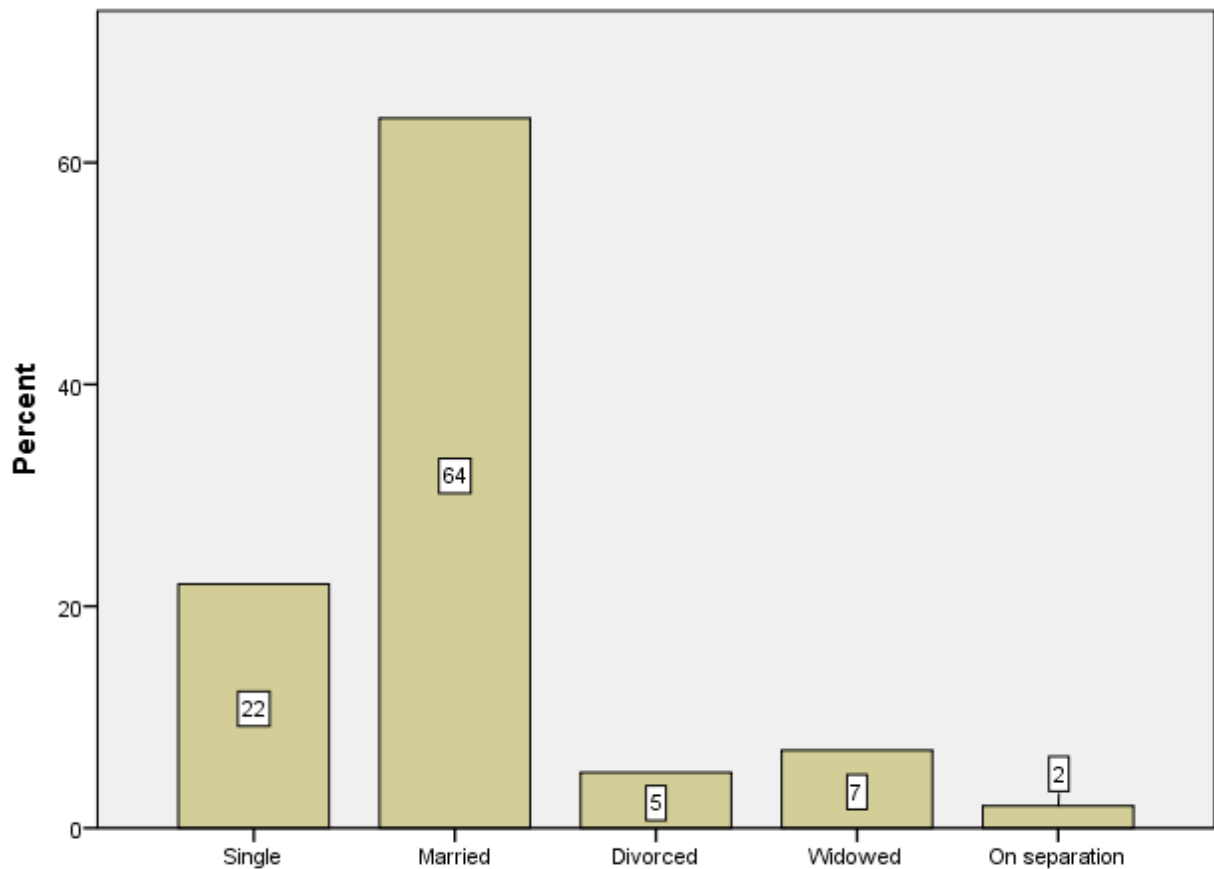


Figure 4: marital status of respondents

64 percent of the respondents in this study were married while 22 percent were single. 5 percent were divorced, 7 percent widowed and 2 percent were on separation.

5.1.3 LEVEL OF EDUCATION OF RESPONDENTS

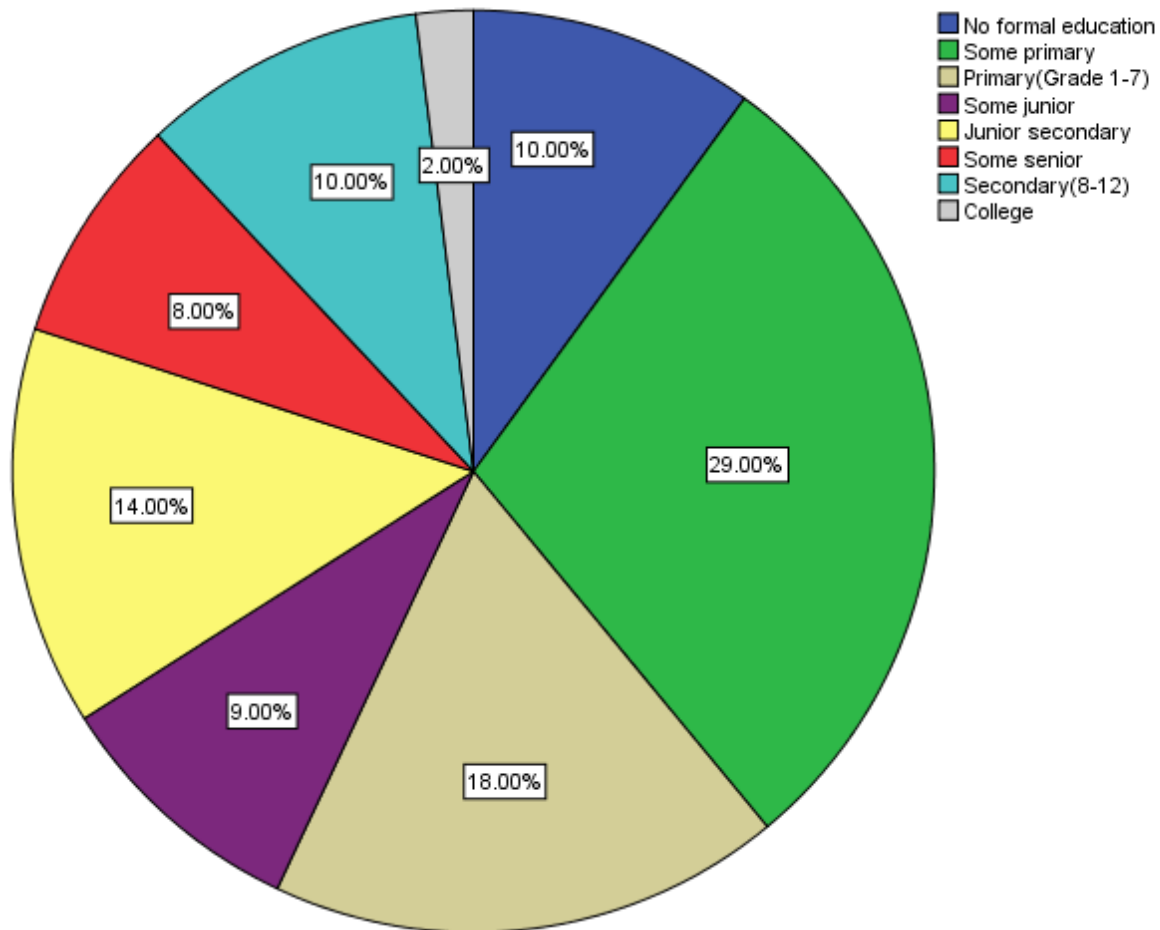


Figure 5: level of education of respondents

The level of education directly impacts on listenership, in that the presentation of material, the language used in programs and the content of what to be present has to be done in relation to how the people will comprehend and appreciate the programs.

Most of the respondents in this study had some primary school education. These made up 29 percent of the respondents. 14 percent of the respondents attained

junior secondary education, while 9 percent attained some junior secondary level of education. Those who attained some senior secondary school level were 8 percent, while 10 percent attained secondary education level from grade 8-12. The percentage of those who reached college level of education was 2 percent while those who had no formal education made up 10 percent of the respondents.

The pie chart represents a gloomy picture of numbers of people reducing in terms of college education.

5.1.4 OWNERSHIP OF RADIO

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	79	79.0	79.0	79.0
Valid No	21	21.0	21.0	100.0
Total	100	100.0	100.0	

Table 2: ownership of radio

This study revealed that 79 percent of the respondents do own a radio set while 21 percent do not.

5.1.5 LISTENERSHIP TO RADIO

This study has to do with programs aired on radio Yatsani, and for this reason the researcher found it imperative to investigate whether or not the targeted audience listens to radio. The bar chart below indicates that ownership of a radio set does not necessarily mean the owners listen to the radio frequently. However, it is worth noting that many people who own a radio set do listen to radio programs often.

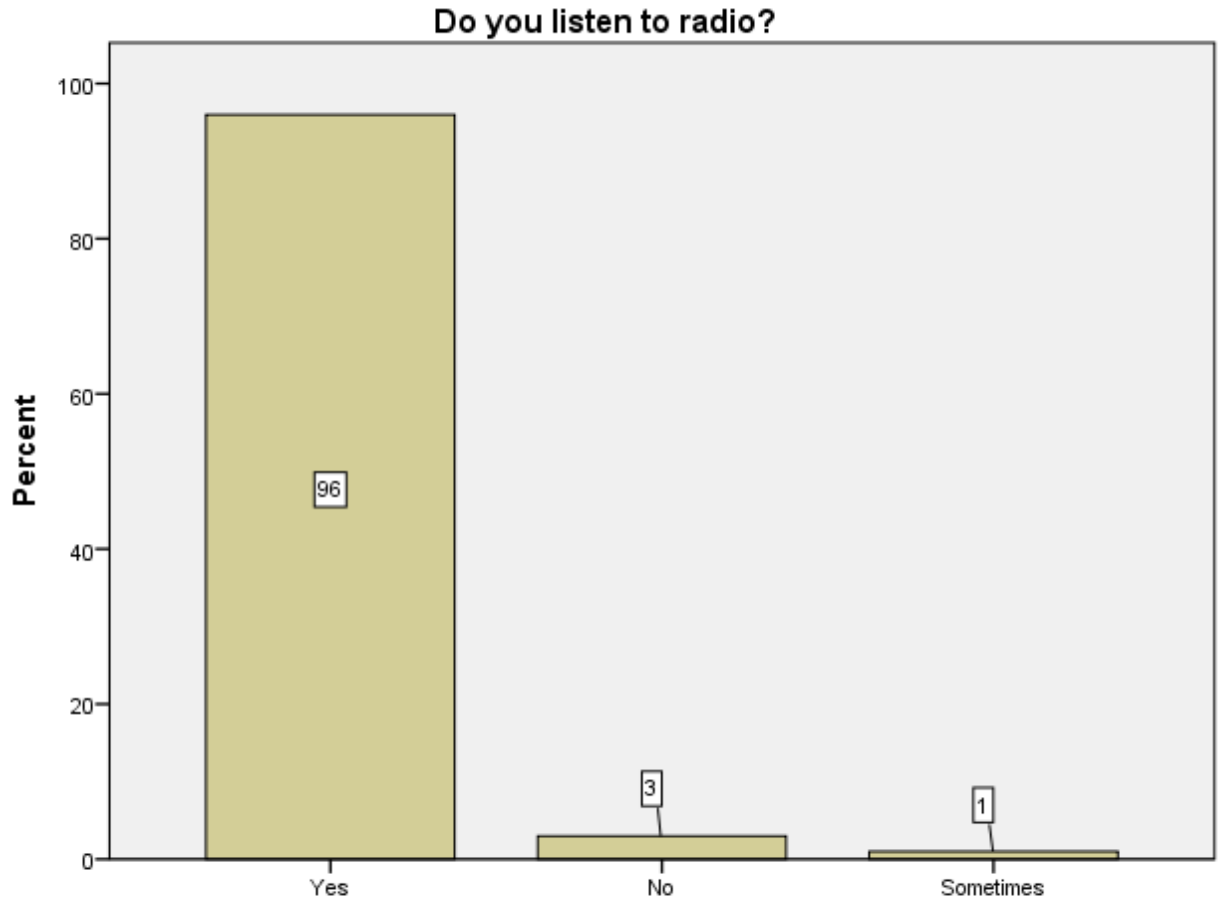


Figure 6: listenership to radio

The study revealed that 96 percent of respondents do listen to radio, 1 percent does listen although only sometimes. 3 percent do not listen to the radio.

