

**PARTICIPATORY COMMUNICATION IN RADIO BROADCASTING IN
ZAMBIA: THE CASE OF THE MAZABUKA COMMUNITY RADIO STATION**

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Brian Muletambo Lingela

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Dedication

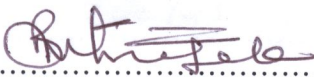
To my parents Edna Mwitumwa Muletambo Lingela and Godwin Lingela and siblings Monde, Nosiku, Lingela, Namataa and Inonge for sacrificing the family's meager resources to send me to school from elementary to undergraduate. Thank you for that last and cherished bull from our kraal that finally saw me through my education. With that background and encouragement, I have been able to do this work.

To the people of Mazabuka, for their resilience and determination to speak and enhance development in their community using community radio.

Declaration

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

Full Name.....BRIAN MULETAMBO LINGELA.....

Signature..........

Date.....1 JUNE 2006.....

Certificate of Approval

This report has been approved as partial fulfillment of the requirements for the award of the Master of Communication for Development degree (MCD) by The University of Zambia, Lusaka

Supervisor..... FIDENS H. MURZYANSA

Signature..... Fidens H. Murzansa

Date..... 2/6/2006

Abstract

This attachment, on which this report is based, was at Mazabuka Community Radio Station in Mazabuka, 120 kilometers South of Lusaka and assesses Participatory Communication in Radio Broadcasting in Zambia, using Mazabuka Community Radio Station as a Case Study.

The study uses both quantitative and qualitative methods for data collection. Specifically, it uses the survey, content analysis, personal interviews, and observation methods to come up with these findings.

These methods revealed that there is no comprehensive, adequate and holistic participation by all stakeholders in the community of Mazabuka in the origination, selection and production of programmes on Mazabuka Community radio station. This means large majorities of the people are being left out in contributing to the community's development because their viewpoints and ideas are not being projected to the marketplace of ideas through the radio station. There is limited participation by residents in the community either as panelists on discussion programmes, general meeting or real volunteers who work part-time. This is notwithstanding the fact that the station constantly attempted to invite for programme ideas and participation from the community.

The station had not succeeded in supporting participatory dialogue and communication among the audience and community to a large extent as many voices, mainly ordinary community residents, continue to be absent from the station menu. It appears that it is more of a process of distributing knowledge not from the professionals, who in this case appear to be volunteers, to more passive listeners. Professionals who work at the station continue to dominate the station's airwaves while leaving out the other professionals in fields such as health, education, agriculture etc and ordinary residents who could contribute positively to the development of their community. It is not only the professionals that should participate but other members of the community also. The study

also revealed that other voices continue to be absent from the station's airwaves, including those of children and females.

Although the station boasted of having established women's listening clubs in various areas, these tried to a less extent to enhance participation as the women clubs revealed having originated and selected ideas from which they produced programmes on identified issues. However, this was mediated by operational and technical challenges that the women faced including infrequent production of programmes, poor or no radio station signal and lack of tape recorders and wind up radios. From the results of the survey, it is very clear that more women voices need to be involved in programme origination and production.

The study, however, revealed that the station has succeeded only to a lesser extent in meeting the information needs of the community. It also found little developmental content, as opposed to entertainment and social content, which were high.

The study recommends the need to allow more ordinary residents and other professionals, other than volunteers only to originate and produce programmes. More female members of the community should be encouraged to originate and produce programmes in order to supplement programmes produced by the existing women's clubs.

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All the views expressed in this report are purely mine and if there are any shortcomings, let them be blamed entirely on me.

May God bless you.

Brian Muletambo Lingela
The University of Zambia
2006

Abbreviations/Acronyms

AGM	Annual General Meeting
AMARC	World Association of Community Broadcasters
BOMA	British Overseas Military Administration
CRC	Constitutional Review Commission
CAZ	Communications Authority of Zambia
DSTV	Direct Satellite Television
CB-TV	Copperbelt Television
DTRP	Development Through Radio Project
ECA	Electronic Communications Authority
EDC	Educational Development Centre
FAMWZ	Federation of African Media Women in Zimbabwe
ICASA	Independent Communications Authority of South Africa
ICTs	Information Communication Technologies
LADA	Law And Development Association
LONRHO	London Rhodesia Company
MAFF	Ministry of Agriculture Food and Fisheries
MIBS	Ministry of Information and Broadcasting Services
MMD	Movement for Multi Party Democracy
MISA	Media Institute of Southern Africa
MTF	Media Trust Fund
NAIS	National Agriculture Information Services
NGO	Non Governmental Organisation

PAZA	Press Association of Zambia
PEPFAR	President's Emergency Plan for AIDS Relief
PFC	Press Freedom Committee of The Post Newspaper
RDC	Resident Development Committee
RLC	Radio Listening Club
SIDA	Swedish International Development Agency
SWASCO	Southern Water and Sewerage Company
SSZJ	Society of Senior Zambian journalists
SPSS	Statistical Package for the Social Sciences
TBN	Trinity Broadcasting Network
UNESCO	United Nations Educational Scientific and Cultural Organisation
UNFPA	United Nations Fund for Population Activities
UPND	United Party for National Development
UTTA	United Taxis and Transport Association of Zambia
ZBC	Zimbabwe Broadcasting Corporation
ZBS	Zambia Broadcasting Services
ZACOMEF	Zambia Community Media Forum
ZCCM	Zambia Consolidated Copper Mines
ZAMTEL	Zambia Telecommunications Company
ZMK	Zambia Kwacha
ZAMWA	Zambia Media Women Association
ZAMSIF	Zambia Social Investment Fund
ZANIS	Zambia News and Information Services

ZIMCO

Zambia Industrial and Mining Corporation

ZIMA

Zambia Independent Media Association

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CHAPTER 1

INTRODUCTION

1.0 ZAMBIA

1.1 Landscape and Vegetation

Zambia is a land-locked country in South-Central Africa surrounded by Congo Democratic Republic, Tanzania, Malawi, Mozambique, Zimbabwe, Botswana, Namibia and Angola. Much of the land is plateau. The Zambezi river, from which the country takes its name, and its tributaries the Kafue and Luangwa produce large valleys and waterfalls such as the Victoria Falls. A large amount of the country is covered with forest and savanna grassland or woodland.

The major cities and towns include the capital Lusaka, Ndola, Kitwe, Livingstone, Mongu, Kabwe, Chipata, Kasama, Solwezi and Mansa.

1.2 Climate

There are three distinct seasons; cool and dry from May to August, hot and dry from September to October/November, and warm and wet from November/December to April with rainfall.

The favourable climate and location mean that the country has considerable potential to develop its agricultural sector. At the time of writing, the government of President Levy Mwanawasa that came into power in December 2001 after a presidential and parliamentary election was emphasizing on developing agriculture as the main stay of the economy.

1.3 Colonisation

The 'Scramble for Africa' saw traders in minerals, ivory and slaves, as well as missionaries from Europe opening up the interior of Southern Africa. Later, the commercial possibilities of the area known as Northern Rhodesia, and particularly of its copper, were recognised by the British government.¹

¹ Kasoma, F.P (1986) *The Press in Zambia*, Multimedia Publishers pg. 11

For many years, Copper mining was largely in the hands of two firms, the South African Anglo - American Corporation and the Roan Selection Trust. The British South African Mining Company and its founder, Cecil Rhodes, owned the mineral rights. The local indigenous population provided labour for the copper mines. European settlers forced many of these workers from their farms and villages, and agriculture was, by and large, neglected.

1.4 Post Independence Era

The lack of significant material and financial benefits from the mining of copper served to encourage the local African labour force to form trade unions and co-operatives harbouring African Nationalist movements. When Independence came in 1964, the United National Independence Party (UNIP), under the leadership of Dr. Kenneth Kaunda, was ready to take on the role of government.

At independence, a massive drive for education, health and other sectors was also embarked upon. At independence, there were only about 100 university graduates with only 1200 school certificate holders.

Four years after independence the government adopted a Socialist economic model within an African context.²

There was large-scale nationalisation of the mining industry and the creation of large state owned conglomerates such as the Zambia Industrial and Mining Corporation (ZIMCO), which became the holding company for the new Zambia Consolidated Copper Mines (ZCCM). This followed nationalization of private companies in view of the Mulungushi reforms of 1968.³

This period was good for the country with good profits from sales of copper. The economy of the country was at its peak.

1.5 Economic decline

During the 1970's, Zambia's economy began tumbling down. World petroleum prices went up with the 1973 world oil crisis. World copper prices fell drastically. Zambia had failed to exploit other areas such as agriculture and her inherited

² *ibid.* iii

³ *optc*

dependency on copper as the mainstay of the economy continued to be the main feature of the economy. As though this were not enough, Zambia was also providing support to the liberation of Southern African countries, Zimbabwe, South Africa, Mozambique and Angola and Namibia, and consequently spent handsomely on the efforts⁴.

Initially the government thought the solution lay in commercial and public borrowing. They believed that the market for copper would pick up and the economy be kick started again. For many years after that, it did not.

Finally, in 1985, due to the worsening economic climate, donor organisations put pressure on the Zambian government to attempt to restructure the economy through the introduction of a structural adjustment programme. Attempts to follow these reforms were met with internal opposition such as the food riots by people objecting to the cutting back in food subsidies and the structural adjustment programme was abandoned in 1987⁵.

As Mphaisha (1996:66) notes, the coalition of forces against Kaunda consisting of trade unions, students, intellectuals, professionals and the church intensely applied pressure on Kaunda to re-introduce multi-party politics.

In December 1990, after riots in Lusaka and a coup attempt by Lieutenant Mwamba Luchembe, Kaunda signed legislation ending the then ruling United National Independence Party (UNIP)'s 27-year monopoly on power.⁶

Economic recovery only re-started in 2005 with the debt forgiveness, the rise in copper prices and appreciation of the local currency, the Kwacha.

1.6 Chiluba and the Third Republic Dispensation

In 1991, the newly elected government of Frederick Chiluba of the Movement for Multi party Democracy (MMD) introduced considerable economic reform. Ironically, the structural adjustment programmes that had proved so unpopular for the previous administration were the backbone of the reforms of President Chiluba.

⁴ <http://www.state.gov/r/pa/ei/bgn/2359.htm>).

⁵ <http://dotstan.lib.uic.edu/ERC/bgnotes/af/zambia9209.html>

⁶ <http://dotstan.lib.uic.edu/ERC/bgnotes/af/zambia9209.html>

The promise of future growth, economic stability and reduced corruption were attractive to the electorate.

During the 10 years of Chiluba rule that lasted until 2001, the economy kept tumbling down, as more companies closed thereby throwing people out of employment. Corruption was on the upswing as Zambia's position on the Transparency International's Corruption Perception Index rose to 9th in the world.

With a population of close to 12 million people, with at least 73 ethno-linguistic groupings, Zambia is a Christian nation, having been declared so by former president Dr. Frederick Chiluba. This does not mean other religions are not available. Islam is practiced by a minority of the population.

1.1.0 OVERVIEW OF MEDIA IN ZAMBIA

1.2.0 Ownership and control arrangements

In Zambia, ownership of the mass media has traditionally been the preserve of the government for a long time, starting with the Northern Rhodesia government, which controlled broadcasting in the country in the pre-colonial era. Since the country's independence in 1964, government maintained the monopoly in the running of the media. All the major media entities were owned by the government, with the exception of the *National Mirror*, which was owned by a consortium of churches. The *National Mirror* was the only non-government newspaper in the country at that time⁷. However, radio in Zambia began with the colonial administration in Lusaka in 1939 after a series of amateur broadcasting activity on the Copperbelt province by white settlers⁸.

Traditionally, the media in Zambia, like most other African country, have been used as a "top – down" propaganda tool by colonial administration to perpetuate their stay in power. During the colonial era and prior to Zambia's independence in 1964, the media, especially radio, were used as an instrument to perpetuate colonial rule, in as

⁷ Kasoma, F.P (1986) *The Press in Zambia*

⁸ Kasoma, F.P (2001) *Community Radio Its Management and Organisation in Zambia*, ZIMA, Lusaka, Pg. 3.

much as they were used to supposedly mobilize society on different social issues and to teach Africans healthy ways of living, eating and better methods of agriculture⁹.

Television began about 1960 in Kitwe and was operated by the privately-owned London Rhodesia Company (Lonrho)¹⁰. This was until it was nationalized by the new independence government in 1964 to a government service in the Ministry of Information and Broadcasting Services, known as the *Zambia Broadcasting Services* (ZBS) intended to cater for Zambians. The *Northern News*, the forerunner of the *Times of Zambia*, initially owned by Lonrho, was also nationalised about 1965.

During this period, newspapers such as the *Times of Zambia* operated more liberally until 1973 when first Zambian President Dr. Kenneth Kaunda declared Zambia a one party state through constitutional reforms that barred political pluralism and discouraged the concept of free press. Since then, the media were seen as a tool for national development and as propaganda machinery working for the government. Almost all media institutions in the country were owned by the government and controlled by the state. These included the *Zambia Broadcasting Services* (later *Zambia National Broadcasting Corporation*), the *Times of Zambia* and the *Zambia Daily Mail*. During this period, the church owned *National Mirror* was, perhaps, the only privately- owned newspaper that consistently appeared unfearful of the ruling authorities. This is not to say that other institutions were always timid because the *Times of Zambia*, for instance, under the editorship of Dunstan Kamana, was critical of the state¹¹.

With the coming of political pluralism in the early 1990's, the media landscape in the country changed, as the country now sought to adhere to the principles of pluralism and democracy brought about by the new waves of political pluralism across Africa with influence from the collapse of the eastern Soviet union block.

At the time of writing, the government continued to own and control the mainstream daily newspapers *the Times of Zambia* and *Zambia daily Mail* as well as the weekly *Sunday Mail* and *Sunday Times*. These have predominantly been “top-down” pro-

⁹ *ibid.*

¹⁰ Banda, F in *Up in the Air? The State of Broadcasting in Southern Africa* (1998); Mensah A, O (Ed), Panos Institute, Lusaka pg. 106.

¹¹ Kasoma, F.P (1986) *The Press in Zambia*, Multimedia

government newspapers and have often been accused of being mere propaganda tools for the successive ruling political parties. The third privately owned daily, *The Post* has existed since 1989 and usually been critical of government. Other existing newspapers are the *Monitor and Digest*, *Weekly Angel* and *Tourism News*.

However, the following privately-owned newspapers also existed as weeklies but have since closed down: *Business Week*, *Monitor*, *Friday Edition*, *Weekly Business and Leisure News*, *Green Times*, *African Woman*, *Today*. The *National Mirror*, which had closed down in 2005 to facilitate restructuring, had, at the time of writing, been resuscitated.

Broadcasting in Zambia is mainly terrestrial and analogue in character although it is increasingly changing to accommodate newer digital technologies. In October 2005, for instance, the ZNBC signal was up-linked to the Multichoice Zambia DSTV bouquet following Multichoice Zambia's signing of an agreement with the national broadcaster, to have its signal watched countrywide at a cost of ZMK 1.4 billion (US \$ 300 000)¹².

This is expected to provide wider access to the signals of the broadcaster by people in outlying parts of the country via the DSTV route.

1.3.0 Television

Presently, there are only 3 operational broadcast television stations, namely, Zambia National Broadcasting Corporation (ZNBC) TV, a state - owned and controlled broadcaster, Muvi TV, a private station and Trinity broadcasting Network (TBN) another private station focusing mainly on religious programming. TBN is an extension of the United States based Trinity Broadcasting Network (TBN). The latter two only have limited coverage. Muvi TV for instance only broadcasts to a radius of about 70 kms in Lusaka alone¹³. The station broadcasts foreign and local content including soap operas, drama, news and current affairs and documentaries.¹⁴ TBN also broadcasts to a limited radius in Lusaka. Mobi TV, another privately owned commercial terrestrial television station hit the airwaves of Lusaka and surrounding areas to a radius of 80 kilometres in September of 2005 while another one,

¹² MISA Broadcast Updates, September 2005

¹³ MISA Broadcast Updates, July 2004

¹⁴ *ibid*

Copperbelt TV (CB-TV) also began test transmission in the same year. The former was at the time of writing yet to be commissioned in its broadcasts.

There also exists Multichoice, a satellite subscription service whose signal is from Johannesburg, South Africa. Presently, Multichoice Zambia DStv enjoys a subscriber base of 21 000 with a monthly subscription of about ZMK 300, 000¹⁵ per client at the time of writing.

Growth in television appears to have been slow and stifled over the years and several factors could be responsible for this. It is generally expensive to establish and run a TV station in the country. Despite having been granted permission to start TV broadcasting in 2002, CB-TV only began test transmission in 2005. Omega TV was shut down due to political reasons in 2002 after a directive was issued on 5 July 2002, by President Levy Mwanawasa to have the license revoked with immediate effect. The station broadcast only for short time.

The station won a court injunction allowing it to continue broadcast. On 11 November 2003, the station was ordered to shut down following the reversal of a high court order allowing it to continue its test broadcasts by the Supreme Court. The closure followed a letter that was written on 27 October 2003 by Solicitor General, Sunday Nkonde, to Information and Broadcasting Services Minister Mutale Nalumango, stating that the station was operating illegally and police should shut it down¹⁶.

1.4.0 Zambia National Broadcasting Corporation

The Zambia National Broadcasting Corporation (ZNBC) broadcaster presently runs three (3) radio channels, Radio 1, broadcasting in seven (7) major local languages spoken across the country and provides general programming. Radio 2 is essentially the English service of the broadcaster and also broadcasts to the entire country

¹⁵ optc

¹⁶ Lingela, B.M; Possible Implications for Regulating The Broadcasting Industry in Zambia Under the IBA Act No. 27 of 2002 – A Practical Perspective. Paper presented to the Media Institute of Southern Africa (MISA) Zambia organized Independent Broadcasting Regulation one-day sensitization national workshop for Broadcasting Stations held on 19 March 2004 at Ndeke Hotel, Lusaka

ideally while in practice, its signals do not reach most outlying parts of the country via an analogue signal. As for the other English language channel, Radio Four, its reach is limited only to Livingstone, Lusaka, Kabwe, Ndola and Kitwe. It is mainly used for entertainment and music programmes.

As in the recent past, ZNBC continues to hold the monopoly of providing TV broadcast services to the entire country. It means, therefore, that most people throughout the country, especially in provincial and district centers rely mostly on ZNBC for their national news and information needs since there is no other similar television channel providing an alternative and accessible national service¹⁷. The situation has been worsened by the fact that ZNBC is now available via DSTV even in areas where it wasn't accessible by terrestrial signal, theoretically to whoever can pay for DSTV equipment and monthly subscription.

In essence, this means people throughout the country have limited access to alternative viewpoints and opinions to those provided through ZNBC radio and television.

To make matters worse, at the time of writing, ZNBC continued to be excessively biased in its news coverage in favour of the ruling Party and views sympathetic to them on important national issues for instance, the constitutional review process taking place in the country at the time of the research as well as occasional parliamentary by-elections and general elections where the ruling party receives more coverage as opposed to others¹⁸.

In terms of programming, ZNBC provides a limited range of developmental and less politically charged programmes that enhance national debate. News and current affairs programming is characterised mostly by views and opinions of government officials and ruling party officials, without opposing news or much¹⁹ developmental content. ZNBC continues to embrace the hierarchical arrangement of news where the President, Vice President, First Lady, Ministers, deputy ministers, Permanent secretary etc are prioritised to the exclusion of other less important citizens. However, with the inclusion of the ZNBC TV signal on the DSTV bouquet and

¹⁷ Lingela, B.M (2004) Media Policy and Ownership in Zambia. Unpublished article

¹⁸ Zambia's 2001 Tripartite Elections: Report by The Foundation for Democratic Process, 2001

¹⁹ "Is ZNBC representing public views or govt's?" *The Post*, November 9, 2005

continued collection of TV licenses, ZNBC is widely expected to change and start providing quality programming and balanced coverage of news.

Although the ZNBC signal is now available through Multichoice, it is nevertheless not as widely accessible as expected due to subscription costs that may not be affordable for an average Zambian family with meagre wages. However, ZNBC with Government assistance had began to roll out the provision of the ZNBC signals to all parts of the country through the “Rural Television Expansion Project”. This entails providing transmitters in remote areas so they help relay the signal.

The monopoly of the ZNBC was removed following the liberalisation of the broadcasting sub-sector in 1994 when the Telecommunications Act of 1994 was enacted to establish the Communications Authority of Zambia (CAZ), charged with the responsibility of regulating the issuing of radio broadcast licenses to operators other than ZNBC and the management of the radio frequency spectrum in liaison with the Ministry of Information and Broadcasting Services (MIBS). The enacting of the Radio communications Act in the same year, as well as the ZNBC (Licensing) Regulations earlier in 1993, as Banda²⁰ observes, were all part of the process of deregulating and liberalising the broadcasting landscape to allow for private participation in the industry. With regard to the 1993 licensing regulations, they were not exactly intended to liberate the industry but instead vested final authority in the Minister of Broadcasting and Information Services since the minister is a presidential appointee, “approves all applications for radio and television licenses,”²¹. This instead threatened the quest for alternative ownership of radio and broadcasting stations since their issuance have largely been based on political considerations.

