

## INTRODUCTION

The power of community radio in alleviating poverty that afflicts the masses around the globe cannot be overemphasized. To understand the concept of 'Community Radio' it is important to split the concept into two words, 'Community' and 'Radio'. The Radio is a wireless transmission of signals through free space by electromagnetic radiation of a frequency significantly below that of visible light (Rudolf 1974, p. 467). When radio waves strike an electrical conductor, the oscillating fields induce an alternating current in the conductor. The information in the waves can be extracted and transformed back into its original form hence sound is heard out of the radio set.

A community can be defined as being composed of people, who live and work together. Mtinde and others (1998, p. 11) define the community in relation to community radio as a collective or a group of people sharing common characters and /or interests. Byrne argues that a community in the context of media may be linked spatially or mentally, those associated with a geographical location and those to serve a community of interest (Byrne 2007, p.18). Similarly the Independent Broadcasting Authority (IBA) of South Africa proposed two major categories of a community; firstly, geographic community; and secondly, community of interest. Dennis Poplin (1972, p.1), believes that a community is composed of those units of social and territorial organization which dot the face of the earth and which can also be called hamlets, villages, towns, cities or metropolitan areas'.

According to Bwalya (2008, p.140), a community is composed of people or households that are interdependent in their livelihood. Woods (2002) in Bwalya (2008, pp. 140 -141) argues that "a community is a group of people where there are shared values and organisational vision; personal commitment and service to a common good; social norms that provide guidelines for cooperative action; collective history and traditions; continuing interaction, dialogue and shared experience; relationships grounded in mutual respect and trust, integrated, value-based participation and service; collaborative leadership and group work; sense of membership based on voluntary choice; respect for individual abilities and differences; collective celebration and ritual; sense of a shared physical, social and psychological space".

Community radio therefore, can be defined as wireless transmission of signals through free space to a group of people that live and work together or those that share common interest. According to World Association of community Broadcasters (AMARC) one of the basic characteristics that differentiate community radios from other type of radio broadcasting is the idea of ownership and the way they are governed. Community radios are expected to be non-profit, gender sensitive and run by the community members it serves. In the same vein Fraser and Restrepo-Estrada (2002, p. 361) describes community radios as being distinct from other forms of broadcasting in that it is a non-profit service owned and managed by a particular community, either through a trust or through a foundation. Additionally, it is managed by the community, and its operations rely mainly on the community's own resources. Its programming is based on audience access and participation and reflects the interests and special needs of the community.

Fraser and Restre-Estrada further argues that the following principal functions of community radio can be identified: reflecting and promoting local identity, character and culture by focusing principally on local content; creating a diversity of voices and opinions on the air through its openness and participation from all sectors; encouraging open dialogue and democratic process by providing an independent platform for interactive discussion about matters and decisions of importance to the community; promoting social change and development; promoting good governance and civil society by playing a community watchdog role that makes local authorities and politicians more conscious of their public responsibilities; sharing information and innovation; giving voice to the voiceless, especially to women and young people in some societies; and providing a social service as a replacement for the telephone, (Fraser and Restrepo-Estrada 2002, p. 366).

The South African Broadcasting Act 4 of 1999 defines community broadcasting services as: being fully controlled by a non-profit entity and carried on for non-profitable purposes; serving a particular community; encouraging members of the community served or persons associated with or promoting the interests of such community, to participation in the selection and provision of programs to be broadcast; and funded by donations, grants, sponsorship, advertising or membership fees, or by any combination of these (Banda 2003, p. 98).

Consistent with the above, the African Charter on Broadcasting has defined community radio as “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-profit.” In this context, the community is taken to be represented by an ownership entity which has civil society or NGO characteristics. Thus, community radio stations tend to be owned by community-based Organisations, such as local NGOs, workers Organisations, educational institutions, religious or cultural Organisations, or by associations of one or more of these forms of civil society entity (4.138 Nordicom Review 33 (2012) Special Issue). Local ownership, local content, non-profit and developmental purpose as well as non-partisan funding have emerged as common dimensions across these as well as other definitions, (Byrne 2007, p.18).

After analyzing emergency of community radio and its growth over the years around the globe, the researcher will focus on Zambia’s Mazabuka Community Radio located in Mazabuka district in Southern Province of Zambia, which serves both the community of interest and the geographical community.

The main goal of this research report is to investigate the accessibility of Community Radio by the members of the community and its role in alleviating poverty in Zambia, using Mazabuka Community Radio as a case study. Community radios are required to be participatory, promote gender equality, with the overall aim of alleviating poverty in the communities they serve. However as it is noted by Bwalya (2008, p. 17) Community media including community radio is in its infancy, this research aims at investigating whether Mazabuka Community Radio has reached those levels of being adequately participatory.

In undertaking this research, the first step was to read whatever has been written on the subject matter of community radio around the globe using such medium as books and internet. Also information was elicited from media experts at University of Zambia that include Dr. Bwalya, E. M to give guidance on the available material on the subject of Mass media. This did not fail as Dr. Bwalya provided his PHD thesis based on community media versus mass media in their role of promoting development and democracy among the grassroots in Zambia and other related material for me to organize the necessary material in this research.

In order to treat the material systematically and achieve the objectives, this research report is divided into seven chapters.

The first chapter talks about the nature of community radio, evolution and growth of community radio, as well as community radio and its governance. It also explains the details about Mazabuka Community Radio, its geographical location in Zambia and its coverage. It is in chapter one of this research where the problem statement and the objectives of this research report are outlined.

The second chapter is literature review. It explains research studies that were conducted before on the subject of community radio in different countries in Africa including those research studies that were conducted at Mazabuka Community Radio in the past. The review of the different past research works was done in order to compare the findings and to have an overview of what is expected to come out from this research study.

The third chapter describes the methodology that has been used in this research study. It explains the research design that has been adopted, the data collection tools, the target population, the sample size, the sampling methodology, data analysis and the ethical considerations among other aspects of research study methodology.

Chapter four looks at the conceptual and theoretical framework of this study. This research study adopted the Democratic Participatory media theory of Charles Okigbo which emphasizes that community participation in the community radio is important in promoting community development.

The fifth chapter is data presentation. It presents primary data collected from the field in form of bar charts, pie charts and frequency tables.

The sixth chapter discusses the research findings. The thematic approach to discussion of findings has been adopted, where specific objectives are used as themes and under each theme, the findings of the research are discussed and compared with the findings of previous research studies.

Chapter seven contains the conclusion and recommendations. The conclusion is explained in relation to each of the four objectives and the recommendations are based on the researcher's experience in the field and the direction of the research findings.

## CHAPTER ONE

### BACKGROUND INFORMATION

#### 1.1.Introduction

This chapter explains the global emergence of community radio, its growth and its governance. It begins by defining what community radio is, and then looks at the global evolution of community radio and ends by explaining the global governance of community radio. It also talks about community radio in Zambia generally, and also gives details about Mazabuka Community Radio which is the case study of this research.

#### 1.2. Evolution of Community Radio

Community radio emerged out of the dissatisfaction from the mass media throughout the world more especially in developing countries, that although mass media was seen as a very important tool in jumpstarting development in these countries, mass media failed to meet its objectives partly because it was top down one way communication without much room for dialogue and feedback from the audience (Bwalya 2013, p. 6). This shaped the evolution of the community radio movement over the past sixty or so years. In Latin America, community radio emerged as part of movements of political struggle opposing repressive governments, (Myers 2011, p. 30). Radio Sutatenza, established in 1947 in Colombia, is considered as the first-ever developing world community radio station (Girard 2007, p 56). The miners' radios of Bolivia emerged two years later (1949) to press for better working conditions for tin miners, and were supported by the miners themselves, who pledged a portion of their monthly salaries towards the stations' running costs. The backdrop to the emergence of these radio stations was poverty and social injustice, and this was the first recorded use by a sector of society of radio broadcasting to improve its socio-economic status (Fraser & Restrepo-Estrada 2002, p. 78).

Africa's first community radio station was established at Homa Bay on the shores of Lake Victoria in May 1982, a joint initiative of UNESCO and the Kenyan Government (Githethwa 2010, p 76). From the 1990s onwards the sector expanded exponentially, both in Africa and worldwide, growing faster than both state and commercial radio (Myers 2011, p. 39).

Over the years, UNESCO has actively promoted community radio as an agent for change and development (Fraser & Restrepo-Estrada 2002, p. 81) and has been involved in setting up a number of stations, including Radio Dzimwe in Malawi, Radio Katatura in Namibia, and Zambia's Mazabuka community radio stations (Banda 2003, p. 73). A host of development agencies have followed suit, drawn by the opportunity that community radio affords to advance rights-based approaches hinged around ownership and participation.

This followed a landmark conference held in Bamako, Mali in 1993 on the theme 'Freedom for African Radios' (AMARC Global Evaluation 2007, p. 8). Since then the governments of South Africa, Benin and others have recognized the role of community radio and put in place supportive policy, legal and regulatory frameworks. Most recently, in October 2010, the Federal Government of Nigeria announced it was giving the go-ahead for community radio and the government of Zambia established the IBA in 2013, (Myers 2011, p. 39).

The nature of radio sets that hinges on the fact that they are cheaply available, portable, run independently of power grids and do not exclude those that are illiterate, radio is far and away the mass-medium of choice for more than two thirds of Africans, both rural and urban. In much of Africa, community radio stations were set up either by governments or with donors as key drivers, to spread development messages and advance poverty reduction (Fraser & Restrepo-Estrada 2002, p. 87).

A growing number of community radios broadcast without licenses. While more liberal governments, including Mali and South Africa, are embracing community radio, countries such as Eritrea and Zimbabwe have banned it (Myers 2011, p. 16).

Community media is increasingly being included in national development plans, due to its potential to facilitate community participation and empowerment as part of poverty eradication or alleviation efforts (Jallov & Lwanga-Ntale, 2007, p. 65).

The researcher focused on Mazabuka community radio that serves both the community of interest and geography. Mazabuka community radio serves the community of local commercial sugar cane farmers and local small scale subsistence farmers as community of interest, but also serves the interest of the people within the locality of Mazabuka district and the surrounding areas.

### **1.3. Community Radio and its Governance**

According to Maria Carty-Mole (2010, p. 4), Community radio is globally supported and governed by the World Association of Community Radio Broadcasters (AMARC). This is a non-governmental organization which helps community radio stations all over the world to connect with one another, and which has more than 4000 members from over 115 countries (AMARC 2009, p. 73). Some of these members have provided AMARC's website with their own interpretation as to what community radio actually is.

Community Radio, to a large extent, if effectively organized, performs three main significant functions at the grass root level for rural development. Firstly, it promotes issues of agriculture, gender equality, education, trade and commerce, disaster, weather, natural calamities, poverty and social problems. Community radio is usually for the people, run by the people and owned by the people. Secondly, it enhances the capacities of local people to work together to tackle a range of social problems, including poverty and exclusion through radio. Lastly, it contributes to nurturing of the creative talents of the community and providing a forum for a diversity of opinions and information (Maria Carty-Mole 2010, p. 17).

In Africa, community radio governance is based on African Charter on Broadcasting. This charter was adopted by the African Heads of States and Government including Zambia. It recognizes a three tier system of broadcasting service which is public, commercial and community. Part three of the African Charter on Broadcasting stresses the need for recognizing the difference between decentralized public broadcasting and community broadcasting. This is aimed at ensuring that all needs of the people are catered for adequately since the two systems are different in terms of the mode of operations, management, and participation of audience among others (African Charter on Broadcasting 2001, pp. 67 - 80).

Community radio governance in Zambia is in the hands of the now operational Independent Broadcasting Authority (IBA) set by the Act of Parliament 2002. This Act sets up the Independent Broadcasting Authority (IBA) to regulate the independent broadcasting industry in the country. Its specific functions include inter alia: promoting a pluralistic and diverse broadcasting industry; establishing guidelines for the development of broadcasting through a public process; determine the needs of citizens and social groups; providing guidance on the

issuing of licenses, giving regard to the need to discourage monopolies; issuing advisory opinions on broadcasting standards and ethical conduct in broadcasting; and ensuring broadcasters develop codes of practice (Banda 2006, p. 23). The Act provides for the issuing of licenses for public, commercial, community, religious and subscription broadcasting services. The board members are appointed by central government which is itself accountable to the Ministry of Transport and Communications.

#### **1.4. Community Radio in Zambia**

The advent of community radio stations in Zambia were triggered by the coming in of multiparty politics in 1991, as the new government considered the media an integral part of the dispensation of democracy (Kasoma 2000, p. 41). In 1993 the Radio Communications Act was enacted and this facilitated the process of deregulating and liberalising the broadcasting landscape to allow for private participation in the industry (Lingela 2006, p. 12). In 1994, radio Christian voice, the first religious but privately owned radio station was licensed and in 1996 radio phoenix the first truly commercial radio station was licensed to operate in Lusaka (Lingela 2006, p.13, Banda 1998, p. 105 & Kasoma 2000, p. 41). The first community radio in Zambia was the Catholic Church owned radio Icengelo which was broadcasting in Kitwe (Banda 1998, p. 106).

Since the liberalization of the industry, more than thirty, combined community and private radio stations have been established and are operational throughout the country as at January 2014. Those on full broadcast include but not limited to the following: Radio Sky FM (Private) in Monze and broadcasting to the entire Southern Province and to Lusaka, Central and parts of Southern Provinces; Yatsani (Catholic-owned community) in Lusaka. Others include Radio Chikuni in Monze (Catholic-owned community), Yangeni (Catholic- owned community) in Mansa, Radio Musi-O-Tunya (Catholic- owned community) in Livingstone, Radios Maria and Icengelo (Catholic -owned community) broadcasting to Chipata and the entire Copperbelt respectively and Radio Oblates Liseli (Catholic-owned community) broadcasting to Mongu and surrounding areas of Western Province.

There are also Radios Mazabuka (Community) in Mazabuka over a 150 kms radius, Chikaya (Community) in Lundazi, Petauke Explorers (Private) and PASME (Community) in Petauke, Mano (Community) in Kasama, Friends Committed to Caring (FCC) Radio (Church-owned



community) in Solwezi, Radio Lyambai (Community) in Mongu, Radio Mkushi (Community) in Mkushi, Radio Maranatha (Seventh-day Adventist Church-owned community) in Kabwe, Breeze FM (Private/commercial) in Chipata and Mphangwe (Community) in Katete.

There are also two institutional radio stations. These are UNZA Radio which is run by the Department of Mass Communication of the University of Zambia and Hone FM which is operated by the Journalism Department of Evelyn Hone College (Lingela 2006, p.78).

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

### **1.5. Mazabuka District**

This research was conducted in Mazabuka district. Mazabuka district is located in Southern province of Zambia. It is 125 km by road from Lusaka, the capital of Zambia. Mazabuka is situated on the North – East part of the province. Particularly, the latitudinal and longitudinal position of Mazabuka is 90 degrees and 27 degrees east and 15 degree and 17 degree south respectively (Mazabuka Latest DSA, 2005, p. 78).

It must be realized that of all the districts of southern province, Mazabuka has the largest population (Census Report 2010, p. 31). The high population can be attributed to the fact that Mazabuka has the highest economic activities propelled by the sugar processing factories of Nakambala sugar cane estates the only sugar plant in Zambia.

### **1.6. Mazabuka Community Radio**

Mazabuka Community Radio commonly known as Maz. FM started broadcasting officially on the 11th Feb 2000 and it has been operational ever since. The station was a joint project of UNESCO and the government of the Republic of Zambia (Lingela, 2006, p. 17). UNESCO bought the equipment, trained the staff, and bought a vehicle and the transmitter. The Ministry of

Information and Broadcasting together with the local authority represented the government while the interim board of directors represented the local community members.

Mazabuka radio which is using 500kwatts transmitter has the objective of disseminating relevant information to the communities around in order to promote community development. The radio station covers 120 km and broadcasts to 7 districts: Mazabuka, Mumbwa, Kafue, Namwala, Monze, Itezhi-Tezhi and Chilanga districts. The radio station is estimated to be broadcasting to 1.2 million people (Mwansa, 2008, p. 19). There are four shifts in a day two for English and 2 for Tonga shifts consisting of 60% for Tonga programs and 40% English program air time. Tonga shifts were five hours while English were 3 hours. This is aimed at empowering the local majority Tonga people. The main source of income for the radio station is sponsored programmes. The radio station devotes 16 hours of transmission every day starting from 6:00 am to 10:00pm (Lingela, 2006, p. 24).

Mazabuka radio has 10 core staff and 10 volunteers from the local area who were accountable to the board, which governed the radio station. The board has 22 members drawn from chiefdoms, the church stakeholders and the local community. Mazabuka radio airs different issues ranging from politics, entertainment, religion, health, HIV/AIDS, education, News and current affairs (Interviews with the Radio Station Manager, December 19, 2013).

This study is about investigating the access to community radio by the community (community participation) and the role it plays in poverty alleviation. Poverty is defined as lacking the basic necessities of life that is largely perpetuated by the vicious poverty cycle. The vicious poverty cycle assumes that a number of factors work together to perpetuate poverty and these include: low income levels, low education attainment, illiteracy and lack of capacity, starvation, poor nutrition, low consumption, and inability to access health, physical weakness and few productive assets (Bwalya 2012, p. 18).

### **1.7. Statement of the Problem**

There are various reasons that led to the rise of the community radio in different parts of the world. In Australia for example Mjwacu (2002, p. 14) says community media emerged out the dissatisfaction of the people with the content of messages from the state owned and controlled media. In South Africa, community media emerged out of the suppression of the local people

from having their voice heard in the main stream media – apartheid. The community media gave platform for the voice of the voiceless to be heard (Myers 2011, p. 35).

In war zone countries, community radio has been established in order to promote programmes that are for peace, co-existence and stability. Equally, in areas where pandemics such as cholera are regular, community radio has been preferred as the medium through which messages of prevention can be channeled (Mjwacu 2002, p. 14).

In Zambia, the advent of multi-partism politics brought about the emergence of new media including community radio (Banda 2010, p. 49). The liberalisation of the airwaves in 1991 in Zambia brought about the proliferation of community radio stations not only in urban centres of Lusaka, Kitwe and Livingstone, but also in rural districts of Siavonga, Mazabuka, Monze Chipata and Mongu among many other districts. Community radios are expected to be democratic, gender sensitive, promote local culture, educate the community and ultimately improve living standards of the communities they are operating in (Bwalya, 2008, p. 16).

However, community media that include community radio in Zambia appears to be still in its infancy (Bwalya 2008, 41). They tend to be less effective in carrying out their role in the communities they are established. Community radios in Zambia seem not to be gender balanced (Lingela 2008, p. 13). More men dominate the involvement in community radio, something that is naturally driven by the ills of culture and history, where it is believed that women cannot be involved (Mwansa 2006, p. 18).

There are many factors that appear to be challenging the community radios' ability to contribute towards alleviating poverty and community development. It appears, community radios lack adequate resources to be able to go round and collect information and to engage into research so as to tailor their programs towards promoting progressive cultural practices and ultimately steering community development. Community radios in Zambia have also been said to have a challenge of lack of local qualified programme managers and technicians. Government or political interference sometimes makes community radios fail to deliver to expectations (Lingela 2006, p. 101). Sometimes staff and technicians are hired from outside the locality of the radio coverage area. Unfortunately, outsiders may lack the passion for the local community.