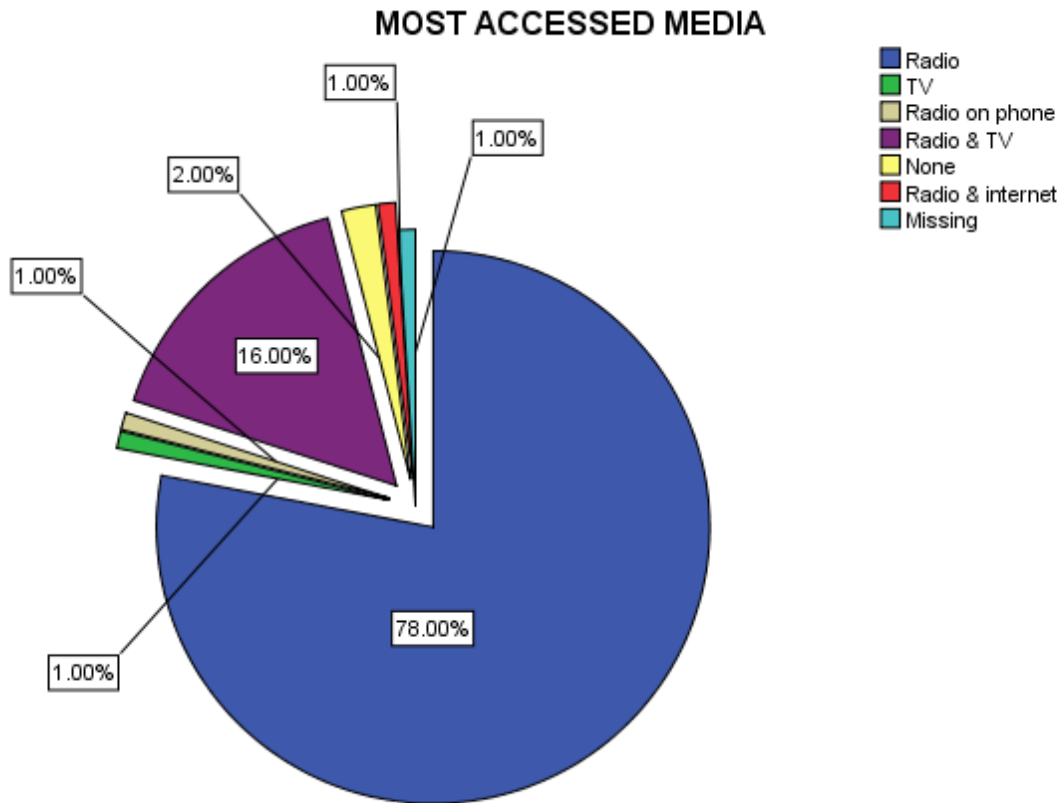


Figure 7: most accessed media

As shown in the pie chart above, radio was the most accessed media to the respondents of this study. 78 percent of the respondents accessed the radio while 16 percent accessed both radio and television.

MOST TUNED TO CHANNEL

	Frequency	Percent	Valid Percent	Cumulative Percent
Yatsani	32	32.0	32.3	32.3
ZNBC Radio 4	3	3.0	3.0	35.4
ZNBC Radio 2	3	3.0	3.0	38.4
ZNBC Radio 1	19	19.0	19.2	57.6
Mazabuka	1	1.0	1.0	58.6
Yatsani, ZNBC Radio 4,2,1, Phoenix	2	2.0	2.0	60.6
ZNBC Radio4 & Christian Voice	1	1.0	1.0	61.6
Yatsani and ZNBC Radio 4	3	3.0	3.0	64.6
None	1	1.0	1.0	65.7
Yatsani, ZNBC Radio 2, 1	4	4.0	4.0	69.7
Yatsani, ZNBC Radio 4,2,1	3	3.0	3.0	72.7
ZNBC Radio 4,2	1	1.0	1.0	73.7
Yatsani , ZNBC Radio1	9	9.0	9.1	82.8
ZNBC, ZNBC TV 2, MUVI, TBN	1	1.0	1.0	83.8
Yatsani , ZNBC Radio 2	2	2.0	2.0	85.9
Yatsani, ZNBC 4,2,1, Mazabuka, Chikuni	1	1.0	1.0	86.9
ZNBC Radio 4, 1	3	3.0	3.0	89.9
ZNBC Radio 2,1	2	2.0	2.0	91.9

Yatsani, BBC	1	1.0	1.0	92.9
Yatsani, ZNBC Radio 4,1	1	1.0	1.0	93.9
ZNBC Radio 2,1, Mazabuka	1	1.0	1.0	94.9
Yatsani , ZNBC Radio 4,2	1	1.0	1.0	96.0
Yatsani, ZNBC Radio 4, Mazabuka	1	1.0	1.0	97.0
Yatsani, ZNBC Radio 4,2, Hone FM	1	1.0	1.0	98.0
Yatsani and Chikuni	1	1.0	1.0	99.0
Yatsani, ZNBC 4, radio Kafue	1	1.0	1.0	100.0
Total	99	99.0	100.0	
Missing System	1	1.0		
Total	100	100.0		

Table 3: Most tuned to channel

As the table above shows, the most tuned in to radio station is Mazabuka radio, whose percentage is 58, while ZNBC radio one has a percentage of 57. ZNBC radio 2 has 38 percent, and ZNBC radio 4 has 35 percent, while Yatsani stands at 32 percent. The shows that many people listen to different radio stations, and are not restricted to one particular station. It is also to be noted from the table that people also have a chance to follow programs on Television particularly ZNBC TV 1, and ZNBC TV 2.

The reason why radio Mazabuka and ZNBC radio 1 have a large following among the respondents of this study is the mostly the language factor. The respondents

pointed out that these two radio stations appeal more to them because most of the programs are done in local languages. The other reason why the two radio stations are listened to most is that they air programs which are of interest to the community of Chanyanya.

The researcher was also interested in finding out the type of programs that the respondents liked listening to, and why they liked these programs. The respondents generally said they like to listen to programs to do with health, environment, sports, spiritual, food security, issues of alcohol abuse, teenage pregnancy, early marriages, gender based violence, news, and entertainment programs etc. There was a common view that programs that deal with the development of a person and the community are most appealing, and this is the reason why they listen to the above programs. Some respondents said the programs provide an avenue for education on different issues to equip them to be better citizens especially that their levels of interaction with other communities is limited because of where they are located.

FREQUENCY OF LISTENING TO THE ABOVE MENTIONED PROGRAMS

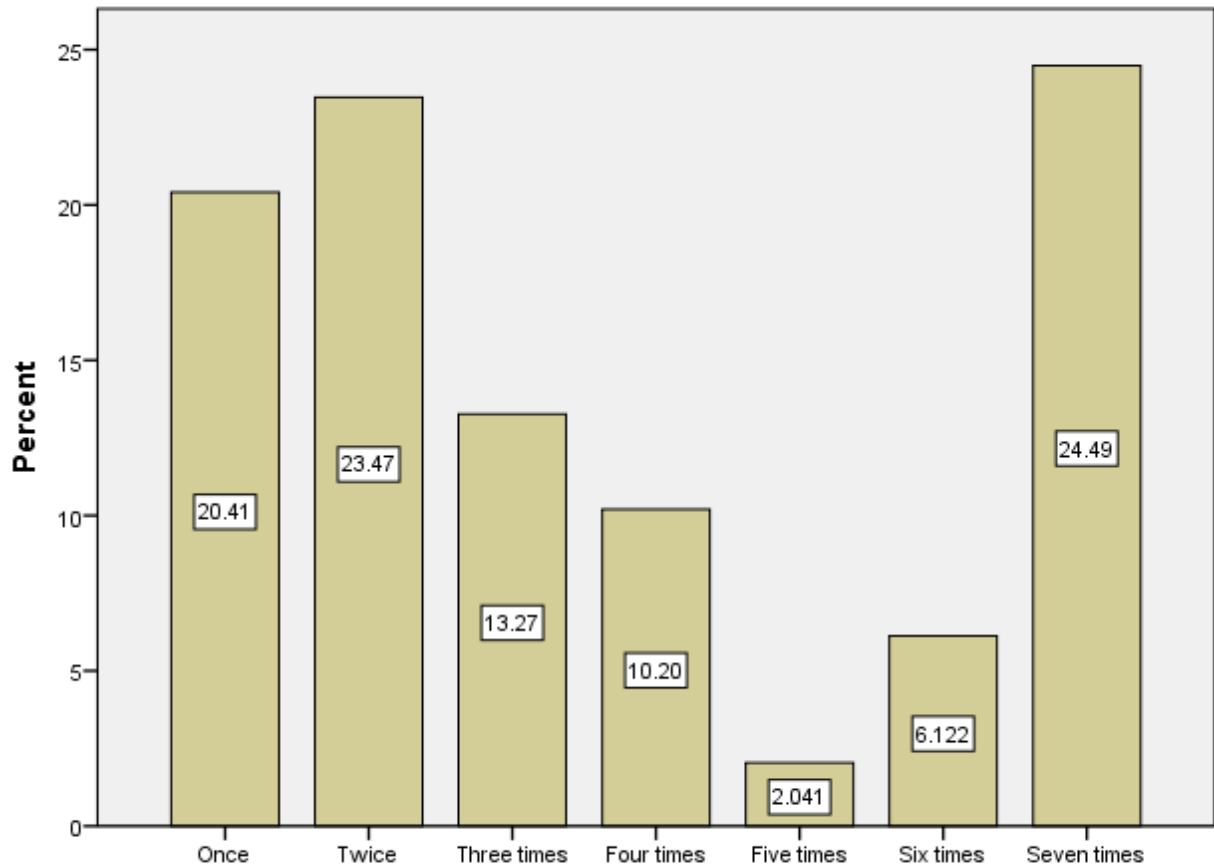


Figure 8: frequency of listening to the above mentioned programs

The frequency of listening to programs on spiritual matters, news, sports, environment, food security, health, teenage pregnancy, early marriages, alcohol abuse, gender based violence and others shows that 24 percent listen to these programs 7 times in a week. This demonstrates a considerable level of interest in such programs among the members of Chanyanya community.

RESPONDENTS' RATE OF LIKING OF THE ABOVE MENTIONED PROGRAMS.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Much	25	25.0	25.8
	Very Much	69	69.0	96.9
	Not so much	3	3.0	100.0
	Total	97	97.0	100.0
Missing	System	3	3.0	
Total		100	100.0	

Table 4: respondents' rate of liking of above mentioned programs

The study showed that 61 percent of the respondents like the programs that deal with issues of environment, spiritual, food security, alcohol abuse, teenage pregnancies, early marriages, gender based violence. 25 percent said their liking of these programs is just much and 3 percent not so much.

5.1.7 Periods when the programs are aired

These programs are aired at different times of the day and night as depicted in the table below.

	Frequency	Percent	Valid Percent	Cumulative Percent	
Valid	Morning	17	17.0	17.5	17.5
	Mid-day	9	9.0	9.3	26.8
	Afternoon	10	10.0	10.3	37.1
	Evening	30	30.0	30.9	68.0
	Mid-day and Evening	3	3.0	3.1	71.1
	Morning and Evening	13	13.0	13.4	84.5
	Morning and afternoon	4	4.0	4.1	88.7
	None	1	1.0	1.0	89.7
	Afternoon and evening	3	3.0	3.1	92.8
	Morning, mid-day and afternoon	1	1.0	1.0	93.8
	Night	1	1.0	1.0	94.8
	Most of the times	4	4.0	4.1	99.0
	Mid-day and afternoon	1	1.0	1.0	100.0
	Total	97	97.0	100.0	
Missing	System	3	3.0		
Total		100	100.0		

Table 5: periods when the programs are aired

5.1.8 Respondents' time preferences

As the chart shows below, the respondents have times when they would like to listen to the programs in which they have interest in. The majority who make up 53 percent would like to have these programs in the evening, while 11 percent who are the second majority prefer the afternoon, and 10 percent prefer morning. 8

percent would like these programs to be aired both in the morning and evening, 5 percent are for midday, 4 percent prefer most of the time, 3 percent said anytime is ok, while another 3 percent prefer both afternoon and evening.