In 1994, Radio Christian Voice, the first religious but privately- owned radio station was licensed. In 1996, the first truly commercial radio station, Radio *Phoenix* was also licensed to operate in Lusaka. Radio Christian Voice first began broadcasting to Lusaka and the rest of the African continent on Short Wave before acquiring FM frequencies to Lusaka and Copperbelt towns. Other stations including community station such as the Catholic- owned radio *Icengelo* in Kitwe²² came later on.

²⁰ Banda, F (1998) Chapter Six in *Up In The Air The State of Broadcasting In Southern Africa, Analyses and Trends in Six Countries*, The Panos Institute pg 106.

²¹ *ibid*

²² *Ibid*

The monopoly of ZNBC was further broken with the coming of the pay television channel, Multichoice with 30% ownership by ZNBC and 70% by M-NET a South African company²³.

1.5.0 Rise of New Stations

Since the liberalisation of the industry, close to 30 community and private radio stations have been established and are operational throughout the country as at November 2005²⁴. This has, to an extent, reduced the dominance of ZNBC as a monopoly player on the market and continues to provide an alternative voice where ZNBC radio signals are available. They are a part solution to the state of disinformation presently in existence.

Apart from legislative adjustments that were made to liberalise the sector, the advent of multi partyism when Zambia returned to political pluralism in 1991, is a factor that could have contributed to growth since alternative and free media were perceived by the Movement for Multi party Democracy (MMD) government as an important instrument necessary to attain democracy

Those on full broadcast include the following: Radio Phoenix in Lusaka, (private) broadcasting to Lusaka, Central, Copperbelt provinces and parts of Southern province; radio Sky FM (Private) in Monze and broadcasting to the entire southern province and to Lusaka, radio Q-FM (Private) in Lusaka broadcasting to Lusaka, Central and parts of Southern provinces; 5-FM and Choice FM (Private) broadcasting to Lusaka province and Yatsani (Catholic- owned community) in Lusaka. Others include radios Chikuni in Monze (Catholic -owned community), Yangeni (Catholic- owned community) in Mansa, Radio Musi-O-Tunya (Catholic-owned community) in Livingstone, Radios Maria and Icengelo (Catholic -owned community) broadcasting to Chipata and the entire Copperbelt respectively and radio Oblates Liseli (Catholic-owned community) broadcasting to Mongu and surrounding areas of western province.

²³ optc

²⁴ MISA Zambia, Situation Analysis Of The Media In Zambia Presented to the Open Society of Southern Africa (OSISA) Strategic Planning Workshop at Pamodzi Hotel, 24 November 2005 pg.12.

Others include Radios Mazabuka (Community) in Mazabuka over a 150 kms radius, Chikaya (Community) in Lundazi, Petauke Explorers (Private) and PASME (Community) in Petauke, Mano (Community) in Kasama, Friends Committed to Caring (FCC) Radio (Church owned community) in Solwezi, radio Lyambai (Community) in Mongu, Radio Mkushi (Community) in Mkushi, Radio Maranatha (Seventh-day Adventist Church-owned community) in Kabwe, Parliament radio in Lusaka, Breeze FM (Private/commercial) in Chipata and Mphangwe (Community) in Katete.

Two educational community radio stations namely UNZA Radio and Hone FM, as well as foreign-based stations such as the British Broadcasting Corporation (BBC) in Kitwe and Lusaka and Radio France International (RFI) also broadcast to Lusaka. Radio Christian Voice also broadcasts from Lusaka to other towns on both FM and Short Wave and also to a sub-continental audience.

It is possible to argue that there is sustained and tremendous growth in the community/private radio sector and a reasonable level of diversity can be said to exist although limited in nature due to the dominance and dependence on the national broadcaster's radio and TV channels.

An interesting feature in this sub-sector is the emergence and concentration of catholic-owned community radio stations in all parts of the country-as mentioned earlier. Apart from the ones mentioned earlier, two more Catholic stations are planned for Kasama and Solwezi in the Northwestern province. More others are still under construction throughout the country and provides a good opportunity for media pluralism and diversity. This dominance appears to come out of a very strong resolve by the church to contribute to the social development of the country by encouraging tenets of good governance and social justice among possible reasons.

In this researcher's opinion, diversity appears to be threatened in a way since these appear to project one dominant perspective – that is, the Catholic Church.

1.6.0 Regulatory Framework

Zambia's broadcasting industry continues to be managed, supervised and regulated by the Minister of Information and Broadcasting Services under the ZNBC Act of

1987. This is despite the enacting of the Independent Broadcasting Authority (IBA) Act no. 17 of 2002 which effectively assumed the control and regulation of broadcasting and the ZNBC (Amendment) Act of 2002, which technically transforms ZNBC into a truly public service broadcaster²⁵ as well as providing for the licensing of not only commercial, public service and religious broadcasters but also community²⁶ broadcasters. Since these Acts were yet to be implemented at the time of writing, community stations continued to operate in an undefined, unclear and un-transparent policy and regulatory framework.

Efforts to have the IBA established and operating have been hampered by the lack of political will by government as evidenced by the Minister of Information and Broadcasting Services' refusal to submit names of prospective board members for the IBA and ZNBC to parliament for ratification since 2002. This persuaded the media fraternity, led by MISA Zambia to seek judicial interpretation on the manner of appointment of the boards. On 23 December 2004, the Lusaka High Court ruled in favour of the media and ordered the Minister to present to parliament the names of board members recommended to sit on both the Independent Broadcasting Authority (IBA) and Zambia National Broadcasting Corporation (ZNBC) Boards as recommended by the two Ad-Hoc Appointments committees appointed under the ZNBC (Amendment) and IBA Acts²⁷. The government has appealed to the Supreme Court against this landmark High Court judgement.

Under the regulatory framework at the time of writing, the Minister continued to issue radio and television licenses despite the existence of new legislation that transfers regulatory authority from the Minister to an independent board of the IBA²⁸.

²⁵ Zambia National Broadcasting Corporation (Amendment) Act No. 20 of 2002

²⁶ Independent Broadcasting Authority Act No. 17 of 2002

²⁷ Judgement by Lusaka High Court Judge Gregory Phiri in the matter of an application for judicial review by Media Institute of Southern Africa, Press Association of Zambia, Zambia Union of Journalists, Zambia Media Women's Association, Society of Senior Zambian journalists and Post Newspapers Limited against the decision of the Minister of Information and Broadcasting Services delivered in the Lusaka High Court on 23 December 2004.

²⁸ Independent Broadcasting Authority Act No. 17 of 2002, Government printer

As Banda argues:

The minister is a politician, however, and may be forced to refuse a license to an applicant whose ideology appears to be different from that of the ruling party²⁹.

With the adoption of the national ICT policy by Cabinet on 8 November 2005, there are plans to re-establish the regulatory framework for broadcasting to recognise convergence of technologies through the proposed Electronic Communication Authority (ECA) bill produced in January 2005³⁰. This is expected to establish a joint technologically neutral broadcasting, telecommunications and IT regulator although broadcasting stakeholders in the country appear to prefer a single regulator.

1.7.0 Media Associations

Apart from media institutions, there are also media organizations that influence the way the media operate in the country. These include the Press Association of Zambia (PAZA), whose membership is drawn mostly from the state owned media institutions; Media Institute of Southern Africa (MISA) Zambia, whose membership is mainly from private or individual media organizations; Zambia Media Women Association (ZAMWA), Society of Senior Zambian journalists (SSZJ), Zambia Union of journalists (ZUJ), *Post* Press Freedom Committee (PFC) and the more recent Zambia Community Media Forum (ZaCoMeF). These are professional and watchdog bodies for media in the country and each of them perform specific tasks and activities.

MISA Zambia in particular has since inception in 1996, promoted the establishment and sustenance of community radio initiatives in the country. Particularly, MISA has provided technical support in terms of providing information on what community radio is and how communities can establish community stations. It has provided information on how they can go about setting up stations from conception to licensing. MISA has also been providing information on where they can find possible donors to assist fund their operations and in that way has worked with the Media Trust Fund (MTF), an organization created out of the need for financial resources for the setting up of media institutions in the country.

²⁹ Banda, F, in *Up In The Air? The State of Broadcasting in Southern Africa (1998)*; Mensah A, O (Ed) Panos, Lusaka

³⁰ Electronic Communications Bill, 2005, GRZ

In 2004, ZACOMEF was established to coordinate all efforts aimed at consolidating what the founders considered a fragmented community media sector whose interests have been neglected in preference for mainstream media³¹.

³¹ The Panos Institute Southern Africa, 30 March, 2004 Report of the national conference on the establishment of the Zambia Community Media Forum (ZaCoMeF) Manchinchi bay lodge Siavonga

CHAPTER 2

MAZABUKA COMMUNITY RADIO STATION

2.1 Location of Attachment

This study is set in Mazabuka town at the local community radio station. Mazabuka district is located in the southern province of Zambia along the Great North Road about 125 km to the south of Lusaka, the capital. It is situated in the Northeastern part of the Southern province of Zambia covering an approximate area of 6687 square kms.³² To be precise, the latitudinal and longitudinal position of Mazabuka district is 29 and 27 degrees East and 15 and 17 degrees south respectively³³.

2.1.1 Historical Development of Mazabuka District

Mazabuka Township began in 1905 as a railway siding during the construction of the railway line linking the seaports in South Africa to the Copperbelt province of Zambia. It slowly developed into a business and shopping center for the commercial farmers in the area. In the 1930's, large tracts of fertile land were opened up for commercial farming growing maize and cotton as well as cattle ranching³⁴. The colonial authorities displaced most of the indigenous people in favour of commercial farmers while natives were resettled on the ends of the alienated land.

As the population of white settlers grew in the 1920's, Mazabuka grew as an administrative center. It seems that what gave impetus to the growth was Mazabuka's accessibility and communication due to the railway line and the Great North Road.

Agriculture became an increasing important industry in the economy of not only Southern province but also Zambia as a whole with the addition of dairy farming along with a veterinary surgeon and agricultural research station established in 1925 to provide technical advise on agricultural practices and promoting productivity. In the same year, a British Office of Military Administration (BOMA) was established with the transfer of administrative functions from Magoye, Gwembe and Kalomo to Mazabuka Management Board in the late 1950s.

³² Mazabuka District Situational Analysis; 2003 pg. 6

³³ *ibid.*

³⁴ Government of the Republic of Zambia, Mazabuka Structure Plan 1998, (Phase 3, Draft Final 7, Mazabuka Municipal Council Department of Planning and John Van Nostrand Associates Ltd.

The district of Mazabuka is very important in the economy of Zambia. This is where Zambia's main sugar estate, Nakambala, which, was established in 1964, lies. The establishment of this estate essentially reinforced the importance of Mazabuka in the Zambian agro economy. It has created employment for many people³⁵ some of whom work in the sugar refinery. The time also serves as a district administrative, educational and health centre with considerable retail and other businesses. The traditional power structures exist side by side with the more modern state and government structures connected to the central government in Lusaka.

2.1.2 Culture

Mazabuka has four Chiefdoms, Mwanachingwala, Haanjalika, Mwenda and Naluama and is dominated by Tonga as the main ethno-linguistic group. As per the Tonga tradition, most rural communities still use the extended family lifestyle where parents, children, cousins, uncles, nephews, etc, constitute the family structure. However, for most of the people in urban areas, they live as nuclear families consisting of parents and their children.

2.1.3 District Population

The entire Mazabuka district had a population of 240, 116³⁶ people with an annual growth rate of 4% as at 2005. It has three constituencies, namely, Magoye, Mazabuka and Chikankata.

2.1.4 Media and Communication

Most urban places of Mazabuka are well serviced with telecommunications services including telephone, fax, telex and mobile phone services provided by the state-owned Zambia Telecommunications Company (ZAMTEL).

Other mobile cellular service providers such as Celtel also provide mobile phone services to the area.

Apart from the local radio station, Mazabuka Community radio, locally known as "Maz FM," there are other radio stations broadcasting to Mazabuka mainly on FM. These include Zambia National Broadcasting Corporation (ZNBC)'s radios 1 and 2

³⁵ *ibid.* pg. 8.

³⁶ Republic of Zambia Preliminary Report of the 2000 Census of Population and Housing Population Count, Central Statistical Office, Lusaka

(96.4 FM), and 4 (92.2 FM); Radio Phoenix (89.5FM); and radio Christian Voice (106 FM). Almost the entire district also has access to ZNBC TV signals from Lusaka. All this is made easier by the district's proximity to Lusaka. The district is also exposed to numerous international radio stations mainly broadcasting on short and medium wave.

Other stations include radio Q FM, a commercial station broadcasting from Lusaka on 93.2 FM and SKY Fm broadcasting from nearby Monze as well as Catholic owned radios Chikuni in Monze and Yatsani in Lusaka respectively.

The merged Zambia News and Information Services (ZANIS), formerly Zambia Information Services (ZIS), the public relations wing of the Government also has offices in the district manned by a District Information Officer who gathers and sends information to ZNBC and other media organizations for broadcast or publishing in Lusaka.

Despite the presence of several communications media in Mazabuka, Maz FM seems to stand out as playing an important role in meeting the information needs of the people of Mazabuka because of its localized nature and community focus.

2.1.5 Origins of Mazabuka Community Radio Station

This station was founded in 2000 when the United Nations Educational and Scientific Commission (UNESCO) of the United Nations approached the Zambian government to establish a community radio station that was going to be on pilot basis in the country. The Government, through the Ministry of Information and Broadcasting Services (MIBS) facilitated the establishment of the station. In this arrangement, UNESCO provided initial transmission and broadcast equipment and a vehicle while the Government facilitated the station's broadcasts. From communication exchanged between the ministry and the station later in 2002, it was apparent that the station's license was deemed and guaranteed in that arrangement until the station was asked to 'formalise' and legalise its existence in terms of licensing.

When the idea came from UNESCO and Government of Zambia, its first recipients were the local authority³⁷. These were also the first to receive the new station's equipment including the vehicle supposedly on behalf of the community of Mazabuka.

In due course, however, the equipment was handed over to an interim committee comprising selected members of the community appointed by the local authority on caretaker basis.

It is therefore important to observe that the idea to create this station was not, as a matter of fact, driven by members of the community themselves but was somewhat imposed on or suggested to the people by both UNESCO and the Government of Zambia through the Ministry of Information and Broadcasting Services. The Government, however, insists that they, in conjunction with UNESCO national commission merely facilitated the establishment of the station.³⁸ In a letter written and signed on behalf of the Permanent Secretary for the Ministry, Acting Administrative Officer Patson Kayunga urged the radio station to ask for financial donations from the local residents who, in essence, Kayunga described as "the real owners of the Radio Station," to enable them renew their broadcasting license which had expired as per the provisions of Zambia National Broadcasting Corporation Act of 1993.

2.1.6 Radio Station Profile

The radio station began test broadcasts in 2000 on 100.9 FM and broadcasts to a radius of 150 kms across seven districts of Monze, Kafue, Lusaka, Itezhi Tezhi, Mumbwa, Namwala and Mazabuka to a population of 1.2 million people.³⁹ The radio station broadcasts in two languages, Tonga, a predominant language in the southern province of Zambia, and English. Tonga enjoys 60% of the total airtime everyday with English only having the remaining 40%. This arrangement is said to be meant to "empower the local majority"⁴⁰. The issue of the local language

³⁷ Personal Interview with Mazabuka Municipal Council Deputy Director of Finance, Evans Mushiba in April 2005.

³⁸ Letter from Ministry of Information and Broadcasting Services acting Administration Officer Patson Kayunga dated 28th November 2002 to Misheck Moonga, Board Chairman Mazabuka Radio Station Reference number MIBS/104/4/3

³⁹ Mazabuka Community Radio Station 100.9FM profile.

⁴⁰ *ibid*

dominating the airwaves was because the original idea was for the station to broadcast in Tonga only⁴¹. The station broadcasts for 16 hours daily from 06:00 hours until 22:00 hours daily.

In terms of resources, the station conducts field recordings, done mainly with portable recorders and mini disc recorders. It also used, at the time of writing, four computers used for editing programs, typing news scripts and playing music and a vehicle used for assignments.

In 2001, UNESCO sent the interim board a letter indicating that it had formally withdrawn from the project, meaning that the station had been left in the hands of the “community.” During this ‘pull-out,’ the station was left with nothing else but transmission equipment and limited on-air equipment and a vehicle without money for production and running costs. The lack of well-established governance structures remained a matter of concern as the interim board appointed by the local authority continued to exist without confirmation or election of office bearers. Some members of the board were also perceived by station staff as having political inclinations that placed the station in negative light. They also reported difficulties with some board members that did not understand the day-to-day operations of the station. The station staff did not have control over the finances of the station and for every little requirement such as cassettes, staff had to expend a lot of energy to access money for such.⁴²The staff felt that there was need for a board that was elected by a cross section of the community of Mazabuka since the station was originally intended to serve the people of the district.

The misunderstandings and tensions referred to were not unexpected or unique to the Mazabuka radio station. As Naughton ⁴³notes,

” Such are the hallmarks of UNESCO initiatives. The bilateral nature of UNESCO interventions usually leaves a legacy of tension between the board and the implementers that requires corrective intervention.”

⁴¹ Personal interview with Mazabuka Community Radio Station Head of Tonga Section Reuben Hambulo.

⁴² Interview with Jerry Nkwendeenda, Mazabuka Community radio Station Marketing Manager, 5 February 2002, Mazabuka

⁴³ Naughton, Tracey (February 2002), Report on Zambia Field Visit / Chapter Support, Media Institute of Southern Africa (MISA)

These misunderstandings were later resolved following the intervention of the then Zambia Independent Media Association (ZIMA), the Zambian Chapter of the Media Institute of Southern Africa (MISA). ZIMA conducted a media literacy seminar from 2-3 December 2002 to orient the community representatives on what constitutes community radio, its importance, operations, role definitions of various players including staff and board.



A Radio Mazabuka antenna mounted on top of the Southern Water and Sewerage (SWASCO) Company water reservoir. The station is housed on the company's premises, previously owned by the local authority. (Picture courtesy of Alfonso Gumicio Dagron – Executive Director, Communication For Social Change Consortium).

At this meeting, the first legitimate board of the station consisting of 21 people drawn from different areas within the community with four (4) of whom were elected was established. The four include Chairperson, Treasurer, and Chairpersons for Youth, and Women. The rest were nominated by their respective organisations including the four (4) chiefdoms, business community, farmers, community and civic leaders, Churches, Non Governmental organisations, Community based organisations, women, youth and Residents' Development Committees (RDCs), among others⁴⁴. The constitution was also amended to have the station manager also

⁴⁴ Report on Mazabuka Community Media Literacy Seminar held from 2-3 December 2002 at

act as board secretary. Prior to 2002, the staff were not represented on the management board of the station.

At the time of this fieldwork by the researcher, the station consisted of a core permanent management team portfolio of eight (9) and 28 volunteers. These perform varied functions including programme production, presentation and on-air transmission. Most of them have had no prior training or experience in broadcasting and are trained on the job by the radio station staff.

The station has the following departments: Tonga, News, English, Programmes, Technical, Marketing and Administration each of which is headed by a manager who reports to the Station Manager.

2.2 Problem Statement

An important of the definition of community radio is the concept of participation by local communities within which the community radio operates. In other words, members of the community not only feel that they own the station but that they run as well. They do this by, among other things, suggesting programme ideas and producing the ideas into actual programmes. Instead, it appears to this researcher from his previous work experience that there is a high concentration of “experts” from governmental, quasi-governmental, private, non-governmental sectors, among others, who dominate the airwaves with little participation by “ordinary” community members on community radio stations. Similarly, station staff who include producers have also taken up more airtime will little participation by ordinary residents. This has, therefore, resulted into more of “top-down” and “expert – non expert” kind of communication as opposed to “down-up” and about (horizontal) communication. There are few signs of horizontal communication. This involves communication by the community or audience within and among themselves as ordinary people, not just with the experts. It effectively means useful input from these targets has been left out resulting from their non - participation in the affairs of the radio stations. In this way, they have played a limited role in the development of their communities.

Mazabuka Golf Club organized by Zambia Independent Media Association (ZIMA) and sponsored by the Royal Norwegian Agency for Development 9NORAD) and Swedish International Development Agency (SIDA), Pg 10-11.