In the recent past, several government and non-governmental organisations in Zambia have been coming on board to help the community media – radio stations with funds that help the media in general including community radios to broadcast relevant programmes to communities they serve. However, the assistance from these sources appears to be inadequate to influence community radio stations to operate effectively in order to allow for massive community involvement and contribute significantly towards community development.

So, considering the problems experienced in some community radio in Zambia, it appears that the much needed participation of the people in community radios is limited. It is for this reason that the researcher would like to find out whether Mazabuka Community Radio station is any different - whether there is participation of the members of the community in the affairs and programming at Mazabuka Community Radio station. The researcher aims at assessing whether Mazabuka Community Radio is accessible to the community and whether Mazabuka Community Radio airs programs that are helpful in alleviating poverty to the people of Mazabuka.

### **1.8. Rationale of the Study**

There has been dominance of the state controlled media in Zambia until 1991 when the air waves were liberalized. The advent of multi-partism brought about the proliferation of the community radio and the private owned radio stations. The community radios are vital in promoting development in the communities they serve.

Many of the research studies have been conducted in different parts of the world to assess how accessible and participatory community radios are and the role of these radio stations in alleviating poverty to the communities they serve. Equally, there are a number of research studies that have been conducted in Zambia on this similar research subject in the past. This research will be a new contribution to the already existing board of knowledge on the subject of community radio and its role in fighting poverty. The data or findings from this research, it is hoped, will be used by the media institutions, NGOs and the government to find ways in which they can make the community radios more relevant towards poverty alleviation and improved livelihood to the communities they serve and the society at large.

## **1.9. Objectives of the Study**

### **1.9.1. General Objective**

The general objective of this study was to investigate whether the people of Mazabuka have access to community radio and discuss issues pertaining to poverty alleviation in Mazabuka district.

### **1.9.2. Specific Objectives**

The specific objectives of the study were:

- To establish the extent to which the Mazabuka radio is accessed by the community they are perceived to be serving in terms of access to air waves and in terms of participation of the local community members in programs of the radio in order to improve standards of living for the people.
- To find out whether there are gender biases in community participation to the radio station programmes.
- To establish the extent of poverty among the people living in the communities of Mazabuka that are served by Mazabuka radio as measured by unemployment, income per month, ownership of productive asset.
- To find determine ways in which the radio station is relevant in alleviating poverty in Mazabuka district.

## **1.10. Research Questions**

### **1.10.1. General Question**

The General question of the study was: What is the extent to which the people of Mazabuka have access to community radio and what role does Radio Mazabuka play in alleviating poverty in Mazabuka district so as to improve the standard of living for the people?

### **1.10.2. Specific Question**

The specific questions of the study were:

- To what extent is Mazabuka radio accessed by the community they are perceived to be serving in terms of access to air waves and in terms of participation of the community members in programs of the radio?
- What is the extent of poverty among the people living in the communities of Mazabuka that are served by Mazabuka radio as measured by unemployment, income per month, ownership of productive assets, and ownership of media gadgets such as cell phone, telephone, radio?
- In which ways is Mazabuka community radio relevant in poverty alleviation efforts in Mazabuka radio?
- To find out whether there are gender biases in community participation to the radio station programmes?

## **CHAPTER TWO**

### **2. LITERATURE REVIEW**

#### **2.1. Introduction**

This research adopted empirical literature review. Empirical literature review is literature review which is based on findings of the other researchers who had conducted research before in the past on the subjects related to the subject under study (Lemba 2010, p.17). This chapter presents the findings of other researchers who had conducted research in the past in different countries in Africa including Zambia on the subject of community radio.

There are many studies that have been conducted throughout the world on the subject of community radio. Some of the studies look at the governance and ownership of community radio stations, others look at the sustainability of the community radio stations, while others touch on community participation and others on other wide range of issues, such as gender, political interference on community radio as well as relevance of radio in promoting peace in war-torn areas. The essence of this literature review is to learn from other countries whether community radios have been successful or not in their own respective areas

#### **2.2. Research Studies on Access to Community Radio in South Africa**

##### **2.2.1. Highway Community Radio**

Themba Mjwacu conducted a research in 2002 in South Africa in which she was investigating on community participation in the running of Highway Community radio station in Pinetown in Durban. The title of her research study was “community radio and community representation: a case study of Highway radio. A case study design was used in which qualitative methods of data collection were employed, thus, Face to face interviews. The employees and the individual members of the community were sampled. The research reviewed a great deal of community representation. Ways in which the communities participated in the affairs and programs of highway radio station was found in the way the board members - the highest decision making body of the radio station were selected. The board members were elected by the community and they were members of the community – teachers, police officers, community leaders who lived within the community which the radio station served. She also found out that Highway

community radio worked with people from local social institutes and encouraged the local community to discuss topical issues that affected and impacted on their lives. Also specific programmes were devised to engage the community in discussions and debates enabling the conclusion to be reached together. Thembisa also found out that the major challenge the radio station faced was financial challenges, and the radio station raised funds through donations and adverts (Mjwacu 2002, pp. 73-75).

However, Thembisa's research involved an extremely smaller sample size compared to the large population she targeted. Also she used only one data collection method which was interviews. Her research lacked triangulation in order to substantiate the findings.

### **2.2.2. Maritzburg & Highway Community Radios**

Another study related to community radio was conducted by Habteab Teklemicael in 2004 in South Africa. His research title was titled: Ownership and Control in community Radio, A case study of Maritzburg and Highway Radio stations. Teklemicael compared the two radio stations in terms of ownership, mission, governance, organizational structure, and administration system. The methodology of his research employed a case study research design in which there were qualitative data collection techniques comprising of semi structured in-depth interviews and desk review of appropriate documents. It was a comparative study of the two radio stations.

The research found out that in as much as the two radio stations varied in their mission, as to the reason they were established and also the community they aimed to serve, it was discovered that both radio stations were democratic and participatory. In both, the community plays a big role in controlling the radio station. The community participates through nominating the local community individuals to make up a board at an annual general meeting, (Teklemicael 2004, pp.26 – 28).

The weaknesses of this research are similar to Thembisa's research. The research involved an extremely smaller sample size compared to the large population targeted. Also even if he used desk review on top of in-depth interviews, desk review is not taken as another separate method that can be used in triangulation, because desk review is normally found in all research investigations. This research also lacked triangulation in order to substantiate the findings.



## **2.3. Research Studies on Access to Community Radio in Ghana**

### **2.3.1. Rural FM Radio Stations**

Taiwo and Asmah conducted a research in 2012 in Ghana in which they examined the potential role of indigenous knowledge sharing through rural FM radio stations in Ghanaian agriculture. They examined crop productivity trends and their association with participation in radio programs, and compare the strength of these associations before and after the emergence of rural radio by running regression analysis based on secondary data. They used data from surveys conducted before and after the commencement of rural radio to estimate the potential effect of change in rural radio content on productivity. They proceeded by estimating the effect of radio listenership intensity on crop yields in the 1991 and 2006 data sets, and compared the change in the estimated effect on non-cocoa crop yield with the change in the estimated effect on cocoa yield during the 15-year period. Their regression analysis showed stronger correlations between participation intensity and non-cash crop yields, which were consistent with the expectation that non-cash crop-farmers would more likely adjust farming practice as a result of social learning through community radio, (Africa Growth Initiative Working Paper 2 2012, p. 5, 10 & 11).

### **2.3.2. Simli Community Radio Station**

Another study was conducted in the northern Ghana by Seidu Al-hassan, Alhassan Andani and Abdulai Abdul-Malik. The study focused on the contribution of Simli Community Radio station to the livelihood improvement of the people in the Tolon-Kumbungu District of the Northern Region of Ghana. A multi-stage sampling technique was used to select 12 communities for the study. Data were gathered on the use of broadcasting as an educational tool, the promotion of traditional culture, communication and information sharing, entertainment and income promotion. The study established that Simli Radio had worked to improve awareness and knowledge of solutions to community development problems ranging from culture, rural development, education, hygiene and sanitation, agriculture to local governance. The station has been an appropriate medium that has facilitated an interface between duty bearers and rights holders. It has promoted small and medium enterprise development by creating market opportunities for Small and Medium Enterprise (SME) operators and consequently improved sales and incomes (<http://factsreports.revues.org/869>, Accessed 17/03/2014).

## **2.4. Research Studies on Access to Community Radio in Zambia**

### **2.4.1. Radio Maria versus Radio Explorer**

Daniel Banda conducted a research in 2010. It was a comparative case study of the church-run, Radio Maria and non-church-run, Radio Explorer in the Eastern Province of Zambia. The study compared and contrasted the (1) content and management of the stations, (2) the process of selection of programmes and content development, and (3) accessibility. To achieve this goal, the study employed triangulation method. A total of 200 people were interviewed for quantitative data collection. Focus group and in-depth interviews provided invaluable additional information and insights. The outcome of the research indicated that there was no substantive difference between the sense of ownership and management between the two stations. Quantitative findings were high for both. For example, 83 percent of the respondents said Radio Explorer was accessible and 75 percent said the same of Radio Maria. Qualitative responses in focus group discussions and in-depth interviews revealed similar patterns. However, findings indicate that church-run were more participatory than non-church run radio stations. These findings indicated that there was essentially no difference in the operations of faith-based radio stations and the non-church stations (Banda, 2010, pp. 80-95).

### **2.4.2. Mazabuka Community Radio Station**

Another study was conducted in Zambia at Mazabuka community radio by Mwansa Namaimbo in 2008. Mwansa was looking at 'the role of community radio in the preservation and transmission of culture: A case study of Mazabuka community radio station'. The purpose of her study was to establish the degree to which the radio had been able to transmit cultural programmes thereby maintaining and preserving the culture of the people of Mazabuka. The specific objectives were: to find out and evaluate the content of programmes being aired; establish the standards of cultural values in community broadcasting; investigate the obstacles that limit the transmission and preservation of culture; assess the impact of community radio in transmission of cultural programmes and examine whether community radio are responsive to the views of the people. The study focused on assessing the out-put of the local content and the listeners' perception of the radio. Triangulation of data collection methods was employed and research tools included a survey questionnaire, in-depth interviews, content analysis and direct

observations. The Statistical Package for the Social Sciences (SPSS) was used to analyze the quantitative data. The other data from interviews was analyzed qualitatively.

The findings in this study revealed that Mazabuka Community Radio had helped to generate a sense of local culture as the people heard their language used and nearly every program aired on the radio had a "value lesson" in it. The study also revealed that there was lack of feedback from the community. The study recommended that the radio could "still do more" by strengthening its role of socializing the youth through the introduction of more cultural programmes that were inclusive, creative and interactive to generate an increased knowledge of cultural identity, help create self-confidence in the community and enhance development (Mwansa, 2008, pp. 72 – 75).

Similarly, Lingela, Brian conducted a research at Mazabuka radio station in 2006 and the title of his research study was 'Participatory communication in radio broadcasting in Zambia: The case of the Mazabuka community radio station'.

The study used 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, and agriculture among the ordinary residents who could contribute positively to the development of their community.

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 recommended 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 (Lingela 2006, pp. 96 – 98).

Although there are many studies globally that have been conducted to assess the extent to which community radios are participatory, the findings are mixed. In some parts of the world community participation is very high while in some, the participation is very low. This study aimed at assessing whether community participation in community radios in Zambia is high or low, using Mazabuka community radio as a case study. Despite having two known researches conducted in the past at Mazabuka community radio station by Mwansa and Lingela as discussed earlier in this work, this study was unique and necessary. Mwansa's study was more concerned with the extent to which Mazabuka radio station played a role in preserving the culture of the people of Mazabuka and Lingela's study was purely concerned about the extent of participation of the local people in the affairs and programs of the radio station. What makes this research study unique is that it looked at the role of Mazabuka Community Radio station in poverty alleviation besides the aspect of access to the radio by the listeners. This study also obtained a substantial number of respondents (50 rural respondents) from rural areas plus the two Focus Group Discussions in rural areas while the two previous researchers had negligible samples from rural areas (22 rural respondents for Mwansa and zero rural respondents for Lingela)

## **CHAPTER THREE**

### **3. RESEARCH METHODOLOGY**

#### **3.1. Introduction**

This chapter provides the methodology that guided the conduct of this research study. According to Polik, Beck and Hungler (2001, p. 219), research methodology refers to the process, measures and strategies for collecting and analyzing the data in order to answer research questions. The chapter involves research design, target population, sources of data, sample size, sampling methodology and data collection instruments. It also contains data analysis, ethical issues in research and limitations of the research study.

#### **3.2. Research Design**

A research design is defined as “a blue print or a guide that the researcher uses for conducting the research study in order to achieve the objectives of the study such that the findings are a true reflection of reality (Burns & Groove 2005, p. 27). The research design that was used in this study was a descriptive research study design. Descriptive research study design aims at answering the research questions in order to provide more accurate and impartial description or a true picture of the phenomenon (Sreejesh, S. et al 2013, p. 47). In a descriptive study, research questions are preferred to hypotheses. Hypotheses are more useful in the causal/analytical study designs (Sreejesh, S. et al 2013, p. 48). This is the reason why this study left out the use of statements of hypotheses and focused on using research questions.

#### **3.3. Data Collection Methods and Tools**

Data collection is a specific orderly gathering of information suitable to the research purpose, objectives, questions or hypotheses of a study (Burns & Groove 2005, p. 28). The research was a sample survey. It used a mixed research approach, thus, quantitative data collection and qualitative data collection methods. A semi-structured questionnaire was used as the only quantitative data collection tool. A Semi-structured questionnaire is a questionnaire that contains both closed ended and open ended questions (Kapungwe 2010, p. 25). Qualitative data was collected through one – on - one interview using an interview guide as well as Focus Group Discussion interview guide. Semi-structured questionnaires also captured some qualitative data.

The semi-structured questionnaire was carried by the researcher to the respondents and the researcher asked the questions from the questionnaire using the local language although the questions in the questionnaire were phrased in English.

### **3.4. Target Population**

The target population is an entire population in which the researcher is interested in and to which the researcher would like to generalize the results of the research study (Polik & Hungler 2008, p. 91). The target population from which the samples were drawn from in this research include: 1). the population of all employees of the radio station including management staff and volunteers; 2) individual persons who live in both rural and urban areas of Mazabuka district who are 18 years of age and above.

### **3.5. Sample Size**

The sample size is a sub set or a fraction of the entire target population from which data is collected (Lobiondo & Wood 2006, p. 210). The sample size is supposed to be big enough in relation to the target population if generalization was to be made possible (Lobiondo & Wood 2006, p. 211). The sample size of this research study was 105 respondents. For a Semi-structured questionnaire, there were 100 individuals composed of 50 respondents from rural areas and another 50 respondents from urban areas. The sample size of employees of Mazabuka community radio was 5 respondents composed of the station manager, the news editor, the journalist and two volunteers. There were also two Focus Group Discussions although only one was successfully conducted. These samples were established in relation to the resources, logistics and research personnel that were available to the researcher. It was also adjusted in relation to the previous research studies. In this case, this research aimed at drawing a bigger sample size than the previous research studies in order to overcome the weaknesses that come with smaller sample size. It also involved rural areas substantially than the previous researches that were conducted at Mazabuka community radio.

### **3.6. Sampling Methodology**

The sample size of this study was 100 respondents for quantitative questionnaire and 5 respondents for the interviews and two focus group discussions involving more than 10

participants. The 100 respondents of a quantitative questionnaire were composed of 50% rural respondents and the other 50% were urban respondents. All the five interviewees were members of staff of Mazabuka Community Radio and the two Focus Group Discussions were done in rural part of Mazabuka district.

Cluster sampling was used to select samples from rural and urban areas. The target population was all members of Mazabuka community both urban and rural who are 18 years and above. Urban residential compounds were identified and classified into High, Middle and Low density areas using the Mazabuka District Council Urban Residential Area 2012 year book. Each residential area was identified as a cluster. Out of three tiers, thus, high density low and middle density, one residential compound was identified in each. Plan 2000 residential compound was selected using simple random sampling from low density area. Ndeke residential compound was selected from middle density and Kabobola residential compound was selected from high density area. Questionnaires were distributed proportionately to the size of population in each of the three selected compounds. 22 questionnaires were given in Kabobola, 16 questionnaires in Ndeke and 12 questionnaires from plan 2000 residential area.

The rural areas were identified as any areas that are found 35KM away from the town Centre and were identified with the three chiefdoms found in Mazabuka district, and these are Chief Nalwama, Mwanachingwala and Hanjalika. Two out of the three chiefdoms were selected randomly, thus, Mwanachingwala and Hanjalika. Due to lack of data on the exact number of households per chiefdom, questionnaires were distributed in equal proportional, thus 25 questionnaires in each of the two chiefdoms.

### **3.7. Sources of Data**

In this study, both sources of data were used and that was primary and secondary sources. Primary data is defined as data observed or collected directly from first-hand experience while secondary data is defined as published data and the data collected in the past or other parties (<http://www.businessdictionary.com/definition/primary-data.html> Accessed 29/07/2014). Under the primary sources, information was generated from the semi-structured questionnaire, interview guide and Focus Group Discussion. Under the secondary sources the researcher used information from the internet, books, journals and other sources of information.

### **3.8. Data Analysis**

Data from households was collected in quantitative form, and was analysed using a computer package known as Statistical Package for Social Sciences (SPSS 15.0). The qualitative data from the radio station employee's in-depth interviews was firstly assessed manually through content analysis and then presented as it was recorded in its originality. The answered quantitative questionnaires were checked for uniformity, accuracy, and completeness. The responses were coded and entered into the code sheets to facilitate computation. This helped in establishing, analyzing, and interpreting the various relationships between variables. This also necessitated good presentation in tabular and graphical forms.

### **3.9. Ethical Considerations**

According to Rioba and Karashani (2002, p.12), ethics can be defined as, "rules of conduct or principles of morality that point us towards the right or best way to act in a situation". Some of the ethical principles we observe in research include: Objectivity, confidentiality, informed consent and harmlessness. This study ensured that all information collected remain in privacy. Confidentiality and anonymity was taken into account by not disclosing names. The research avoided use of embarrassing questions, offensive language or threatening questions/statements when collecting data. The study also acquired informed consent from the respondents.

### **3.10. Limitations of the Study**

- Although the sample size of this research was extended to more than the sample sizes of the previous research studies conducted at Mazabuka Community Radio discussed in literature review of this research, the sample size of this research was still very small compared to the total radio listenership of Mazabuka Community Radio. A large sample size was desirable in order to strengthen the degree of generalization of findings from the sample to the population.
- The other limitation is that the research data collection activities were carried out during the rainy season. Some respondents were not readily available to discuss the issues concerning this research, especially in Mazabuka rural, because they were busy attending to their crops. This made the turn up for Focus Group Discussions among the rural respondents not very impressive.



## CHAPTER FOUR

### 4. THE CONCEPTUAL AND THEORETICAL FRAMEWORK

#### 4.1. Introduction

This chapter presents both the conceptual and theoretical frame works. It will start with the conceptual framework in which the main concepts of the research topic or variables in this research have been defined. In theoretical framework, a theory on which this research is based has been given.

#### 4.2. Conceptual Definitions

It has been noted that the major concepts that are in line with this research are ‘Access’, ‘Participation’, ‘Gender Bias’, ‘Affairs’ and ‘Poverty’.