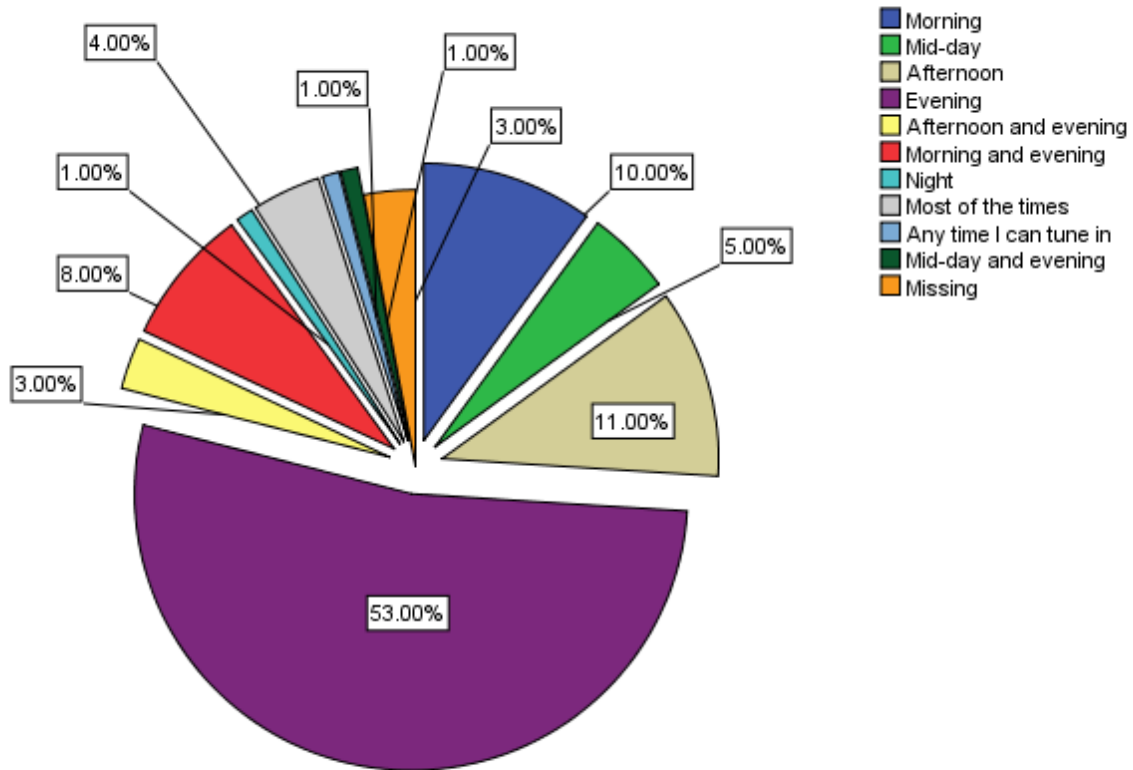


Figure 9: respondent's time preferences

There are various reasons why different people preferred different times. The researcher, for the purposes of emphasizing the importance of considering time when particular programs should be aired, would like to mention some reasons advanced by respondents for their preferred times. The 53 percent that said evenings are better have this view because they relax in the evening after a heavy

day's work, and therefore evenings are better to listen to the radio programs. 11 percent said afternoon is better because the people are resting and preparing for the afternoon's work. 10 percent who preferred morning would like to start the day on an educative note, knowing what is happening in the world and in their country. 8 percent said these programs are very important in their lives and therefore they would like the programs aired both morning and afternoon.

Different people have different reasons for their time preference for the programs of their liking. Given this fact, it is very important for radio stations like Yatsani to pay due attention to the needs of its listeners.

The preference for particular programs causes different reactions in the people when the programs they like have been cancelled. The table below shows how people feel when the programs they like have been cancelled.

How do you feel when the programs you like are cancelled?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Bad	37	37.0	37.8
	Very bad	54	54.0	92.9
	Not so bad	7	7.0	100.0
	Total	98	98.0	100.0
Missing	System	2	2.0	
Total		100	100.0	

Table 6: how people feel when programs they like are cancelled

54 percent of the respondents felt very bad when the programs they like have been cancelled, and some of the reasons for this feeling are that the cancellation means that they miss out on vital educative information that could better their lives. The 37 percent who feel bad said their feeling is because their expectations have not been met, well the remaining 7 percent who feel not so bad, said for a good program to be cancelled, there must be a good reason.

The researcher's thrust in this research was to evaluate Yatsani radio's strategies to helping the community of Chanyanya to deal with issues of teenage pregnancies, early marriages and alcohol abuse. And since the focus is on Yatsani radio, the researcher found it important to find out whether the people participate in the programming by Yatsani radio. The chart below shows their responses to whether they participate or not.

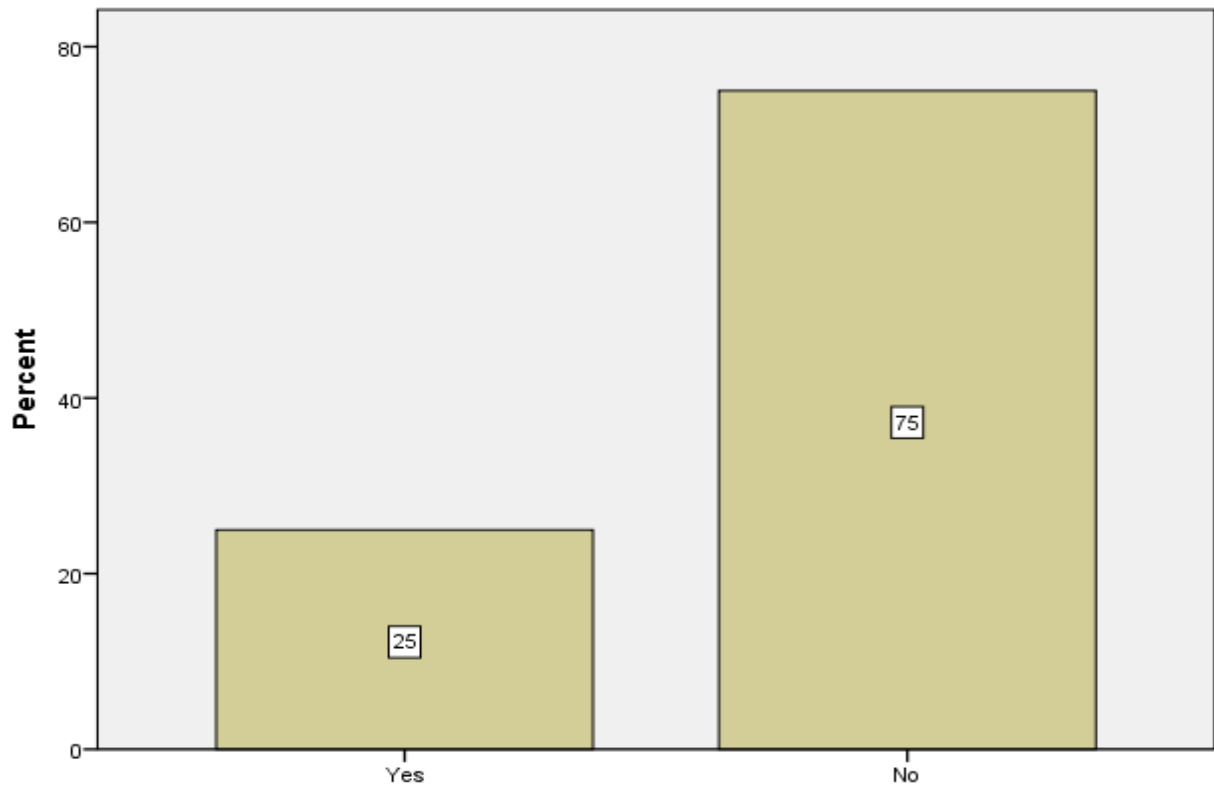


Figure 10: respondent's participation

25 percent of the respondents said they do participate, while 75 percent said they do not participate.

The respondents' participation in programming by Yatsani radio is done using various means of communication. The following pie chart illustrates the respondents' means of participation.

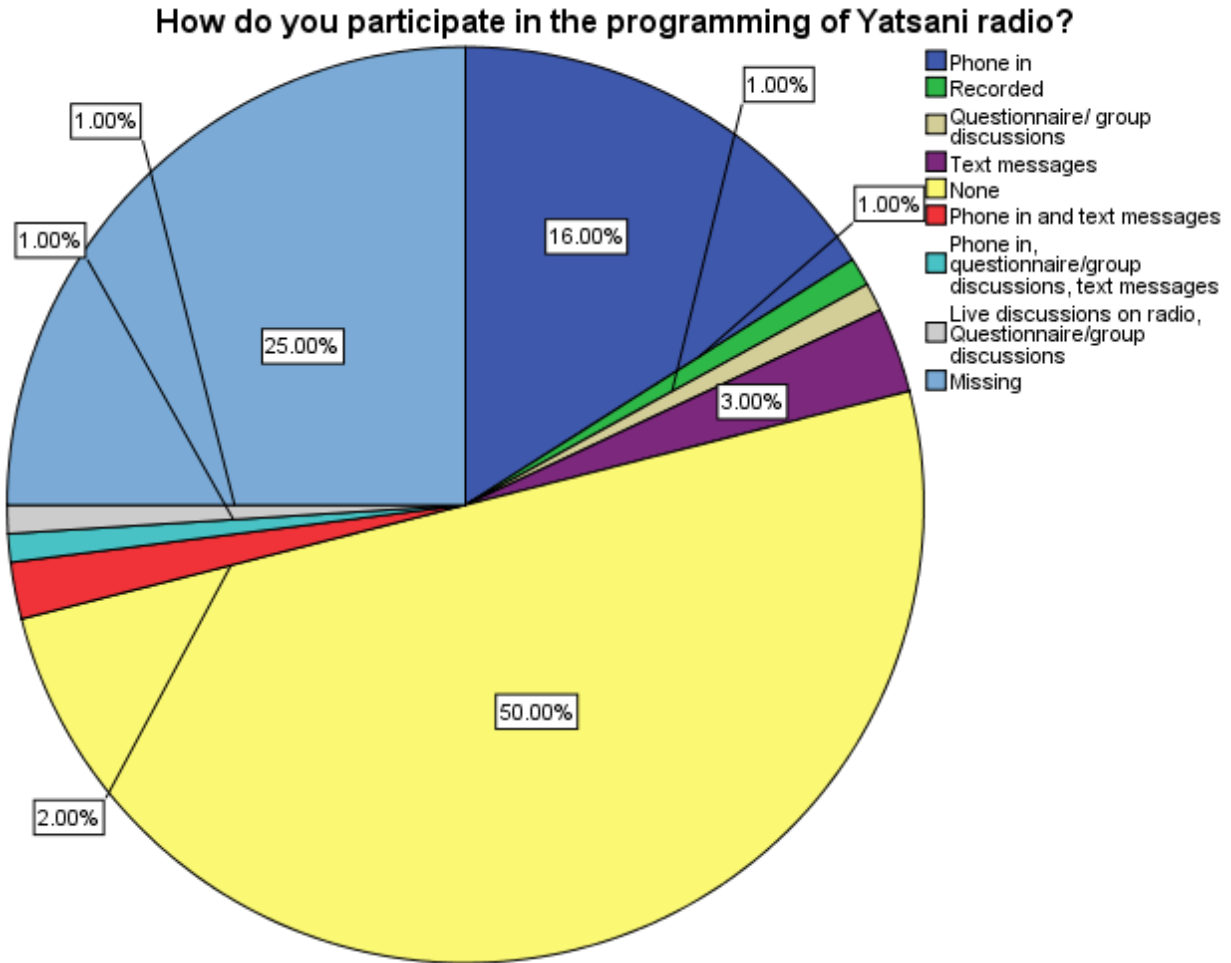


Figure 11: Respondents' means of participation

25 percent of all the respondents participate through questionnaires, text messages, and group discussions, and live discussions on radio. 16 percent participate through phone, 3 percent participate via text messages while 2 percent do it through phoning in and text messages. Participation through questionnaires/group discussions take up 1 percent, the same is the case with recorded programs. Live discussions on radio, questionnaire/group discussions take up 1 percent each as well.

Generally, the respondents were unhappy with their levels of participation in the programming by Yatsani radio. This is demonstrated in the bar chart below.