Without adequate communication that allows local target beneficiaries or audiences of radio programmes to interact and share and exchange ideas that help contribute to the betterment of local communities, there is danger in missing out on ideas that could contribute positively to the development of Mazabuka, a town with great economic potential in Zambia.

Lack of participation by different audiences or stakeholders, in cases like this, ordinary members of the public or audiences on the one hand, and experts or service providers on the other, in communication leads to failure since the lack of communication often times means ignorance and lack of development.

2.3 Rationale

Mazabuka radio station has been selected because the station is one among those that are defined as “community radio” stations in Zambia. Cardinal to the definition of community radio is the principle of participation. This station shows some indications and characteristics of community participation in its affairs. As evidenced from an assessment of the station by the Media Institute of Southern Africa (MISA) Zambia in its usual monitoring of community radio stations in Zambia, Mazabuka radio stands out among few successful community radio stations whose performance especially in influencing community development is concerned⁴⁵. Today, Mazabuka town boasts of many positive pointers of development emanating from the station’s resolve to provide a forum to the community to speak on issues affecting their development to a point where positive and tangible action and change has taken place there.

This researcher has been working on a project under the Media Institute of Southern Africa (MISA) Zambia from 2003 to the time of writing and therefore seeks to find out the characteristics that have enabled the station to succeed by finding out how the community has been participating in the station in order to come up with those developments the community has achieved. This researcher has also particularly been interested to further enhancing the maximum utilization of the station to enhancing community development through encouraging participatory radio there. It

⁴⁵ Media Institute of Southern Africa (MISA) Zambia (2003), Radio and Good Governance Report, July – December 2003 (Unpublished).

is also being chosen in order to draw lessons that could be used at other stations in Zambia and beyond.

Further, an in-depth study on this subject has not been conducted in Zambia before in order to establish the extent to which community radio in the country is participatory. It has been difficult to answer this question in view of limited information on the subject and this study attempts to discuss this in order to contribute to the body of knowledge on the subject.

2.4 Objectives of Study

By the end of this study, the researcher hopes to;

1. Assess the extent to which Mazabuka community radio station allows for community participation in its operations;
2. Determine the extent to which community members (all stakeholders) of Mazabuka participate in programme origination, selection, production and presentation in a “bottom - up” fashion as opposed to a “top -bottom” approach where station authorities determine what should be broadcast on the station.
3. Assess how adequate the current radio programmes on Mazabuka Community radio are in addressing the information needs and aspirations of the people of Mazabuka.
4. Determine ways in which radio Mazabuka has contributed to community development.

Finally, contribute to the existing body of knowledge on participatory communication using radio in Zambia.

2.5 Research Questions

Some of the research questions the study seeks to answer include the following questions: To what extent is the pattern of communication at Mazabuka Community radio station “Top – down” or participatory (bottom-up) in nature? How accessible is

Mazabuka Community Radio station to its listeners in terms of programme origination, selection, production and decision-making? Have the radio programmes at Mazabuka Community Radio station succeeded to support participatory dialogue and communication among the communities or is it merely a process of distributing knowledge from experts to more or less passive listeners? How has radio Mazabuka contributed to the development of Mazabuka town?

2.6 Research Methodology

In conducting this study, the researcher used triangulation. This entails applying both qualitative and quantitative research designs and approaches. This was intended to compensate for inherent inadequacies of either approach in order to provide checks and balances. The multi-pronged approach was also utilized to ensure as much information as possible was collected from different stakeholders.

2.7 Data Collection Methods

The following methods were, therefore, employed to collect data:

1. Quantitative survey by administering structured questionnaires;
2. Content analysis of recorded radio broadcasts;
3. Personal interviews;
4. Direct observations;
5. Attending scheduled meetings;
6. Analysis of primary sources of information.

2.7.1 Quantitative survey

This involved structured questionnaires that were administered to respondents in order to establish the extent to which respondents participated in the affairs of Mazabuka community radio station. Various variables were identified and incorporated within the questionnaire. It specifically sought, among others, to answer what kind of participation existed, if any, and how it was facilitated by the station.

The survey was used particularly because it sought to lay baseline and background to the scope of issues discussed by the radio station that focused on developmental issues such as health, HIV & AIDS, nutrition, environmental protection, agriculture and food security as reflected on the station's profile.

In other words, the survey allows for large amounts of data to be collected with relative ease from a variety of sources. As Wimmer and Dominick⁴⁶ note:

“The survey technique allows researchers to examine Many variables (demographic and lifestyle information, attitudes, motives, intentions, and so on) and to use Multivariate statistics to analyse the data.” Pg. 138.

Pre-Testing

A total of four (4) questionnaires were pre-tested by the researcher in Nakambala Township before full administration of the instrument. Only minor modifications were made to the instrument.

Procedure

The questionnaires were administered to members of the community personally who were defined as potential listeners of the station so as to capture their views about the radio station and their participation in programme origination, selection, production and its other affairs. It was important to understand what perceptions the community had about the station from the field. These were then compared with what station management had to say as regards levels and quality of community participation.

Sample Size

A total of 96 questionnaires were administered to 96 respondents, male or female aged 18 years and above. This was out of an approximate population of 50, 157 of the study area. The study area, as mentioned in Chapter 1, was composed of only townships within Mazabuka Central and included those on the Zambia Sugar Estate. The population figures were generated by the researcher with the help of the Mazabuka District Director of Planning, the Residents' Development Committees (RDCs) and the Zambia Sugar Company Community Development Department. It is possible that some areas were not covered in defining the population for each of the townships within the town. For some of those, it could have been because there was no RDC present, thereby making it difficult to determine the population. Although the District Planning Office of the Municipal Council would have been the local

⁴⁶ Wimmer.R & , Dominick J (1997) *Mass Media Research: An Introduction (5th Edition)*, Wadsworth Publishing Company, Belmont, pg. 138

custodian of population statistics, this was not the case. For this reason, the office advised that the best way would be to engage with the RDCs themselves since these were the entities responsible for grassroots development in their townships and was, therefore, in a better position to give better figures.

The townships whose population figures were collected variously from the sources and method explained above are as follows:

Ndeke	12 000
Kabobola	6 500
Nakambala	6 240
Nkabika	4 414
Njomona	5 511
Misale	1 319
Kaleya	2 781
Chuula	539
Farm H	88
Quaranteen	73
Kapufi	3 000
Mulonga (Stage 2)	5 000
Sugar estates staff Area	1 192
Kaonga	1 000
Namulonga	500
TOTAL	50 157

The figure of 50, 157 persons translated into 4,702 people in low-density areas, 6,792 people in medium density areas and 38, 662 people in high - density areas.

Sampling Method

The researcher used a combination of Multi-Stage Cluster Sampling procedure, a form of probability sampling method, initially, and systematic sampling approach at

the level of the township. It involved determining the number of residential areas according to type of area and population density. In this case, they were classified according to high, medium and low-density areas within Mazabuka town. Within the high-density areas, though, the number of questionnaires was distributed over more than one township in order to ensure a representative sample.

Questionnaires were then administered to every third house in every street in a block of selected houses in every township surveyed.

The distribution of questionnaires was based on the following formulae:

Total Sample size = 96 questionnaires

Mazabuka Central Total Approximate Population = 50, 157

% of population in Low Density area x 96 = 9.37%

% of population in Medium Density area x 96 = 13.54%

% of population in High Density area x 96 = 77.08%

Practically, this translated into the following distribution:

High Density Townships

- Kabobola = 20 Questionnaires
- Nakambala = 17 Questionnaires
- Njomona = 17 Questionnaires
- Nkabika = 20 Questionnaires
- TOTAL = 74 Questionnaires

Medium Density Townships

- Mulonga = 13 Questionnaires

Low Density Townships

- Kaonga = 9 Questionnaires

For each of the High, Medium and Low-density areas, the appropriate respective townships that were included in the sample were randomly selected from a list of low density areas; middle density and high-density population. This was intended to ensure that each township in each category had an equal opportunity to be selected for inclusion.

The next step was to determine where exactly to begin administering questionnaire from in a township. This was done randomly.

In terms of who to interview, anyone who was 18 or over, male or female and was found at every third household was interviewed.

Each questionnaire was pre-coded to facilitate analysis using Statistical Package for the Social Sciences (SPSS) software. SPSS was then used to analyse the findings.

2.7.2 Content Analysis

The content analysis method was also utilized in order to respond to the need for objectively analyzing already recorded programmes. In short, content analysis entails studying recorded matter in a systematic and objective fashion in order to develop recognizable results. Since it was thought not best to depend solely on information recorded from the survey questionnaire, the researcher decided to conduct a content analysis of the radio station's broadcasts. The broadcasts were recorded on cassette every other day over a period of 14 days except for the 18th of April 2005 when the person responsible to record forgot. These consisted of all the content from the time the station opened at 06:00 hours until close down at 22:00 hours.

The station's Production Manager coordinated the recording of the broadcasts with several on-air announcers who were on duty by giving them tapes, which were then handed over to the researcher at the end of each recording day. The actual days on which the recordings and monitoring were conducted are;

15 April 2005

18 April 2005

20 April 2005

22 April 2005

24 April 2005

26 April 2005

28 April 2006

It is important to note that the recording was not very consistent at the beginning because the person who was supposed to have recorded on the 17 April forgot to do so and the arrangement had to change to ensure systematic recording.

A pre-coded coding sheet was designed for purposes of analysis using the Statistical Package for the Social Sciences (SPSS) software following transcription of the recordings. These were then analysed using SPSS.

The purpose of having the recorded broadcasts was in order to analyse how participatory the broadcasts were and identify what participatory elements existed therein. In other words, content analysis here allowed the researcher to corroborate and check the validity and usefulness of responses from the survey method in an independent manner.

The following aspects were identified as critical issues for this analysis.

1. Type of programme;
2. Who the originator was;
3. Who the producer was;
4. Who the talent were.

2.7.3 In-depth interviews

In-depth interviews were also conducted with station management, one Board member, 5 producers and 3 women's listening clubs: This was done in order to establish and describe how participatory the station is in terms of allowing community members to participate in programme conceptualization or origination, production, broadcast and running of the radio station thereby defining and shaping the community's destiny.

Because of face-to face interaction between the interviewer and the respondent, the interviewer was able to get huge amounts of data and was even able to seek clarification when unsure.

2.7.4 Direct Field Observation

The researcher also used direct Observations as a means of collecting data. This was used because it provided the researcher with an opportunity to follow the general production and communication processes and structures of programmes by the station. Here, the researcher bore in mind theories of participatory communication. Every day, the researcher made observations regarding the manner in which the station and business of the station was managed and operated and took notes in the process.

The field observation was selected because as Wimmer and Dominick note, “
“the study takes place in the natural setting of
the activity being observed and thus can provide
data rich in detail and subtlety,”pg. 91.

This does not mean this approach was the best because it still opened up for unnatural behaviour among the subjects being observed because station staff knew the researcher not as one of them but as a student who came to study their station.

The researcher also collected data from two scheduled meetings he had an opportunity to attend. He also attended the station’s annual general meeting and had an opportunity to get more insight into the affairs of the radio station. It further provided an opportunity to learn how members of the “community”, who are said to be the “owners” of the station considered the station as important.

2.7.5 Primary Data

Review and analysis of primary sources of data that included minutes of meetings as well as other documents of the radio station such as constitution, mission statement, brochures, was also utilised.

Discussions with selected groups of potential listeners in the community were also conducted to determine the extent to which they participate in the affairs of the station as well as determine how their participation or lack of it has contributed to the development of their community. The discussions also sought to determine the role

of listeners' groups both in the station and in the communities where they exist. These include two listeners' clubs within Mazabuka, namely, Ndeke and Kaleya. Although the study was limited to the small central Mazabuka, these areas also constitute part of the radio station's immediate coverage area as they are not far away from the central areas and were, therefore researched.

2.8 Data Analysis

In responding to the multifaceted nature of data collection that combined both quantitative and qualitative methods, data analysis was equally multi-pronged.

The structured questionnaire that was used for the survey, just like the content analysis, was analyzed using the Statistical Package for the Social Sciences (SPSS) software on the computer.

In-depth interviews were analyzed qualitatively and depended mostly on the nature of responses given by respondents. From their responses, the researcher was able to make deductive positions of view. This was the same for the field observations.

Documents and attendance at meetings provided the researcher with access to information in a direct and face value fashion to make analyses manageable. In cases where information was not direct, inferences were drawn thereby making conclusions.

2.9 Limitations of the Study

The researcher did not have enough time to spend at the radio station because he only spent about a month collecting data through the various methods explained earlier. This methodology was triangulated meaning that the researcher had to work on each one of these within a period of one month. It is therefore, possible that the researcher would have gained more information if he were practically involved in working at the station as a member of staff. This was not possible in view of limited.

CHAPTER 3

CONCEPTUAL AND THEORETICAL FRAMEWORK

3.0 CONCEPTUAL AND OPERATIONAL DEFINITIONS

3.0.1 Communication

There are varied definitions of communication. Communication is a process of exchanging symbols, views, opinions, and ideas by transmitting them from one place and situation to another and from one person to another with a view to gaining understanding.

Elkamel (1986) says "Communication" is "the exchange of ideas, information and opinions through speech, writing, pictures and other symbols. Essentially, it is a sharing process where a source shares his/her message with a receiver via a certain channel in order to influence the receiver's thoughts and actions. Communication is not a one-way street; it is a process of exchange between the source and the receiver.

In this study, communication implies several approaches of exchanging ideas and information among the different players with a bias towards radio as a means of communication and its related processes. This is because the station this study attempts to use in explaining participatory communication uses community radio, a modern means of communication that is assumed to be participatory in nature. A deliberate effort is being made, here, to restrict the study to the use of radio.

3.0.2 Participatory Communication

There is no single definition of participatory communication. What is important though is that whatever it is, it presents an interaction between the media concerned and communities in an attempt to attain improved living conditions.

Mody⁴⁷, (1991) defines participatory communication as "a social process in which communities with common interests or problems jointly design messages aimed at improving their social existential conditions." It is clear from this definition that the ultimate focus of participatory communication is development of people's social existential conditions. Participatory communication thrives in engaging people in the

⁴⁷ Mody, B (1991) *Designing Messages for Development Communication: An Audience Participation based Approach*, Sage Publications, New York

democratic struggle to improving their lives in different ways. In the case of community radio, it is desirable for listeners to participate in the designing and production of radio programmes on issues that affect them in their communities.

Mody also sees participatory communication as horizontal communication within and between groups in which people are organised (e.g. women's groups). It also implies vertical, bottom up, people to planner information flows on needs, priorities and preferred modes of meeting them. Finally, it also includes top - down, planner to people information flows in response to community information they receive.

Basically, information has to keep flowing in three ways, i.e., first horizontally, then up and back down, continuously and on a variety of issues⁴⁸.

In advocating for a more participatory paradigm of communication that engenders development, Kasongo⁴⁹ (1998), defines participatory communication as one that "allows the intended beneficiary communities to communicate vertically, that is, upwards and downwards with development 'benefactors', and also to communicate horizontally, that is, among themselves."

In this context, participatory Communication constitutes the degree to which the radio station facilitates communication and interaction among community stakeholders in order to improve their social - existential conditions.

This is measured by the level of involvement and participation in the selection, origination, production of programmes, involvement of people in different decision making processes of projects and issues the radio programmes discusses. It will also be measured at the institutional level, by the degree to which audiences are involved in the design and formulation of radio programmes at the station.

3.0.3 Communicator

In this study, 'Communicator', is used to imply the radio stations that disseminate messages through their radio broadcasts or person who are 'experts' on particular

⁴⁸ *ibid.*

⁴⁹ Kasongo, E (1998) "From Development by Effects to Development by Contexts Via Communication" in Development in Practice, Volume 8, Number 1.

subjects aimed at communicating a designed message or organization intending to disseminate a particular message to a target audience.

3.0.4 Development

Like communication, Development is equally a difficult concept to define since it means different things to different people.

In defining development, Ngulube⁵⁰ (1997) observes that development does not only imply having lots of infrastructure such as hospitals, schools as well as how rich leaders are. Real development, he notes, "put in very simplistic terms is the uplifting of people's lives. a high standard of life for the vast majority of people." Because most developing countries especially in sub Saharan Africa have problems associated with the lack of development in the lives of their people, development communication comes in handy to enhance the improvement of livelihood.

As the United Nations General Assembly of 1974 state, the ultimate purpose of development is to provide increasing opportunities to all people for a better life, essential to expand and improve facilities for health, education, nutrition, housing and social welfare and to safeguard the environment.

Development is used here to imply any positive marked change in the living conditions or state of infrastructure, as well as their use to better the lives of their intended beneficiaries. In this sense, this study proposes to restrict itself to infrastructure such as health, road, education facilities and conditions such as hunger, accountability and transparency. The choice of these is a matter of prioritization as issues that have the most bearing on the social and existential conditions of people in areas where this is being implemented.

3.0.5 Communication for Development

The use of communication processes and strategies to facilitate or engender development. This strategy to development therefore is one that seeks to improve the welfare of human beings through the provision of demand for the elimination of such ills as malnutrition, disease, illiteracy and environmental degradation, among others.

⁵⁰ Ngulube, N (1997) *Culture and Development*. Pg. 8

Communication for Development if used in this context, to mean the use of radio, and how this is used, to facilitate development and improvement of social and existential conditions of human beings in the mentioned area. It seeks to identify ways in which radio and communities interact to narrow existing gaps in respective development areas.

3.0.6 Participation

This implies simply taking part, or as a mutual and interactive process, which has a collective and negotiated approach to problem identification and finding appropriate solutions to these problems by, using the participants' knowledge abilities and experiences leading to positive development in human activities.⁵¹

It is a process through which an individual or group(s) of individuals takes part in decision making processes in issues affecting their lives on a daily basis. The basic premise here is that people should actually take control of their destiny by getting involved in the decision-making process in order to positively shape the development of their lives.

In this study, participation considers the extent to which first of all a radio station is all inclusive of intended beneficiaries and communities in their programme origination, selection, production, development and broadcast on issues affecting them, and their involvement in decision making. This shall also apply at the level of benefactors - beneficiaries' level where it shall be determined by analyzing interactions in the programmes.

3.0.7 Beneficiaries

Simply put, these are the individuals, groups of people or people that are intended to benefit from the implementation of a project or programme. They are the "target audience".

In this study, beneficiaries included members of general communities or audiences that are served by the radio station.

⁵¹ Optic

3.0.8 Radio Broadcasting

This is the dissemination of information through the electromagnetic spectrum using radio waves from a radio station to a specified audience.

3.1 THEORIES RELATED TO THE STUDY

In order to provide guidance for this study, the following theories have been identified as related to the subject under study and are therefore appropriate to state:

3.1.1 WESTLEY AND MCLUHAN'S TRIADIC COMMUNICATION MODEL

This theory asserts that communication involves more than one or two people and involves, in fact, a professional communicator thereby having much more organized, structured and purpose oriented communication.

Here, Advocates (A) possess new ideas or innovations that they want diffused to intended targets or Beneficiaries (B) using professional Communicators (C) who design and package messages on behalf of Advocates to ensure beneficiaries yield to them and also the assistance of Surrogates or communities' representatives who are optional leaders there.⁵²

Participation by the communicator, the person who designs purposeful messages here is critical and how they design messages so as to engage audiences in buying into whatever ideas or innovations they are selling is important.

This is also related to the use of the media during the development paradigm era of the 1950's as a critical tool for new innovation, through the Diffusion of Innovations approach of Rogers and Shoemaker.⁵³ The invention of a transistor radio, for instance was a great technological innovation that was believed to be a powerful tool to facilitate the creation of a consciousness or awareness of proposed innovations.

It sees media messages as a bullet which when fired, has direct effects on their audiences

⁵² <http://www.comminitcornlstsilviocomrnlsld-2884.html>.

⁵³ Rodgers, E.M and Shoemaker, F.F (1971:12) *Communication of Innovations*, Free Press, New York

according to the source's desire and audiences as passive and gullible. This is simplistic. Further research, by Elihu Katz and Paul Lazarsfeld discredited this theory since it saw the media as too powerful thereby developing the Two Step Flow model, which denies the presence of direct media effects while emphasizing the presence of extraneous variables mediating the direct effects of media messages. This establishes the presence of opinion leaders as playing a role in distributing information to other people such that media does not become the only direct source of information.

3.1.2 THE MULTI-STEP FLOW MODEL

According to the Multi –Step Flow theory, information from the media moves in a multidimensional state: The first involves individuals who are opinion leaders who pay close attention to the media and its messages and then they inform others about what they have heard from the media and that there are no direct, immediate and powerful effects on audiences as postulated by the magic bullet theory⁵⁴.