**Access:** Access to radio signals means the ability for the targeted radio listeners to capture the radio waves/signals without any form of interference at all times (Romer, Karl, and Mattern 2006, p. 326). In this research work, Access to radio was defined to mean the ability for targeted listeners to capture the radio signals without interference as well as having the freedom to have an input into the programs of the radio station, either through active listening and sending feedback in form of a letter or phone-in program, or choosing the leadership or being engaged in a discussion live on the radio station.

**Gender Bias:** Gender bias is a preference or prejudice toward one sex over the other (<http://www.wisegeek.org>. Accessed 14/12/2013). Bias can be conscious or unconscious, and may manifest in many ways, both subtle and obvious. In this study Gender bias towards access and participation in radio programming was taken to mean involvement of one sex, either male or female more than the other sex.

**Participation:** participation in the production and management of community media programming is critical. Citizen’s participation in community radio should be allowed at all levels— from planning to implementation and evaluation of the programmes. People should be allowed to come up with programmes and produce them. It involves the citizens in the decision-making process, including making decisions about the contents, duration and program schedule,

(Lingela 2006, p. 72). In this study, participation, which is community participation, was taken to mean unrestricted access by the people of Mazabuka to Mazabuka Community Radio through production of programs and through providing feedback in ways that may include phoning according to the policies of the radio station and the laws that govern community media operations.

**Poverty:** Traditionally has been defined as lack of income. However Rufus B. Akindola (2009, p. 121-150) argued that poverty transcends its traditional definition as a shortfall in income levels. “Fundamentally, poverty is a denial of choices and opportunities, a violation of human dignity. It means lack of basic capacity to participate effectively in society. It means not having enough to feed and cloth a family, not having a school or clinic to go to; not having the land on which to grow one’s food or a job to earn one’s living, not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility to violence, and it often implies living on marginal or fragile environments, without access to clean water or sanitation” (Gordon 2005, p. 1).

According to UNDP poverty is defined to mean deprivation in the three dimensions of human development, thus, deprivation in education, deprivation in leading a long and health life as well as deprivation standard of living (UNDP Zambia Human Development Report 2003, p. 19 -21). Although income is important, raising income alone is not a sufficient condition for poverty reduction. Poverty can be classified in two categories, thus Absolute poverty and relative poverty. Absolute poverty or destitution refers to the deprivation of basic human needs, which commonly includes food, water, sanitation, clothing, shelter, health care and education. Relative poverty is defined contextually as economic inequality in the location or society in which people live (Instituto Nacional de Estadística 2009, p.45 & World Bank. 2011, p. 65). In this study the term poverty will be measured by inadequate monthly income and the employment status.

**Affairs:** community participation in community radio has no one specific dimension. Largely it is understood to happen when the members of the community speak on radio through live programs or recorded programs. However community participation is wider than this. It encompasses such things as electing board members, participating in wedding, end of year anniversary parties organized by the radio, competitions and sports organised by the radio station, phoning in to the radio station, financial and labor contributions, advertising on the radio

station, providing feedback and for providing news information to the radio station among many other ways (Lingela 2006, p. 73). When the community is involved in all these ways it is said that community members are involved in the *affairs* of the community radio station. In this study, *affair* of the radio station was taken to mean all these activities in which community members can take part.

### **4.3. Theoretical Framework**

Community radio has a function of developing people and communities, socially, culturally as well as to democratize media, making communication a social affair through accessibility and representation of the respective communities (Mjwacu 2002, p. 61). This study will make use of the Democratic Participatory Theory advanced by Charles Okigbo.

#### **4.3.1. Democratic Participatory Theory**

Democratic – Participatory Theory of Charles Okigbo explains the need for community participation in the community media if the community media is going to be considered relevant in alleviating poverty and promoting development.

According to Okigbo, communication must be actively participative in order to bring about socio cultural development and empowerment. This theory came to media politics due to recognition of new media developments and increasing criticism of the dominance of mass media, (McQuail, 1994, p.131).

Democratic Participant Theory advocates for grassroots and local communication media, which recognizes the public community, not elites. Democratic Participant Theory supports the right to relevant local information, the right to respond back and the right to use new means of communication for interaction and social action in small scale settings of the community, interest groups and sub cultures.

The argument proposes a motion of mutuality between senders and receivers and collectivism through community participation, agreeing with declaration of collective responsibility and collective action.

This theory puts it clear that the relevance of the community radio in promoting access by the community to the community radio station and alleviation of poverty, is found in the active participation of the local people in the running of the radio programmes and also in the responsibility of the community radio to air those programmes that represent the economic, social and political life of the community it serves, that also ultimately improve their livelihood and reduce poverty.

## CHAPTER FIVE

### 5. DATA PRESENTATION

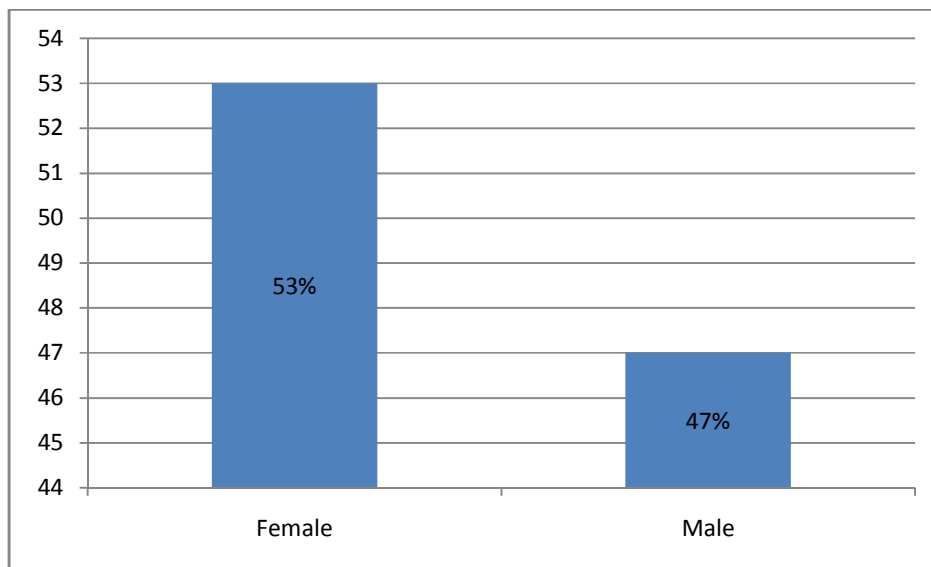
#### 5.1. Introduction

This chapter presents in both graphical and tabular form the primary data that was gathered through Semi-structured questionnaires. The sample size was 100 respondents for semi-structured questionnaires. All the 100 questionnaires were answered and collected by the researcher representing 100% response.

##### 5.1.1. Quantitative Survey

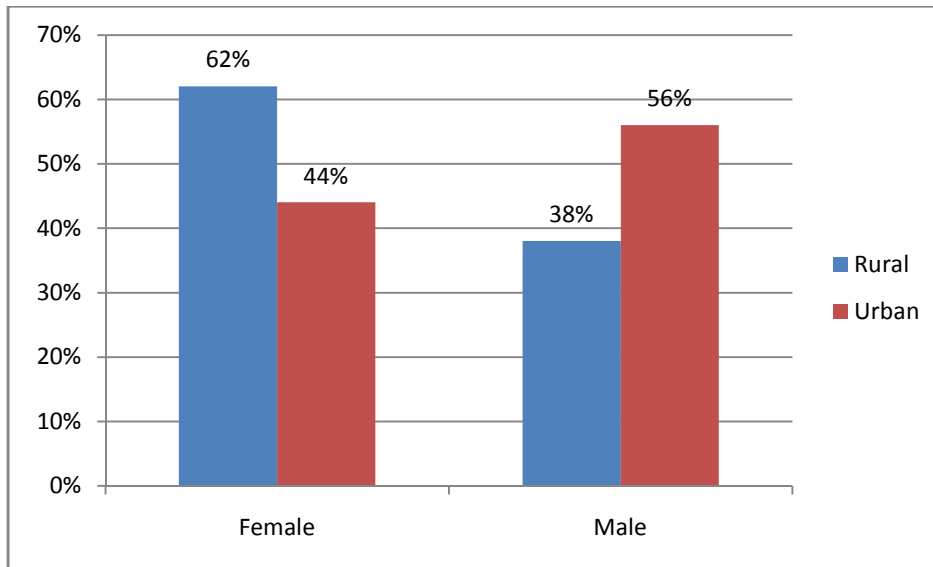
##### 5.1.1.1. Sex of the respondents

*Figure 1a: Are you male or female?*



Out of 100 respondents, 53% were female and 47% were male. In this research, there were more women than men. The women were 6% more than men as shown in figure 1a.

Figure 1b: Cross Tab: Sex and place of residence



When split between urban and rural respondents, 56% of men were from urban areas, and 38% men were from rural areas. 62% women were from rural areas and 44% women from urban areas as shown in figure 1b.

#### 5.1.1.2. Age of the respondents

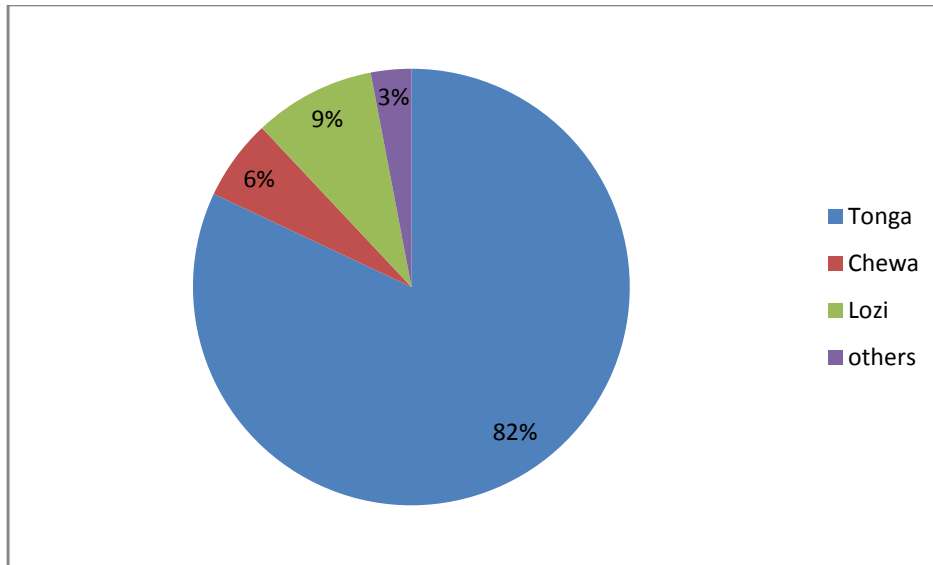
Table 1: Age?

	Minimum	Maximum	Mean
Age	18	70	36.36

In the sample size of 100 respondents for this research, the youngest respondent was 18 years of age and the oldest was 70 years. The mean age was 36.36 as shown in table 1

### 5.1.1.3. Tribe of the respondents

Figure 2: What tribe are you?



From figure 2, 82% out of the sample of 100 respondents were from the Tonga tribe followed by Lozi tribe at 9% and then Chewa at 6% others at 3%.

### 5.1.1.4. Language of the respondents

Figure 3: What language do you use in your community?

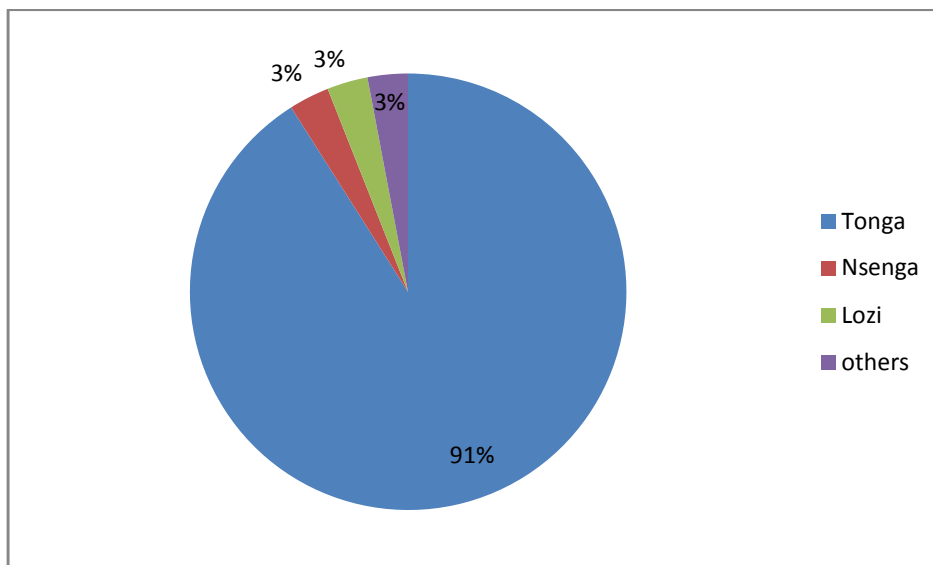


Figure 3 shows that 91% out of 100 respondents who were sampled use Tonga language as their language of interaction with other community members. Only 3% use Nyanja and the other 3% use Lozi. 3% use other languages than Tonga, Nyanja and Lozi languages.

#### 5.1.1.5. Marital status of the respondents

Figure 4: What is your marital status?

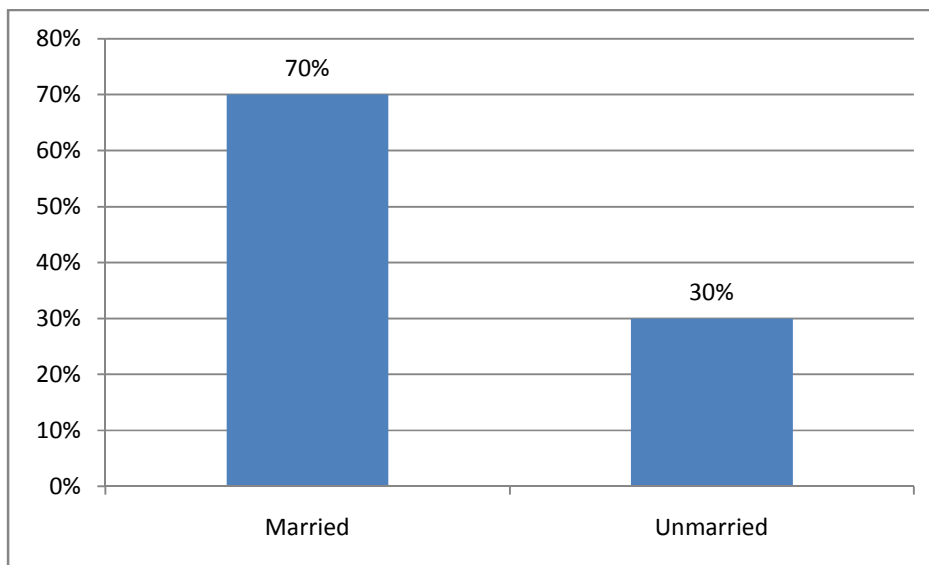
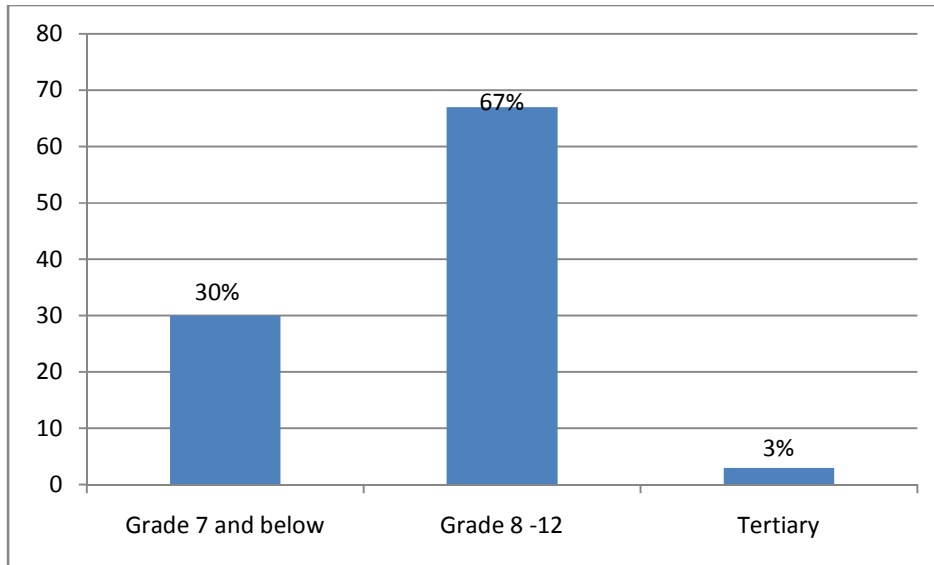


Figure 4 shows that 70% out of the 100 respondents who were sampled were married and 30% were unmarried.



### 5.1.1.6. Education level of the respondents

Figure 5a: What is your education level?



The majority of the respondents (67% out of 100 respondents) were in between grade 8 and grade 12 level of education. 30% were of grade 7 and below level of education and only 3% had obtained tertiary education as shown in figure 5a.

Figure 5b: Cross Tab: Level of education and place of residence

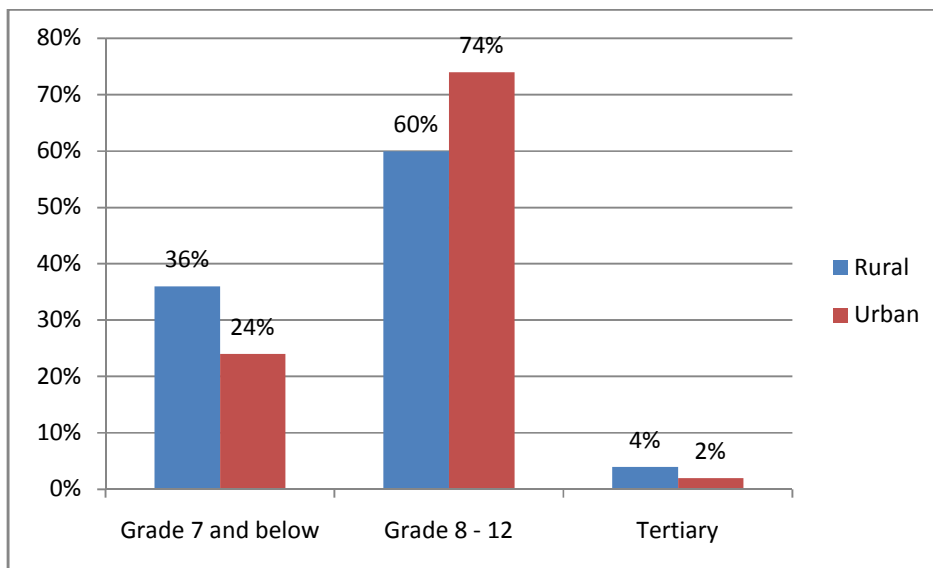


Figure 5b shows that there were higher numbers of both urban and rural dwellers that were falling in the category of grade 8 -12, although within this category, urban dwellers surpassed rural dwellers. Figure 5b further shows that there were more rural dwellers than urban dwellers in grade 7 and below category of education. It further shows that there were more rural dwellers with tertiary education than urban dwellers. This is so because the researcher captured the retirees who had high educational qualifications who settled in the villages upon retiring.