Are you happy with your levels of participation in programming of Yatsani radio?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	28	28.0	29.2	29.2
Valid No	68	68.0	70.8	100.0
Total	96	96.0	100.0	
Missing System	4	4.0		
Total	100	100.0		

Table 7: respondents' views on programming

68 percent of the respondents are not happy with the levels of participation, while 28 percent said they were happy. Some of the reasons that were given for being unhappy are that they do not have much physical interaction with Yatsani for them to participate sufficiently; phoning in during programs is very expensive especially for them in Chanyanya because their little income does not support much expenditure on communication via phone. Sometimes there is bad network for mobile phones, and sometimes even when there is network, the presenters of programs are very fast in giving out the number to call on.

The people who said they were happy with the levels of participation said so because they are satisfied with phoning in and making contributions, and are also able to request for songs of their choice to be played.

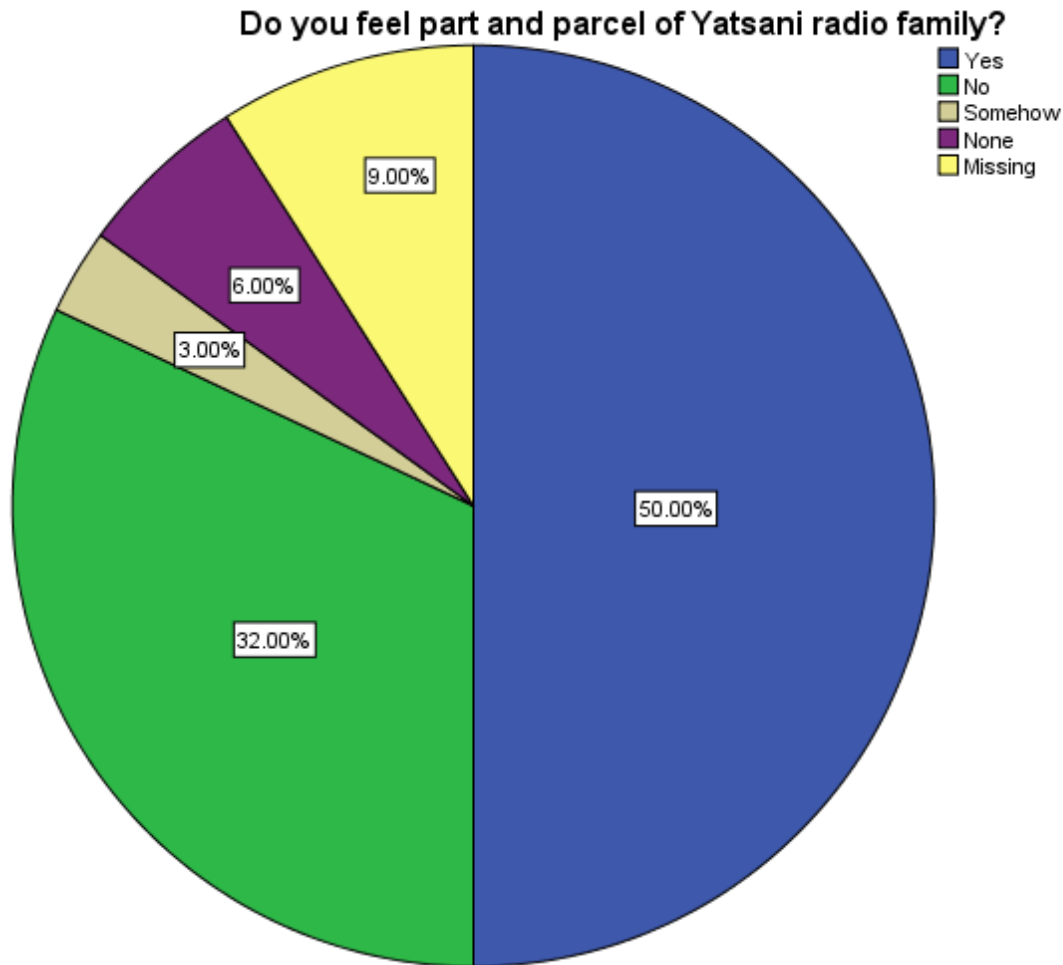


Figure 12: respondent's views about the station

50 percent said they feel part of Yatsani radio family, and gave the following reasons: they feel communion with other Catholic Christians in the world as they get information on their faith, they discuss various issues of interest as a community arising from programs aired on Yatsani radio. The 32 percent who said they do not feel part of Yatsani radio family said they feel left out because the programs are dominated by catholic content, thereby not taking care of the needs of people who are not catholic. The predominance of catholic songs on Yatsani makes some people feel alienated from the radio, and this makes them feel not connected to Yatsani radio family.

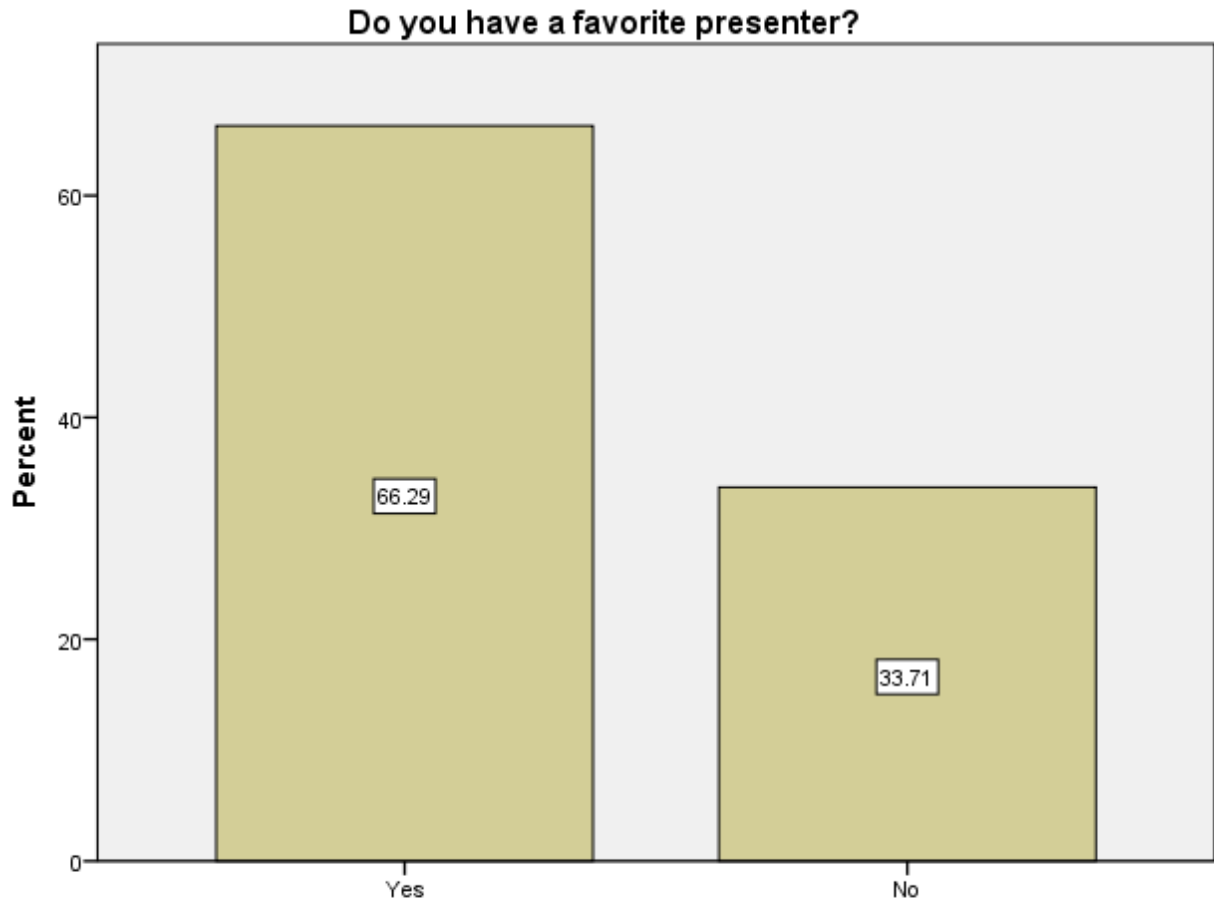


Figure 13: Respondents views about the presenters

The researcher wanted to know if at all the respondents had a favorite presenter and what characteristics they enjoy in their favorite presenter. To this question, 66 percent of the respondents said they did, while 34 percent said they did not.

The people who said they have a favorite presenter found the following characteristics in the presenters they like: clarity of issues in presentation, ability to interact well with listeners, responding to listeners' requests for songs, exciting and involved in their presentation.

5.2.0 PART TWO: Focus group discussions

The researcher held three focus group discussions with the people that this study targeted. The three discussions took place in three different places of Chanyanya community: under a tree in one village of Chanyanya, at the Chanyanya harbor, at St. Mary's Catholic Church in Chanyanya. A combination of vernacular, (Bemba, Tonga, Nyanja) languages were used because the community has people coming from different places because of fishing.

The groups were composed of 8-10 people that the researcher identified. A prompt list comprising questions/topics was employed to find out about issues vis-à-vis Yatsani Radio in helping the fishing camps of Chanyanya in Kafue district of Zambia in tackling problems of early marriages, teenage pregnancy and Alcohol /drug abuse and raising awareness on the cross-cutting issues namely HIV and AIDS, gender, environment.

Topical in the discussion were the following areas:

1. Finding out people's listenership to Yatsani in Chanyanya,
2. Finding out the most accessed media in the community
3. Assessing people's levels of knowledge on causes and effects of early marriages, teenage pregnancy and Alcohol /drug abuse
4. Finding out if Yatsani radio tackles the cross-cutting issues namely HIV and AIDS, gender, and environment,
5. To know how much time is given to these issues that affect development in Chanyanya and to make suggestions to improve.

5.2.1 Listener's access to Yatsani radio

83 percent of the respondents said that they had no problems receiving the signal of Yatsani Radio. 2 percent of the respondents stated that they had no access to radio Yatsani because of bad signal.

5.2.2 Media most accessed

Most discussants agreed that radio was the most accessed than other media in Chanyanya. 83 percent of the discussants listened to radio while 17 percent had access to television.

5.2.3 Times for listening to the programmes

Group discussion conducted revealed that 75 percent of the discussants wanted the programs dealing with alcohol abuse, HIV and AIDS, gender based violence, sexually transmitted infections, teenage pregnancies, early marriages to be aired both in the morning and evening while 17 percent of the discussants liked the programs to be broad casted in the evening.

5.2.4 Rate of development in Chanyanya

From the group discussion 100 percent of the discussants noted that Chanyanya was underdeveloped.

5.2.5 Reasons for not appreciating development in the area

There are no recreation facilities and high school in the area. Pupils had difficulties in accessing schools due to long distance. The discussants revealed that Illiteracy levels in Chanyanya are very high. They further stated that weak regulatory law on bars hampered development in the area. It was also observed that there are no youth empowerment programs and People of Chanyanya experienced bad radio signal.

5.2.6 People's interest in programs dealing with social problems

The programs dealing with alcohol abuse, HIV and AIDS, gender based violence, sexually transmitted infections, teenage pregnancies, early marriages interested the discussants as their children were encouraged to listen to and adhere to advice relating to problems that affected them. Parents felt that programs on the radio are an added voice to the advice they give their children. Some discussants pointed out that radio programs evoked open discussions between parents and children on social issues.

5.2.7 Levels of knowledge on social problems

From the group discussion, it was discovered that people's level of knowledge on social problems is very low. Most of the discussants could not express themselves on the causes and effects of these problems.

5.2.8 Perceived impact of Yatsani's programmes on parents

Yatsani Radio programs helped parents by raising awareness on these social problems hence empowering them with more information. The empowerment would bring about discussions to hopefully finding lasting solutions to the problems.

5.2.9. Yatsani's tackling of social problems facing the community

It was observed from the group discussion that Yatsani did not tackle much the issues of early marriages, teenage pregnancies, alcohol abuse, sexually transmitted diseases, and gender based violence. Only 17 percent of the discussants noted that Yatsani Radio tackled enough on social problem affecting the people in Chanyanya 25 percent of the discussants could not tell whether the radio station of Yatsani did enough or not in dealing with the issues regarding their social problems.

5.2.10. People's level of knowledge on food security

The people's level of knowledge on food security is high. 58 percent of the discussants had full knowledge of different methods of storing food. Only 4 percent of the discussants expressed ignorance on issues of food security.

5.2.11. Reasons for high level of knowledge on food security

People in Chanyanya already practice farming. They grow different types of crops and use appropriate methods of food storage. Small scale farming is one of the most prevailing activities in the area.