3.1.3 AGENDA SETTING THEORY

This theory was developed by researchers Donald Shaw and Maxwell McCombs in a 1972 study to determine mass media effects on political opinion during the 1968 presidential election in the United States.

The core assumption of this theory is that if the public are exposed to the media agenda or the media's prioritization of important issues, they will after a period of exposure get to adopt that prioritization of issues as their own list of important issues.⁵⁵

In other words, the mass media tell us which issues deserve our attention and these issues are then the focus of public consideration. In their study, Shaw and McCombs discovered that the media actually have the ability to transfer the salience of items in their news agendas to the public agenda.

⁵⁴ <http://www.cultstock.ndirectco.uk/IMUHome1cshtml/mcmedia/effects.htm>

⁵⁵ Mathews, J, Dickert, L, Holliday, N (1999), *Survey of Communication Theory: Agenda Setting*, Goathead.org

They argue that information is not only sourced from the media as there are other sources from which to access information and these mostly are personal and informal means and these Interplay with the media so that collectively, they become powerful, not the media alone.

Since this theory sees the importance of interpersonal communication through social interaction among groups in audiences, and not audiences as social isolates, it is participatory as audiences tend to interact with each other in groups to discuss different issues either as heard from the media or from other people from among themselves who are more inclined towards frequent usage of the media in order to inform the less active members of populations or audiences.

As Katz and Lazarsfeld note, " there are people amongst the media audience who act as opinion leaders - typically such people use the media mass media more than the average, mix more than the average social classes and see themselves and are seen by others as having an influence on others."

However, the extent of participation in this regard is mostly after the decision – making processes have been made and audiences are merely informed either through the mass media or opinion leaders. It is possible that this may provide feedback to redress some decisions, as audiences become more aware of them and make comments and suggestions.

Agenda setting is a two way process in that mass media will cover issues if the public lay emphasis on them by talking more about them thereby persuading mass media to allocate more airtime and space for such as it is for the media to determine what to cover thereby enabling the public to think more about them through the processes of "priming" (emphasizing an issue to increase its importance) and "framing" (attending to some aspects of reality while ignoring others leading to listeners or viewers have different reactions).

This theory also says that the media, elite, pressure or interest groups etc can set the media agenda. It has its basis in the thinking of political scientist Bernard Cohen who

in 1963 wrote, "Whereas the mass media may not tell us what to think, they are stunningly successful in telling us what to think about"⁵⁶.

This theory can help explain this study through the radio station' emphasis of some issues over others although it may not adequately explain participatory communication.

3.1.4 DEVELOPMENT COMMUNICATION (DC) MODEL

This is an approach to development that emphasised development using externally driven initiatives of western countries where it was a considered view that lack of development among less developed countries was a result of backwardness and the media therefore was useful to "teach" these countries how to develop. This was the dominant view in the 1950's and the role of mass media or communication was to inject messages that were expert based and needed not to be questioned.

As the 1970's came through, the argument was even stronger, seeing the media as instrumental in disseminating new ideas to expedite development in areas such as poverty and illiteracy elimination. As Rogers et al⁵⁷ (1971:4) notes, "channeling information and resources downwards to the grassroots to get effects," were a sure way of enhancing development. This meant that solutions to development problems were foreign sourced.

Kasongo⁵⁸, criticizes this as excluding intended beneficiaries from active participation in efforts affecting their developmental needs and denies the people power to determine their own needs,

Having failed, it gave rise to another model, development Support Communication.

3.1.5 DEVELOPMENT SUPPORT COMMUNICATION (DSC) APPROACH

This emerged in the 1980's within the context of failures of the modernization or development communication paradigm. According to Kasongo⁵⁹ (1998), this

⁵⁶ . <http://www.ou.edu/deptcomm.dodjcc/groups/OO3/literature%20review.html>.

⁵⁷ Rodgers, E.M and Shoemaker, F.F (1971:4) *Communication of Innovations*, Free Press, New York

⁵⁸ Kasongo, E (Phd) (1998) "From Development by Effects to Development by Contexts Via Communication" in *Development in Practice*, Volume 8, Number 1.

approach sought to re-orient the role and process of communication in development, emphasising the participation of the beneficiaries. This approach stood for a shift from the top-down, big media-centered, government-to-people DC to the equal, little media-centered government-with-people communication," as well as bridging the gap between experts who brought the innovation and beneficiaries, where these experts, referred to as Development Support Communicators who translated technical information into languages beneficiaries could understand.

Kasongo questions the significance of this approach by arguing that there is limited access to the expert medium by the intended beneficiaries, beneficiaries do not own and control the process of change due to the presence of the DSC medium and odes not therefore, allow participation in the process by the beneficiaries.

According to this approach, sometimes known as the "alternative paradigm", the role of Communication was seen as an instrument for the diagnosis of a community's problems and as an instrument whereby the participation of the community in the solution of problems was encouraged⁶⁰. The only problem here lied in the fact that the expert communicators were the ones that directed and lead this process, and not the community themselves, who were merely persuaded to participate while ultimate decision making was a preserve of the experts and could not, therefore, result in development.

3.1.6 PARTICIPATORY COMMUNICATION (PC) APPROACH OR "ANOTHER DEVELOPMENT" PARADIGM

Kasongo, (o.p.t.c) advocates a more participatory communication approach that is beneficiary driven who according to him "allows the intended beneficiary communities to communicate vertically, that is, upwards and downwards with development 'benefactors', and also to communicate horizontally, that is, among themselves. Horizontal communication permits reflection, and facilitates wider input from the intended beneficiaries. The broader the spectrum of views, the more accurately the realities of these communities can be represented. By sharing their views, communities identify problems consensually, and open up collective

⁵⁹ i.b.i.d

⁶⁰ Rensburg, R.S; (1996) *Communication Planning and Management*, Juta and Company Limited, Cape Town pg. 87

strategies for confronting them. Vertical communication then becomes crucial in order to facilitate the implementation of the strategies which have been developed in this way."

What is apparent here is that participation is emphasised as the core of this theory. This theory sees the role of communication as "supportive of the processes of self-expression and problem articulation by recipients. Communication is also supportive in the diagnosis of social problems, by making people conscious of their problems⁶¹."

It is thus clear that participatory communication is inevitable in enhancing development. Although emphasis is on the use of traditional media in facilitating dialogue, modern media such as community radio are equally important tools for facilitating dialogue and discussion, thereby supporting the development process within communities.

3.2 RADIO

Radio, anywhere in the world has had more advantages as compared to other forms of media. . It is omnipresence on a day-to-day basis depending where one is and traverses across all physical barriers and is therefore, important in everyday life. Most people including those in most of rural Africa at least have a radio set in their home.

According to Article 19⁶², broadcasting, especially in Africa remains very important because a majority of Africans get their information, education and entertainment from primarily radio and then television. As for radio, it is arguably the most accessible and affordable means available especially that it uses more African languages than television and can therefore be used in communicating development messages.

In Zambia, radio started in 1941 with the British colonial masters. As Kasoma⁶³ observes,

⁶¹ Rensburg, R.S; (1996) *Communication Planning and Management*, Juta and Company Limited, Cape Town pg. 194

⁶² ARTICLE 19 (2003), *Broadcasting Policy and Practice in Africa*, Johannesburg.

⁶³ Kasoma, F.P (2001) *Community radio Its Management and Organisation in Zambia*, ZIMA, Lusaka pg.3.

“radio was to change the lives of our ancestors to a great extent. Instead of singing and dancing with friends at festivals, radio provided them with music to dance to. Moreover, our ancestors no longer listened to fireside stories that revealed the wisdom of the elders. They, instead, listened to radio programmes whose ideas sometimes differed and challenged traditional beliefs, customs and norms authority. It was an experience that was destined to change their lives for better or for worse. Never would their lives be the same after radio experience.”

The power of radio in transforming lives cannot therefore be overemphasised. Some of radio’s advantages are that it is a medium for all. One does not require being educated to listen to radio. It is available even if more than ten (10) people use one radio set. With the advent of new technology such as wind up radio as well as solar powered radio, it is even more convenient since running expenses are made significantly lower. The Zambia Social Investment Fund (ZAMSIF) has, for instance, been distributing these to communities. The National Agricultural Information Services (NAIS) has also been distributing them to farmers in different parts of the country including Central and Eastern provinces in order to ensure increased flow of agricultural information for increased agricultural productivity in the country.

3.3 COMMUNITY RADIO

Opportunities for increased flow of developmental information are even greater with the coming of community radio across developing countries around the 1990’s when people wanted to express themselves much more than their totalitarian regimes allowed them to.

It is therefore important to note that the concept of community radio is new and has been evolving over the years.

Buckley, Issiaka and Hellmich ⁶⁴ argue that "Community radio has proven to be one of the most effective means of providing access to communications, not only because radio is low cost and widespread, but because it is conducive to dialogue.”

Community radio is therefore seen as a vehicle through which people can express themselves and use it as their voice to discuss issues that affect them in their day-to-day lives. As Rama & Louw⁶⁵, (1993: 73) note, “it enables the empowerment of

⁶⁴ Buckley et al (2003) *Voice Through Community radio Group Civic Engagement, Empowerment and Respect for Diversity CEERD External Advisory Committee Management*, Washington.

⁶⁵ Rama, K & Louw, E. (1993). ‘Community Radio: Peoples’ Voice or Activist dream?’ In P. E. Louw: South African Media Policy, Debates of the 1990s. Bellville, Anthropos.

people by giving them the means to inform and be informed within a participative communication medium.”

In most developing countries, therefore, community radio was increasingly being recognized as a tool to facilitate social change.

3.4 DEFINING COMMUNITY RADIO

There is no agreed upon definition of what constitutes community radio. This is because of different models that exist in the world. Community radio station can be defined as one that is owned, managed and programmed by the people it serves. It is non-profit making and pursues a social developmental agenda and is responsive to the community's expressed needs and priorities and is accountable to the community structures.

Community radio emphasises the localised nature of communities that seek to bring about change and development at their local level through processes of participation in finding solutions by discussion. Jan Servaes ⁶⁶(1995), observes:

It is at the local community level that the problems of living conditions are discussed, and interactions with other communities are elicited. The most developed form of participation is self-management. This principle implies the right to participate in the planning and production of media content...it is more important that participation should be made possible in the decision making about the subjects treated in the messages and the selection procedures (Servaes, 1995: 39).

In defining community radio, MISA ⁶⁷ (2003) states that community radio is one that is:

Available to community residents so that they can participate, express their needs and wants or discuss issues of interest to their own community, it allows people to

⁶⁶ Servaes, J. (1995). Development communication – for who and for what? Communication 21/1

⁶⁷ MISA (2003), Campaign To Enable Community Media In Southern Africa

exercise their right to communicate through non-discriminatory and participatory content.

Accessible so that all community members can easily participate and benefit from it through the utilisation of the languages of that community.

Affordable to the community it serves and is not for profit.

Acceptable to the community as a cultural medium and tool for development, it responds to the community's expressed needs and priorities and is an integral part of the community that it serves.

Accountable to the community it serves, through an ongoing process of interaction and consultation; it is about communities doing something for themselves by owning and controlling their own means of communication. Open forums and AGM's for instance are good avenues that provide for community interaction with the station.

The African Charter on broadcasting sees community radio as Community broadcasting which is for, by and about the community, whose ownership and management is representative of the community, which pursues a social development agenda, and which is non-profit⁶⁸.

Whatever definition one uses and from the above statements, it is clear that community radio aims at serving the local community within which it broadcasts to and is a two way process that ensures an interactive exchange of viewpoints, ideas and opinions among the people it serves for purposes of attaining development in their socio existential conditions.

Essentially, community radio exists to contribute to the development of communities. Community radio stations have the potential to play a key role in increasing local participation. Davidson⁶⁹ in his study on the role of community

⁶⁸ The African Charter on Broadcasting

⁶⁹ Davidson, B, Mapping the Radio KC community: An application of participatory methods in assisting community radio producers to research their community, Idasa (Institute for Democracy in South Africa)

radio in enhancing participation in elections in South Africa, notes that apart from enhancing the participation of people in the electoral process, local participation in station activities by the people should be one of the defining elements of a community broadcast service that is community centred.

Therefore, community radio is useful in enhancing democracy at any level of a community.

From time immemorial, proponents of community radio cannot see community radio without participation. White⁷⁰ (1990) agrees with this thinking when he notes that the major objectives of community radio are to “ encourage widespread community participation in broadcasting, provide an opportunity for horizontal communication between individuals and groups in the community, stimulate more free and open debate of community issues and reflect the cultural and social diversity of the community.”

The issues of participation remains fundamental and more and more scholars keep reiterating on its importance, Mtimde⁷¹ (2000) formerly of AMARC and now a Councillor on the Independent Communications Authority of South Africa (ICASA) raises the point further. He notes that for a station to be a community station, it is imperative that the community actively participate in its entire operations and in programming. Through such, the community will support the station, as is an important resource for the success of any community station. “This will help in ensuring an increase in its listenership and therefore contribute to sustainability,” he notes.

Tomaselli⁷² (2000), cited in Phiri⁷³ (2002) notes that Community radio is usually considered complimentary to traditional media operations and as a participatory model for media management and production.

⁷⁰ White, R. (1990). ‘Community Radio as an alternative to traditional broadcasting. In Media Development. 4(6) pp4-16

⁷¹ Mtimde, L (2000) “Sustainability and Funding for Community Radio,” Paper Presented to a Namibian Broadcasting Conference on 6 November 2000, Windhoek.

⁷² Teer-Tomaselli, R. & et al (2000). ‘Who is the ‘Community’ in Community Radio: A case study of community radios in Durban, Natal’. Paper presented to the Political Economy of the Media in Southern Africa seminar. Durban. University of Natal. Pg.3

Community radio is similar to the role of the so-called “small media”, as alternatives to state run media systems⁷⁴. These tend to be large and generally focused to a wider audience as compared to small media that focus on small and specific audiences.

Community stations are also expected to provide local programming and encourage maximum participation by the community in programming, as well as in ownership, management and control of the radio station. In the past 10-15 years, as Kivikuru⁷⁵ (2000) notes, the reorientation that has taken place in the African media landscape has meant a marginalization of the rural population from regular media services. This has been one of the reasons explaining the need for community radio stations, the need for rural folk to also participate in affairs affecting their daily livelihoods and community radio, therefore, becomes a panacea to most of their problems since it affords them an opportunity to discuss matters and find solutions to their challenges.

In Zambia, community and private radio growth has been rapid over the last 10 years from about 1 in 1994 to slightly over 30 at the time of this writing. In her Master’s degree dissertation, Tembo⁷⁶ observes that in Zambia community radio stations in rural areas are filling up gaps of information accessibility in places where the National broadcaster ZNBC does not reach or the signal is so poor due to long distances.

⁷³ Phiri, B (2002), Democratic Communication and Community Media in Zambia. (Except from *The Role and Governance of Community Radio Stations in Zambia: the case of Radio Icengelo*), Paper presented to an international research seminar – Political Economy of Southern African Media. Theme: Convergence: Technology, Culture and Social Impacts. Cultural and Media Studies department –University of Natal – Durban 6th – 12th May 2002.

⁷⁴ Spitulnik D. (2002), ‘Alternative Small Media and Communicative Spaces’, in Hyden G, Leslie Ogundimu Folu (eds.), *Media and Democracy in Africa*. Transaction publishers: New Jersey. Pg. 180.

⁷⁵ Kivikuro U, (2002). *Top/Down or Bottom/Up? Radio in the service of Democracy: Experiences from South Africa and Namibia*. Result study for South Africa and Namibia.

⁷⁶ Tembo, R,E (2005) The Sustainability of Community Radio with particular reference to ICTs: A Case Study of Three Community Radio Stations in Zambia- (radio Chikaya, Mazabuka and Lyambai.) A Dissertation submitted to Orebro University, Sweden

CHAPTER 4

LITERATURE REVIEW

In providing more background to this study, it is important to review information on related research studies that have been conducted by other researchers from a global, regional and local country perspective. This, as earlier indicated, focuses specifically on radio.

According to United Nations Population Fund Agency (UNPFA⁷⁷) (2002), "local/community radio is rapidly expanding throughout the world in large part because in many areas of the world, radio is still the only medium that can reach a mass audience, simultaneously and at relatively low cost.

In 1989, the World Association of Community Radio Broadcasters (AMARC) undertook a study to determine the parameters of participatory radio in eleven (11) African countries namely, Benin, Burkina Faso, the Congo (Brazzaville), Ghana, Kenya, Mali, Senegal, Chad, Togo, Zaire and Zimbabwe, in which popular participation was one of them⁷⁸.

The survey revealed while there was a low level of listener participation in planning and programming, a few experiences were identified in which rural associations participated at these levels. The experience of Burkina Faso, for example, with half a dozen local stations, has been largely positive due to popular involvement in all stages of the creation of the stations and continued participation in their programmes, which are able to reflect the concerns of local people.

Still in Burkina Faso, local rural radio has given peasants an opportunity to express themselves, serving as a crucial channel for promotion of popular participation for development. Here radio productions have to be created by the populations and producers have to be recruited from inside the population⁷⁹.

⁷⁷ United Nations Population Fund Activities (2002), "Strengthening Partnerships among Local FM Radio Networks and Reproductive Health Agencies on HIV/AIDS: a Review Of the Effectiveness of Local FM Radio in Promoting Reproductive Health, HIV/AIDS Prevention and Gender equity". Pg. 7

⁷⁸ Aw Eugenie; "Pluralist Responses for Africa" (Chapter 14), in *A passion for Radio: Radio Waves and Community*, www.communica.org/passion

⁷⁹ *ibid.*

In Mali, *Kayes* Radio was developed as a result of the participation of two Italian Non Governmental Organisations (NGOs): Terra and Gao, in the context of a larger development project in the Sahelian region. The designers recognised that people are more likely to respond positively to development efforts when they feel as though they are a part for the process⁸⁰.

This station is managed by the local population and focuses on health and literacy programming among others. Radio *Candip* in Bunia, Congo Democratic Republic was established in 1974 and its programmes are said to encourage popular participation in local development and offer solutions to the villagers' problems in local languages. Major themes are defined for the year, based on villagers' concerns, expressed to the producers who visit the villages. In this project, producers always went to villages with recorders to hear what issues concerned villagers there. There cannot be any better participation but that which allows affected people's voices to be heard and thereby assisting better their lives⁸¹.

In a comparative case study of five community radio stations within Kwazulu- Natal in South Africa, Tomaselli & Mjwacu⁸² (2003) revealed that the participation in the production and other affairs of the stations was uneven with issues such as access to communication technology, geographic location and the implicit choice of many members of the community to remain passive, rather than active listeners. This, to a larger extent erodes what constitutes an integral component of the philosophy of participation in community radio. This is because if a community radio station is to fulfil its mandate effectively, it has to be responsible to the citizens within the 'community' it has identified, whether that is defined along geographical or 'community' interest lines.

A case study of the Development Through Radio Project (DTRP) in Zimbabwe by Matewa⁸³, implemented by the Federation of African Media Women Zimbabwe

⁸⁰ optc

⁸¹ Aw Eugenie; "Pluralist Responses for Africa" (Chapter 14), in *A passion for Radio: Radio Waves and Community*, www.communica.org/passion

⁸² Teer-Tomaselli, R & Mjwacu, T (2003) 'Developing Communicative Competence: the Potentials and Limitations of Community Radio. A comparative case study within Kwa-Zulu Natal'. In Malmelin, Nando (ed.): *Välittämisen tiede. Viestinnän näkökulmia yhteiskuntaan, kulttuuriin ja kansalaisuuteen*. Viestinnän julkaisuja 8. Helsinki: Viestinnän laitos, Helsingin yliopisto. Pg 95.

⁸³ Matewa, C (Phd) 2002 Case Study on the Development Through Radio Project (DTRP) (in " Media

(FAMWZ), showed how the democratisation of radio could be achieved through giving a voice to the voiceless and the importance of a two-way communication in broadcasting for development. The question addressed was to what extent participatory radio production contributed to the empowerment and advancement of women and the marginalised communities⁸⁴.

It also looked at how community interests, needs and concerns are served by this media. Here, communities were encouraged to set up Radio Listening Clubs (RLC) with training support and then began recording programmes in a participatory manner where they had to record themselves after listening to them as groups, a 3-minute programme would then be edited and broadcast on Zimbabwe Broadcasting Corporation (ZBC). This approach of recording themselves and discussing the recordings and deciding what subject to produce made it possible for communities to be heard, thereby encouraging a two way flow of communication between members and officials and horizontal communication among club members⁸⁵.

The case was based on information collected through unstructured in-depth interviews with the project personnel, the founder member, board members and participants of the project as well as observations of four radio listeners clubs, articles, documents, annual and general reports.