#### **5.1.1.7. Place of residence of the respondents**

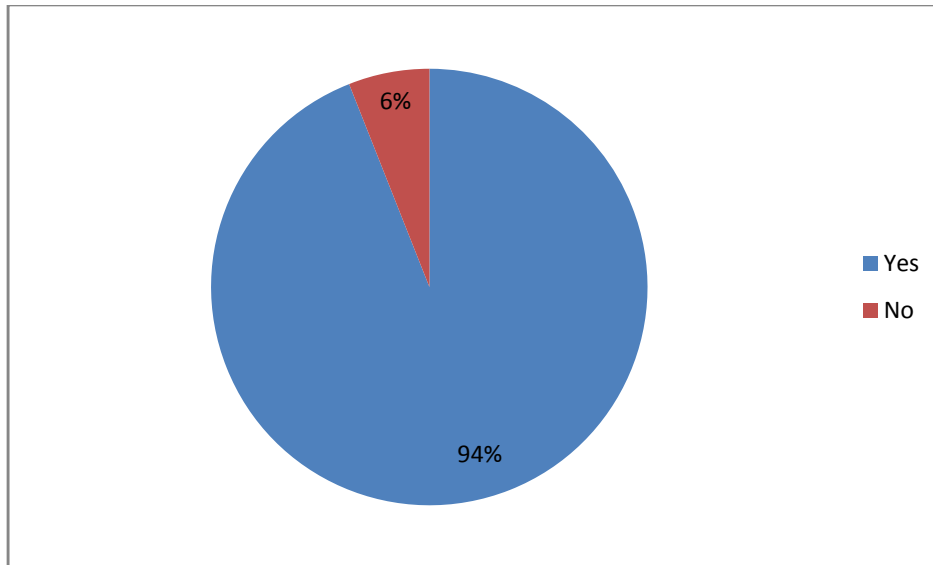
*Table 2: What is your place of residence?*

	Frequency	Percent
Rural	50	50.0
Urban	50	50.0
Total	100	100.0

Table 2 shows that out of 100 respondents, 50% were from the rural areas and the other 50% were from the urban areas of Mazabuka district.

### 5.1.1.8. Respondents who listens to the radio

Figure 6: Do you listen to radio?



From the sample of 100 respondents combined rural and urban, 94% listen to radio and 6% do not listen to radio as shown in figure 6.

### 5.1.1.9. The radio stations listened to by the respondents

Figure 7: Which radio stations do you listen to?

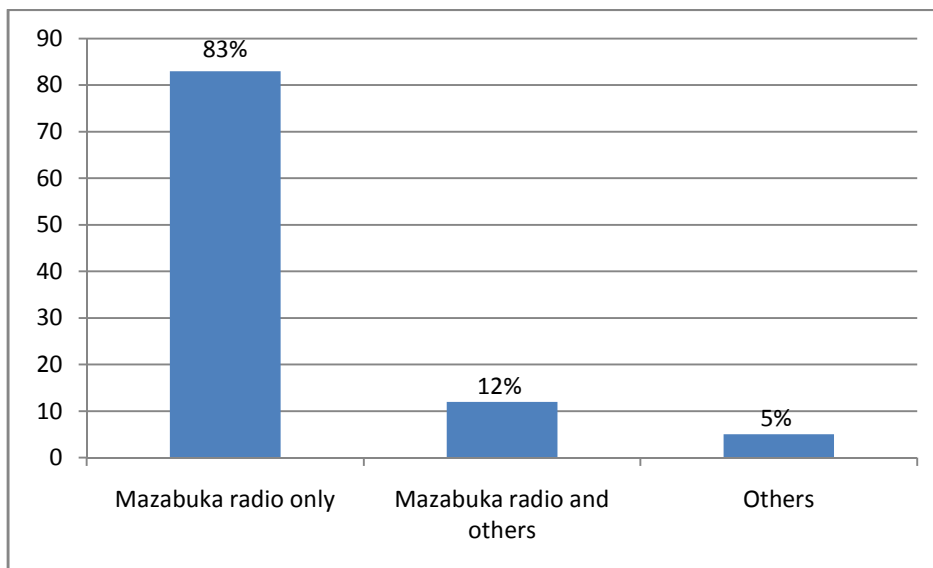
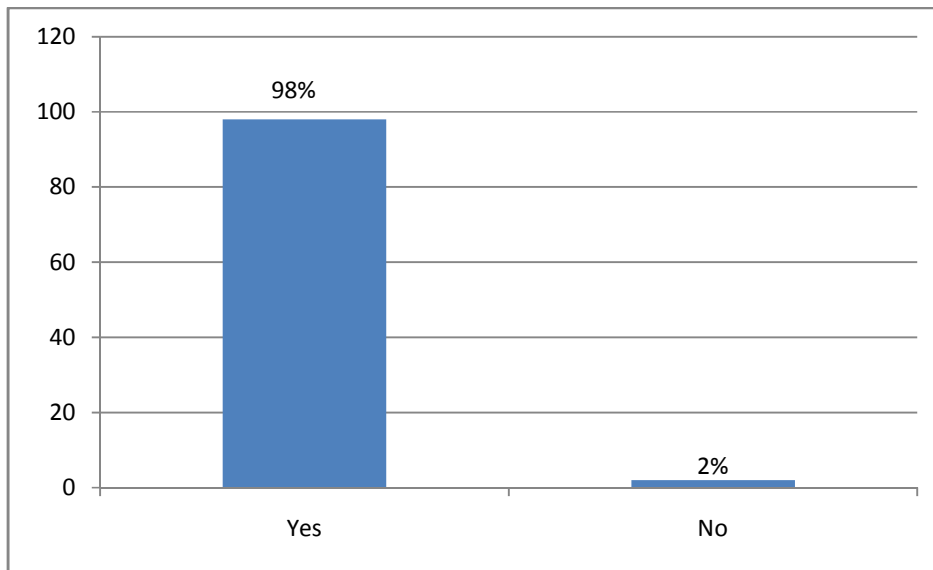


Figure 7 shows that 83% out of 100 of the respondents sampled listen to Mazabuka Community Radio only, 12% listen to Mazabuka Community Radio and other radio stations, and 5% listen to other radio stations without Mazabuka Community Radio.

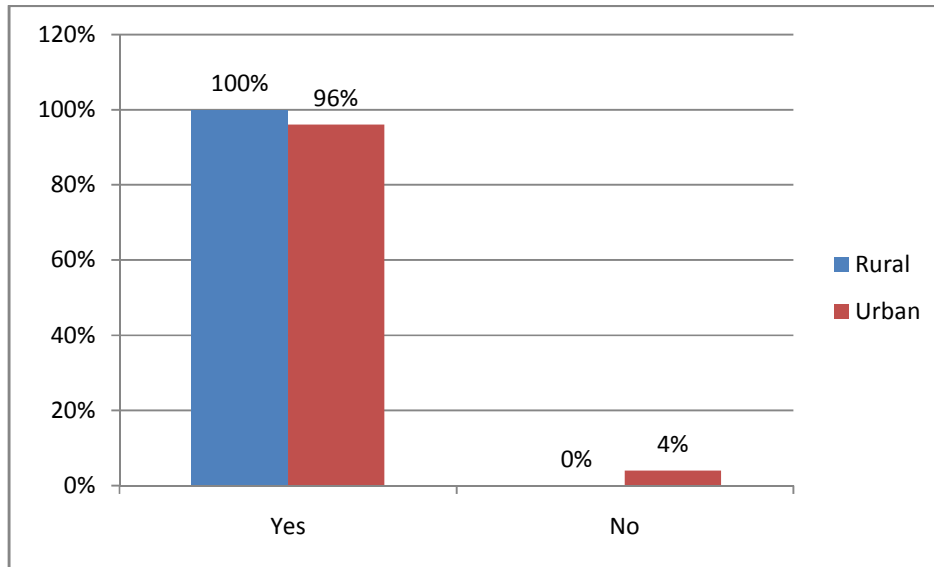
**5.1.1.10. Knowledge of existence of Mazabuka Community Radio among the respondents**

*Figure 8a: Do you know about the existence of Mazabuka Community Radio?*



98% out of 100 respondents were aware of the existence of Mazabuka Community Radio and 2% said they did not know about the existence of Mazabuka Community Radio as shown in figure 8a.

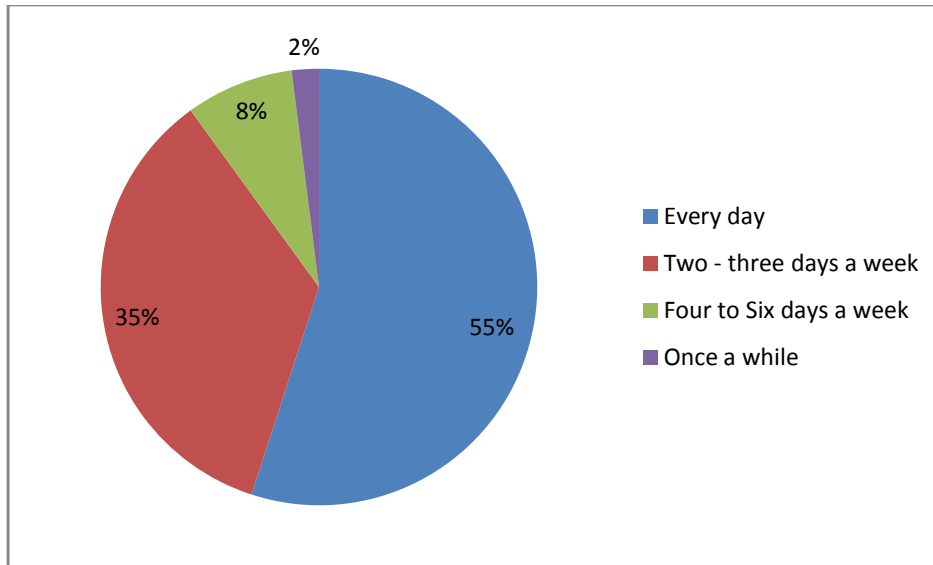
Figure 8b: Cross Tab: Knowledge about existence of Mazabuka Community Radio and place of residence



Among the majority who said *yes* they are aware of the existence of Mazabuka Community Radio, rural respondents are more than urban respondents. There are however more urban respondents who said *No*, they were not aware of the existence of Mazabuka Community Radio than rural respondents. Nobody from rural areas respondent to say they did not know the existence of Mazabuka Community Radio as shown in Figure 8b.

### 5.1.1.11. Frequency of listening to Mazabuka Community Radio by the respondents

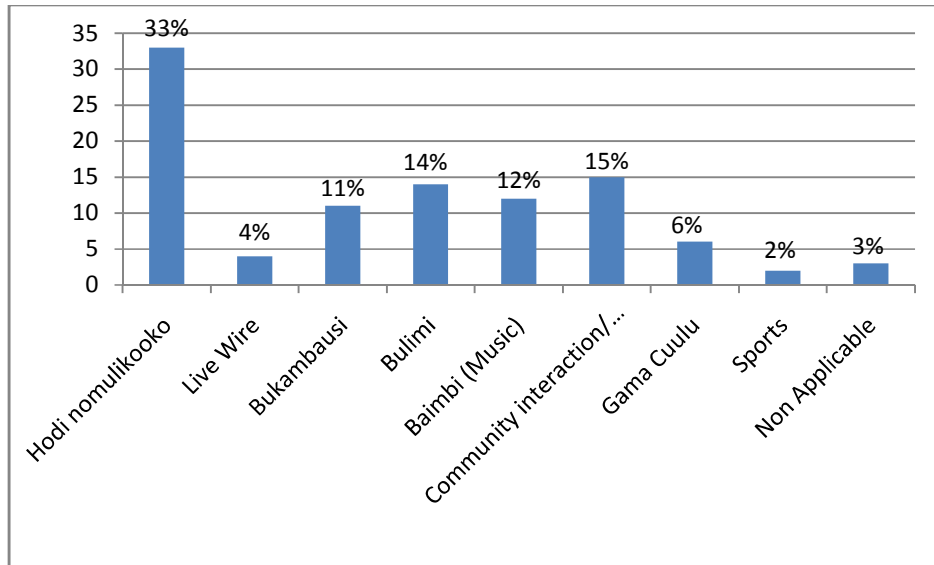
Figure 9: How frequent do you listen to Mazabuka Community Radio?



Out of 100 respondents, the majority (55%) of the respondents listen to Mazabuka Community Radio *every day*, 35% listen to Mazabuka Community Radio *two – three days* a week and 8% listen to Mazabuka Community Radio *four to six days* a week and 2% listen to Mazabuka Community Radio *once a while* in a week as shown in figure 9.

### 5.1.1.12. The radio programme liked most by Respondents aired on radio

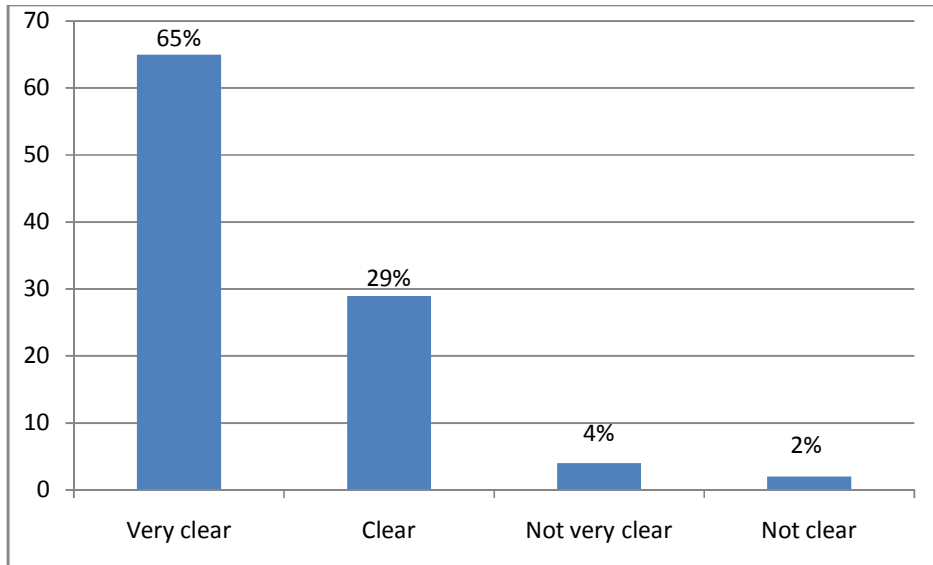
Figure 10: Which program do you like most which is aired on Mazabuka Community Radio?



Out of 100 respondents sampled, the radio program that most of the respondents (33%) listen to on Mazabuka Community Radio is *Hodi Nomulikooko*, followed by *Community issues* (15%), then *Bulimi* (14%), *Baimbi* at 12% *Bukambausi* at 11%, *Live wire* at 4%, 6% *Gama Cuulu*, 3% non-applicable and 2% sports as shown in figure 10.

### 5.1.1.13. Clarity of the radio channel for Mazabuka Community Radio to the respondents

Figure 11a: Is the channel/station for Mazabuka Community Radio station clear?



Out of a sample of 100 respondents, 65% of respondents said Mazabuka Community Radio channel is *very clear* without interferences. 29% said the channel is only *clear* and 4% said the channel is *not very clear*. 2% of the respondents said it is *not clear* as shown in figure 11a.

Figure 11b: Cross Tab: Clarity of the radio station and place of residence

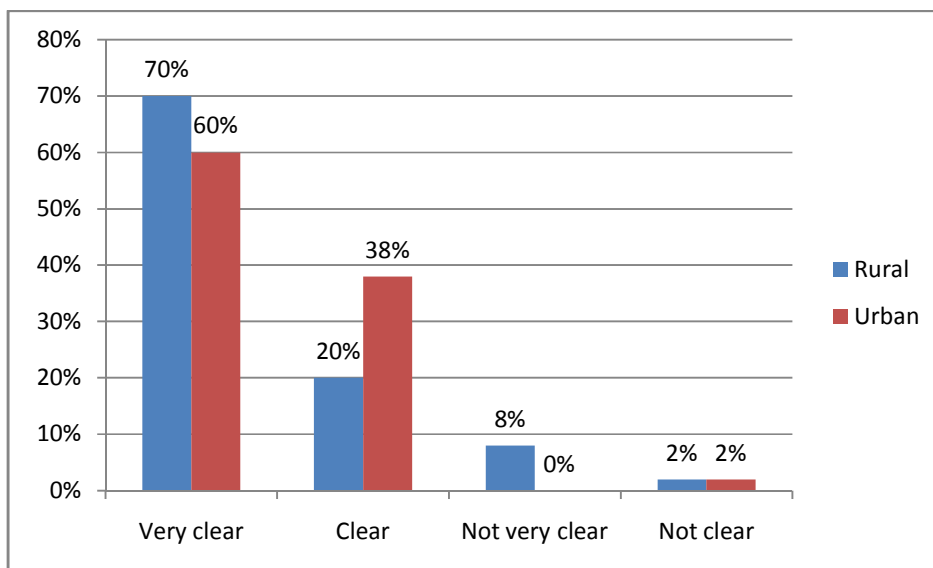
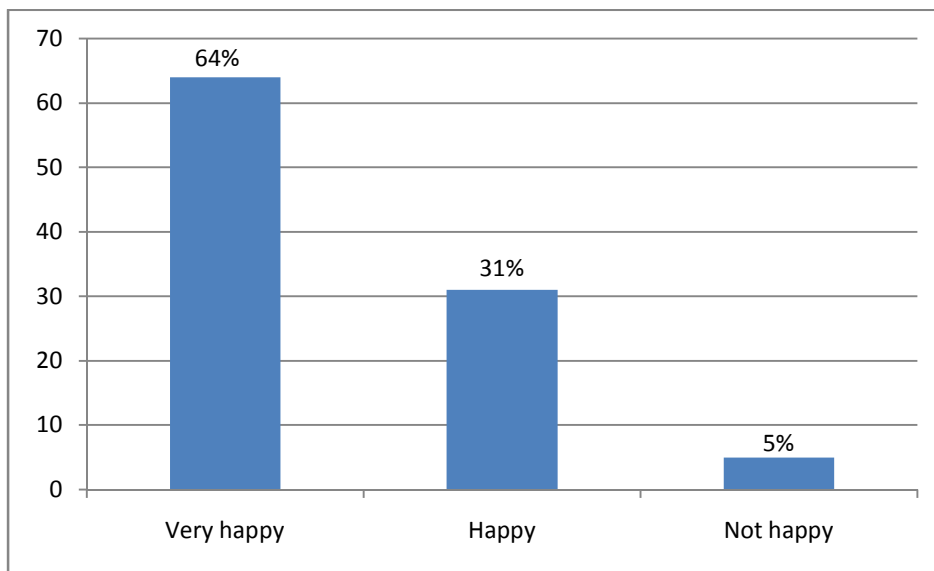




Figure 11b shows that both in rural areas and urban areas, radio signal were very clear, but there were more rural respondents who said *very clear* than the urban group of respondents. The second majority were those who said the radio signal was *clear* although more urban respondents said that Mazabuka Community Radio was clearer than rural respondents as shown in figure 11b.

#### 5.1.1.14. Happiness of the respondents towards Mazabuka Community Radio programmes

Figure 12a: Are you happy with the programs Mazabuka Community Radio airs?