5.2.12. People's level of knowledge on conservation farming

The discussion revealed that their knowledge on conservation farming was fairly high. 67 percent of the discussants expressed high levels of knowledge on the above matter. 33 percent showed some relatively low knowledge on conservation farming.

5.2.13. Reasons for levels of knowledge on conservation farming

Conservation farming is already practiced in Chanyanya. Small scale farmers use manure from leaves to increase soil fertility. The growing of plants and practicing of crop rotation in the area improve the fertility of the soil. 33 percent of the discussants stated that they were not practicing conservation farming methods. They used chemical fertilizer to enrich the soil.

5.2.14. People's level of knowledge on environment

Group discussions showed that 67 percent of the discussants had a fair knowledge on environment. 33 percent expressed ignorance environmental issues.

5.2.15. Reasons for fair levels of knowledge on environment

Some people in the area practiced charcoal burning and others used firewood as sources of energy. This resulted in deforestation. There are a wide spread of poor management of litter. Air pollution is one of dangers to the environment. The air is polluted through burning charcoal and firewood. Though there is indiscriminate cutting of trees in Chanyanya, people plant trees to increase soil fertility hence taking care of the environment.

5.2.16. People's level of knowledge on self-sustainability

Generally people's level of knowledge on self-sustainability is average which accounts to 67 percent. 33 percent of the discussants showed low levels of knowledge on this issue.

5.2.17. Reasons for people's low levels of knowledge on Self-sustainability

High prevalence of unemployment and poverty in the community were one of the reasons discussant cited. Discussants added that most of people in Chanyanya are not in formal employment. There no meaningful income generating activities in the area thus leading to high levels of poverty. Though people practice small scale farming and fishing, they only account for 8 percent.

5.2.18. People's level of knowledge on alcohol / drug abuse

67 percent of the discussants stated that they had very low levels of knowledge on alcohol and drug abuse. Only 33 percent of the respondents showed an average understanding of issues relating to alcohol and drug abuse.

5.2.19. Reasons for low levels of knowledge on alcohol /drug abuse

The discussants said that there were high levels of alcohol and drug abuse in the community. The existence of so many bars in the area and weak regulation laws on the opening, closing and patronage of bars were among the reasons discussants put forward. Some discussants acknowledged that there exist few people in the community who did understand the dangers associated with alcohol and drug abuse and are able to advise accordingly.

5.2.20. People's level of knowledge on gender based violence

The study revealed that people's level of knowledge on gender based violence is low. 58 percent of the discussants did not understand the causes and effects of gender based violence. 42 percent of the discussants showed high levels knowledge on issues relating to the above problem.

5.2.21. Reasons on people's level of knowledge on gender based violence

The reasons that discussants put forward for low levels on gender based violence are as follows poor judgment on petty issues due to alcohol / drug abuse, lack of dialogue between the husband and the wife. Young people enter into marriage life when they are not mature enough to bear the blunt of marriage. Cultural emphasis on superiority of men over women leads to perpetuation of the gender based violence. Misunderstanding of gender and poor advocacy contribute to low levels of knowledge on gender based violence.

5.2.22. People's level of knowledge on teenage pregnancies

The researcher found that people's knowledge on the causes and effects of teenage pregnancies was very low. 75 percent of the respondents exhibited ignorance on the causes and effects of the above problem. 25 percent of the discussants did understand issues which have to do teenage pregnancies.

5.2.23. Reasons for low levels of knowledge on teenage pregnancies

The prevalence of high poverty and illiteracy levels in the community. Inaccessibility to school has led to high number of drop outs. Lack of recreation facilities in the area lead to high patronage of bars. The study revealed that there

were some people who worked for the government, NGOs or did understand the issues pertaining to teenage pregnancies but these only catered for 25 percent.

5.2.24. Rating Yatsani radio in terms of promoting adherence to taking HIV and AIDS and TB drugs

75 percent of the respondents rated Yatsani radio as not much showing that they view the radio station as not doing much in terms of promoting adherence to taking HIV/AIDS and TB drugs. Only 25 percent of the discussants did see a big contribution of Yatsani radio in terms of promoting adherence to taking HIV/AIDS and TB drugs.

5.2.25. Reasons advanced in rating radio Yatsani in terms of promoting adherence to taking antiretroviral drugs, TB drugs and malaria prevention

Reasons advanced were that Yatsani radio did not air many programs that promote adherence to taking drugs for Tuberculosis (TB), and HIV and AIDS. The few programs that are aired are done in English language. Yatsani radio helps in raising awareness on the dangers of malaria as a killer disease. Yatsani has not done in sensitizing people of Chanyanya on the accessibility and proper usage of mosquito nets. 58 percent of the discussants stated that Radio Yatsani does not help because there are no programs on malaria prevention. Based on the group discussion conducted, 67 percent of discussants rated Yatsani Radio on average in terms of airing malaria prevention programs. 33 percent of the discussants rated radio Yatsani as high showing that the radio station has been highly sensitizing people of Chanyanya in terms of malaria prevention through the proper use of mosquito nets.

67 percent of the discussants revealed that Yatsani radio has not helped in disseminating information on youth empowerment fund. Only 33 percent of the discussants said yes to the question of whether or not Yatsani radio has helped in disseminating information on youth empowerment fund.

The reasons put forward by discussants are that youths in Chanyanya had no access to funds. They added that there are no entrepreneurship and economic activities among young people in the area. Some discussants said that young people did not show interest in entrepreneurship and economic activities due to high illiteracy levels.

CHAPTER SIX

6.0 DISCUSSION OF RESULTS

The research showed that Yatsani community radio is a critical tool of information in identifying and shedding light on problems such as alcohol/drug abuse early marriages, teenage pregnancies etc in the fishing community of Chanyanya in Kafue district of Zambia. These problems are poverty laden and require concerted efforts in eliminating them, and the media is such an important ally and the radio in particular given its versatile and less expensive character. The study discovered that most of the respondents (79 percent) own radios in Chanyanya. This point is further concretized by what also came out in the focus group discussions in which 83.3 percent of the discussants said that the most accessed media is the radio.

In this chapter of the report which discusses the findings of the research, it is the author's view that the research questions of the study are mentioned so as to easily observe whether or not the objectives were met. As mentioned in chapter one, part 1.5.1; the research questions of the study were:

- 1) What is the demographic, social, cultural, and economic profile the Radio Yatsani's audience in Chanyanya?
- 2) How is the community radio helping the community tackle issues of alcoholism, teenage pregnancies, early marriages, food security, education, and health?
- 3) What is the perceived impact of Yatsani radio's programs on issues of teenage pregnancies, alcoholism, and early marriages aired to the audiences in Zambia and in particular the members of Chanyanya fish camp and the surrounding communities?

- 4) How do listeners feel about these programmes on radio?
- 5) What aspects of the integral development (income, food security, education, health, and environment, gender, spiritual and sport) messages are adequately covered and which ones are not adequately covered?

The first research question is: What is the demographic, social, cultural, and economic profile the Radio Yatsani's audience in Chanyanya?

The community of Chanyanya is predominantly below the age of 35. This is a critical force that can help to move the community to high levels of development if they would have the right developmental minds arising from feeding on correct information and mentoring. The people below the age of 15 are generally not able to distinguish between fact and fiction, and so are very vulnerable to getting information that is not only against development but also anti life in some cases.

Given the situation of a highly youthful population in Chanyanya, Yatsani radio ought to provide a guide to proper formation of these young people in a holistic manner by addressing their needs at every strata of their existence.

This research established that many members of Chanyanya community do own radio sets, and the ownership varies from one age group to another. This is illustrated in the crosstabulation below.

How old are you? * Do you have a radio set? Cross tabulation

		Do you have a radio set?		Total
		Yes	No	
How Old are you?	15-20 yrs	5	2	7
	21-25 yrs	11	3	14
	26-30 yrs	11	0	11
	31-40 yrs	24	8	32
	41-45 yrs	9	4	13
	46-50 yrs	5	2	7
	51-55 yrs	8	2	10
	56 and above	5	0	5
Total		78	21	99

Table 8: respondents' age and possession of a radio

The above cross tabulation shows that the majority of people who own a radio set are 31-40 years of age. These make up 24 percent of those who own a radio set. It is also interesting to note that the age range of 21-25, and that of 26-30 years share equal percentages of 11 in terms of radio ownership. Looking at the concentration of ownership of a radio set in the age groups below 46 years, one would say this is because this is the most active age group in the community, and therefore keen on connecting with what is happening outside their community, and also actively involved in dealing with issues that affect the life of the community. The other reason could be the decline in the population of the age group above 45 years in the community of Chanyanya.

The researcher wanted to know the relationship between age and listenership to the radio. The following crosstabulation indicates the interest of different age groups in listening to radio programs.

How Old are you? * Do you listen to Radio? Cross tabulation

	Do you listen to Radio?			Total
	Yes	No	Sometimes	
15-20 yrs	5	1	1	7
21-25 yrs	13	1	0	14
26-30 yrs	11	0	0	11
31-40 yrs	31	1	0	32
41-45 yrs	13	0	0	13
46-50 yrs	7	0	0	7
51-55 yrs	10	0	0	10
56 and above	5	0	0	5
Total	95	3	1	99

Table 9: respondents' age and radio listenership

As the above cross tabulation shows, all the age groups targeted by the researcher do listen to the radio. This is something that confirms the position that radio is one of the most widely accessed media.

In the community of Chanyanya as can be said to be the case for many African communities, ownership of property is more in the hands of males than females. This study showed that there are more males who own radio sets than females in Chanyanya. The cross tabulation below indicates this fact.

What is your sex? * Do you have a radio set? Cross tabulation

	Do you have a radio set?		Total
	Yes	No	
What is your sex? Male	40	4	44
Female	37	17	54
Total	77	21	98

Table 10: respondents' sex and possession of a radio

It is important to note from the above cross tabulation that the difference in percentage in terms of radio set ownership between males and females is very small. This is quite encouraging in that woman are not really lagging behind in terms of information and developmental lessons picked from radio programs.

Radio sets are very handy, and they beat they are portable, and therefore easy for people to carry to the fields, and also to the river, and onto the boats as they do their fishing.

During the focus group discussions and in-depth interviews, it was observed that power outages in Zambia have become the order of the day and that even during the time of this research, the situation was not different and so radio comes in handy in terms of it being a source of information that is critical for development. It is incomparable to other media.

Radio has been and is the widely used media in the fight against early marriages, alcohol/drug abuse illiteracy and teenage pregnancies in the community's quest to bring about development. If properly used it can bring everyone on board where every voice speaks and is listened to regardless of gender, religious or political affiliation, socioeconomic status, to mention but a few. 78 percent of the respondents in Chanyanya got information concerning the above mentioned problems through radio.

The second research question was: *How is Yatsani Community radio helping the community tackle issues of alcoholism, teenage pregnancies, early marriages, food security, education, and health?*

Alcohol abuse: Chanyanya fishing community is home to many bars, taverns and bottle stores, including some local brewing houses producing illegal local beer like Kachasu. These places are never short of customers as attested by the community members during focus group discussions and in-depth interviews. During the time of this study, the researcher also observed that so many people of different age groups are found at drinking places as early as 08 00 hrs.

During one of the focus group discussions, a sad example was given of a woman who goes to drink while carrying her 7 year old daughter whom she gives alcohol to. As this child grows up, it is almost certain that her future is destroyed as she is

likely to be a drunkard. This example highlights the extent to which alcohol is being abused in Chanyanya community. This vice has not spared the womenfolk, thereby increasing their vulnerability to being sexually abused. It also further reduces their chances to negotiate for safer sex in instances where they consent to have sexual intercourse.

In its 2005 report on Alcohol use and Sexual risk behavior based on a cross-cultural study in eight countries, the World Health Organization (WHO) pointed out that when under the influence of alcohol, people engage in sexual risky activities. The report says that people are less likely to adopt safe sex procedures when under the influence of alcohol. It further points out that there is a co-relation between high levels of HIV infections and alcohol: “sexual risk behavior accounts for a large proportion of HIV transmission and alcohol has been shown to increase such behavior.” This report paints a clear picture of some of the effects of heavy alcohol intake on both the individual and the community. A community that engages in alcohol abuse is likely to have many sick members arising from unsafe sexual practices. A community with many sick members cannot push itself to develop because the members cannot be productive.