In this case study, it was found out that "it is not the mass media but the people who are setting the agenda. Therefore, instead of it being the mass media agenda, it is the people or women's agenda. On further analysis, it became evident that in some occasions, some development institutions, particularly women's organisations were using the programme to set their own development agenda."⁸⁶

It also found out that "the participatory approach that was adopted promoted a two-way

and The Empowerment of Communities for Social Change" A Thesis Submitted to The University of Manchester for the Degree of PhD in the Faculty of Education.

⁸⁴ ibid

⁸⁵ optc

⁸⁶ Matewa, C (Phd) 2002 Case Study on the Development Through Radio Project (DTRP (in "Media and The Empowerment of Communities for Social Change" A Thesis Submitted to The University of Manchester for the Degree of PhD in the Faculty of Education.

communication and enabled communities, in this case RLC members, to set their own agenda in some of the programmes that were broadcast. It also enabled them to raise awareness of the problems they faced in their income-generating projects and in some cases; the RLC's were able to secure funding from donor agents to boost their income generating initiatives.

It also provided an opportunity for communities, which do not normally have a direct link to share experiences and knowledge and dialogue for development⁸⁷.

As far as the researcher's knowledge is concerned, no such study has been conducted in Zambia thereby creating a knowledge gap that would be filled by this study.

A related cohort study on participatory communication in indigenous health development was also conducted in Nepal. It was aimed at investigating participation in health related projects among the indigenous villagers in and members of the remote Aboriginal communities of Central Australia. The study found that the majority of participants in both locations indicated that participatory communication (two way dialogical communication) was the most appropriate way of involving them in health development programmes,⁸⁸ as opposed to one-way.

This was after none of the respondents, during focus group discussions, reported any full participation in a number of projects conducted in their respective areas. In the Nepalese research group, respondents reported partial participation in the projects and attributed this to a lack of two way flow of information between the villagers and the service providers. Even though this study did not particularly focus on radio, it can be replicated to radio as it relates to participatory communication.

In Chad in 1991-92, radio was used in a campaign to stop intentional bushfires that were started to clear agricultural but which had also led to degraded soils. To counter the problem, radio broadcasts were used in which villagers were encouraged to talk about the problems and suggest solutions. Within one year, it was reported, "forest fires were reduced by 90 percent, 22 villages had active bushfire control committees

⁸⁷ *ibid.*

⁸⁸ Khadka, N. "Participatory Communication in Indigenous Health Development. A Focus Group Study", University of Melbourne.

and firebreaks protected 10 000 hectares of forest.⁸⁹ This demonstrates the power of radio in facilitating dialogue for development.

In an analysis of its reproductive health and HIV & AIDS sponsored programmes through the use of at least thirty (30) radio stations around Africa, Asia and Latin America, the UNFPA A concluded that its communication approaches in these areas "are changing the focus from relying on mass media and the creation of awareness about reproductive health issues to approaches which allow people to ask questions about, clarify their feelings, get feedback and clarify rumours"⁹⁰.

In Niger for instance, the UNFPA supported a network of 40 community based radio stations with emphasis on youth through provision of Information, Education and Communication materials and training on reproductive health and gender. In 2002 in Mauritania, the organization helped "*Women and Development*," a rural radio station develop and broadcast two rural radio programmes focusing on women's rights, population, and adolescent reproductive health using radio drama.⁹¹ A radio station in Cape Verde equally receive similar support, just like Vietnam, Papua New Guinea, Kenya, Nepal, South Africa, among many.

In most case studies that relate to participatory communication, control and ownership of the radio stations by people within the communities and their participation in selecting material to include in the programmes was apparent and critical. In 1947, radio *Sutatenza*, the first community radio station ever, was established in Columbia by a Catholic priest. This station became instrumental in the provision of adult literacy to an illiterate peasant population of about 8 million there as a community base and grassroots initiative that involved the community in its programmes⁹². In due course, the station undertook successfully to focus on health and hygiene, farming techniques, community participation, environment, economic

⁸⁹ <http://www.fao.org/sdJruralradio/enI24546/>

⁹⁰ United Nations Population Fund (2002), "Strengthening Partnerships among Local FM Radio Networks and Reproductive Health Agencies on HIV/AIDS: a Review Of the Effectiveness of Local FM Radio in Promoting Reproductive Health, HIV/AIDS Prevention and Gender Equity".

⁹¹ *ibid.*

⁹² Gumicio Dagron, Alfonso (2001), *Making Waves: Participatory Communication for Social Change*, The Rockefeller Foundation. Pg. 37.

skills development etc, but could not continue with this noble cause with time. It closed for many reasons including the loss of its participatory approaches⁹³.

In Bolivia, *Radios Mineras* was one of the several miners' radio stations that contributed positively towards organizing communities for action and strengthen the social power of miners' unions and achieve unity. They were created and funded by the miners themselves and run by young people from within the villages⁹⁴.

In South Africa, *Bush* Radio started off as a project producing and distributing cassettes into the townships of Cape Town containing community information and issues that the station thought was important but neglected by the mainstream media during the apartheid era. This project, as Dagon notes⁹⁵, "informed inhabitants about the importance of learning how to read and write, of hygiene, and the need to move away from considering crime as part of their daily lives." The station has been instrumental in "brokering many peace deals between warring factions in the townships..., between the gangs that control the taxi services in the region." *Bush* radio continued to involve community participation in its programming.

The children's broadcast and internship programme that trains young and old people in radio within the community and the Southern African region, has continued to be of value. Recently, the station embarked on a project to help unemployed gang groups produce music against violence by sponsoring recording. This helped contribute to the reduction of violence and providing opportunities for participation in the music industry.

In his master's degree thesis, Phiri⁹⁶ (2002) concluded that Radio Icengelo, a Catholic owned community radio station on the Copperbelt province of Zambia allowed community participation in its programming. He used qualitative methodologies. He noted that for example, "Most focus group respondents affirmed that Radio Icengelo does solicit the community to participate in its programming.

⁹³ Ibid.

⁹⁴ Ibid.

⁹⁵ optc

⁹⁶ Phiri, B (2002), *Democratic Communication and Community Media in Zambia*. (Except from *The Role and Governance of Community Radio Stations in Zambia: the case of Radio Icengelo*), Paper presented to an international research seminar – Political Economy of Southern African Media. Theme: Convergence: Technology, Culture and Social Impacts. Cultural and Media Studies department – University of Natal – Durban 6th – 12th May 2002. Pg. 20

They stated that the regular form of community participation was through phone-in programmes and letters to the producers of different programmes"⁹⁷.

He asserts that the community around Radio Icengelo is actively involved in working out programmes for the station and that this provides everyone an opportunity to participate in community building and in view of this, he argued, "Radio Icengelo does subscribe to some characteristic features of the ideal community radio station"⁹⁸.

Tembo ⁹⁹(2005) also conducted a comparative study on the sustainability of community radio stations in Zambia with reference to Information and Communication Technologies (ICTs). Commenting on community participation in the station, she finds that all the three stations, namely Radio Chikaya in Lundazi, Radio Lyambai in Mongu and Radio Mazabuka in Mazabuka allowed some aspects of community participation in forms ranging from programme production and presenting, letter writing and phone-ins, origination of programme ideas, open forums, listener clubs and representation on board of management among, others.

Tembo used qualitative methodologies in order to arrive at her findings.

In a study aimed at discovering participatory aspects in the communication process and assessing the agricultural radio programmes under the Swedish International Development Agency (SIDA) supported Land Management and Conservation Farming programme under the Ministry of Agriculture, Food and Fisheries (MAFF) in Zambia, Ericsson¹⁰⁰ failed to discover a conscious participatory strategy for the radio programmes but instead, the programmes were seen as a way of creating awareness around the project. He, however, was quick to point out that the programmes were not just used to create awareness but also encouraged and provided the farmers with means to react and give feedback through discussion reports submitted by district Agricultural Information Officers. He also discovered that" the production of programmes in the districts close to farmers enabled the

⁹⁷ ibid

⁹⁸ ibid

⁹⁹ Tembo, R,E (2005) The Sustainability of Community Radio with particular reference to ICTs: A Case Study of Three Community Radio Stations in Zambia- (radio Chikaya, Mazabuka and Lyambai.) A Dissertation submitted to Orebro University, Sweden. Pp. 63-69.

¹⁰⁰ Ericsson, B (2001); Radio as a means to Support Agricultural Development: A Case Study in Zambia; Communication for Development; Malmo Hogskola, pg. 45



officers to have a better knowledge of the local farmers; culture, needs and natural circumstances, than radio producers do have at MAFF in Lusaka."

He concluded that MAFF used the radio programmes to create and support a dialogue not just between farmers and the ministry, but between fellow farmers within each province as well. This means they saw the programmes as channels to the ministry, as well as a channel through which they can communicate with fellow farmers.¹⁰¹

Ericsson's study was a qualitative study based on participatory field observations and group interviews. Participation in development programmes must therefore, be real and communication, as seen already, plays a critical role. According to MISA (2003), the Community and Good Governance programmes that the organization is implementing have become the main voices for community expression and interaction with local authority, traditional leadership and central government entities¹⁰².

Below are a few selected examples from participating stations on what difference the participatory programmes made in the communities the radio stations broadcast to. In Chipata, after *Breeze FM* aired a documentary on poor water supply and sanitation and another on the lack of street lights in the provincial town, Chipata Municipal Council Town Clerk immediately responded to the concerns raised by residents in the programme by promising to address the problem¹⁰³. Within a few weeks, streetlights were installed and an ambitious water supply and sanitation project was put in place by the local authority. Radio Breeze staff were invited to the official launch of the project. After this intervention, Chipata reported streetlights on the main streets and the water and sanitation situation improved. Radio Breeze is a privately owned radio station with some elements of community programming.

After another documentary on "*Community participation in developmental projects*" in 2004, the people of Lundazi took their local authority to task, demanding to know

¹⁰¹ *ibid.*

¹⁰² MISA (2003), Radio and Good Governance Report: July 2003 - December 2003 (Unpublished Report), pg.8.

how the money released by the Micro-Projects Unit was being utilised in the district. On account of this, an agreement was on the verge of being concluded between the local authority and the community to co-plan the 2004 council budget¹⁰⁴.

In Mongu, one Radio *Lyambai* documentary programme got the local community talking and contemplating engaging the local authority and central government in discussions on how best to deal with land management. This was after the producers of the Good Governance Programmes discovered that the Barotse Royal Establishment had been allocating land to "investors" without consulting the local indigenous people.

In Mazabuka, after Community residents voiced out their concerns about suspected financial embezzlement by council officials, senior local authority staff instituted investigations. It was discovered that over ZMK 95 million, which was meant for the improvement of water and sanitation, had been misappropriated¹⁰⁵. The Town Clerk and his deputy were, consequently suspended from the council and had not been working for more than three months as at December 2003¹⁰⁶. The district market which for a long time had financial allocation for construction of toilets but no structure had been put up for years, was given attention shortly after the programme on the local authorities' financial management was aired. The market now has public toilets¹⁰⁷. The Community's continued free expression on Radio Mazabuka has also seen the local authority reinstall water supply to Kabobola township, which had no water for years¹⁰⁸.

As at December 2003, Police in Mazabuka had been investigating a suspected embezzlement of constituency Development funds by those put in charge of disbursement of the money after residents complained about the lack of access to the funds during a live phone in programme broadcast by the radio station, *Good Governance and the Community*." And because of the controversial nature of the way "hidden issues" are brought to light during the good governance programmes, *Mazabuka* Community Radio Station Manager Kelvin Chibomba and a producer

¹⁰⁴ Ibid, pg. 8.

¹⁰⁵ optc

¹⁰⁶ MISA (2003), Radio and Good Governance Report : July 2003 - December 2003 (Unpublished Report), pg.8.

¹⁰⁷ ibid, pg.9

¹⁰⁸ optc, pg.9

from the same station were summoned by a full Council assembly to apologise for "embarrassing" the council after members of the community accused the council of not performing to their duties to the community's satisfaction¹⁰⁹.

In 2003, the Zambia Social Investment Fund (ZAMSIF) provided the Mazabuka Community Radio Station with funding to train 23 listener's groups, purchase radios and produce programmes on various developmental issues through their listener groups. This will go a long way in ensuring participation of these people in development around those specific issues.

In Lundazi, Radio *Chikaya* had, through the Radio and Good Governance programmes created a more direct participation of the community in decision-making by the local authority. Because of lack of telephone facilities, the local community could not participate through phoning in to the programmes. To beat this obstacle, the radio station organised community fora where the residents are given chance to ask council officials and make contributions on how best the district could be managed¹¹⁰. During the interactive question and answer sessions, programmes were recorded for onward broadcast.

In Monze, Radio *Chikuni* played a crucial role in sensitizing the local people on the social, economic and political implications of the proposed *Mbeza* irrigation scheme, a project that was seen by many residents as going to rob the indigenous people of access to land and eventually displace a lot of them. Residents and interest groups actively participated in debate programmes about the subject. Those who were scheduled to be displaced breathed a sigh of relief, as they would no longer lose their land following government's decision to stop the project "due to the local community's resistance¹¹¹". The Law and Development Association (LADA) intensified civic awareness meetings in most parts of Monze district to explain the contents of the constitution, why there was need for review and how people were supposed to be submitting to the CRC. This followed complaints by communities about their ignorance about the constitution and the review process during the Radio and Good Governance programmes.

¹⁰⁹ Personal Interview with Mazabuka Community Radio Station Manager Kelvin Chibomba in April 2003.

¹¹⁰ MISA (2003), Radio and Good Governance Report: July 2003 - December 2003, Unpublished.

¹¹¹ *ibid.*

In Kitwe, programmes on Radio *Icengelo* contributed to the Ministry of Education's quick response to correct a payment anomaly where all teachers' salaries were paid through Investrust Bank, a small bank that did not seem to have the capacity to handle large transactions like that of paying all the teachers in the district. The heated up discussions on the radio station got the Zambia National Union of Teachers (ZNUT), the Secondary School Teachers Union (SESTUZ) and the Ministry of Education talking and a solution was found. Another programme on delivery of farming inputs on Radio Icengelo made the Provincial Agricultural office to quicken the pace of delivery of the inputs after complaints from farmers¹¹².

Above are some of the stories of successful participatory communication in community radio that give impetus to this study.

¹¹² optc, pg.9

CHAPTER 5

PRESENTATION OF KEY FINDINGS

5.0 SURVEY: WHAT RESPONDENTS SAY

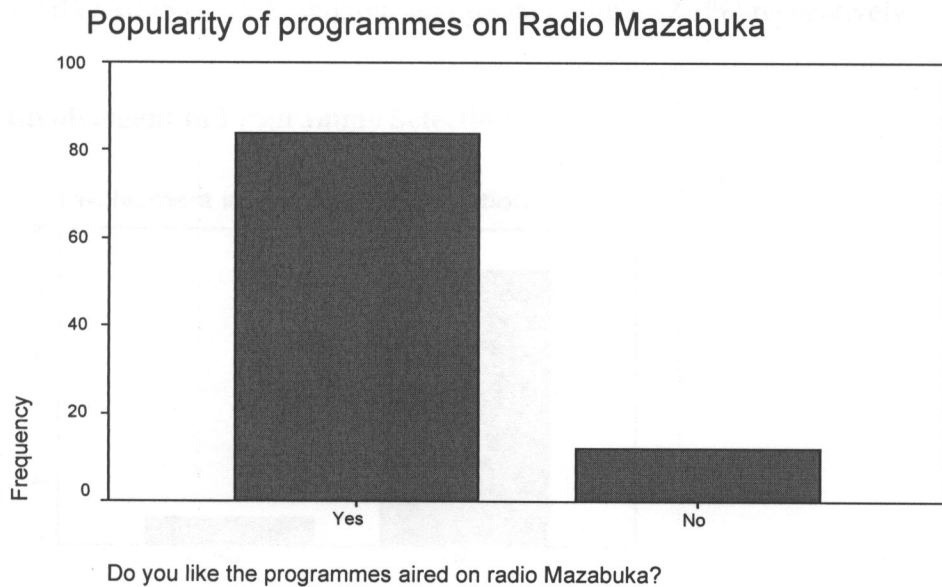
5.1 Structured questionnaires

Altogether 96 questionnaires were administered as explained in Chapter 2. Although this questionnaire was not the only method of data collection, it provided very useful information and access to what community residents thought about the radio station. It provided them with a channel to this study. This means, therefore, that this questionnaire was not merely used to show how many people participated in programme production, selection of the radio station, in terms of statistics, but further showed what residents think the station should do in order to allow them access and participation.

5.2. Frequency of listener ship

When asked how often respondents listened to the radio station, 68.8% of respondents reported listening to the radio station everyday, twice weekly, every hour and once a week while 31.2% said they rarely listened to the station. Basically, the station appeared to enjoy sufficiently good listenership.

5.3. Popularity of programmes on Radio Mazabuka



When asked if they liked the programmes aired on the radio station, 87.5% of respondents agreed while 12.5% refused.

Of the ones that said yes, their favourite programmes were those that were educational (31.3%), entertaining (16.7%) informational (14.6%), interesting (7.3%), talked about community issues/events (6.3%), spiritually uplifting (4.2%), well presented (3.1%), developmental (2.1%), relaxing (1.0%).

12.5% of those interviewed did not like the programmes because of the following reasons: boring (8.3%), useless (2.1%), less Informative (1.0%), poorly produced (1.0%) and attacked personalities (1.0).

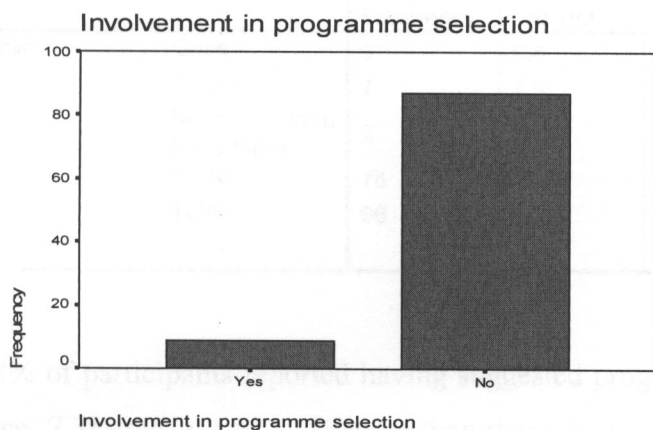
5.4. Involvement in programme production

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	17	17.7	17.7	17.7
	No	79	82.3	82.3	100.0
	Total	96	100.0	100.0	

When asked about their involvement in programme production, only 17.7% of respondents said they were involved in one way or another in programme production

at the station as opposed to 82.3% who said they were not. For those that were involved, programmes that they had produced ranged from entertainment (10.4%), health/HIV/AIDS (3.1%), religious and social/cultural (2.1%) respectively.

5.5. Involvement in Programme Selection



In terms of participation in the selection of the type of programmes to broadcast, only 9.4% of respondents reported any participation as opposed to 90.6% that did not. For those that participated, it was mainly as representatives of organisations and station volunteer (3.1%), resident and station employee (1.0) respectively.

5.6. Participation at Annual General Meeting or other general Meeting

Participation at AGM or other general meeting

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	4	4.2	4.2	4.2
	2	4	4.2	4.2	8.3
	3	1	1.0	1.0	9.4
	Non applicable	87	90.6	90.6	100.0
	Total	96	100.0	100.0	

Out of the sample, only 9.4% reported having participated at an annual general meeting or any general meeting called by Mazabuka community radio station once, twice or thrice. 90.6% of respondents reported never having attended any such general meeting before.

For the 9.4% that had participated at general meetings before, they did so as representatives of organisations (3.1%), station volunteers (3.1%), station employee

(1.0%), and resident (1.0%). The rest of the 91.7% reported never having participated mainly because they had never been invited and were never aware of any such meetings.

Number of times of programme idea suggestions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Once	9	9.4	9.4	9.4
	Twice	7	7.3	7.3	16.7
	More than three times	2	2.1	2.1	18.8
	None	78	81.3	81.3	100.0
	Total	96	100.0	100.0	

9.4% of participants reported having suggested programme ideas to the radio station once, 7.3% twice, and 2.1% more than three times with 81% reporting never having suggested programme ideas to the station in two years.

5.7. Views on Ownership of Radio Station

61.5% of respondents said the radio station was owned by the community, 12.5% didn't know who owned station, 7.3% Church, 6.3% government and station management respectively, 5.2% themselves as individuals and 1% by the local authority.

5.8. Programme Ratings

49.5% of respondents said the programmes on the station were good while 24% said the programmes were very good. However, 15.6% said the programmes were poor, 11.5% fair and 2.1% were not sure.

5.9. Radio Station contribution to community development

In terms of what respondents said were the radio station's contributions to community development, the "provision of education on health issues, HIV and AIDS, sports development" emerged as the biggest contribution. This accounted for 17.7% and was followed by the "general provision of news and information services"

(13.5%), “provision of platform for exchange of ideas” (9.4%) and “promotion of business” (8.3%).