When they were asked whether they were happy with the Mazabuka Community Radio station programs aired, out of 100 respondents, 64% of the respondents said that they were *very happy*, 31% said they were *happy* and 5% said they were *not happy* as shown in figure 12.

Figure 12b: Cross Tab: Level of happiness about radio programming and place of residence

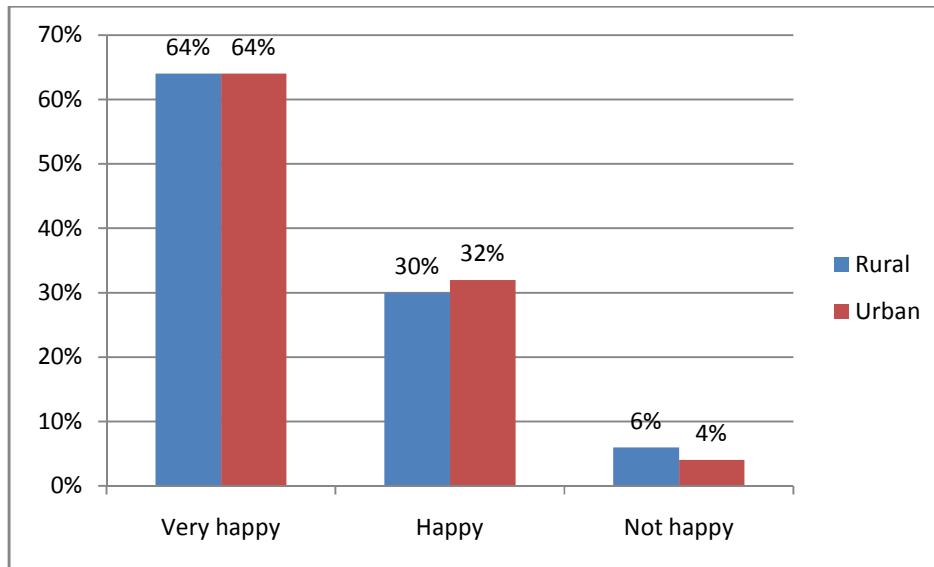


Figure 12b shows that out of 100 respondents, 64% of both rural and urban were *very happy*, 32% of the urban respondents were *happy* against 30% of their rural counterparts and there were more rural respondents who were *not happy* as compared to their urban counterparts as shown in figure 12b.

Table 3 shows the extent to which the listenership of Mazabuka Community Radio has taken part in any of the programmes aired by Mazabuka Community Radio.

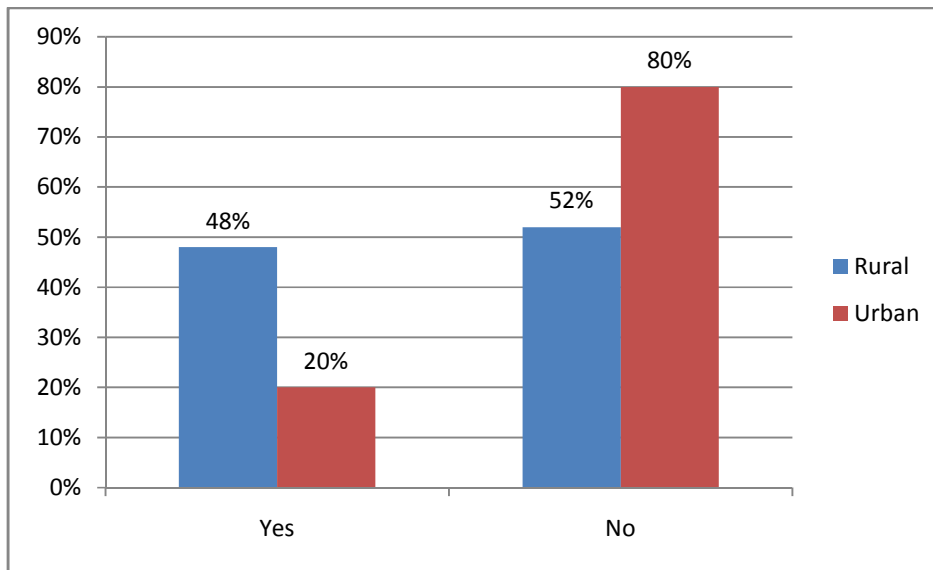
#### 5.1.1.15. Respondents taking part as discussants at Mazabuka Community Radio

Table 3: Have you ever taken part as a discussant in any of the programs aired by Mazabuka Community Radio?

	Frequency	Percent
Yes	34	34.0
No	66	66.0
Total	100	100.0

In finding out whether the respondents have ever taken part in the programs aired by Mazabuka Community Radio, the majority of the respondents 66% out of the total 100 respondents said they have never taken part. 34% said they have taken part before.

Figure 13: Cross Tab: Taking part in radio programs as a discussant and the place of residence

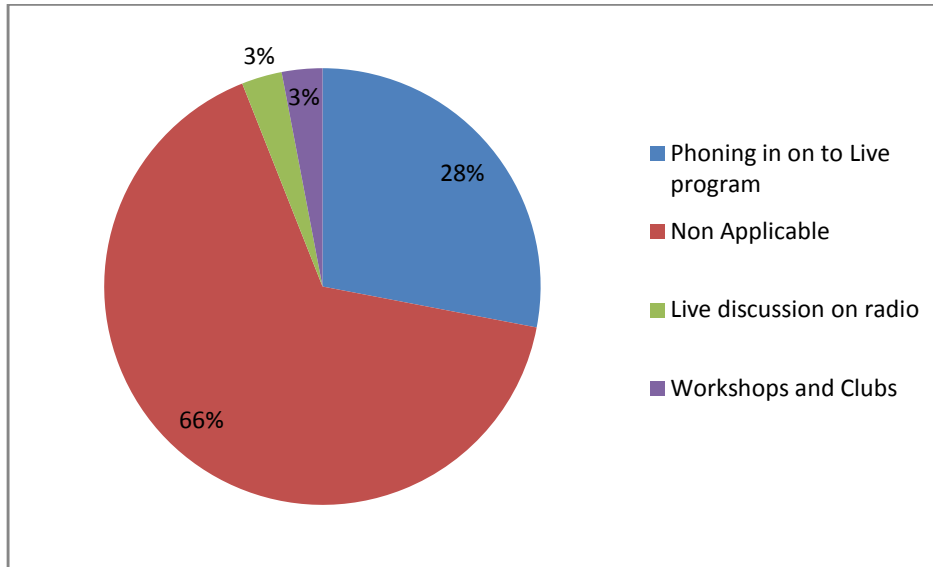


When split into rural and urban, there were more rural respondents who said *yes* they had taken part in radio programmes as discussants than urban respondents, while there were more urban respondents who said *No* as shown in figure 13.

Figure 14 shows ways in which the listenership of Mazabuka Community Radio participates in the affairs and programs of Mazabuka Community Radio.

### 5.1.1.16. Ways in which respondents have participated in the radio programme

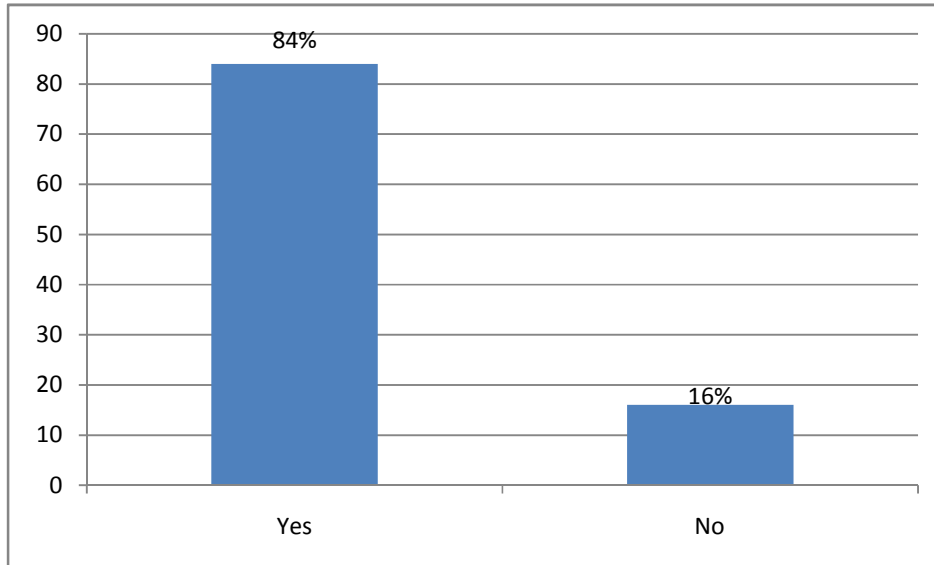
Figure 14: In which ways have you participated in the affairs and programs of Mazabuka Community Radio?



The most outstanding way in which the respondents have taken part in the running of the radio station program is through phoning in to the radio, out of 44 respondents who said they have contacted the radio station before, 28% said they have done so through phoning-in, 3% said they have participated through workshops and radio listening clubs, and the other 3% participated by being discussants on the radio station as shown in figure 14.

### 5.1.1.17. Feeling to be part of Mazabuka Community Radio by the respondents

Figure 15a: Do you feel to be part of Mazabuka Community Radio?



When asked whether they feel to be part of the radio station, the majority 84% out of 100 respondents said that they feel to be part of the radio station. 16% said that they feel they are left out-they are not part of the radio station as shown in figure 15a.

Figure 15b: Cross Tab: Feeling part of the radio station and place of residence

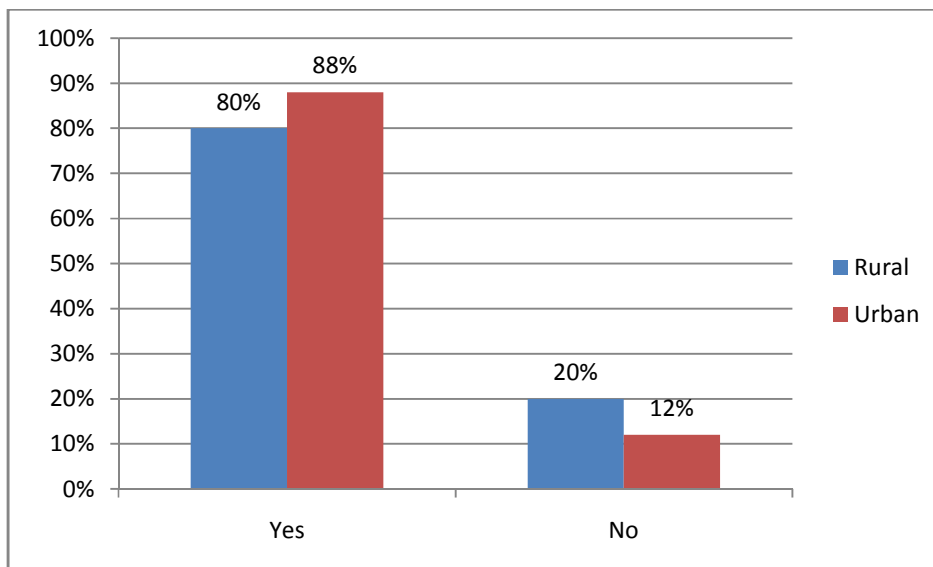
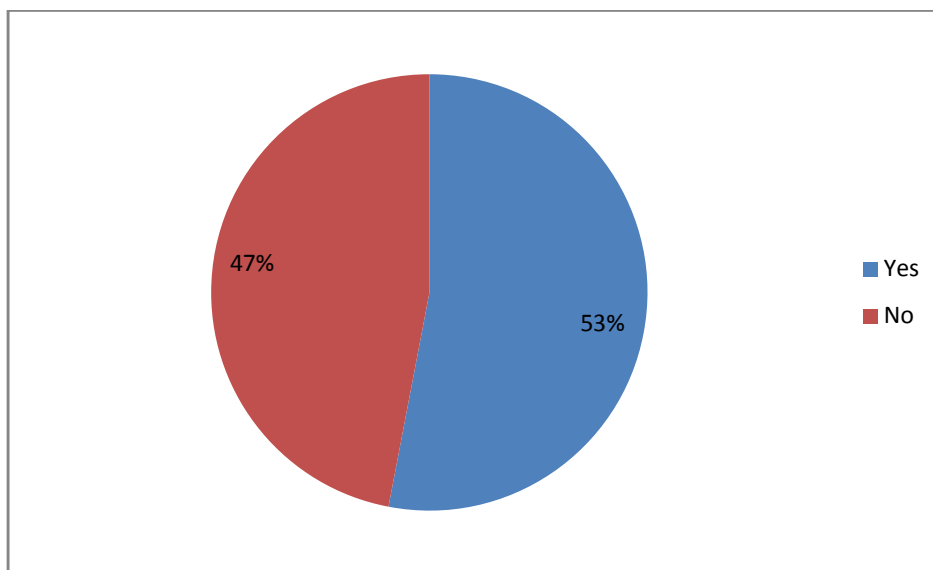


Figure 15b shows that although both rural and urban respondents feel to be part of the radio station, urban listeners feel being part of the radio station more than the rural counterparts. There are more rural listeners who feel they are not part of the radio station than urban counterparts as shown in figure 16b. Probably this is because the radio station is located in the urban part of Mazabuka District and easily accessible to the urban dwellers.

#### 5.1.1.18. Making a phone call or sms to Mazabuka Community Radio by the respondents

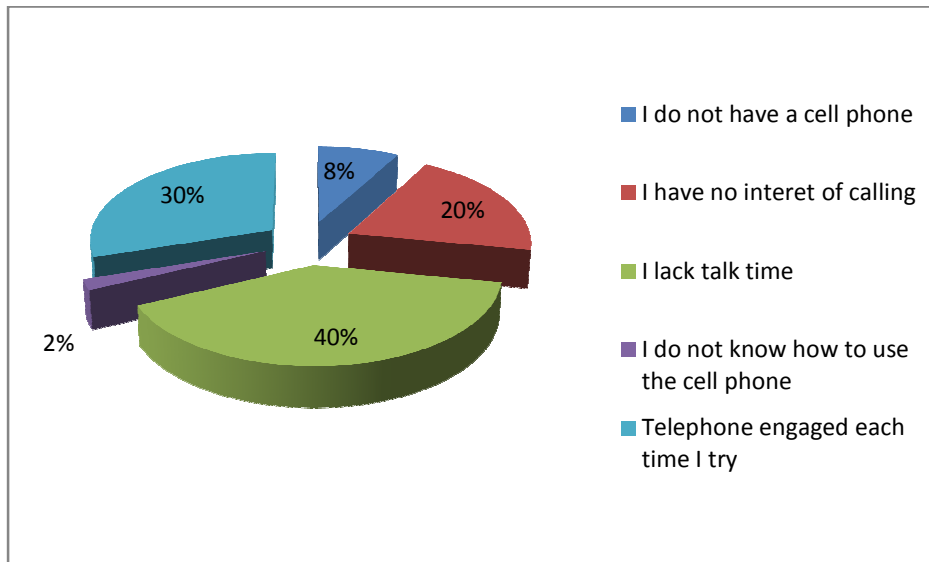
Figure 16: Have you ever made a telephone/cellular phone call or sms to the radio station?



Most of the respondents have made a telephone call before to the radio station. Out of 100 respondents 53% of the respondents said *yes*, and 47% of the respondents said *no*, they have never attempted to make a telephone call to the radio station as shown in table 16a.

### 5.1.1.19. Reasons why respondents do not make phone calls or sms to the radio station

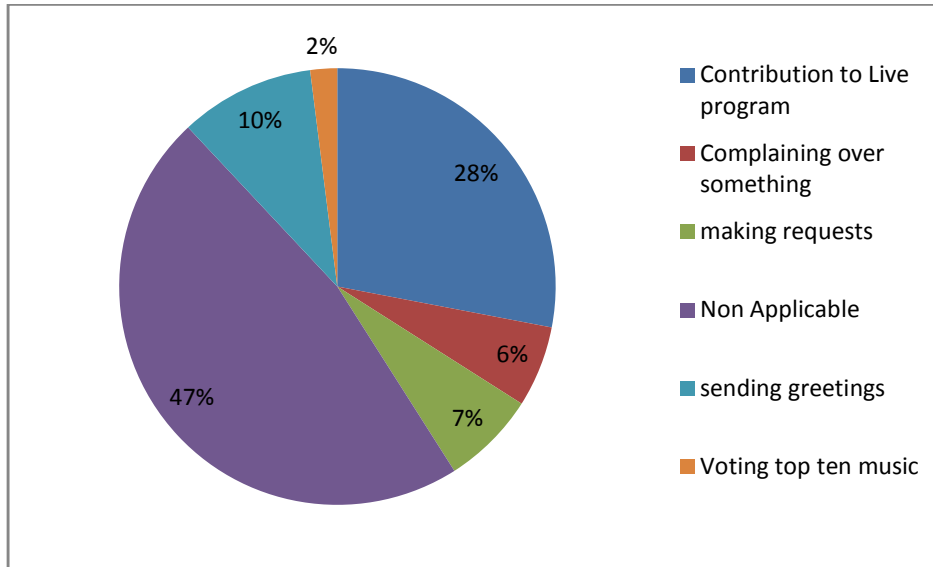
Figure 17: If you have never made a telephone call/ sms to the radio, why haven't you made a call or sms to the radio station?



Out of 47 respondents who said they have never made a call/sms to the radio station as shown in figure 18, 40% said they lack talk time, 30% said the telephone line of Mazabuka Community Radio is always engaged each time they attempt to call, 20% said that they lack interest while 8% said they have no cell phones. 2% said that they do not know how to use a cell phone so as to make a call or sms the radio station as shown in figure 19.

### 5.1.1.20. Reasons for making a phone call or sms to the radio station by the respondents

Figure 18: If you made a telephone call to the radio station before, what were you saying to the radio station?

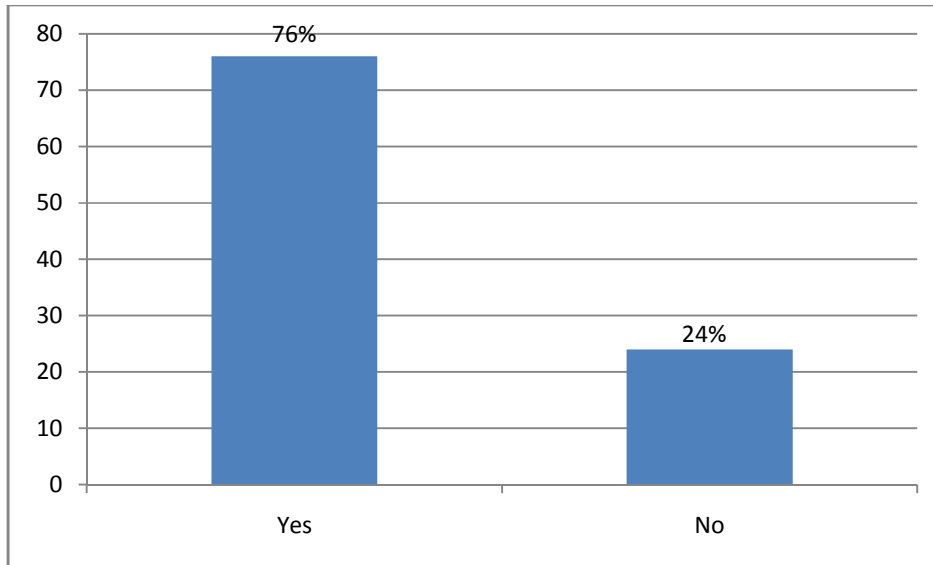


Those that called/sms in to the radio station, the majority of them were contributing to the *live program*; the second majorities were sending *greetings*. Others were making requests while others were filing in complaints as shown in figure 18.