Teenage pregnancies: this research revealed that teenage pregnancies are very rampant in Chanyanya community. This situation is brought about mainly because many young people do not go to school, lack of social amenities, and heavy presence of drinking places, and early experimentation with sex among other factors. During one of the focus group discussions one discussant shared about a 13 year old girl who was pregnant, and talked about the hardship this girl is going through because the young man she said is responsible denied responsibility. There are many teenage mothers in Chanyanya because of getting pregnant through involvement in illicit and unprotected sex.

The consequences of having teenage mothers weigh negatively on the development of any community. Once the teenagers get pregnant, many of them find it difficult to go back to school because many of their peers laugh at them and do not like to associate with them. This situation has potential to create a large population of mothers whose formal education is very low, and therefore their contribution to issues that affect the community is rather unenlightened. It is difficult to irk a living by teenage mothers, and to raise a child or children as a single mother. The child or children of single mothers are likely to live in hardship and add to the statistics of poverty levels in Chanyanya.

In order to create some kind of security for themselves, pregnant teenagers choose to get married to the men who impregnate them, or other men willing to look after them and their yet to be born babies. In some cases the teenage mothers get married to polygamous men in order to shield themselves from economic and social pressures.

Early marriages: the study found that Chanyanya community has many early marriages. These are marriages that involve people below 18 years. Chanyanya has marriages between young boys and young girls, but also between older men and young girls. Lack of finances is one reason some parents marry their children off early in order to earn some money through marriage bridal wealth, and also by getting rid of an extra mouth to feed. Some Chanyanya community members have a belief that it is good to marry girls off when they are still in their teens because they can bear more children and increase the size of the extended family. A large extended family is a source of pride for some people.

Although early marriages are praised by the community in Chanyanya and some other communities in Zambia, they have a lot of effects on the adolescent girls who

are married off. According to a joint press release of 7th March 2013 by UNFPA, UNICEF, WHO, UN Women, United Nations Foundation et al; there are many complications during pregnancy and child delivery leading many deaths among young women aged 15-19. This press release further notes that the young girls who marry later in life beyond their adolescence have more chances to stay healthier, to better their education and build a better life for themselves and their families.

In a way, it can be said that the young girls of Chanyanya who have been married off have had their future thrown away because getting married early makes it difficult for the girls to remain healthy, get an education and build a better life.

It is a generally held view among Chanyanya community members that Yatsani radio is not doing much in its programming to address social issues affecting them; issues of teenage pregnancies, alcohol abuse and early marriage, and the effects arising from these issues. This comes out clearly, when one looks at 5.2.9 of this report which indicates that only 17 percent of the discussants in the focus group discussions said Yatsani is doing enough in its programming to help the community deal with their social problems among which are alcohol abuse, early marriages, and teenage pregnancies.

In order for Yatsani radio to adequately address the issues of teenage pregnancies, early marriages and alcohol abuse, it is important for the station to set the agenda for what the community should think and talk about. As a media house, Yatsani can pick a leaf from the words of Lazarsfeld who says the media house can “structure issues” and determine what the community can think and talk about. An example could be for the radio station to keep repeating a message or program to set a stage for people for to engage in discussions on an issue of community concern.

As Yatsani radio disseminates messages to help address the issues of early marriages, teenage pregnancies and alcohol abuse, it actually engages in social change campaign whose concept requires individuals and societies to change their lives by transforming their adverse practices into productive ones. In the case of Chanyanya community, the adverse practices that require to be changed are alcohol abuse, early marriages and teenage pregnancies. These practices have to be changed if Chanyanya community is to transform itself into a sound society set on the road to achieve meaningful development. Early marriages, alcohol abuse, and teenage pregnancies have terrible effects on the communities as highlighted above.

As a community radio station, Yatsani needs to do more in terms of engaging the people to participate in programming so as to create an organized effort intending to persuade people to modify, or completely abandon certain attitudes. This idea is espoused by Kotler (1989-8). Kotler holds that social change campaign is an organized effort conducted by the change agent intending to accept, modify, or abandon certain ideas, attitudes, practices and behavior.

One of the prominent features that this study revealed is that the ownership of radio is both by those who have gone to school and those who have not. It is clear according to the discussants that radio is portable, and a person can easily carry it to the field or to the harbor as they go fishing. This means that a person can listen to the radio at his or her own convenience in terms of place and time. The discussants pointed out that batteries are cheap and the radio's consumption of battery power is generally good thereby affording the radio owners prolonged periods to use their radios before purchasing new batteries.

Given the foregoing, radio is a reliable source of information for people in Chanyanya, and Yatsani community radio could actually take advantage of this

fact to air programs that are crucial to helping the community move from less human conditions to more human conditions.

Food security: the study brought to light the fact that apart from fishing, the people of Chanyanya are also engaged in some subsistence farming. It could be encouraging if Yatsani considered programming issues of farming to help the people to see the need to depend also on agriculture and not to depend heavily on fishing. While fishing is a good source of both food and money, there is need for the community to diversify in order to avoid the risk of not having alternatives in case the fish stocks become depleted.

The issue of climate change threatens the life of aqua life, and fish is not left out. According to Kieran Kelleher and Michael L. Weber (2006), “the continuing depletion of the world’s marine fisheries is a key indicator of a critical decline in ocean health and a global issue of increasing concern.” While notwithstanding the fact that fish is an important food for billions of people in the world, and provides a livelihood for an estimated 200 million people, it should be pointed out that the nature of wild fisheries is that it is a common property to which any person has access. This situation sometimes leads to overfishing, and may deplete some of the fish species.

The change in climate poses a great challenge to most fishing communities in the world. Kelleher and Weber point out that “climate change by affecting ocean temperature and chemistry may have a profound effect on both inland and coastal fisheries.” The rising temperatures may reduce the amount of oxygen in the water, and salinity levels may rise, and threaten the life of fish. These changes will have a bigger impact on developing countries that lack the resources to adapt or mitigate these changes.

Zambia, to which Chanyanya community belongs, is a developing country grappling with many issues to foster development. It is not likely that in its current state Zambia may have the capacity to mitigate the impact of climate change on aqua life. This is the more reason why, fishing communities, like Chanyanya have to be educated on the need to have alternative sources of livelihood such as agriculture. It is in this case that Yatsani, as a community radio station could play a pivotal role in providing necessary information on the dangers of Chanyanya community heavily depending on fishing as a major source of livelihood.

At the moment, Yatsani radio is not doing much to educate the community of Chanyanya to diversify its economy, and move away from its heavy reliance on fishing.

Chanyanya community is blessed with the presence of Agricultural extension officers who try to help them understand the importance of different methods of agriculture. The presence of Agriculture extension officers also helps in educating the people on issues of food security. The influence that the agricultural extension officers have on the Chanyanya community, confirms Klapper's assertion that people have other sources of influence apart from the media. And in this case it can be said that Yatsani radio is not the only source of influence on Chanyanya community.

Yatsani radio, could engage the opinion leaders of the community, especially headmen, leaders at the harbor, church leaders and teachers to influence the Chanyanya community to see and appreciate the need to engage in agriculture on a high level.

Lack of empowerment programs for young people is one of the problems hindering development in the area. 67 percent of the discussants in the focus group

discussions revealed that radio Yatsani did not help in giving information as to where young people in this area can get information about funds to start entrepreneurship projects and that there were generally no economic activities that young people were engaged in. Other reasons advanced were that young people themselves did not show interest and that the high illiteracy levels rendered them not be competitive enough source for funds to start and grow projects.

Yatsani radio could also help the community of Chanyanya to benefit more from its fishing activity by providing information on good packaging of the fish. The fishermen could also have better ways of drying their fish other than drying it on sacks. They could also be helped to know the goodness of salting their fish as a way of preserving it, and adding value to it so as to sell it at a better price to give them more profit.

Health: Chanyanya has a government clinic that provides health care to the community. However, it was noted in this research that the demand for healthcare in Chanyanya far outstrips the service provision in the area. This situation therefore becomes good ground for Yatsani radio to provide health tips in its programming to the community. Other radio stations like ZNBC radio 1, and 2, do carry out programmes on education health.

It was observed during this study that there are quite a number of Home Based Care Organizations in Chanyanya helping to care for the chronically ill patients. The presence of the Catholic Church in Chanyanya is a blessing to the people, as the church has a well established structure that has established a strong Home Based Care program. On the subject of health, 75 percent of the discussants when it came to what radio Yatsani is doing in promoting adherence to taking HIV and AIDS, and TB drugs felt the radio was not doing much and 25 percent saw the

radio promoting adherence . The reasons were that the radio did not air programs on adherence to drugs for both HIV and AIDS, and TB. If there are any programs on this subject that Yatsani airs, the people said it likely that the programs are aired in the English Language. Yatsani has not paid enough attention to this subject of adherence to HIV and AIDS with regard to adherence to drugs. But more than paying attention to this subject, Yatsani has to also focus on providing messages that can help people refrain from sexual immorality and avoid contracting HIV and AIDS. It must be noted with great concern that sexual immorality in fish camps is very high. A study by Pickering *et al* (1997) on the sexual behaviors of men and women in a fishing village on the shores of Lake Victoria in South West Uganda recorded a very high HIV infection. This point is elaborated in the literature review section of this report.

It should be noted that the conditions that give rise to sexual immorality in Ugandan fishing village mentioned above, are similar to the existing conditions in Chanyanya. This explains why there are so many teenagers getting pregnant while others are married early, and sometimes to polygamous men, or men who have many sexual partners in the surrounding villages.

Because of the availability of money, albeit in small amounts, many fishermen have access to women whom they pay for sexual intercourse. Yatsani would do well to highlight some of these issues, and help the community to get to talk about them openly in a quest to find solutions.

On malaria fight and prevention, 67 percent of the discussants said that Yatsani did not air such programs, and 33 percent said that they do have programs on malaria prevention especially on the use of mosquito nets.

Yatsani could do some programs on health education by using medical professionals, giving them air space on the radio to talk about various issues on health in Chinyanja or Bemba. People could then phone in and make contributions to the program by asking questions, and talking about their health and that of others in the community.

Education: Chanyanya community has some basic schools run by the government. It also has some community schools built and run by the Catholic Church. But these have a concentration of males as the pupils progress to higher grades from grade five upwards. This is because many girls drop out of school as they go to grade five, six and seven. Some boys also drop out of school and prefer to go fishing. Some members of the community stay a long distance away from where the schools are situated, and so some children find it difficult to walk to school especially during rainy season when the grass grows tall, and provide a hiding place for snakes, and thugs, including potential rapists.

Yatsani radio station could provide some programs giving informal education to the children of Chanyanya community. It could do some programs like ‘*Taonga market*’ on ZNBC radio 2. It could do these programs in Chinyanja and Bemba to ensure maximum benefits to Chanyanya community which largely does not speak English Language. Chanyanya may also consider doing programs like the ZNBC radio 1’s ‘*Kabusha takolwele ubowa*’

As a community radio station, if Yatsani radio put in a lot of effort to address issues of teenage pregnancy, alcohol abuse, early marriages, food security, health and education, it would really help government efforts to move Chanyanya community from less human conditions to more human conditions.

The third research question was: *What is the perceived impact of Yatsani Radio's programming on issues of teenage pregnancies, alcohol abuse, and teenage pregnancies aired to the audiences in Zambia and in particular to the members of Chanyanya fish camps and the surrounding communities?*

Yatsani radio is not the only source of influence that the people of Chanyanya have, they are influenced by other radio stations, television stations they have access to, newspapers, and also the influence that stems from individual interactions.

Klapper (1960), made many generalizations on the effects of mass media, and brings out the concepts of selective exposure, selective perception and shared interest. These concepts bring to bear on this research that Yatsani's messages on alcohol abuse, teenage pregnancies and early marriages would be more effective if when formulating the messages/programmes, it considers what the people are already predisposed to, and what other sources of influence people have.

According to the respondents Yatsani has not done much to bring people to participate more in its programming and this, impacts negatively on its efforts to help people change their attitude and practices. If the concept of selective exposure (Klapper 1960), is followed, Yatsani would understand that people are more predisposed to perceive and retain communication messages which are in accord with their existing views. This would enable Yatsani radio to interact more with the people of Chanyanya and pick up some sources of influence on the community, and use them as part of the content and manner of programming and presentation. This would help in changing the people's ways away from behaviors that are contra-development.