Other contributions identified included “improvement of social service delivery” (8.3%), “communication of personal call messages” (6.3%), “provision of information to farmers” (5.2%), “provision of employment to young people” (4.2), and “promotion of local language” (4.2%), Speaking on issues affecting workers and residents (4.2).

However, only 13.5% of respondents said the station had not contributed to the development of the community at all.

The figures are reflected in the table below.

	Frequency	Percent	Valid Percent	Cumulative Percent
Provides news and information services	13	13.5	13.5	13.5
Provides platform for exchange of ideas	9	9.4	9.4	22.9
Promotion of business	8	8.3	8.3	31.3
Promotion of local language	4	4.2	4.2	35.4
Provision of education on health, AIDS, sports, development	17	17.7	17.7	53.1
Improvement of social service delivery	8	8.3	8.3	61.5
Provision of employment to young people	4	4.2	4.2	65.6
Don't Know	4	4.2	4.2	69.8
No contribution	13	13.5	13.5	83.3
Communication of personal call messages	6	6.3	6.3	89.6
Spoken on behalf of workers/community interests	4	4.2	4.2	93.8
Provision of information to farmers	5	5.2	5.2	99.0
Exposes malpractices	1	1.0	1.0	100.0
Total	96	100.0	100.0	

5.10. Radio Station and Coverage of Community Issues

When asked if the radio stations did address community issues from a sample of 96, 51% agreed that the station did address community issues in its programming as opposed to 35.4% who said it did not. 13.5% did not know.

Of the 51% that agreed, the station did this by way of informing residents about community issues and events, providing an oversight role on the community, and educating people on health, HIV and AIDS, and agricultural issues.

5.11. Do Station programmes reflect community needs/aspirations?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	14	14.6	14.6	14.6
Agree	52	54.2	54.2	68.8
Neutral	10	10.4	10.4	79.2
Disagree	12	12.5	12.5	91.7
Strongly disagree	4	4.2	4.2	95.8
Don't Know	4	4.2	4.2	100.0
Total	96	100.0	100.0	

When asked if the radio station reflected community needs and aspirations in its programming, 4.2% strongly disagreed, 12.5% disagreed, 14.6% strongly agreed and 54.2% agreed. However, 10.4% remained neutral.

5.12 INVOLVEMENT IN PROGRAMME PRODUCTION BY SEX

5.1.2 Involvement in Programme Production

Involvement in programme production

Sex			Frequency	Percent	Valid Percent	Cumulative Percent
Male	Valid	Yes	13	21.3	21.3	21.3
		No	48	78.7	78.7	100.0
		Total	61	100.0	100.0	
Female	Valid	Yes	4	11.4	11.4	11.4
		No	31	88.6	88.6	100.0
		Total	35	100.0	100.0	

As shown above, out of 96 interviewees, 13 (21.3%) males said they were involved in programme production as opposed to 48 (78.7%) who said they did not.

As for the female respondents, only 4 (11.4%) said they were involved in programme production and 31 (88.6%) said they were not. It shows that more males in fact were involved in programme production as opposed to females.

For the males that were involved in programme production, the programmes they produced included entertainment (13.1%), health / HIV&AIDS (3.3%), social/cultural (3.3%) and religious (1.6%).

As for the females, this included entertainment (5.7%), health and HIV&AIDS (2.9%), and religious (2.9%). Entertainment accounted for the largest produced programme type

5.1.3 Involvement in Programme Selection

Involvement in programme selection

Sex			Frequency	Percent	Valid Percent	Cumulative Percent
Male	Valid	Yes	7	11.5	11.5	11.5
		No	54	88.5	88.5	100.0
		Total	61	100.0	100.0	
Female	Valid	Yes	2	5.7	5.7	5.7
		No	33	94.3	94.3	100.0
		Total	35	100.0	100.0	

When asked how many males were involved in selecting programme ideas for broadcast on the station, only 11.5% of males said they were involved in one way or another while 88.5% said they were not.

For the females, only 5.7% said they were involved in one way or other in selecting programme ideas while 94.3% said they did not.

Clearly, fewer females were involved as compared to males.

Participation capacity

Sex			Frequency	Percent	Valid Percent	Cumulative Percent
Male	Valid	Panelist/Inter viewee	2	3.3	3.3	3.3
		Caller on phone in programme	4	6.6	6.6	9.8
		Community resident	1	1.6	1.6	11.5
		Non Applicable	54	88.5	88.5	100.0
		Total	61	100.0	100.0	
Female	Valid	Listener	1	2.9	2.9	2.9
		Caller on phone in programme	1	2.9	2.9	5.7
		Non Applicable	33	94.3	94.3	100.0
		Total	35	100.0	100.0	

5.1.4 Participation Type

In terms of participation type, males participated mostly as callers on phone-in programmes (6.6%), panellists (3.3%), and community residents (1.6%) with 88.5% of males saying they did not participate in any prescribed way.

As for the females, the participation capacity was as callers to phone –in programmes (2.9%), listeners (2.9%). 94.3% never participated in any prescribed way.

In terms of how they have actually participated, males participated as station volunteers (4.9%), representative of organisation (1.6%) and station employee (1.6%). The other 91.8% did not participate at all.

For the females, they participated as representatives of organisations (5.7%), residents (2.9%). The remaining 91.4% did not participate.

Number of times of programme idea suggestions

Sex			Frequency	Percent	Valid Percent	Cumulative Percent
Male	Valid	Once	4	6.6	6.6	6.6
		Twice	6	9.8	9.8	16.4
		More than three times	1	1.6	1.6	18.0
		None	50	82.0	82.0	100.0
		Total	61	100.0	100.0	
Female	Valid	Once	5	14.3	14.3	14.3
		Twice	1	2.9	2.9	17.1
		More than three times	1	2.9	2.9	20.0
		None	28	80.0	80.0	100.0
		Total	35	100.0	100.0	

1.1.5 Frequency of Suggestion of Programme Ideas by Sex of Respondent

On the number of times respondents suggested programme ideas for the radio station, Male respondents accounted for only 17.8%. The number of times they suggested programme ideas ranged from once, twice and more than three times.

82% of respondents said they had not suggested any programme ideas since 2004.

As for the female respondents, only 20% said they had suggested programme ideas since 2004 as opposed 80% that did not.

6.0. CONTENT ANALYSIS: WHAT THE RADIO CONTENT SAYS

A total of 143 programme items were analysed spread over a two- week period every other day. They ranged from music programmes to news, interviews, discussions, documentaries, magazines etc.

6.1. Types of Programmes

Type of Programme

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Educational	8	5.6	5.6	5.6
	Health/HIV/AIDS/education	8	5.6	5.6	11.2
	Environmental/Agricultural	1	.7	.7	11.9
	Religious	11	7.7	7.7	19.6
	Local Tonga music	26	18.2	18.2	37.8
	Zambian music	11	7.7	7.7	45.5
	Other regional / international music	7	4.9	4.9	50.3
	Social	30	21.0	21.0	71.3
	Cultural	1	.7	.7	72.0
	English news/Informational	8	5.6	5.6	77.6
	Tonga news/Information	8	5.6	5.6	83.2
	Business	17	11.9	11.9	95.1
	Entertainment other	1	.7	.7	95.8
	Sports	2	1.4	1.4	97.2
	Developmental	4	2.8	2.8	100.0
	Total	143	100.0	100.0	

As shown above, social programming constituted most of the content with 21%, followed by local Tonga music (18.2%), business (11.9%), religious and Zambian music (7.7% each), educational, health, HIV&AIDS, english and Tonga news (95.6% each) while environmental/agricultural, cultural and entertainment each had .7%.

6.2. Participation in Programme Origination

Programme Originator

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Station staff	54	37.8	37.8	37.8
	Station volunteer	77	53.8	53.8	91.6
	Listener	5	3.5	3.5	95.1
	Non-governmental	2	1.4	1.4	96.5
	Local government	4	2.8	2.8	99.3
	National government	1	.7	.7	100.0
	Total	143	100.0	100.0	

As shown above, in terms of origination of programme ideas, station volunteers constituted the highest percentage of origination (53.8%), followed by station staff (37.8%), listeners (3.5%), and local government authorities (2.8%), non-governmental organisations (1.4%) and national government (.7%).

6.3. Participation in Programme Production

Programme Producer

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Station staff	52	36.4	36.4	36.4
	Volunteer	82	57.3	57.3	93.7
	Listener	7	4.9	4.9	98.6
	Local government	2	1.4	1.4	100.0
	Total	143	100.0	100.0	

As regards actual programme production, volunteers still accounted for the largest percentage of 57.3%, followed by station staff (36.4%), listeners (4.9%) and local government (1.4%). This is shown in the figure just above.

6.4. Participation in Programme Presentation

Programme Presenter

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Station staff	49	34.3	34.3	34.3
	Volunteer	94	65.7	65.7	100.0
	Total	143	100.0	100.0	

As for programme presentation, volunteers accounted for 65.7% participation, followed by station staff (34.3%). No other categories were recorded.

6.5. Type and Participation by Talent

Talent refers to the people that feature on the radio programmes as panellists or subjects. In this regard, however, the definition goes beyond that and recognises producers of Tonga music and Zambian music since these artistes are locally produced. Local Tonga music, then volunteers/community members, business, non-governmental, local government, national government, international, Zambian/other music featured prominently while station staff and children featured least with .7%.

7.0. IN-DEPTH INTERVIEWS: VIEWS FROM RADIO STATION STAFF

In-depth interviews were conducted with five (5) station staff members, namely: News and Current Affairs Editor, Marketing Manager, Producer, Programmes Manager, Head of Tonga department, plus four (3) women's listening clubs.

7.1.0 REFLECTIONS ON PARTICIPATION FROM THE STATION'S

NEWS EDITOR

Albert Mwiinga does not believe there is sufficient participation in programme production at the station because participation is not as broad as is expected. According to him, this is because the quality of programmes is poor. "The programmes are the same especially the Tonga programmes. It's like the volunteers are working at the station on full time basis¹¹³. At Radio Mazabuka, volunteers are also called "media scholars."

Why he thinks so?

According to Mwiinga, there are very few people who are working professionals in the town, such as Bankers, agriculturalists, nurses and teachers who produce

¹¹³ Personal Interview with Albert Mwiinga, News and Current Affairs Editor at Mazabuka community Radio Station, 2 May 2005 Mazabuka.

programmes in their areas of expertise during their free time and that are able to speak authoritatively on their professional subjects.

This researcher agrees substantially with these views. From the content analysis presented above, there was little evidence of such professionals either originating, producing or presenting programmes in that regard.

Some respondents appear not to feel the station is theirs. They still distance themselves from it. In Mwiinga's words, "It's like it's the radio is a high-class thing and not everybody's thing."

In this regard, there is need to demystify radio by organising meetings with villagers people in the townships to explain the role of the radio station other than merely having community announcements on the station calling on residents to participate. In English, not many people produce programmes. The majority are in Tonga. Volunteers who produce English programmes from the community are few.

Generation of Programme ideas

There isn't much generation of programme ideas coming from community residents and listeners. According to Mwiinga, the station has continuously made announcements requesting residents with programme ideas to come to the station so that their ideas could be developed further and produced for the radio audience.

"I think it's because our society is highly passive. They don't actually feel like they should do something for themselves. They can even complain out there about our programming but they would not come forth when asked to bring ideas. There is need to organise open community meetings at grassroots level to interact with them and the RDCs and traditional authorities," he suggests.

Mwiinga claims to have spoken to existing organisations in the town to take advantage of the station to enhance their activities by producing programmes. "They expect us to do better programmes when we are not experts in all fields. There is still a lot of airtime that is just being used for music that can be utilised by organisations to do their own programmes in order to benefit the community.

This claim is valid as can be seen from the results of the content analysis as presented in 6.1 above where local Tonga music alone. accounted for 18.2% of the broadcast airtime.

Giving voice to All

Mwiinga said that the station gives equal airtime to all people to discuss community matters regardless of class or political affiliation. While some players, like the United Party for National Development (UPND) have taken advantage of the radio station to debate community affairs, the ruling Movement for Multi Party Democracy (MMD) has not responded likewise on several occasions. The MMD have, in fact, branded the station as an opposition mouthpiece. Mazabuka happened to be a stronghold of the UPND at the time of writing. This allegation is false.

Way forward on more participation

There is need to identify more people from government departments such as agriculture, health, community development, water, veterinary etc, to produce programmes and feature as guests on programmes. This would prevent station personnel and volunteers from merely featuring their friends as guests on subjects they have no expertise on.

Mwiinga says there were plans to write to the government departments to seek their participation in ensuring the station produced and broadcast programmes that benefit the community but this was not followed up.

Need for partnerships with all stakeholders in the community that will add value to the station's programming quality.

The problem is compounded by government bureaucracy. Due to centralisation of government, some government officials at the local level do not give technical information, as they have to seek clearance from Livingstone, the provincial capital, or Lusaka. Others are generally scared of the media.

7.1.1. REFLECTIONS ON PARTICIPATION FROM THE STATION'S MARKETING MANAGER

In 2004, Radio Mazabuka received complaints from its listeners who complained about the station airing too many commercial announcements that conflicted with the 07:00 hour's ZNBC main news they normally listened to. This persuaded management to change the times so that the station's commercial announcements ended just before the ZNBC main news at 07:00 hours¹¹⁴.

This is a good indicator of a station listening to its listeners' viewpoints.

The station put up a community announcement in 2004 requesting for interested residents to volunteer in voicing for free. As Jerry Nkwendeenda notes: "We have people who volunteer from the community to do voice overs. Today, we recorded as voice over from someone who booked a taxi at her costs to come and do just that. Maybe she understands the essence of a community radio station."

7.1.2. REFLECTIONS ON PARTICIPATION FROM THE STATION PRODUCER

The generation of programme ideas can be complex but it can equally be simple. Casual talks with community residents on different issues for instance can be rewarding for a Producer working at a community radio station. At Mazabuka community radio station, lots of women's listener clubs listen to the radio station and Producers use this as a fulcrum to gauge programme relevancy and instil a sense of ownership and participation by not only portraying a "know it all" approach but also a rather consultative approach.

"By talking to them, I get programme ideas. After producing the programme, I go back to them and ask how they found it and how useful they found it to be. Remember, I would have asked to listen in the first place. If I don't go back to them, I would not know if the women listened and whether the programme was beneficial

¹¹⁴ Personal Interview with Jerry Nkwendeenda, Radio Mazabuka Marketing Manager on 20 April 2005, Mazabuka.

or not¹¹⁵,” says Victoria Beenzu, a Children and women’s programme Producer at the station.

This approach, is, in this researcher’s opinion, useful since the Producer does not necessarily do it all by themselves without consulting with the women. The feedback they provide after each broadcast is an important participatory element that contributes to the sustainability of the station in terms of listenership.

7.1.3 REFLECTIONS ON PARTICIPATION FROM THE PROGRAMMES MANAGER

Programmes Department

This department is responsible for the production of programmes and ensuring they are broadcast as scheduled. It is also responsible for quality control. The department accepts ideas from any community resident, researched, discussed with radio station staff then a 13-week series is developed by the programme originator (Person who comes up with programme idea). Some programmes are originated and produced by people who do not necessarily work for the station for instance, the women’s listener groups, religious programmes, HIV&AIDS, road safety, entertainment, etc.

Criterion for accepting Programme Ideas

There are no hard and fast rules to use if a person or organisation wants to produce a programme. The station basically has an open door policy where someone can just walk in with their idea and ask to speak to the station manager or programmes manager to discuss their idea¹¹⁶. If that idea is approved, then it is developed and researched. It is important for the producer to know that the basic principle of the station is to broadcast content that shall not be used to attack other people but instead build the community.

Programme Impacts

On some of these programmes, residents ask questions by way of phone-in, discussions, letters and vox populi at bus stations and markets depending on emerging issues from within the community.

¹¹⁵ Personal Interview with Programme Producer Victoria Beenzu, Mazabuka.

¹¹⁶ Personal Interview with Programmes Manager, Bellon Chintombwa, Mazabuka

‘When there is an issue like litter at the bus station for instance, we ensure we get vox popli by talking to people on what they think about that and broadcast on the station. This gets the local authority working by responding to the concerns¹¹⁷, “says Chintombwa. Due to interventions like this one, the local authority in 2004 put streetlights to improve on security in the town. On a MISA Zambia sponsored discussion programme “Good governance and the community,” that helps hold leaders accountable by allowing residents to participate in the democratic process on issues affecting them, business premises agreed to put up dustbins in order to regulate the disposal of garbage and keep the town clean¹¹⁸. From another MISA Zambia programme “Face the Media,” the local authority was made to put up toilets at Nakambala market. On another live phone-in discussion programme Ätuba buzye tuta bayoowi,” (Let us ask them without fear) the local authority suspended the issuance of housing plots after allegations of financial mismanagement arose. Another incident involves the wrangles between two factions of the then United Taxis and Transport Association of Zambia (UTTA) that were quelled with the assistance of the radio station. In this regard the station hosted panellists from the two warring factions and allowing residents to contribute to the discussion programme. This assisted to resolve the misunderstandings.

During that year, the MISA sponsored programme “Face the Media” persuaded the Southern Water and Sewerage Company (SWASCO) to visit their water reservoirs to verify allegations of poor and erratic water supply to residents in the district. This response agrees with the principle that participation of stakeholders should be able to help bring about solutions to people’s perceived problems and to provide understanding and cooperation, ultimately.

As Chintombwa notes, his department accommodates complaints and suggestions from listeners by presenting such complaints to respective producers who are concerned with the complaints.” We take 80% of our listeners’ views. We can even suspend or stop a programme if this is serious and justifiable. Last year, we stopped “Amuzhyibe zyo mutazhyi” (Know what you do not know) because it consistently was bent on attacking personalities in the community and we realised it was

¹¹⁷ *ibid.*

¹¹⁸ *o.p.i.t.c*

important to listen to the people's views when we discussed as producers at the station¹¹⁹.”

This agrees with the idea that when community's viewpoints and suggestions are taken on board, then communities participate in shaping their destiny.

7.1.4 LOCAL TONGA MUSIC

In terms of local musical and cultural promotion, any community radio station has the responsibility to not only speak the language the people understand and speak, but also enhance that community's cultural heritage. Music is an important component in this regard. Radio Mazabuka places considerable emphasis on local Tonga music in order to promote language and local culture. During inception of the station, UNESCO wanted all transmission to be in the predominantly Tonga language. The district's location, however, dictated that some programming should be in English to cater for non-Tonga speaking residents who live in the town area. “Instead of 100% Tonga, we said we were going to use three quarters of Tonga with the rest in English. By doing this, we are encouraging and developing our own local musicians, and promoting local cultural identity¹²⁰.”

As reflected in the results of the content analysis table below, local Tonga music accounted for the second largest percentage of the radio station's programme content with 24.5% of the most featured talent on the station next only to listeners who account 44.1%. This shows how important the station considers this particular aspect of local development. This instills a sense of ownership of the radio station by all people especially that the station broadcasts music that the community identifies with. Local Tonga music is classified under “Talent’ because the artistes featured are local ones with their music produced locally.

¹¹⁹ *ibid.*

¹²⁰ *o.p.c.t*

Talent

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Station staff	1	.7	.7	.7
	Volunteer/ community resident	10	7.0	7.0	7.7
	Listener	63	44.1	44.1	51.7
	Business	8	5.6	5.6	57.3
	Non governmental	6	4.2	4.2	61.5
	Local government	6	4.2	4.2	65.7
	National government	5	3.5	3.5	69.2
	Local Tonga music	35	24.5	24.5	93.7
	Zambian/Other music	3	2.1	2.1	95.8
	Children	1	.7	.7	96.5
	International	5	3.5	3.5	100.0
	Total	143	100.0	100.0	

7.1.5 REFLECTIONS FROM THE HEAD OF TONGA DEPARTMENT TONGA DEPARTMENT

The department houses Tonga transmission, which has close to 60% of all transmission, with only 40% going to English. It appears to have the largest number of listeners (although no audience survey has been done, results from the content analysis show that most programming with a social agenda is in Tonga). The department has a full time staff of 3 with 7 volunteers. As indicated earlier, this department is very important because the original intention of the station was to broadcast in Tonga only. 5 hours are devoted to Tonga transmission while only 3 are reserved for English.

In the origination, suggestion and development of programme ideas, the community appear to be involved. After every 6 months, the department calls for residents and listeners to suggest programme ideas including programmes that must, in their opinion be phased out.¹²¹ It also calls for residents who want to present programmes. In this regard, those whose ideas are selected are invited to discuss how best to develop their ideas with a team of station staff. They then undergo training to help

¹²¹ Personal interview with Head of Programmes Bellon Chintombwa on 27 April 2005, in Mazabuka

orient them to radio and help them understand the issues involved in their ideas by writing a programme synopsis.