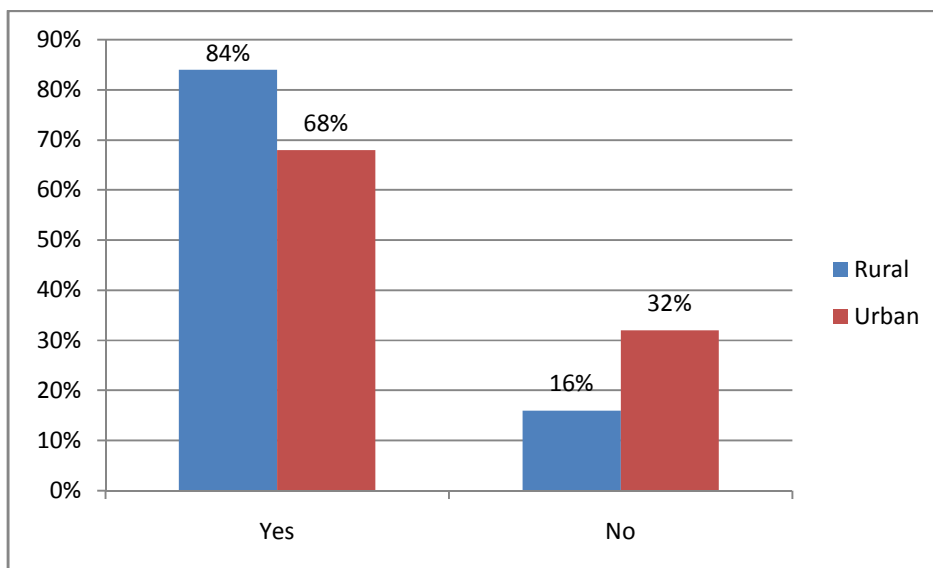
### 5.1.1.21. Respondents having visited Mazabuka Community Radio station premises

Figure 19a: Have you been to the radio station premises before?



When asked as to whether they have been to the radio station before, the majority of the respondents argued that they have been there (76%) and 24% said they have not been there before as shown in figure 19a.

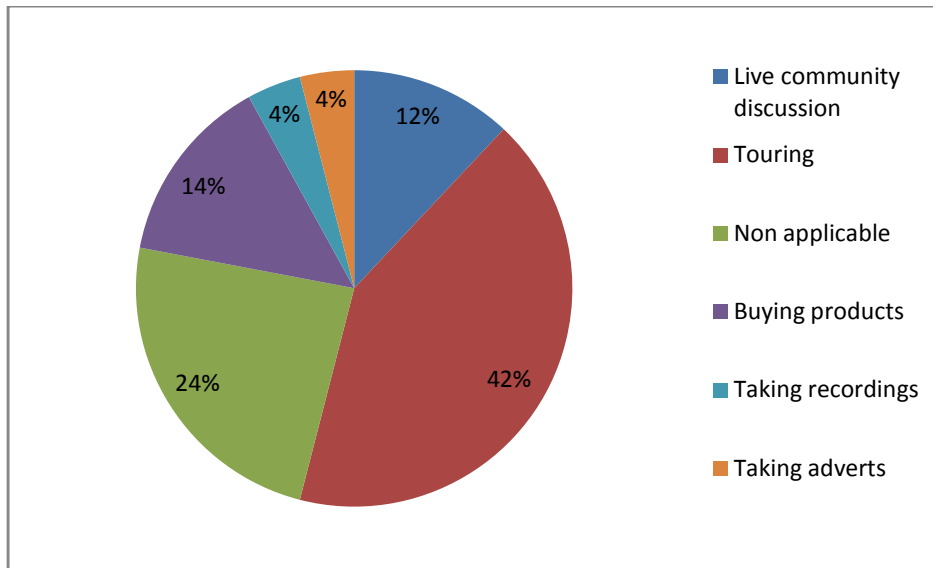
Figure 19b: Cross Tab: Visiting the radio station premises and place of residence



When rural respondents were compared with their counterparts in urban areas, rural listeners visited the radio station more than their urban counterparts as shown in figure 19b.

#### 5.1.1.22. Reasons for visiting the radio station premises by respondents

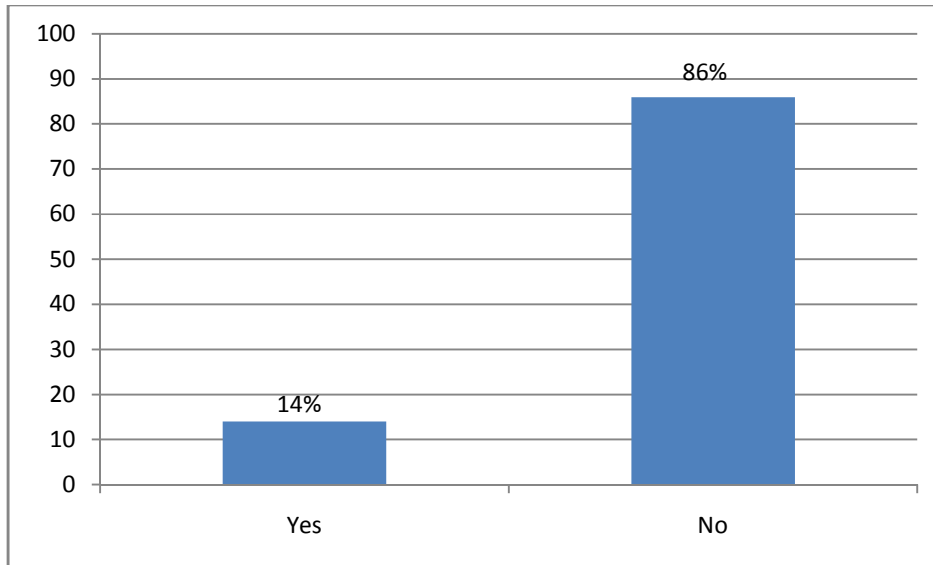
Figure 20: What did you go to do at the radio station?



The majority of the respondents who have been to the radio station before went there for mere touring to see the place (42% out of 100 respondents), the second majority went there for buying some products advertised and sold by the radio station, followed by those who went there for a community discussion. Others went there for taking adverts for them to be run by the radio station and taking recorded community programs as shown in figure 21.

### 5.1.1.23. Invitation for a discussion on radio by the respondents

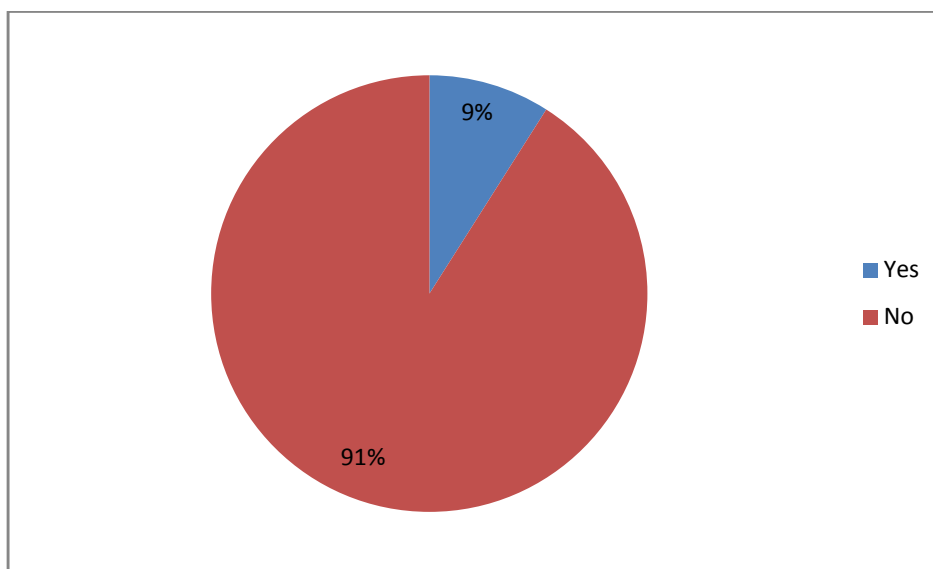
Figure 21: Have you ever been invited for a discussion at Mazabuka Community Radio station?



In terms of being invited for a live discussion before on radio, the majority (86% out of 100 respondents) of the respondents said they have never been invited before for a live radio discussion and 14% said they have been invited before as shown in figure 21.

### 5.1.1.24. Contribution towards the operation of the radio station by respondents

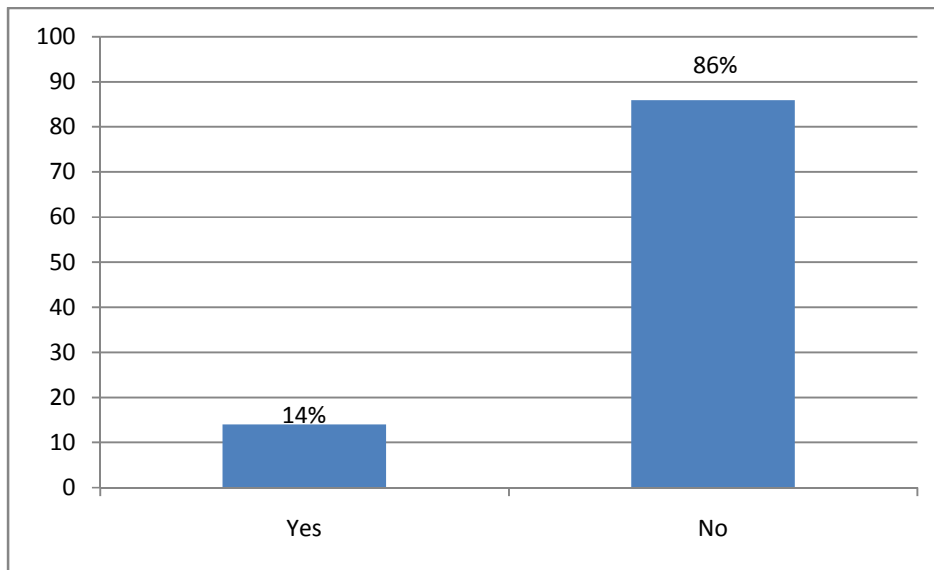
Figure 22: Have you ever contributed anything towards the operation of the radio station?



Out of 100 respondents 91% of the respondents have never contributed anything towards the operation for the radio station, and 9% have contributed something before other than listening and phoning in, in form of labor and or money as shown in figure 22.

#### 5.1.1.25. Participation in electing the radio station board members by the respondents

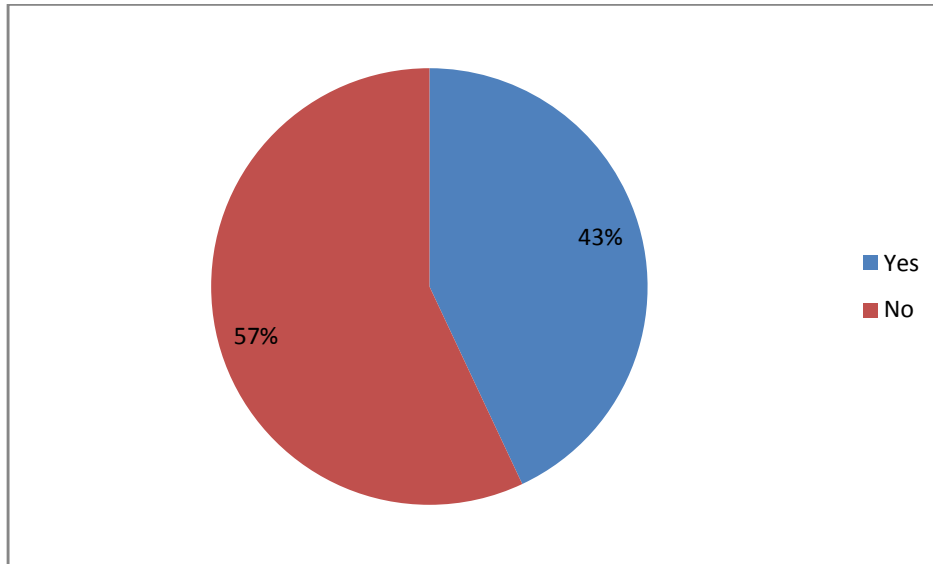
Figure 23: Have you ever participated in choosing the board members?



The majority of the respondents have said they have never participated in choosing of the board members of the radio station. 14% participated in the choosing of the board members as shown in figure 23.

### 5.1.1.26. Taking part other than just listening to the radio by the respondents

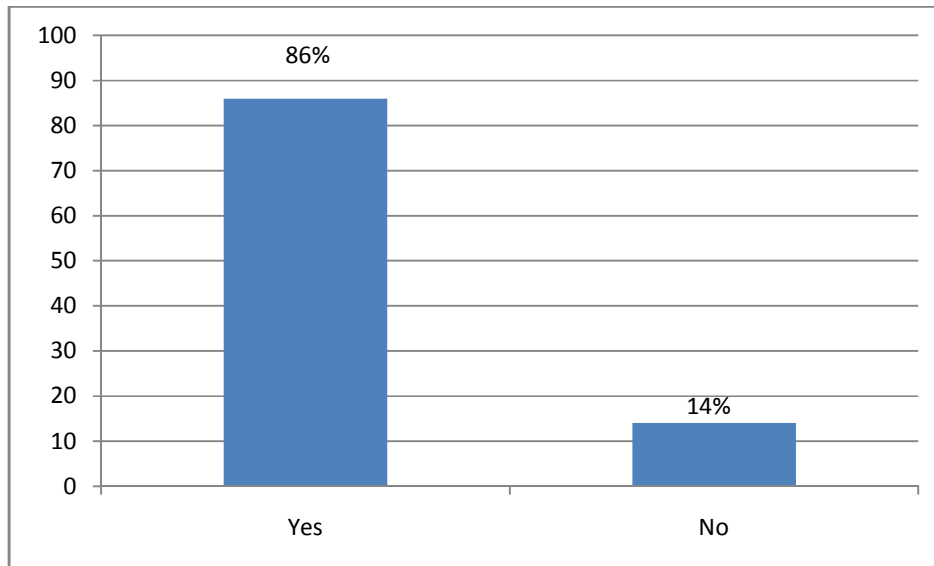
Figure 24: Have you taken part in the radio station programs other than just listening to the contents of the radio station?



Out of the sample size of 100, the majority of the respondents have just been listening to the radio station without participating in any other way. 57% said *NO* and 43% said *Yes* as shown in figure 24.

### 5.1.1.27. Knowledge of the community members who have phoned the radio before

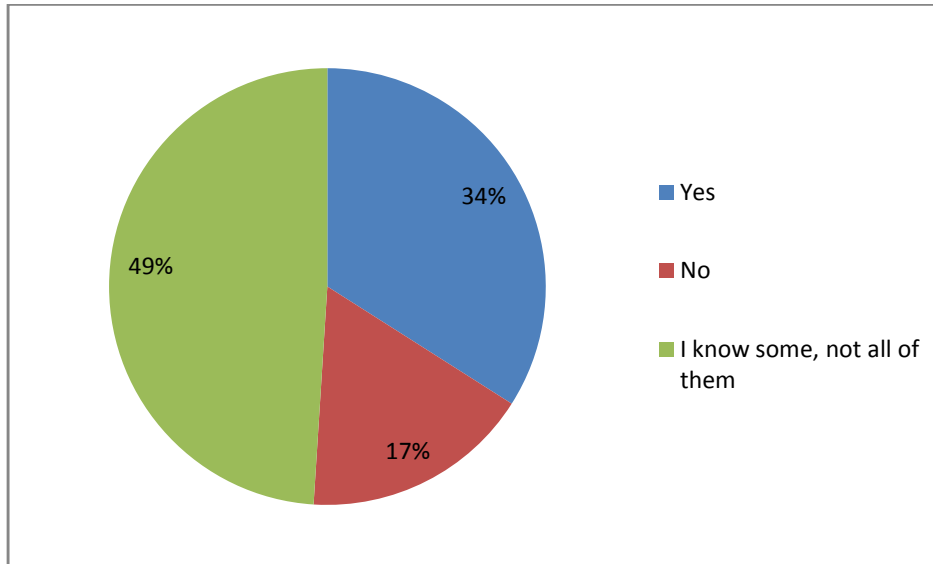
Figure 25: Do you know any ordinary member of your community who phoned, sent an sms, or was speaking on Mazabuka Community Radio?



Out of 100 respondents, the majority (86%) of the respondents said that *Yes*, they knew an ordinary member of the community who have smsed and or phoned to the radio station (Mazabuka Community Radio station) before as shown in figure 25.

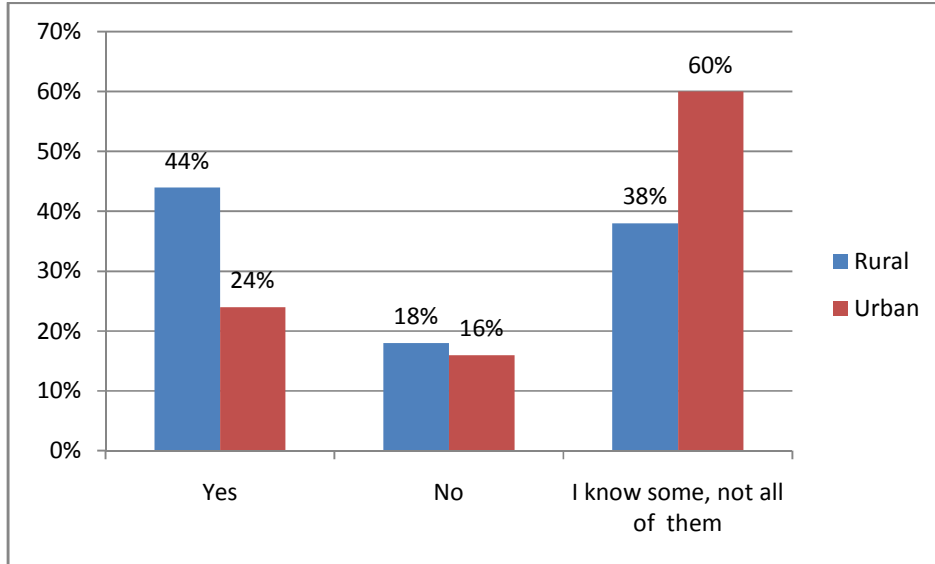
### 5.1.1.28. Knowledge of employees of Mazabuka Community Radio by respondents

Figure 26a: Do you know the people that are employed at Mazabuka Community Radio station?



The majority of the respondents (49%) out of the total respondents of 100 said they know some and not all of the employees of Mazabuka Community Radio station, 34% said they knew the employees of the radio station and 17% said they did not know anybody as shown in figure 26a.