Since the people of Chanyanya also access other radio stations, the author wanted to know which station or channel the people tune to most and the reasons for doing that.

When it came to the channel that is most tuned to in the area of Chanyanya, 32 percent of the respondents said that they tune to Yatsani radio while 19 percent tune to ZNBC radio 1. The reasons that they advanced for tuning to Yatsani was that the broadcast is in local languages (9 percent of the respondents): Nyanja, Bemba, Soli, Tonga and 13 percent of the respondents mentioned the Christian message via songs as the reason for tuning to Yatsani. 6 percent talked of listening to Yatsani because of news.

The study revealed that programs on health, early marriages, teenage pregnancies, alcohol/drug abuse, environment, agriculture/food security which are broadcast on ZNBC's radio 1 station attract a lot of attention. Discussants' reasons for showing interest in these issues were that their children were encouraged to listen to and adhered to advice relating to the problems that affected them, parents felt that programs on radio are an added voice to what they advise their children and that the radio programs evoke open discussions between parents and children on the above mentioned problems.

According to the respondents, Yatsani does not air much of the above critical issues in the community as has been shown by the discussants' reason for liking the programs dealing with these issues. 45 percent of them said that they like to listen to them because they learn from such programs and 10 percent were for the idea that these programs teach them in terms of information and attitude change. How much they like these programs is a pointer to the need for Yatsani to do more in producing and airing such programs. 69 percent of the respondents mentioned

that they like them very much, but what is surprising is that they least listen to them or these programs are not often brought on Yatsani and that the times they are aired are often inappropriate for many people.

Some of these programs are aired at midday and afternoon, and the respondents said that they prefer evening times (53 percent of the respondents said that the evenings are better because many people are less busy after a hard day's work). This is the more reason why when it came to whether the respondents were happy with the levels of participation, 68 percent said they were not while 28 percent said they were happy with participation in the programming of Yatsani radio, and that one of the reasons why they expressed not being happy with their participation in the programming of Yatsani radio was that people are not involved (31 percent) though they felt the sense of belonging to the radio family (50 percent) for associating with the programs in that the programs contained issues that affected their daily lives.

Even how the listeners participate in the programming speaks volumes on how much Yatsani needs to put in to get people to own the radio station since it is a community radio station. 16 percent of the respondents said they participate via phone during phone in programs, while 50 percent said they did not participate at all because for them even making telephone calls is expensive.

What comes out of this study is that according to people's perception, Yatsani is not impacting much on the community in terms of dealing with issues of early marriages, alcohol abuse, and teenage pregnancies because of the less time they allocate to such issues in their programming, and also the frequency of airing such programs. The little that Yatsani has been doing with regard to the issues in research question number two has helped people to be more aware of the problems.

However due to low levels of people's participation in programming, the ownership of the programs on Yatsani by Chanyanya members evokes little interest in the programs aired, and therefore brings out results that are difficult to see.

People are generally dissatisfied with Yatsani's programming in terms of helping to empower them to deal with social issues of early marriages, teenage pregnancies, and alcohol abuse among others.

The fourth research question was: ***What do listeners feel about these programs on radio?***

This question is referring to programs on early marriages, teenage pregnancies, and alcohol abuse. The listeners feel very happy about these programs. This feeling is based on how they may be helped by such programs to rid themselves of the situation of underdevelopment owing to the many issues confronting them, among which are teenage pregnancies, early marriages, and alcohol abuse.

If the messages of positive change away from alcohol abuse, teenage pregnancies and early marriages, it is very important that people have a feeling of happiness about the programs. According to Roger's five stages of adoption of an idea or practice perceived as new by an individual or other unit of adoption, it is important that the idea generates interest in the would be adopters.

When the community members come into contact with messages of behavior change on Yatsani radio, they become aware of the ideas, but may lack complete knowledge about the idea. The lack of complete knowledge or information leads the people to the interest or information stage. At this stage, the individual becomes interested in the idea, and seeks additional information through enquiries and consulting other media.

Having sought additional information about an idea or proposed practice by Yatsani radio on the need to adopt behavior that fights the prevalence of alcohol abuse, teenage pregnancies and early marriages, the individual or community of Chanyanya enters the third stage of adoption, which is the evaluation of the proposed practice, and mentally apply it to the present and anticipated future situations. It is at this stage that the individual or community may decide whether to try out the proposed practice or not.

If the proposed practice is tried, and the members of Chanyanya are happy with it, they then would go ahead and put the practice to full use with the hope of yielding positive benefits for the community as well as individual members. This confirms Roger's theory of diffusion of innovation which basically holds that it is important for the idea or proposed practice to generate interest in the would-be adopters if it is to be adopted.

It is important to note that the last three stages of adopting a new practice or behavior largely relies on the interest generated after the awareness stage in the process of adoption. It is therefore gratifying to discover that the people of Chanyanya have a feeling of happiness towards the programs dealing with positive behavior change away from anti development issues of teenage pregnancies, early marriages and alcohol abuse.

The people of Chanyanya are generally agreed that their community is underdeveloped. They are also agreed that the social problems of alcohol abuse, teenage pregnancies and early marriages are rife. This common agreement makes the community to have a feeling of happiness, and an attitude of interest to programs that deal with issues that may lead to community development.

In the focus group discussions all the discussants agreed that Chanyanya was underdeveloped. They pointed out the sad fact that Chanyanya does not have a High School (only 10 percent of the respondents went as far grade twelve, 2 percent as far as college), lack of recreation facilities, long distances to school leading to pupils dropping out of school (29 percent did attend some primary education while 18 percent went to primary school as a far as grade seven, 14 percent reached grade nine, 8 percent did some senior secondary) and eventually early marriages (64 percent of the respondents are married), teenage pregnancies and alcohol/drug abuse. Some more reasons cited for underdevelopment in Chanyanya are lack of proper law enforcement on regulation of bar activities, lack of youth empowerment projects and bad signal for some radio stations like Yatsani.

The discussants mentioned that in the little ways that radio Yatsani does tackle the above mentioned issues affecting their community there has been some awareness but the levels of people's knowledge on these issues is very low. 17 percent of those who took part in the discussion said that Yatsani addresses those issues while 25 percent did not know whether it does or not.

Fifth research question: ***How much does Yatsani's programming cover issues of environment, gender, spiritual and sports?***

Yatsani radio covers some of the above mentioned aspects of integral development, although the spiritual programs dominate most of its programming.

Yatsani's coverage of programs on food security, income, education, and environment, gender, is acknowledged by the respondents, although they pointed out that this was in inadequate ways. This is shown in the people's general liking for other radio stations like ZNBC radio 1, Mazabuka radio, and Sky FM which

according to the people offer more time to programs affecting their integral development.

The people of Chanyanya are besieged by many developmental problems, which Yatsani is not adequately addressing. There are so many bars in the community, and there is an almost non existence of law enforcement pertaining to opening and closing times of these bars, and age restriction. Some recreation facilities such as Pull-tables are only found in bars, and attract quite a good number of young people to these bars. The youth's frequenting of these bars eventually gets them hooked to alcohol and drugs.

Gender based violence is rife in this community and 58 percent of the discussants showed that there was very little understanding of the causes and effects of gender based violence. Some of the reasons that the discussants gave for this problem in the community are poor judgment due to alcohol/drug abuse, lack of dialogue compounded by cultural principles and beliefs on the positions and roles of husbands and wives in homes and society at large, going into marriage when people are still young to bear the responsibilities of marriage and misunderstanding of gender and advocacy on gender balance issues.

In Yatsani's different messages to Chanyanya community on health, education, sports, food security, income, and environment, there is not much that it is doing to engage the community opinion leaders who may influence positive attitude to development. The multi-step flow theory (Katz and Lazsersfeld 1965, and Defleur 1995) points out that media messages pass through several opinion leaders before reaching the mass audience. The opinion leaders in Chanyanya are the headmen, teachers, Church leaders, nurses, and those who have influence at the harbor.

If Yatsani would target these leaders by engaging them in some programming, they would use their positions of authority to positively influence the community. In the light of Carl Hovland's persuasion theories, the recipients of the messages have to trust the source, and deem it as credible, attractive, powerful and possessing some expertise on the subject in question. The community of Chanyanya would be more willing to listen to their opinion leaders because these leaders are looked at as credible and trustworthy by virtue of their positions. The leaders at the harbor would be more listened to because they possess expertise on the way of life of the fishermen and women. Usually these leaders assume leadership influence as a result of how long they have been fishing, and how good they are at the practice of fishing.

According to Jul-Larsen *et al* (2003), in their study of fresh water fisheries in Southern Africa, they observed that ready access to cash and the migratory nature of the fishing occupation, fishermen and women spend long periods of time away from their families. This, they said can result in fishers being exposed to problems such as high alcohol consumption, and indulgence in illicit sex or extra-marital affairs leading to sexually transmitted diseases including HIV and AIDS. This situation also obtains in Chanyanya where men are usually exposed to high alcohol consumption and illicit sex as they go away from the mainland to the islands for weeks or months in a quest to catch more fish.

Jul-Larsen *et al* also observed that fishing communities often lack access to basic services such as education, health and formal credit services. Chanyanya community has no secondary school, it only has one clinic, it does not have a single bank.

The observations made by Jul-Larsen *et al* are alive in Chanyanya community. The community radio of Yatsani can strategize its programming to help deal with these problems by being a mouthpiece for the people to the government. The government can together with the people come up with measures to address the existing problems in Chanyanya fishing camps.

CHAPTER SEVEN

7.0.0 CONCLUSION AND RECOMMENDATIONS

7.1.0 Conclusion

Radio is an important ally in combating poverty and underdevelopment in rural communities such as Chanyanya in Kafue district. The radio is renowned as a powerful tool of communication in development. In the fight against poverty, and underdevelopment, community radio plays a pivotal role in the sense that it embraces everyone's ideas, and contributions against problems that stand in the way of progress. The community identifies the problems that hold back their development, plan on how they can tackle the problems, and where they will get resources to resolve these problems. The community is also central in monitoring and evaluating the performance of their efforts in solving the problems they face. The community radio takes this up as its agenda and brings in other experiences from within and elsewhere that would help in the plans of the community in order to overcome the problems people face, and so help the community to develop.

This study revealed that Chanyanya community faces lack of high schools leading people to having only basic education, pupils dropping out of school due to long distances to school resulting in high levels of illiteracy, alcohol/drug abuse, early marriages, and teenage pregnancies. These factors are a huge contributor to poverty and underdevelopment in Chanyanya.

Chanyanya is home to a serious Lack of recreation facilities, and this situation has fuelled the escalation of abuse of alcohol abuse, as well as substance abuse such as marijuana. This lack of recreation facilities has also contributed to high levels of sexual activities among teenagers as they use sexual intercourse as a means of

recreation. This has led to teenage pregnancies on one hand and HIV and AIDS infections on the other hand.

Lack of information on how to use the returns from fishing activities has impacted negatively on Chanyanya community as people waste their income on things like alcohol, and sex. This way of wasting money breeds gender based violence as quarrels arise over shortages of basic needs in homes. One of the consequences of gender based violence is that some children are forced by circumstances to marry early as they search for independence from their violent home environments. Some girls seek solace in boyfriends in whom they hope to find love. However, the ugly reality is that for many girls, it is not love that they find, but pregnancy and sexually transmitted infections including HIV and AIDS.

Yatsani radio would play a critical role in helping Chanyanya to deal with the above issues by according these issues ample air time and as much as possible allow the community to participate sufficiently in programming. This could be done by employing participatory approaches involving the community. It is also vitally important for Yatsani to seek for feedback from the community on the effectiveness of their programs, and also find out how much the programs are appreciated by community members.

The language that is used is critical for development or in solving particular social problems. The usage of English language in most of the programs disadvantages the Chanyanya community as many people do not understand the English language due to high illiteracy levels in the area.

Yatsani should pay particular attention to improving the signal. A bad or poor radio reception signal leads to people missing out on very pertinent information that can positively alter their lives.

There should a deliberate plan to announce or advertise programs and topics in advance in order to allow people some time to prepare for them in the hope of contributing meaningfully. It is also important to appropriate enough time to air programs dealing with issues affecting the community so that people will be able to listen to them without divided attention. Appropriate timing for certain programs would help people to follow these programs in a way that does not conflict with the times for the people's economic activities.