Programmes that include “Busonga bwa sikale,” “Wakalilekela wa kawa,” “Bukaintu mbo kucelele,” “Twaambo Twa mumikwashi¹²²,” were programmes that were originated and produced by members of the community within which the radio station broadcasts.

Criterion for accepting or rejecting programme suggestions/Ideas

The criterion used in order to determine whether or not an idea should be accepted is simple majority opinion. This was done by asking listeners to write letters explaining why certain identified programmes should be maintained or phased out. In December 2004, a listener wrote asking that “Hodi no muli kooko!” a gossip educational social programme is removed from the air because it attacked residents issuing innuendos and was not building the community and was instead propagating hatred. However, due to the programme ‘s popularity and educational nature, the majority of listeners objected. In March 2005, the Programmes Manager solicited for advice on how listeners wanted the programme to be run. Most listeners that contributed reiterated that the programme should not be phased out but instead; programme presenters should be moderate in providing social advice and counselling to supposedly community wrongdoers¹²³.

The study also found that letter writing is an important mode of participation in the affairs of the radio station by the community. On “Balongwe bamu Mazabuka’ (Friends Of Mazabuka) listeners write to air their views on various issues affecting the radio station such as performance, poor radio reception, poor on-air presenters and programming. These issues are then taken for discussion at the station’s weekly staff meetings and departmental meetings every Mondays and Fridays respectively¹²⁴.

¹²² Personal interview with Head of Tonga department Reuben Hambulo on 27 April 2005, in Mazabuka

¹²³ *ibid.*

¹²⁴ *o.p.t.c*

This is one of the very good ways of ensuring feedback on the station's programmes by the community of listeners it broadcasts to.

Programme production by other non-station people

This is very limited to station staff, volunteers and a few community residents and organisations. The Zambia National Agency for the Handicapped persons is one such organisation that was found to be producing programmes and broadcasting them without paying any airtime from 2003. The organisation's Information Coordinator, Patrick Mvula feels the station has been very supportive in terms of giving the disabled a voice thereby sensitising the community on disability issues.

"Since we started using the radio station, we have seen the levels of stigmatisation of disabled persons reducing," said Mvula¹²⁵

As discussed elsewhere in the literature review chapter, and elsewhere in this study, the local authority in Mazabuka has constantly come under attack for various reasons by the residents it serves due to the platform provided by the radio station for residents to discuss issues of concern to them. Evans Mushiba, the council's Deputy Director of Finance, the radio station has, in this way, been instrumental in enhancing community development.

"The station has been featuring Residents Development Committees (RDCs) and they have been talking on issues the council is not doing well on. They pin point where we are not doing well and through this kind of interaction, we are able to move with them. How these people get the information that they then expose on the radio, you don't even know. When they attack our weaknesses, it gives us room to improve."¹²⁶

This agrees with the hypothesis that community radio is supposed to provide a platform for community residents to air their viewpoints and express themselves on issues affecting them without restraint without which development cannot be attained. It is through discussion that solutions are found and this is true in this

¹²⁵ Personal interview with ZNAHP Southern province coordinator Patrick Mvula in Mazabuka, 26 April 2006.

¹²⁶ Interview with Mazabuka Municipal Council Deputy Finance Director Evans Mushiba on 28 April 2006 in Mazabuka.

regard. As Kasoma¹²⁷ notes, discussion programmes themselves may not be the occasion at which decisions on cardinal developmental issues are made, but largely serve to provide a forum for working towards decisions.

8.0 THE ROLE AND PROCESSES OF PARTICIPATION BY RADIO LISTENERS' CLUBS TO ENHANCE DEVELOPMENT

Listener clubs are a form of participation by the station's listeners to ensure participation. As ¹Bonin, M & Opoku-Mensah, A. (Eds.) (1998)¹²⁸ notes, listeners can critique programming and suggest programme ideas by using listening clubs. The first ever radio listener groups at the station were established in 2000 when the radio station started and the main idea was to ensure participation of marginalised sections of society through the provision of communication facilities to air their views since there were no newspapers in most rural areas of the district where some people could neither read nor write. The best way was for them to listen to radio since radio, as explained elsewhere in this study, goes beyond literacy barriers. In all, close to 150 women's listening clubs were formed¹²⁹ under the auspices of Zambia Social Investment Fund (ZAMSIF), Panos Southern Africa and Ranet Zambia in Chiefs Mwachingwala and Hanjalika's chiefdoms.

8.1.0 WOMEN'S LISTENING CLUBS

On 14 April 2005, this researcher, in the company of Panos Southern Africa Media Pluralism Officer Simon Mulumbi, Communication for Social Change Consultant Alfonso Gumucio, Radio Mazabuka Production Manager Bellon Chintombwa and Producer Victoria Beenzu undertook a field visit to 2 women's listener's groups in Chief Haanjalika's area and Kaleya area in the outskirts of Mazabuka. This is one of the projects under the Panos Southern Africa implemented Development Through Radio (DTR) project in Zambia¹³⁰.

8.1.1 MULOKA WOMEN'S LISTENING CLUB

At Muloka Women's club in Munjile area of Chief Haanjalika's Chiefdom, women were found using radio to enhance their local development in their lives. This group

¹²⁷ Kasoma, Francis. P (2002) *Community Radio: Its Management and Organisation in Zambia*, ZIMA Pg.147.

¹²⁸ Bonin, M & Opoku-Mensah, A. (Eds.) (1998) *What is Community Radio? A Resource Guide* Pg. 24

¹²⁹ Interview with Programmes Manager Bellon Chintombwa on 27 April 2005 in Mazabuka.

¹³⁰ Project involving women's clubs producing and listening to radio programmes.

is involved in an income generation venture to raise funds for purposes of sustaining the club through sewing. The proceeds realized from the sale of sewn products are used in sustaining the club through paying children's school fees for those that are keeping orphaned and vulnerable children.

This group started operating in 2003 and has continued meeting every Wednesday at 14:00 hour and comprises 68 women who meet to discuss various issues affecting themselves and finding solutions to those issues ranging from agricultural, food security, HIV and AIDS, orphans and vulnerable children and other cultural and social issues affecting the livelihood of the community there.

Programme Idea Selection

Programme selection is done by the women clubs themselves. They essentially are responsible for selecting ideas for programme production depending on issues agreed upon by the members as most critical to address at that particular time. In this manner, they set their own agenda because they choose what issues are important to them "We look at current issues and situations affecting us here and then we develop topics from there to discuss them in order to try and find solutions. Last year for example, we had no proper rains and we had to discuss this calamity¹³¹," says Doris N'gandu, Club Chairperson.

Programme Production

After the members of the club have agreed upon an idea, moderators from among themselves are selected to guide the discussion by ensuring that a panel is selected to discuss the issue while recording using a basic tape recorder. When the recording has been done, the cassette is then sent to the radio station in Mazabuka for editing and broadcast. Here, the station Producer merely edits the programme to ensure it attains basic technical standards for the station but does not interfere with the content, which is then re-played on the station, and the producers hear themselves speaking. In most cases, the station Producer turns the original recording into questions targeted at policy makers in government who ideally have the answers to relevant questions the women ask and the issues raised.

¹³¹ Personal Interview with Muloka Women's Listening Club Chairperson Doris N'gandu at Muloka, Chief Hanjalika's Chiefdom - Mazabuka district, 14 April 2005.

This process has enabled the women to have a voice on issues affecting them and to find solutions to issues affecting them. They basically set their own agenda and define their destiny as far as development is concerned.

“Through this project, we have learnt how to protect ourselves from HIV and AIDS and we have also taught others about issues of HIV and AIDS. We now also have access to information about different issues about life and what is happening around us, as you know that we are very far away from town. It gives us satisfaction to hear ourselves on radio because we know that our concerns have been heard and should be attended to,” says N’gandu.

This statement confirms the researcher’s suggestion that community radio becomes relevant when members of the community speak about issues affecting them and those issues are heard on radio by themselves, their friends and neighbours.

Constraints

The approach that was used in the case of this group was by the traditional authorities that were given the cassettes to distribute to the clubs during training of the clubs. In this case, Chief Hanjalika, who was given the tapes for the clubs, was reported not to have distributed them as expected.



Doris N'gandu – Chairperson of Moloka Women's Listening Club in Chief Hanjalika's Chiefdom in Mazabuka district holding a wind-up radio set (Picture courtesy of Alfonso Gumicio Dagon – Executive Director, Communication For Social Change Consortium).

This shows how difficult and unreliable the “top-down” approach is in this case, as the inputs normally do not get to their intended beneficiaries. In a society where traditional authorities are respected and cannot be seen to be questioned, it becomes even more difficult to ask the Chief to deliver the cassettes to their intended beneficiaries, as this could be considered impolite.

The group did not have a tape recorder making it difficult for them to consistently produce programmes. Further, the solar powered wind up radio that was given to the group was found in a state of disrepair thereby making it difficult for the members to listen to the radio station consistently. In this way, access is hindered.

Poor signals of radio Mazabuka at the time of the visit made it impossible for them to listen and access the station. They reported not having had catching the signals of the station for at least a month. At the time of this visit, the radio station signals could only easily be received between 10 hours and 14 hours during the day.

8.1.2 KALIYANGILE WOMEN'S LISTENING CLUB

This group is based at Kaleya, a few kilometres from Mazabuka town and is running a chicken-rearing project to generate income. At the time of the visit, the group was found preparing to listen back to one of their programmes on the radio station. Unfortunately, there was no signal in the area. The group started in April 2000 and is composed of 12 women who frequently attend the group's weekly meetings.

Programme Idea Selection

Any Group member who identifies any issue considered important and affecting the community can suggest it for discussion on the programme. The chairlady of the group was identified as having been responsible for finally deciding what issues needed to be discussed. Some of the issues discussed include income generation for poverty reduction, dealing with unemployment, coping with social problems like suicide, alcohol abuse, orphaned and vulnerable children, women subjugation etc.

Programme Production

When ideas are identified and agreed upon, the groups imply gathers around a tape recorder. With the help of a moderator selected from amongst the members, a discussion ensues. During this visit, this researcher witnessed an actual recording session. During this particular recording, where the group was discussing their chicken income-generating project, the moderator ensured that the discussion was as participatory as possible by ensuring that every member present made their contribution to the discussion.

After recording, the cassette a Producer collects the cassette in order to prepare the programme from broadcast by inserting the sig-tune, edit it to recommended standards and then broadcast the programme at a scheduled date and time. The women then listen back to their issues raised through their voices on their radio station. When people hear voices that they identify with on radio, they are then able to buy into the ideas that are being promoted.

To the researcher, this represented the theory of bottom-up approach where people that are directly affected by a developmental issue have the best ideas, opinions and analysis regarding how a particular problem affecting them can be resolved. In this case, other women listening to that programme when broadcast could learn something about how they can also improve their livelihood. This enhances the theory of exchange of ideas for development through radio.

“There is a lot of benefit from this because we learn a lot. When the programme is aired on radio, we also teach others how to survive through poultry projects. Now we can even access soft loans from each other since we even formed a cooperative from the group¹³²”, said Lenita Chibilika, Group Secretary adding, “We identified this issue because we needed to get out of this poverty we have been experiencing.”

The group appeared to have a well defined agenda to improve their livelihood and get their families out of poverty through this productive venture as Mrs. Mainza, a group member notes: “There is no more gossiping because we are always busy here. Our husbands are even happy because we spend more time working on developmental issues like our project other than wasting time on gossiping.”

Constraints

There appeared to have in place a very good moderator who needed to train other group members in the art of moderating a discussion programme. It appeared as though the moderator here knew too much as compared to her colleagues.

There were too few recorders present. At the time of the visit, it was reported that the group member that kept the recorder died and the recorder was lost in the process. Mobility seemed to be a problem as group members lived further than the central meeting place.

Radio station signals appeared to have been failing and inconsistent at the time. This made it difficult for the group discussions and recordings to take place.

¹³² Personal Interview with Lenita Chibilika, Secretary – Kaliyangile Women’s Listening Club, Kaleya- Mazabuka conducted on 14 April 2005.

8.1.3 NDEKE WOMEN'S CLUB

On 27 April 2005, the researcher visited Ndeke women's listening club, located within the confines of the Mazabuka town. This group was set up in 2002 in order to assist widows taking care of orphans by raising income through tailoring, Carpentry and bricklaying respectively. The group provides the women with tailoring, knitting skills in order to empower them to work independently after training.

“We have changed especially the women's lives by keeping them busy here. This protects them against HIV&AIDS since they are vulnerable to the cane-cutters (seasonal workers) some of whom could be infected¹³³,” notes Rita Nyirenda, Club Rita Nyirenda. In 2004, the project sponsored 10 orphaned and vulnerable children to secondary school to continue with their studies. They could not afford previously because they had lost breadwinners who provided for their school requirements.

The project also trained 43 home base caregivers who take care of chronically ill patients in the community with assistance from the United States President's Emergency Fund for AIDS Relief (PEPFAR). At the time of the filed visit by the researcher, the group had been taking care of 260 chronically ill patients within the township by bathing them, cleaning their houses and provision of drugs¹³⁴. Ndeke Township has a population of 12 000 inhabitants¹³⁵.

Based on its projects, the group produces radio programmes that are then broadcast on the radio station to inspire other people.

“Now our radio programmes are helping out a lot of patients who have been hiding in their homes and have now come out in the open including People living with HIV/AIDS (PLWHAs). We were not known before we came on radio but now we have even increased the number of chronically sick people to 260 and these have come as a result of our radio programmes¹³⁶.”

¹³³ Personal Interview with Ndeke Women's club Coordinator Rita Nyirenda on 27 April 2005 in Mazabuka

¹³⁴ *ibid.*

¹³⁵ Population figure from Residents Development Committee (RDC) Secretary.

¹³⁶ *optc*

Constraints

The time allocated by the radio station is limited to accommodate the issues that need to be addressed that the group is involved in and to inform more people that are “hiding” in their homes to come out of hiding and seek assistance.

At the time of the research, the ZAMSIF radio listeners’ clubs were not functioning adequately. The last programmes ran in 2003 in Lubombo, Kaleya and Mazabuka areas.

There had been no producer to go and provide technical assistance on the use of recorder, wind-up radios and other production guidelines. The station ought to have been visiting the groups but has had no financial resources to travel there since most of them are located in the outskirts of town. The project ended when the contract that ran from December 2002 – December 2003 expired. There was no sustainability plan in place.

9.0 DIRECT OBSERVATION

The researcher conducted not much consistent direct observation as he found himself in different situations at different times. From the little observation made, however, it is apparent that the station needs to open up more to other community stakeholders that were found to be missing from programme production and on panel discussions.

10.0 SCHEDULED MEETINGS

The researcher did not have opportunity to attend scheduled meetings as originally planned because of the multifaceted nature of the data collection process that required him to be working not only at the station but also out of the station. This was because he only had a limited study period for the project.

He, however, had opportunity to attend the radio station’s Third annual general meeting (AGM). The first one was held in December 2002 and was facilitated by MISA Zambia, at which the first ever board of the radio station was elected. This meeting provides an opportunity to the student to analyse participatory aspects of the station at its highest policy making body.

Although this AGM, like any other such meeting is considered important to the running of any community radio station, this did not appear so. Attendance was poor and did not appear to reflect a wide range of participation from a cross section of society. Whilst participants from the outskirts of town mostly from the chiefdoms Naluama, Hanjalika and Mwanchingwala attended, very few people from within the town attended the meeting as well as only a few representatives of organisations attended.

During the researcher's interactions with some community residents that ordinarily should have attended the meeting, it was revealed that some of them either were not aware or were informed late. As a matter of fact, some invitations were only being dispatched four to five days before the meeting. In essence, there was poor publicity of the event. The timing of the meeting was inappropriate because it coincided with the official visit of republican Vice President Lupando Mwape to the area as well as May 1 Labour Day celebrations. Due to the Vice President's visit, local political and civic leaders including the District Commissioner, Town Mayor and councillors were not in attendance. This gave little credibility to the event.

The participation of women at the meeting was highly inadequate. When it came to election of the station's Management Committee (Board), there were no women voluntary aspirants to contest for the women's portfolio. The incumbent, who subsequently was elected, was merely persuaded to contest the position by an outgoing board member simply because there was no female willing to contest the position. The portfolios that were electable include Chairperson, Treasurer, and representatives for women and youth. The rest of the 17 are nominated by their organisations and chiefdoms to represent them on the larger board.¹³⁷

However, there appeared some democratic tendencies exhibited during the meeting. The then incumbent chairperson, who was an active secretary of the ruling Movement for Multi party Democracy (MMD), was prevented from re-contesting the position of Chairperson. This was after the researcher, made a presentation prior to the start of the meeting and subsequently, the election.

¹³⁷ Constitution for Mazabuka community radio station

In his speech, the researcher stated that no board member including chairperson should be elected to the board of the radio station if they were active members of any political party. This disqualified the incumbent, who was serving as provincial secretary of the ruling Movement for Multi party Democracy (MMD). Although he attempted to re-contest, delegates resisted and thwarted his attempts.

During deliberations, delegates were very proactive by asking lots of questions regarding different matters arising from the previous meeting and agenda.

The researcher also attended a production meeting for volunteer producers that were highly interactive.

CHAPTER 6

INTERPRETATION OF KEY FINDINGS

6.0 SURVEY

6.0.1 Ownership of Radio Station

The majority of respondents have a very good idea of who owns the radio station and they proceeded to identify the community. This constituted 61.5% of the respondents as opposed to 12.5% who did not know who owned the station, and 1% who said the local authority owned the station.

These high knowledge levels indicate that the radio station has attempted to some extent, to ensure that their audience knows that the station belongs to them. Since the residents themselves know that the station belongs to them, one expects that they should contribute to not only the generation, selection and production of ideas but also their production into meaningful programmes as well as their presentation in order to participate and contribute to community development.

6.0.2 Frequency of Listenership

From the responses given, it is clear that Mazabuka community radio station enjoys significant levels of listenership with its audience listening to the station everyday (49%) of total responses. This means the station has tremendous potential of support from its listenership in its programming. In other words, the station can use this potential audience to enhance its image and contribute positively to development of the community it broadcasts to.

From the 85% of respondents that said they liked the programmes aired on the radio station, one could argue that the radio station enjoys substantial potential for growth and development because of the dedicated audience the majority of which likes the radio programmes on the station. In terms of ratings for instance, 49.5% of respondents said the radio programmes were good. What is, however, worrying to note is that while educational programmes ranked the most popular (31.3%), developmental ones were less popular, accounting for only 2.1% of favourite programmes.

6.0.3 Involvement in Programme Production and Selection

The high number (82.3%) of respondents who denied any involvement in programme production of any kind should be a matter of concern. This is because a lot of people in this community are being left out from the development process and agenda of the community by not sharing their ideas for inclusion as part of the menu the station offers to its potentially high audience. It further is a matter of concern when entertainment programmes become more pronounced than health/HIV/AIDS and other developmental programmes that feature least prominently. In essence it means more airtime is being used for entertainment as opposed to developmental programming at a time when the radio station needs to uplift and marshal the spirits of the people towards development.

On the other hand, the station may not be blamed for not involving community residents in the production of programmes. As indicated during the qualitative analysis for personal interviews, in the previous Chapter, the station has tried to encourage community participation in programme production through public announcements but have received little response.

As in programme production, very few people (9.4% as opposed to 90.6% that never participated in selecting programme ideas in one-way or other. What this means is that there is very limited participation by people in the community either as panellists on discussion programmes, general meeting or volunteers. While there is sufficient airtime, there are too few programmes and a huge discrepancy of community participation appears to be missing.

6.0.4 Participation at AGM or other general meeting

Only 9.4% of respondents acknowledged participating at an AGM once, twice or three times with 90. % not having participated. Again, the voice of the large majority of community members is missing from the affairs of the radio station even though the station is supposed to be their tool through which they should express themselves without hindrance in order to engender development. It is apparent that participation at general meetings may have been exclusive in character. On the other hand, it is important to mention that not everyone can participate at an AGM or general meeting because someone would usually represent them. At the two AGMs

this researcher attended (2002 and 2005), participation appeared to have been restricted to representatives of organisations thereby excluding ordinary persons that do not necessarily belong or identify with a community or organisational structure despite them being a part of the community.

6.0.5 Radio Station and Reflection of community needs/Aspirations

The high number of respondents who agreed that the station reflects community needs and aspirations in its programming is a positive sign of acknowledgement of the importance of the station in the community. When community residents feel their issues and voices are heard on their radio station, then they feel part of the ownership of the station. This explains why for most of the respondents, (nearly 60%) the community owned the station. This was opposed to 4.2% who strongly disagreed with this assertion.