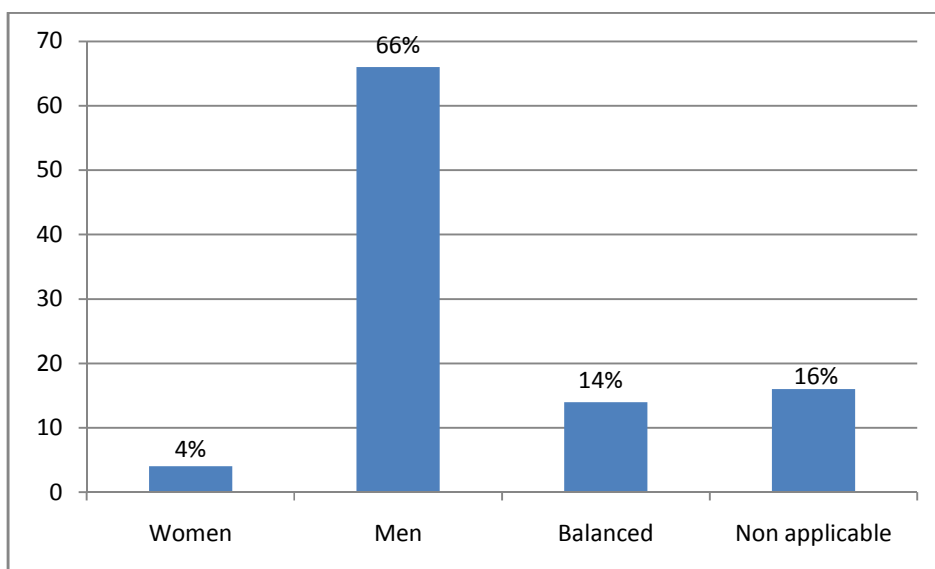
Figure 26b: Cross Tab: Knowledge of people employed by the radio station and place of residence



There were more rural respondents who happened to know the employees than urban respondents. However there are more urban respondents who know some and not all the employees than rural counterparts as shown in figure 26b.

**5.1.1.29. Knowledge of the sex distribution of the employees of the radio by the respondents**

Figure 27: Which sex is employed more at Mazabuka Community Radio?

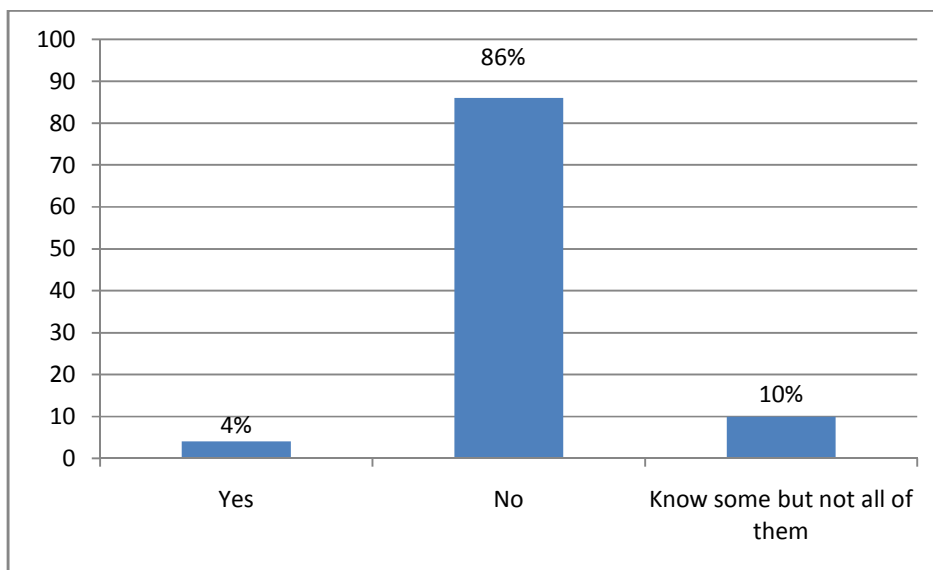




When asked which sex is employed most between men and women at Mazabuka Community Radio, out of 84 respondents who said they knew the employees of the radio station, the majority (66%) of the respondents said that men are more than women, followed by those who said, there is a balance between men and women employees followed by those who said women, as shown in figure 27.

### 5.1.1.30. Knowledge of board members by the respondents

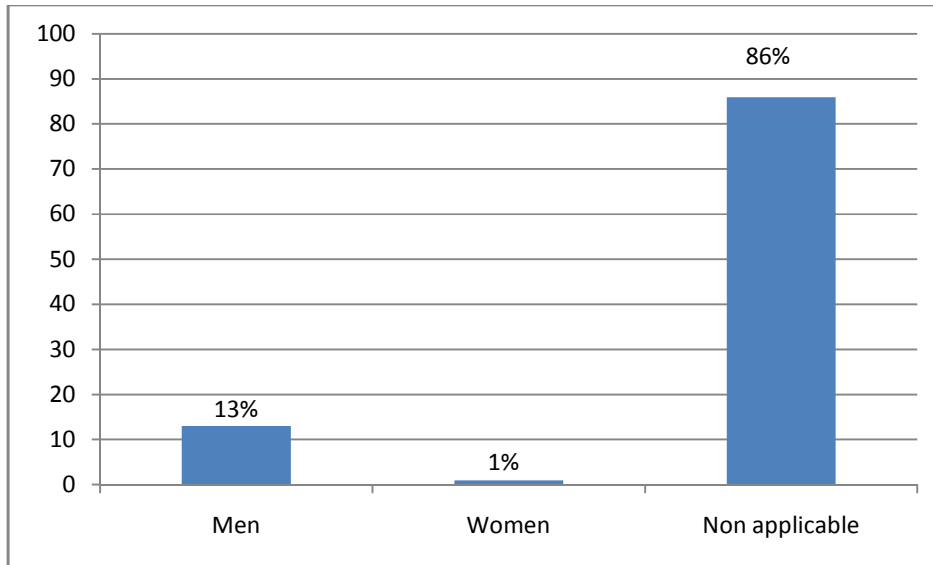
Figure 28: Do you know any board members?



When asked as to whether they knew the board members, the majority (86% of 100 respondents) of the respondents said they did not know anybody from the board membership, followed by those who said they knew some and not all of them ( 10%), as shown in figure 30.

### 5.1.1.31. Knowledge on the sex distribution of the board members by the respondents

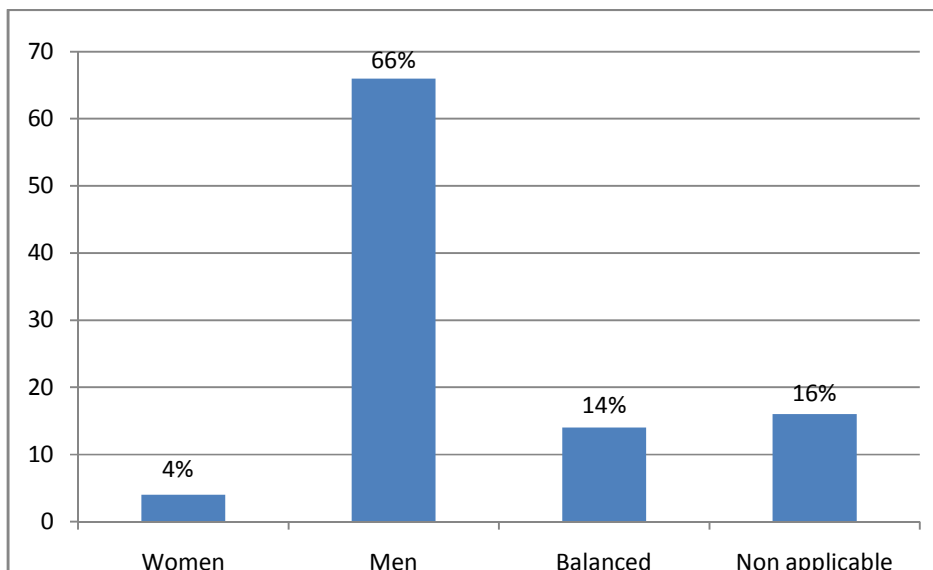
Figure 29: Which sex dominates the board membership?



The few respondents (4 respondents) who said they knew some board members said that there were more men (13%) than women (1%) in the board as indicated in figure 29.

### 5.1.1.32. Knowledge on the sex distribution of the people who phone the radio station

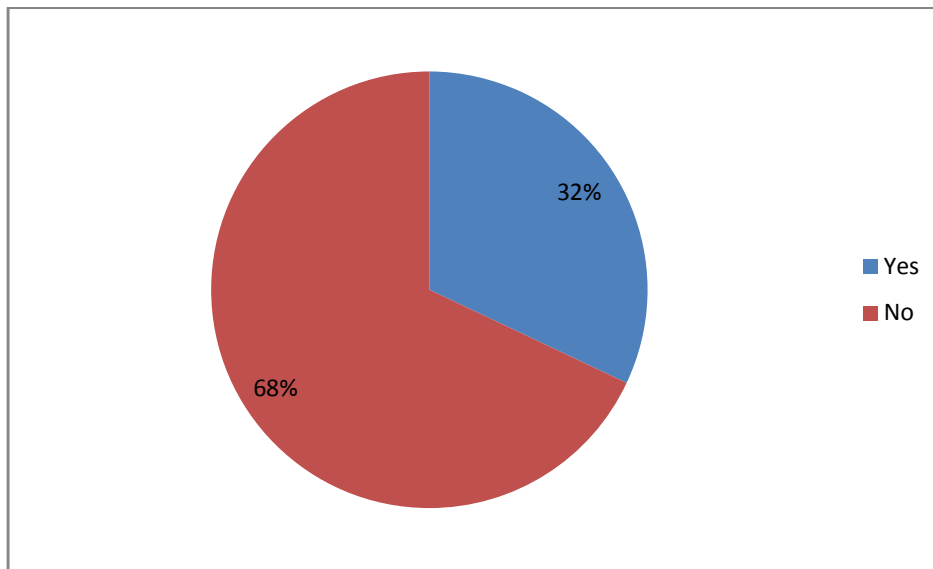
Figure 30: Which sex participates more in phoning-in to Mazabuka Community Radio?



About those who participate in the affairs and programs of the radio station through phoning, out of 100 respondents, the majority (82%) of the respondents said that men participate more than women, followed by those who said it is balanced at 14% and the least group was 4% who said women are more than men as shown in figure 30.

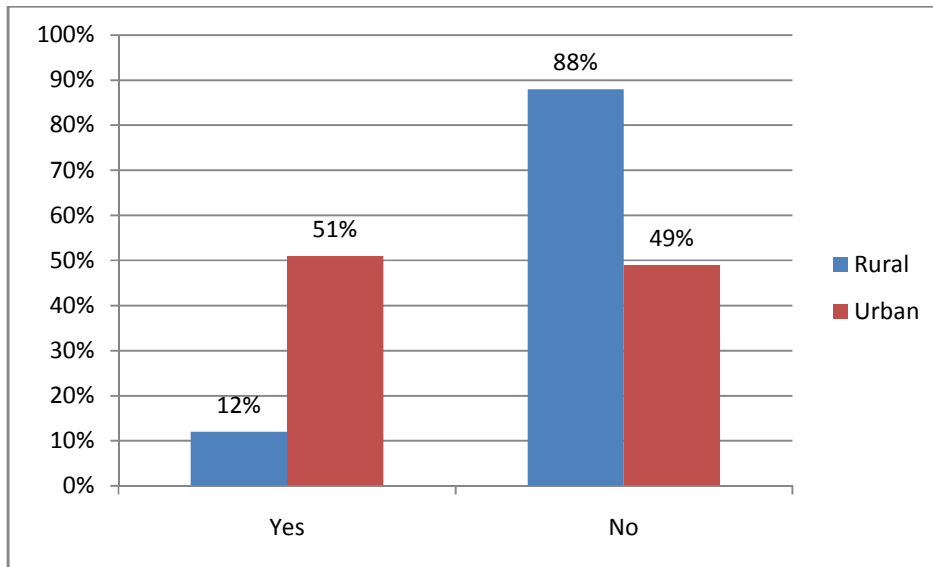
### 5.1.1.33. Employment status of the respondents

Figure 31a: Are you in formal employment?



Out of 100 respondents, Figure 33 shows that 68% of the respondents said *No* when they were asked whether they were in a formal job. 32% said *yes*, they were employed in a formal employment as shown in figure 33.

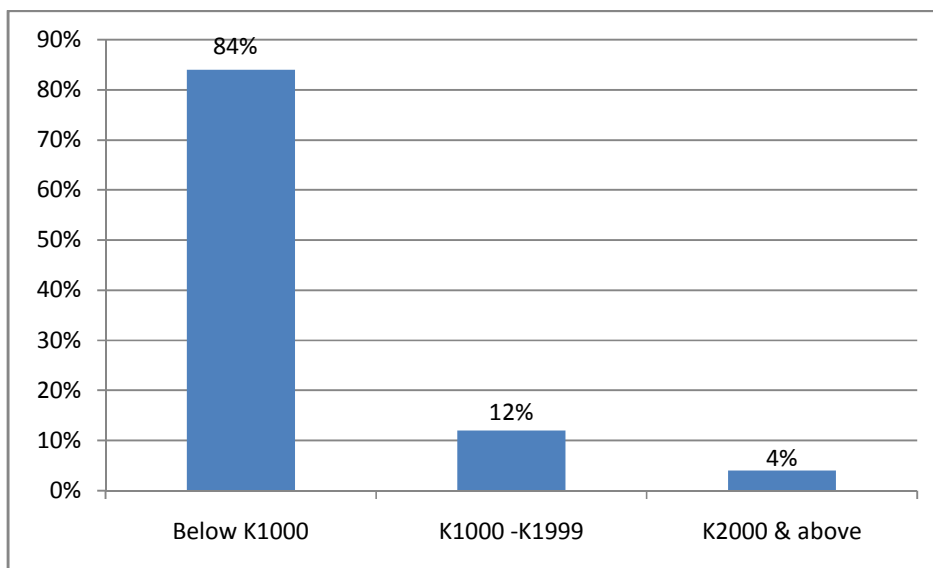
Figure 31b: Cross Tab: Formal employment and place of residence



When split into urban and rural, 88% of the rural respondents were not in formal employment, compared to 49% of their urban counterparts. Similarly, 51% of the urban respondents were in formal employment compared to 12% of their rural counterparts as shown in figure 31b.

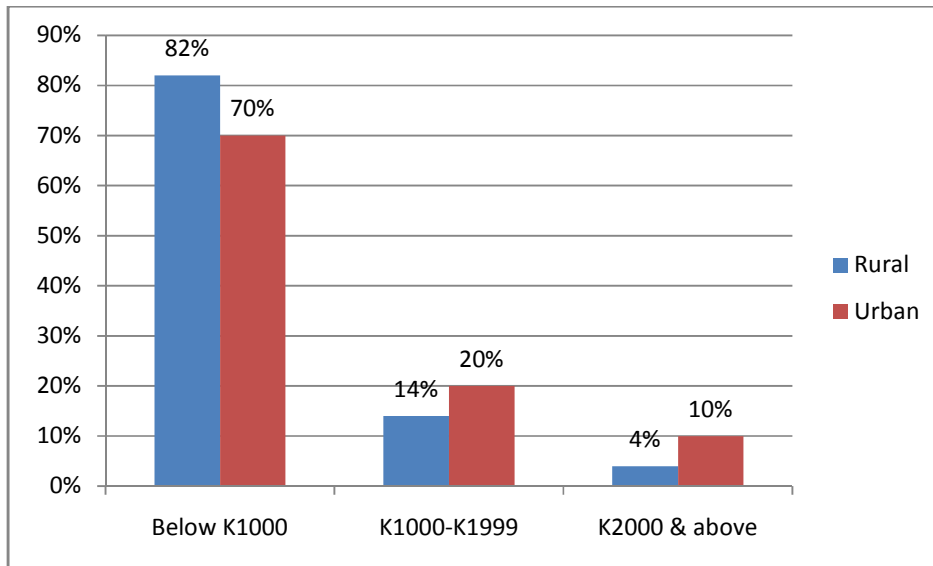
#### 5.1.1.34. Monthly income status of the respondents

Figure 32a: What is your monthly income?



The majority of the respondents (84% out of 100 respondents) were earning a monthly income of below K1000, followed by those who said their income was between K1000 – 1999 and then the least group said they were earning K2000 and above as shown in figure 32a above.

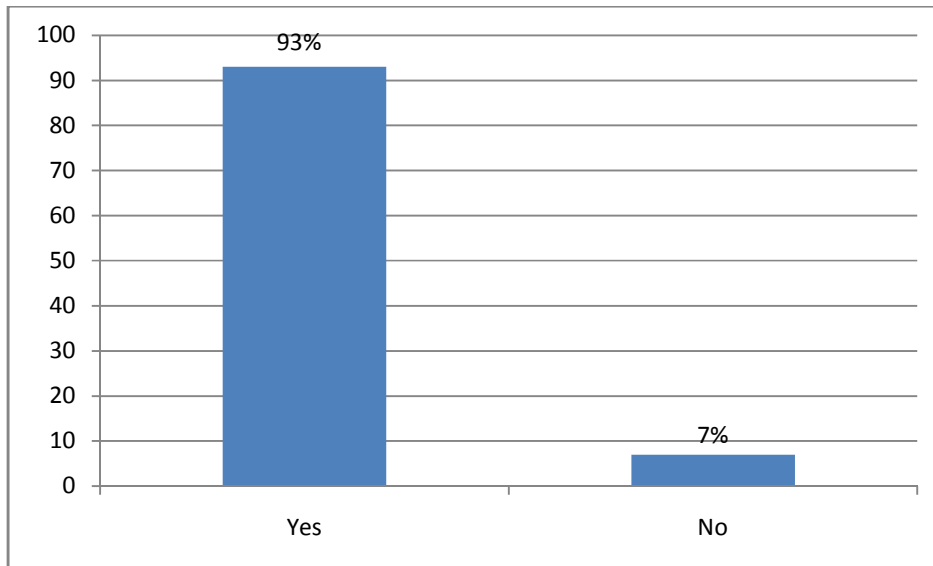
*Figure 32b: Cross tab: Monthly Income and place of residence*



Although in both urban and rural areas the majority said their income was below K1000, there are more rural than urban listeners whose income is below K1000 as shown in figure 32b.

**5.1.1.35. Views of the respondents as to whether the radio station runs programs for promoting self-employment and entrepreneurship**

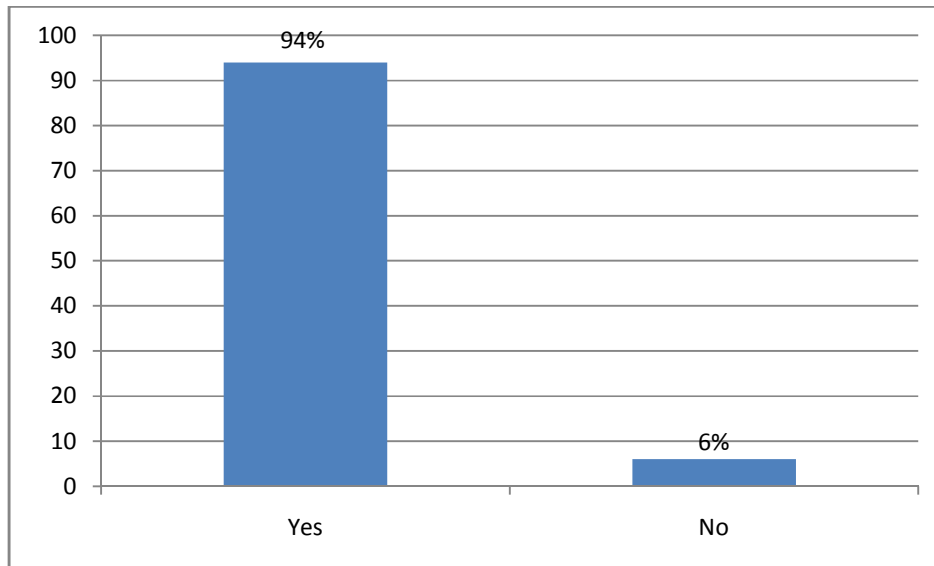
*Figure 33: Does the radio station run programs for promoting self - employment and entrepreneurship?*



93% of the respondents run programs for promoting self-employment and entrepreneurship while 7% said *No* as shown in figure 33.