Yatsani radio has a lot of work in stirring development in rural communities such as Chanyanya in Kafue district.

7.2.0 RECOMMENDATIONS

7.2.1 Government funding community radio

Ideally, community radio stations are managed by the communities in which they operate. However, it is common experience that most community radio stations in Zambia are financially constrained, and this makes it very difficult for them to carry out their programs as is expected of a community radio station. This situation is very much experienced by Yatsani Community Radio Station.

The government should pay particular attention to the financial needs of community radio stations as they are crucial in addressing particular needs of the communities in which they are located and the communities to which they broadcast. If properly funded, community radio stations like Yatsani can help to deal with issues of teenage pregnancies, alcohol/drug abuse and early marriages among many social problems that impede development. Sufficient financial support to community radio stations could go a long way in facilitating visitations to various communities by the radio stations' members of staff thereby creating good interactivity among all stakeholders. Such interactions help in proper programming to deal with different issues affecting the community.

7.2.2 The times programs should be aired

The times these programs are aired are very important. It was suggested that the programs dealing with issues affecting the community such as alcohol/drug abuse, teenage pregnancies and early marriages should be aired in the morning when people have just woken up before they engage in heavy activities, and in the

evening when they are less busy and everyone is at home relaxing, and preparing to go to bed.

The time allotted to such programs should be extended so that there is enough interaction between the listeners and the presenters and so that people digest the topics and can make proper follow-ups.

There was a recommendation also that Yatsani should broadcast 24 hours.

7.2.3. Air preservation and environment programs

In the age of climate change it was generally felt that people should be sensitized on preservation of the environment that can bring about best practices so that they can hand over uncorrupt environment to the future generations such tree planting, use of organic manure in farming rather than over reliance on chemical fertilizer, encouraging crop rotation, use of alternative energy sources (solar, rural electrification, organic gas) rather than depending on firewood and charcoal to avoid indiscriminate cutting of trees and air pollution, using good methods of liter management, better methods of fishing so that aqua life can be preserved, avoiding bush fires to preserve plant, organic and animal life. Taking care and managing water bodies and sources.

7.2.4 Consult local people to highlight community problems in programming

Deciding to tackle problems that affect people on behalf of people is a common phenomenon with media houses, and other organizations in development interventions. It was suggested that Yatsani radio should physically visit and

consult rural communities such as Chanyanya in its programming. For this would help to capture the real issues that affect and hinder development in these rural areas. The top-down approach to development agendas has failed to bear the desired fruits in many communities.

7.2.5 Information dissemination about access to youth empowerment fund

It was seriously recommended that Yatsani should air programs that throw light on where young people can look to for financial help to start small businesses in the bid to have an income which is a push factor in development especially rural development. This is because generally the young people in Chanyanya did not have information about how to access public empowerment funds and how to use the funds. Having some income generating projects by the youth would help in developing the community in that the youth would be engaged in productive activities as opposed to being idle and spending most of their times in bars, and houses where local beer like Kachasu is brewed and sold.

7.2.6 Play less gospel music and give more time to social issues for positive attitude change

The rural communities are faced with a lot of social-economic problems that need solutions. Any well-meaning media or intervention should be seen working towards resolving or raising awareness on such issues. And so it was unanimously recommended that Yatsani radio should play less gospel music and concentrate on producing programs that tackle life related issues such as alcohol/drug abuse, early marriages, teenage pregnancies, illiteracy to mention but a few.

7.2.7 Improve signal

It was generally felt that those who tune to Yatsani radio have a problem of bad signal. They can hardly get Yatsani loudly and vividly. Hence they put forth the recommendation that Yatsani management should seriously invest in improving signal. The improvement of the signal will not only help people to get the programs clearly, but also appreciate the programs and the radio station profoundly.

7.2.8 Enough time for discussion on development issues

The time given to development issues as has been mentioned above is not adequate. It is an observed fact that presenters rush through such programs leaving a lot of grey areas in the content of what they are presenting. The discussants and respondents feel that life related issues like alcohol abuse, teenage pregnancies, early marriages, gender based violence should be given ample time to allow listeners to digest the material, and be able to give meaningful contributions that can in the long run stir development. The use of vox pops was also recommended to allow for participation and inclusiveness in programs.

7.2.9 Announce in advance the life related topics or programs

It was recommended that presenters should announce the next topic in advance, thus giving ample time to listeners to think about the topic so that they can contribute soundly to solving problems that plague their communities, vis-à-vis development. Another reason for this was that in this way people will be able to deeply own the programs and hold them dear to their hearts. This ownership helps

in the implementation of what solutions and resolutions would emerge from particular programs.

7.2.10 Current and practical issues to be aired often

The discussants and respondents strongly felt that Yatsani radio should bring programs on radio that are relevant and practical to what is happening in communities especially rural ones like Chanyanya. The programs that they suggested to take centre stage in Yatsani programming are alcohol/drug abuse, gender based violence, HIV and AIDS, STIs, early marriages, teenage pregnancies, illiteracy, environment, food security, self-sustainability, youth empowerment etc. it was also felt that these programs should be brought often for awareness purposes. This awareness has potential to trigger debates and discussions among community members. Based on discussions and debates, it is hoped that some positive change could be achieved.

7.2.11. Put more spiritual programmes

The study also brought the issue of putting more of spiritual programs for they are felt to bring about moral and attitude change. Those who participated in this research said that failures are bound to be more in their endeavors to solve problems in everyday life if God is not called upon for guidance and strength in their daily struggles. The spiritual programs help those that are Catholic to identify with themselves and strengths the sense of belonging.

7.2.12. Broadcast most of the programs in local language

This study revealed that the people of Chanyanya are predominantly illiterate meaning programs in English would not yield any result with them. Hence the discussants' and respondents' recommendation for Yatsani to broadcast in languages that people understand.

7.2.13. Add more programs to do with education of children

Children are the future of any society. Leaving them out has negative future implications. Programs that will form them in life issues and in arousing interest in education would do a lot of good for human posterity.

7.2.14. Establishing radio listeners' clubs

Yatsani Radio station could help establish radio listeners' clubs that could be listening to some programs, engage in discussions on the same, and provide objective feedback to the station. This might one of the ways to assess the interest evoked by some programs as well how the community is responding to the programs.

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APPENDICES

Appendix I: Questionnaire

Dear respondent,

You were randomly sampled to take part in this research study focused on the effectiveness of Yatsani community radio to build capacities in communities for dealing with issues of early marriages, teenage pregnancies, and alcohol abuse. Your contribution in answering the questions in this paper will go a long way in trying to find better and effective means of doing radio programs to help communities deal with the aforementioned issues. You are, therefore, kindly being asked to answer each and every question truthfully and honestly. Your answers will be treated as confidential. You are not supposed to write your name anywhere on this paper.

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

SECTION A: Bio-Data and Demographic information

1. Date.....
.....

2. Location
.....
.....

3. Sex:

i) Male

ii) Female

4. Age

1. 15-20 years []

2. 21-25 years []

3. 26-30 years []

4. 31-40 years []

5. 41-45 years []

6. 46-50 years []

7. 51-55 years []

8.56 And above []

5. Marital status

1. Single []
2. Married []
3. Divorced []
4. Widowed []
5. On separation []

6. Where do you live?

1. Chanyanya []
2. Surrounding community []
3. Kafue but most of the times in Chanyanya []
4. Elsewhere []

7. Education background

1. No formal education []
2. Some primary []
3. Primary (Grade 1-7) []
4. Some Junior []
5. Junior secondary []
6. Some senior []
7. Secondary (8-12) []
8. College []
9. University []

SECTION B: Radio listening and issues of alcohol/drug abuse, teenage pregnancies, early marriages

Do you have a radio set?

1. Yes []

2. No []

Do you listen to radio?

1. Yes []

2. No []

Which of the following media do you have most access to?

1) Radio []

2) TV []

3) Newspapers []

4) Magazines []

5) Internet []

6) Other []

Which channel do you tune to most?

1) Yatsani []

2) ZNBC Radio 4 []

3) ZNBC Radio 2 []

4) ZNBC Radio 1 []

- 5) Radio Phoenix []
- 6) 5 FM []
- 7) UNZA radio []
- 8) Sky FM []
- 9) Radio Christian Voice []
- 10) Hot FM []
- 11) Hone FM []

Give the reasons as to why you tune to this particular radio

Which type of programmes do you listen to?

- 1) Health []
- 2) Music []
- 3) Education []
- 4) Agriculture/Food security/environment []
- 5) Self-sustainability []
- 6) Spiritual []
- 7) Sports []
- 8) Early marriages []

9) Teenage pregnancies []

10) Alcohol /drug abuse []

Why do you like listening to the programmes you have chosen above?

How often do you listen to the above programmes in a week?

1) Once []

2) Twice []

3) Three []

4) Four []

5) Five []

6) Six []

7) Seven []

How would you rate your liking of the above mentioned programmes?

1) Much []

2) Very much []

3) Not so much []

What are your reasons for your rating?

What time are these programmes aired on your radio of your liking?

- 1) Morning []
- 2) Mid-day []
- 3) Afternoon []
- 4) Evening []

What time would you prefer to listen to these programmes?

- 1) Morning []
- 2) Mid-day []
- 3) Afternoon []
- 4) Evening []

What reasons do you advance for time preference?

How do you feel when the programmes you like most are cancelled?

- 1) Bad []
- 2) Very bad []
- 3) Not so bad []

Why would you feel like that?

Do you take part in coming up with the programmes for Yatsani radio?

- 1) Yes []
- 2) No []

How do you participate in the programming of Yatsani radio?

- 1) Live discussions on radio []
- 2) Phone in []
- 3) Letter/email []
- 4) Recorded []
- 5) Questionnaire/group discussions []
- 6) Text Messages []

Are you happy with your levels of participation in programming of Yatsani radio?

- 1) Yes []

2) No

[]

Give reasons for your answer to the above question

Do you feel part and parcel of Yatsani radio family?

1) Yes

[]

2) No

[]

3) Somehow

[]

What are the reasons for your answer to the above question?

Anything else you think can be done to improve airing of integral development programmes?

Thank you!

Appendix II: Prompt List for Focus Group Discussions(FDGs)

Demographic, psychographic information

- i. Demographic information
 - ii. Age composition or distribution
 - iii. Village/community
 - iv. Gender
 - v. Listenership to Yatsani Radio
1. Psychographic information, interests, needs, concerns of audience
 2. Is Yatsani radio accessed by the community in the area of study?
 3. People's responses to the media
 4. Appreciating the development situation in the area
 5. How do programs dealing with the following issues interest the participants in the area of study?
 - Alcohol abuse,
 - Teenage pregnancies,
 - Early marriages,
 - HIV and AIDS
 - Gender Based Violence (GBV)
 - Sexually Transmitted Infections
 6. Do you think the time allocated to the following issues in programming is enough?
 - Alcohol abuse
 - Teenage pregnancies
 - Early marriages

- GBV
 - HIV and AIDS
 - STIs
7. What do you think is the best time for such programs addressing the above issues to be aired?
 8. How has the radio helped in raising awareness on HIV/AIDS prevention?
 9. Is there adherence as result of listening to Yatsani radio vis-à-vis taking HIV and AIDS, and TB drugs,
 10. How do you rate their experience with the information they get from the radio?
 11. What are the people's levels of knowledge on general issues of food security, income, health, education, environment, self-sustainability, sports and spiritual?
 12. Is there some marked change in attitude when it comes to issues of :
 - HIV and AIDS,
 - Teenage pregnancies
 - Early marriages
 - GBV
 - Alcohol and drug abuse
 13. How has the radio promoted best practices in malaria prevention by sleeping under mosquito net, environment preservation?
 14. Are there Yatsani radio groups in Chanyanya fishing camps?
 15. What role do they play in coming up with programmes?
 16. How participatory in your view is Yatsani radio board to bring out issues of Chanyanya fishing community?
 17. Do the programmes on Yatsani radio encompass the following?

- Health
- Education,
- Environment,
- Self-sustainability

18. How does Yatsani radio tackle problems that have plagued young people in rural /fishing camps like:

- Early marriages
- Teenage pregnancies
- Sexually Transmitted Infections
- Alcohol /drug abuses
- GBV

19. What suggestions would you make to enrich the programs on alcohol abuse, teenage pregnancies, and early marriages?