6.0.6 Radio Station Contribution to Community Development

The rationale for the existence of a community radio station should be to contribute to community development through the programmes the station broadcasts to the community. If a station's programmes do not reflect what the community sees as important developmental issues, the relevancy of such a station may be questioned. In the case of this station, the community feels it has contributed positively to educating the community on health, HIV&AIDS, and sports development, followed by general provision of news and information for decision making and providing a platform for the exchange of developmental ideas.

This agrees with the principle of the role of community radio stations in meeting not only the information needs of its community but also the educational requirements as well as their quest to improve their living and existential conditions through debate and discussion that yields ideas to resolve existing problems.

6.0.7 Participatory Gender Issues

As seen from the findings, the numbers of females involved in both programme production and selection are very low as compared to men. Only 11.4% of females said they had been involved in programme production against 88.6% who did not. This means an increasing number of females do not participate in the production and selection of programmes on the station as compared to men. In turn, this means the

womenfolk do not have their ideas and viewpoints presented on the marketplace of ideas. It also means the voices of females in the development of Mazabuka continue to be absent. On face value, and by listening to the station casually, one may think female voices are more than that of men. This may be true only to the extent of mere analyses the radio content. By taking a holistic approach that states that all sections of the community must have their voices heard and their viewpoints incorporated, the real picture tends to be different as seen from the results of the survey.

In both cases, the low levels of suggestion of programme ideas remain a worrying state. If people own the station, then it is incumbent upon them to provide ideas for programmes that they feel will be useful to their community. One would think that the community may not provide ideas if the modalities and procedures of soliciting for that remain simplistic, for instance merely invited through a public announcement is not enough. There has to be a more proactive manner of doing that by for instance conducting audience surveys and developing outreach programmes that reach out to the audiences other than waiting for them to come forth even when they do not understand how to go about doing that.

7.0 CONTENT ANALYSIS

7.0.1 Types of Programmes

The residents agreed that the issues the station was discussing in its programming reflected the needs and aspirations of the station. However, the social programming genre, most of which constitute programmes relating to social commentary, family life, marriage etc appears to have been what the respondents referred to as community needs and aspirations since it rates very highly on the responses. One would have expected that programmes relating to actual development such as governance and accountability of public officials should have been cited higher on the rating scale as opposed to social issues.

7.0.2 Programme Origination, Selection and Production

It is disappointing to note that listeners (broader sense) originated very few ideas that could be used to produce programmes (only 3.5%) while station volunteers continued to dominate the arena of programme origination and production (53.8%).

One can argue that the nature of volunteerism in the context of Mazabuka Community Radio stations does not necessarily entail people who are from the community who come to contribute their time for the betterment of the community. Instead, these comprise young school leavers who come to the station to seek employment opportunities. Most of them are young high school graduates who are looking for a source of income to better their lives. In this sense, they work almost on fulltime basis and one cannot tell the difference between them and the station's full time employees. The only difference perhaps is that the full time staff is on permanent basis while the volunteers are on special short-term contracts that do not entitle them to a guaranteed monthly salary. In some cases, their source of income includes presenter's fees paid for from sponsored programmes that they present. This is to the discretion of station management. On the other hand, there are cases of other volunteers from the community who work or do other things and do not necessarily spend much time at the station because they do other things besides a programme they produce or present.

7.0.3 Involvement of Talent

Talent refers to the people that participate either as panellists or guests, or those that are the subject of a programme. In this analysis, the high frequency of listeners featuring as talent was commendable. It shows that the producers, originators and presenters of the programmes always have in mind the fact that the station belongs to the community and the community themselves must therefore feature as prominently as possible. This is because the station is expected to address issues that affect the people it broadcasts to. In the case of social programming for instance, programmes appeared to have been targeted towards listeners and residents were invited to discuss social issues relating to the welfare of families etc.

Unfortunately, the voice of children was missing from the radio content with children featuring the least (.7%). For a station that exists to serve the community, it is undesirable to leave out other sections of the community such as children.

8.0 EMMERGING ISSUES FROM PERSONAL INTERVIEWS

The findings from most of the personal interviews indicate that whilst there is some amount of participation in programme origination, selection and production, it is however limited.

The aspect of consulting with residents in order to develop programme ideas by station Producers is more participatory and useful. However, it is more useful to enable residents themselves develop their own ideas and make programmes out of that other than having station producers do this constantly. The case of the rural based women's listening clubs is a case in point that needs to be encouraged as much as possible.

The voice and input of professional persons working and residing in the community continue to miss from the content. This has provided an opportunity to volunteers, who are just like full time personnel, to dominate the airwaves to the exclusion of other voices. This has also led to lots of airtime being allocated to local music. This is not bad at all considering its importance to enhance cultural heritage and language. It is however important to allocate more of that airtime to developmental and educational programming content.

In the researcher's opinion, a lot of people in the coverage area still need sensitisation on the purpose of the station. The concept of participation does not seem to have been understood clearly from the outset. It could be as a result of the manner in which the station was established, with little or no consultation and community sensitisation. In other words, this appeared to have been a "Top /bottom" kind of set up as opposed to a bottom /up approach.

Another important factor to consider is the initiative by the Tonga and Programmes departments to call for programme ideas from the listeners every six months including suggestions for programme phase out. This would be more useful if it is consistently done.

9.0 USE OF LOCAL TONGA LANGUAGE

The dominant use of the local Tonga language is important. This is good for a community radio station whose coverage areas are mostly outlying villages and other rural districts whose majority inhabitants use the local language in their daily lives. This also helps to bring about societal cohesion As Bonin & Opoku-Mensah¹³⁸ note; the importance of local language cannot be overemphasised,

“In Africa it is not just a question of whether people can hear broadcasts but rather whether they can understand the broadcasts.”

10.0 PROGRAMME ORIGINATION, SELECTION AND PRODUCTION BY RADIO LISTENERS' CLUBS

The originality of programme selection and production of programmes by the listeners clubs signifies the importance of people affected by developmental challenges themselves to identify their problematic issues, articulate them and identify possible solutions. This is true as can be seen from the processes of issue identification and production of the programmes that are conducted by the women themselves. The only other external assistance is from a Producer from the station who then places signature tunes at the beginning and end of the programme and ensuring that the programme is of good technical quality for it to go on air.

From the clubs that the researcher visited and interviewed, the lack of technical capacity in the form of having sufficient tape recorders to enable them produce programmes remained a challenge. More wind up radios are also required. Although the clubs collectively made decisions on what issues to identify select and pursue, outspoken members of the clubs including some leaders appeared to influence the decision-making processes. Further, cultural variables appeared to impact on the performance of the clubs. At Muloka women's club in Chief Hanjalika's chieftom, for instance, programme production stalled because the club was waiting for disbursement of the audio cassettes that were in the Chief's custody. In this cultural setting, the Chief is highly respected and cannot be questioned. When this happens, traditional leaders become enemies of development instead of channels of development.

¹³⁸Bonin, M & Opoku-Mensah, A. (Eds.)(1998) *What is community Radio A Resource Guide?*, Amarc and The Panos Institute, page 2.

CHAPTER 7

CONCLUSIONS AND RECOMMENDATIONS

7.0 CONCLUSIONS

From the findings of this study, it is clear that there is no comprehensive, adequate and holistic participation by all stakeholders in the community of Mazabuka, in the origination, selection and production of programmes on the station. This means large majorities of the people are being left out in contributing to the community's development because their viewpoints and ideas are not being projected to the marketplace of ideas through the radio station. There is very limited participation by people in the community either as panelists on discussion programmes, general meeting and real volunteers who will not spend all their time at the station because they have other things to do.

This is regardless of the station having continuously called for programme ideas and participation from the community. As a matter of observation, the station does support participatory dialogue and communication among the audience and community to a much larger extent and has attempted to do so but has not entirely succeeded since many voices continue to be absent from the station menu. In other words, it appears that it is more of a process of distributing knowledge not from the experts, since volunteers are not experts, to more or less passive listeners. Volunteers in this case continue to dominate the stations airwaves while leaving out the actual professionals who can contribute positively to the development of their community by using their professional expertise.

Other voices of people from within the community are also missing. These include children and females. As for children, only one programme *Learning at Taonga Market* is evident and caters for grades one and two educational lessons.

In terms of meeting the information needs and aspirations of the residents of Mazabuka, the radio station has tried with most respondents acknowledging. However, there is limited developmental content with much of the airtime being used for entertainment and social programming.

The station is not very easily accessible by ordinary people from the community who do not know how they can participate in the affairs of the station. This is evidenced from the low levels of residents that said they do not participate in programme idea origination, selection and programme production.

The women's listening clubs are very important avenues that have enhanced a moderate level of participation in the origination, selection and production of programmes for the radio station. The few that exist continue to face operational and technical difficulties thereby impacting on the production of the programmes as well as their broadcast for the listening ear.

The station continues to depend on donors for programme sponsorships in order to generate income despite it being in a metropolitan area with great economic potential.

8.0 RECOMMENDATIONS

How to allow more community participation in programme idea generation, selection and production

The recommendations below are derived from what respondents themselves said from the interviews. They recommended that the station should allow more people to participate as producers, presenters, and panelists on the programmes other than leaving them out to participate merely as listeners. There is need to involve them as proactive producers, panelists and programme presenters.

There is also need for the station to introduce more live interactive programmes that allow phoning in and letters writing. This will. At the time of research, there was no telephone hybrid in the transmission studio. This is a device that allows the telephone caller's voice to be heard live on air at the same time they are speaking to the programme host. In most cases, only people with mobile phones appeared to participate at the expense of those with landline telephones as mobile-to-mobile calls tended to be cheaper and efficient to make. The only problem had to do with the fact that the caller's voice was not heard. When people hear their voices or their neighbor's voices live on air, they identify with them and feel a part of the radio station and the community in which they reside.

There is need to make the station more accessible to the community it serves by introduce open forums. These are days specially set aside on a monthly or bi/monthly basis, where the station management reports on their activities and allow community members to share their ideas and make recommendations thereupon. In this way, Station management will listen more to the community's viewpoints. This view is supported even by the World Association for Community Broadcasters AMARC¹³⁹.

This can be one of the ways of encouraging people to participate as volunteers, invite programme and other ideas as well as origination of programme ideas by the community.

The radio station should also broaden its programming on especially developmental and educational programming. There is too much time allocated to music that can be used to produce and broadcast developmental and educational programming content. As seen in the findings Chapter, there is little content on developmental issues. This researcher takes cognizant of the fact that it is expensive to produce programmes especially those documentaries or features that require a Producer traveling to rural outposts in order to research and gather material for a programme but it worth the cost.

In line with the above, this researcher recommends the need for the station to conduct an audience or needs survey in order to establish what programming needs its audience requires. This will help the station tailor its programming accordingly.

There is need to involve more female voices in the affairs of the radio station by encouraging them to suggest and select programme ideas and produce programmes on those ideas. This will ensure they contribute to the agenda of the radio station in its quest to be a springboard of development through the provision of ideas. This is true mostly from the results of the survey that specifically dealt with the females within the precincts of Mazabuka town where there are no women's listener clubs. Even where these exist, as see in the previous Chapter, they continue to face operational problems and inconsistency.

¹³⁹Bonin, M & Opoku-Mensah, A. (Eds.)(1998) *What is Community Radio A Resource Guide*, Amarc and The Panos Institute, Lusaka Pg. 24

In order to supplement on programming content and enhance community participation in the selection of programme ideas and production of content by female members of the community of Mazabuka, the performance of women's listening clubs in outlying parts of the district should be improved. Helping improve technical capacity through the provision of cassette recorders, wind up radios and other accessories that will make it easy for them to produce programmes consistently can do this. The station should look for funds to conduct outreach visits to existing clubs to provide backstopping assistance, for those that are no longer operational; it is recommended that they be re/established. Women are very important in this context since they spend more time at home and have bigger chances of listening to the radio than men.

In order to do this, the station needs to identify possible donors to support the purchase and distribution of the equipment to the clubs.

There is need for the station to design appropriate radio programmes that addresses the needs of Children. From the results of the study, the voices of children are missing to a larger extent.

This researcher recommends that more sensitization on what constitutes community radio is and what the community's responsibility towards the growth and support of the station is. Presently, there appears limited knowledge on the part of residents on that purpose of the radio station

The quality of programme production and presentation also needs to be improved. There is need for the station to develop strategies for generating income. A large bulk of its programming is highly dependent on programme sponsorship from donors such as MISA Zambia, Educational Development Center (EDC), and other local NGOs and businesses and adverts.

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Appendix 2

CONTENT ANALYSIS FORM FOR STUDY ON ASSESSING PARTICIPATORY COMMUNICATION IN COMMUNITY RADIO BROADCASTING IN ZAMBIA – THE CASE OF MAZABUKA COMMUNITY RADIO STATION IN ZAMBIA

Item	Name Programme	Type	Date	Originator 1=Station staff 2= Volunteers 3= Listeners 4=Business 5=Non- Governmental 6=Local Government 7= National Government	Producer 1=Station staff 2= Volunteers 3= Listeners 4=Business 5=Non Governmental 6=Local Government 7= National Government	Presenter(s) 1=Station staff 2= Volunteers 3= Listeners 4=Business 5=Non Governmental 6= Local Government 7= National Government	Talent 1=Station staff 2= Volunteers 3=Listeners 4=Business 5=Non Governmental 6=Local Government 7= National Government
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ASSESSING PARTICIPATORY COMMUNICATION IN RADIO BROADCASTING IN ZAMBIA – THE CASE OF THE MAZABUKA COMMUNITY RADIO STATION

PROGRAMMES / PRODUCTION MANAGER'S IN-DEPTH INTERVIEW GUIDE

1. Tell me about your work. What is involved?
2. Explain how you involve members of the community in the production of radio programmes on this station?
3. Explain the process of programme production at your station. How is this done?
4. Who originates the idea for a programme?
5. How participatory is radio Mazabuka in the origination (Identification), selection and production of programmes?
6. Give examples of programmes that are originated and produced by members of the community without having to expect payment.
7. What developmental programmes have you been running on the station since last year?
8. Give examples of programmes you have that have been contributing to this community's development and how they have been doing that?
9. (For other Producers)
10. What motivated you to begin producing programmes for radio Mazabuka?
11. Tell me how you go about this process.
12. Who normally comes up with the programme ideas that you produce?
13. Who ultimately decides what programme should be broadcast by the station and what criterion do you use for this?
14. During your programme production processes, how responsive are you to the community's expressed needs and priorities?
15. Does the station air local music by local artistes? If so, how is this done?
16. Explain how you work with radio listening clubs?
17. How has this contributed to development in the areas where listener's clubs exist?

Appendix 4

BROADCASTING STATIONS IN ZAMBIA AS COMPILED BY THE AUTHOR

STATION	TYPE OF LICENSE	OWNERSHIP/SHAREHOLDING	STATUS	RADIUS	DATE OF ESTABLISHMENT	LISTENERSHIP (Approx.)
ZNBC radio and TV	Public service with three channels and transmitters in at least 8 parts of the country. FM transmitters in 9 provincial centers	Fully owned and controlled by the government	Full broadcast	Supposed to be countrywide but most outlying areas receive poor or no signal at all.		
Radio Phoenix	Commercial/Private	Privately and fully owned by UNI Holdings, a company by businessman Errol Hickey	Full broadcast	Lusaka, Central, Copperbelt and parts of Southern provinces uses repeater transmitters	1994	
SKY-FM Limited	Commercial/private	Privately owned by Zambian businessman Geoffrey Hambulo	Full broadcast	150 km from Monze, Southern province. Repeater		

					station to Lusaka and all Southern Province towns			
Choice FM	Commercial/private	Privately owned by Mr. Ackim Hamweenda (Zambian, has since relinquished shares) and Mr. Jimmy Pitchar (Kenyan)	Full broadcast	Full broadcast	120 km from Lusaka			
5-FM	Commercial/Private	Privately owned by veteran Zambian broadcaster Matteo Phiri, Frank Mutubila and two others	Full broadcasting	Full broadcasting	Within Lusaka 80-120 kms	September 2003		
Q-FM	Commercial/private	Privately owned by three brothers, Moses, Assan and Innocent Nyama	Full broadcast	Full broadcast	Lusaka, Central and parts of Southern provinces			

Breeze fm	Commercial/private	Privately owned by Zambian veteran journalist Michael Daka (90%) and 10% by Philip Haggar	Full broadcast	120 kms from Chipata in eastern province over 5 districts and into neighbouring Malawi and Mozambique	2004	600 000
Radio Chikaya	Community	Wholly community owned with board elected at an annual general meeting	Full broadcast	30 kms to Lundazi, eastern province	2000	260 000
Radio Lyambai	Community	Registered as a limited company with board of Directors but in the process of involving community participation. One Director is member of parliament for the area. 70% shares belong to individuals while 30% to the area	Full broadcast	Presently 50 kms to Mongu, Western province	July 2000	

			community. Controlled by 4 Directors		Full broadcast	120 Kms from Kasama, northern province to 5 districts	September 2003	400 000	
Radio Mano	Community	Community owned with board elected from the community at an annual general meeting			Construction stage (Test license) Not operational				
Mphangwe Community Radio	Community	Community owned with board elected at annual general meeting			Test broadcasting	120 kms outside Petauke, eastern province	2004	3000	
Petauke Explorers	Community licensed	Controlled by local businessman who serves as "Director" but has board with traditional rulers			Test broadcasting	120 kms			
PASME	Community	Owned and controlled by the Petauke Association			Test broadcasting	120 kms			

Radio Mkushi	Community	of Small and Medium Enterprenurs (PASME)	Initiated by UNESCO and being supervised by MIBS	Test transmission	130-150	February 2004			
Sesheke wa Mwanamwalye	Community	Spearheaded by opposition United Party of National Development (UPND) politician Sikota Wina and his wife Princes Nakatindi Wina, area Member of Parliament	Construction stage. Not operational						
Nsyungu Namutitima	Community	Not operational		Construction stage					
Tuitemwe	Community	Not operational		Construction stage					
Unza radio	Community	Wholly owned by the University of Zambia's department of mass communication as a		Full broadcast	50-80 kms			500 000	

Hone FM	Community	Wholly owned by the Evelyn Hone College Journalism section as a teaching radio station	Full broadcast	100 kms		500 000
Radio Yatsani	Religious owned but community licensed	Wholly owned and controlled by the Catholic Diocese of Lusaka	Full broadcast	120 kms	October 7, 2003	1 000 000
Radio Icengelo	Religious owned but community licensed	Wholly owned and controlled by the Catholic Church	Full broadcast	150 kms		1 700 000
Radio Chikuni	Religious owned but community licensed	Wholly owned by the Zambia-Malawi province of the society of Jesus of roman catholic church	Full broadcast	150 kms	25 th March 2000	250 000
Radio Maria - Zambia	Religious owned but community licensed	Wholly owned and controlled by the Catholic Church	Full broadcast	150 kms		700 000

Christian Voice	Private	Owned by private businessman Bob Edmonton, founder of Christian vision Zambia, a company that funds the station.	Full broadcast	Zambia, Africa (Uses Short wave, with local FM transmitters)		
Oblate Liseli	Religious owned but Community licensed	Wholly owned and controlled by the Catholic Church	Full broadcast	135-150 kms	May 4 2004	500 000
Yangeni	Religious owned but Community licensed	Wholly owned and controlled by the Catholic Church	Full broadcast	80 kms	October 7, 2003	350 000
Musi-oo-tunya	Religious owned but Community licensed	Wholly owned and controlled by the Catholic Church	Full broadcast		12 March 2004.	
Diocese of Solwezi	Community	Wholly owned and controlled by the Catholic Church	Construction stage (Not operational)			
Trinity Radio	Community	Wholly owned and controlled by the Evangelical Church	(Not operational)			
Radio Maranatha	Community	Wholly owned by the Seventh-Day Adventist Church	Full broadcast	WITHIN Kabwe and surrounding	November 2004.	

		(SDA)			areas		
Hot FM	Commercial	Wholly privately owned	Full broadcast				
Parliament Radio		Owned by the National Assembly	Full broadcast of live parliamentary debates		50 kms but by December 2005 began expanding to 150 kms	December 2003.	
British Broadcasting (BBC), 2 frequencies for Lusaka and Kitwe belonging to ZNBC	Private	British Broadcasting Corporation	Fully operational		120 kms in Lusaka and Kitwe		
Radio France International	Private	Radio France International			120 kms in Lusaka		
Radio Mazabuka	Community	Community owned with board elected from the community	Fully operational		150 km across 7 districts	11 February 2000	1 800 000
Solwezi FCC radio	Church owned but community licensed		Test broadcasting			Test transmissions began on 4 October 2004	