**5.1.1.36. Knowledge of the respondents as to whether the radio station runs programmes on how to fight poverty**

*Figure 34: Does the radio station run programs on how you can fight poverty?*



94% of the respondents said Mazabuka Community Radio runs programs on how you can fight poverty and 6% said it does not as shown in figure 34 above.

### 5.1.1.37. Knowledge of the respondents as to whether the radio station runs programs on agriculture and poverty alleviation

Figure 35: Does the radio station run programs on agriculture and poverty alleviation?

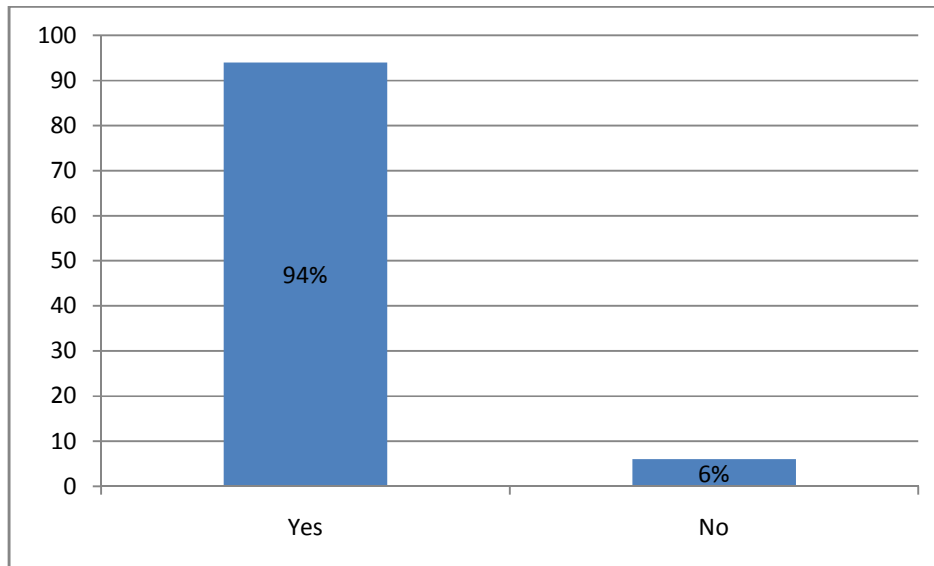
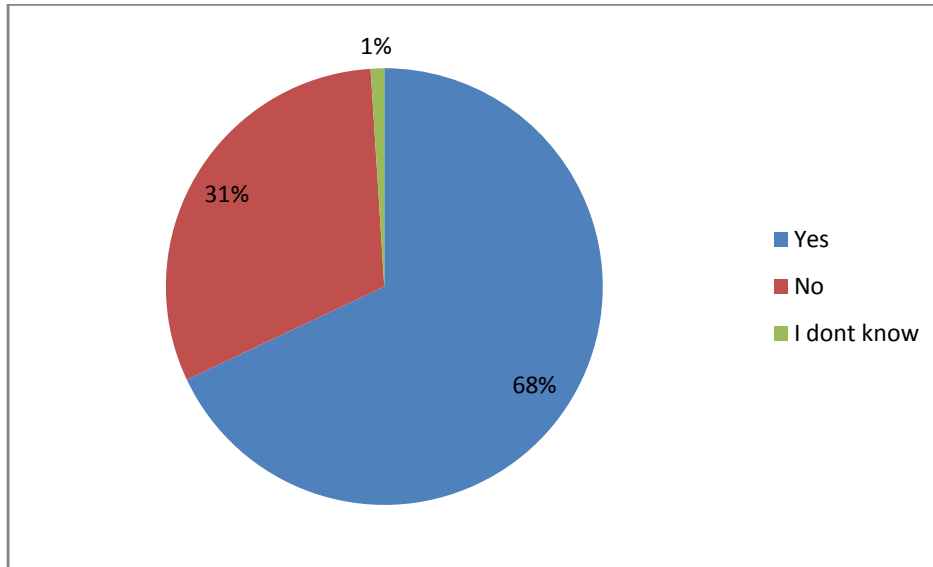


Figure 35 shows that 94% of the respondents said *Yes*, Mazabuka Community Radio runs programmes about agriculture and poverty alleviation. 6% said *No* the radio station does not run the programmes about agriculture and poverty alleviation. Agriculture has the potential to reduce poverty levels among the people of Mazabuka district given that their economic activity is farming. The messages about good farming habits shared through radio would help reduce poverty levels in the district.



**5.1.1.38. Knowledge of the respondents on whether the radio station runs programs specifically for poverty alleviation.**

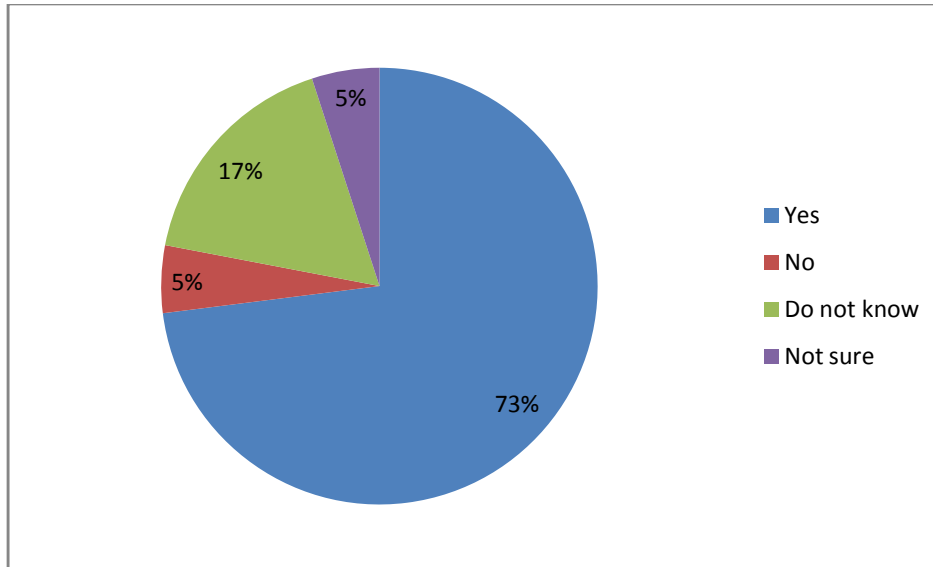
*Figure 36: Does the radio station run programs specifically about poverty alleviation?*



Out of 100 respondents, 68% said the radio station runs programs specifically for poverty alleviation, 31% said *No*, and 1% said they don't know whether the radio station do run programs specifically for poverty alleviation as shown in figure 36a.

**5.1.1.39. Knowledge of respondents on whether the radio station allows local small scale businesses to advertise at low charges than big businesses**

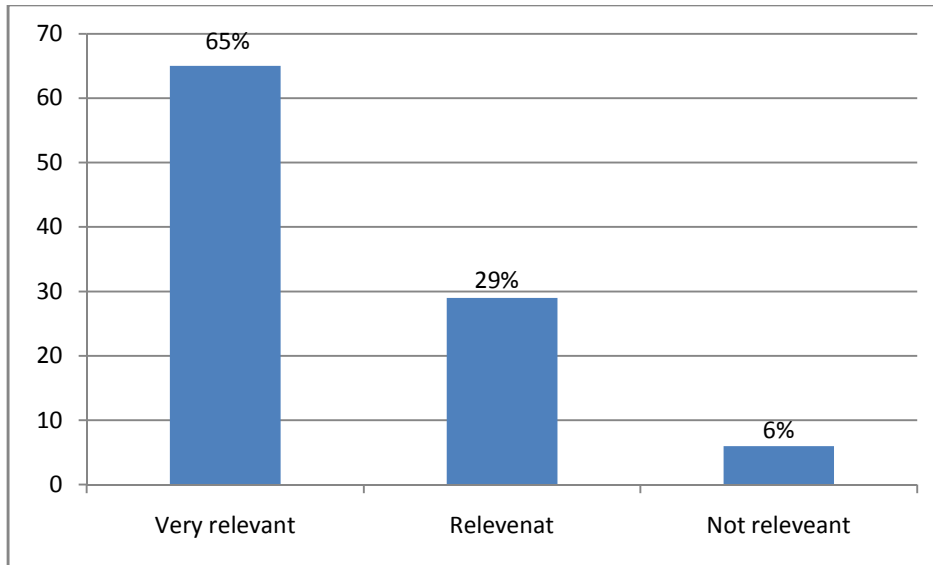
*Figure 37: Does the radio station allow local small businesses to advertise their products at a more affordable price than the cost given to big commercial businesses on Mazabuka Community Radio?*



Out of 100 respondents, 73% of the respondents said *Yes*, small scale local business people are allowed to advertise their products at a smaller cost than the large businesses, 17% said they do not know, 5% are not sure and the other 5% said *No*, since small scale businesses are not given a cheaper cost of advertising than big businesses as shown in figure 37.

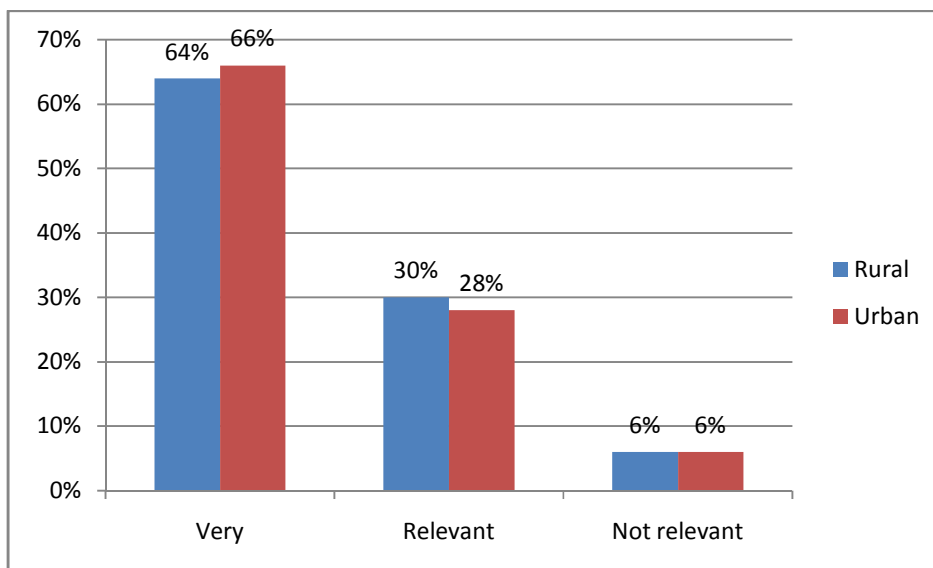
#### 5.1.1.40. Relevance of Mazabuka Community radio to the respondents

Figure 38a: How relevant is Mazabuka Community Radio station in alleviating poverty?



Out of 100 respondents, 65% of the respondents said that Mazabuka Community Radio station was *very relevant* to the daily life and the development of Mazabuka district and Zambia as a whole, 29% said it was only *relevant* and 6% said it was *not relevant* as shown in figure 38a.

Figure 38b: Cross Tab: Relevance of the radio station and place of residence



When broken down to rural and urban respondents, more urban than rural respondents said that the radio station was very relevant, while in both rural and urban 6% of the respondents said the radio station was not relevant as shown in figure 38b.

At the end of each questionnaire, respondents were asked to say anything if they had anything that was not adequately covered in the questionnaire. Many of them in the urban areas said that they find difficulties to phone the radio station because the phone is engaged each time they try to call the radio station. In the rural areas, the respondents emphasized on bringing back the Panos program because through Panos program rural people were able to make sketches and programs which were aired on Mazabuka Community Radio that motivated them to listen to themselves on Mazabuka Community Radio.

## **5.1.2. Qualitative Survey**

### **5.1.2.1 Focus Group Discussions (FGDs).**

In this study there were two FGDs that were planned, but only one was conducted. The second FGD failed because people could not turn up because they were busy working in their fields as data collection was carried in the rain season between December and January. However given the similarity of the places and the people in the two places of FGDs, thus, Mwanachingwala and Hanjalika areas, the researcher is confident that the experience of the people of Hanjalika are not different from those of Mwanachingwala, and if there are variations, then the variations are extremely negligible.

The Focus Group Discussion was held at Munjile Community shed in Munjile area in Chief Hanjalika's area - Mazabuka rural. All the discussants were members of the community of Munjile in Mazabuka rural, chief Hanjalika 40 km south west of Mazabuka town centre on 19th December, 2013.

#### **5.1.2.1.1. Back ground Information**

There were 17 females and 9 males, total 28 discussants. The main occupation of the respondents was subsistence seasonal growing of crops and rearing of cattle. The majority of the respondents were natives of the place. All of the respondents were born there and lived in Mazabuka district.

#### **5.1.2.1.2. Level of participation of the local people in the programmes aired by Mazabuka radio station**

The question was whether Mazabuka radio allowed the local people from the community to take part in the programmes of the radio station? The FGD participants said it does, though not much. *“In the past during the Panos programme we used to make programmes which were taken to the radio station for airing but of late ever since the Panos programme stopped, we no longer make programmes, and our interaction with the radio station has reduced...”* They explained in parts. The main way through which they participated was through phoning-in, although they had a challenge of buying talk time as the majority of them were not regular income earners. When asked if they participated in programmes of the radio station, they had this to say: *“we participate through phoning in although, it's very rare for us to make a call because of lack of*

*money for air time credit, as you can see that the majority of us are non-income earners but peasant farmers*". A question was posed by the researcher: Are there any structures or policies that promote participation of the ordinary community members onto the radio programming? They responded to say, "*In the past yes but not now. In the past during the Panos programme we used to make programmes which were taken to the radio station for airing and also listeners clubs and women's clubs were very vibrant here in rural areas, but of late ever since the Panos programme stopped, we no longer make programmes, and our interaction with the radio station has reduced*". Discussants argued that they were encouraged to participate by radio station employees but had difficulties in terms of credit for cell phones and transport to the radio station. The respondents also argued that the radio signals were clear except during the rainy season.

#### **5.1.2.1.3. The extent of poverty among the people there who are served by Mazabuka Community Radio station**

When asked about how they would rate their poverty levels, the discussants argued that their poverty levels were quite high. They said poverty is likely to increase by mid 2014 owing to poor rains and the removal of agricultural subsidies that the Zambian government had just removed in September 2014. Participants also said that Mazabuka Community Radio ran programmes for fighting poverty and that Mazabuka Community Radio was relevant in fighting poverty as it aired programmes that helped people fight poverty; programmes such as *Bulimi* (agriculture). Rural farmers were learning a lot of things relating to agriculture.

#### **5.1.2.1.4. To find out whether there were gender-biases in community participation to the radio station**

Discussants agreed that there were more men employed by the radio station than women and there were also more men than women who were board members. The participants also said that there were more men than women who participated in the programmes at the radio station that included phoning-in.

#### **5.1.2.2 In-depth Interviews**

The in-depth interviews were conducted at Mazabuka Community Radio. It was one-on-one interview between five employees of the radio station and the researcher. The interviewees

included the radio station manager, the radio station news editor, the journalist, the radio announcer and the volunteer head of English department. The interviews were conducted on the 19th of December, 2013.

#### **5.1.2.2.1. Back ground Information**

In the In-depth interviews there were four men and one woman. The interviewees included the radio station manager, the radio station news editor, the journalist, the radio announcer and the volunteer head of English department. All of the interviewees were coming from Mazabuka district.

#### **5.1.2.2.1. The level of participation of the local people in the programs aired by Mazabuka radio station**

The interviewees responded that Mazabuka Community Radio allowed people to participate and encouraged them to come forward but people were reluctant. They were comfortable with just being passive listeners. The interviewees responded that people participated through phone calls to some live radio programmes. The station manager stated that they encourage people to participate in electing board members, in live phone-in programmes, as well as in community debate programmes. Apart from that they are also encouraged to participate in kind. There are also structures such as radio listener groups in rural areas. The interviewees were agreeable that there are times of the year when signals are reported to be not clear in some parts of Mazabuka district especially during the rainy season.

#### **5.1.2.2.2. The extent of poverty among the people living in the communities of Mazabuka those who are served by Mazabuka Community Radio station**

The interviewees classified the listenership of Mazabuka Community Radio as poor. They pointed out that every year there were families that were reported to be starving from hunger. However the radio station news editor pointed out that in the urban area the poverty levels could be described as average and worse in rural areas. All the interviewees agreed that there were extensive programs that were designed to fight poverty that afflict the people of Mazabuka; programmes that included bulimi (agriculture) and entrepreneurship.

#### **5.1.2.2.3. Gender-biases in community participation to the radio station**

The in-depth interviews also showed that there was a gender bias in all the three aspects of the interaction between the radio station and the community. There were more men employed by the radio station than women. There were also more men who were radio station board members than women and, similarly, there were more men than women among those that participated in the affairs of the radio station through phoning-in.

#### **5.1.2.2.4. Ways in which the radio station was relevant in alleviating poverty in Mazabuka district**

When the interviewees were asked to evaluate the relevance of Mazabuka Community Radio in alleviating poverty in Mazabuka district, all of them said that the radio station was very relevant. It had radio programmes that promote entrepreneurship among the youths as well as programmes on agriculture.



## CHAPTER SIX

### 6. DISCUSSION OF FINDINGS

#### 6.1. Introduction

This chapter discusses the major findings of this research study. The research study was about ‘Access to Community Radio by the local people and the role of the community radio in alleviating Poverty in Zambia: A case Study of Mazabuka Community Radio station’. The general objective of this study was to investigate whether the people of Mazabuka have access to the community radio and the role Mazabuka Community Radio plays in alleviating poverty in Mazabuka district.

The specific objectives of the study were: To establish the extent to which the Mazabuka radio is accessed by the community they are perceived to be serving in terms of access to air waves and in terms of participation of the local community members in programs of the radio; To find out whether there are gender biases in community participation to the radio station programs; To establish the extent of poverty among the people living in the communities of Mazabuka that are served by Mazabuka Community Radio as measured by unemployment, income per month, ownership of productive asset; To find out ways in which the radio station is relevant in alleviating poverty in Mazabuka district; and To find out whether there is political interference onto the running of the radio station.

#### 6.2. The extent to which Mazabuka Community Radio is accessed by the community

The first specific objective of this research was to “establish the extent to which Mazabuka radio is accessed by the community it is perceived to be serving in terms of access to air waves and in terms of participation of the local community members in programs of the radio station”.

In terms of *participation* of people into the affairs and programs aired by the radio station, members of the community both urban and rural from which the samples were drawn were asked: whether they knew about the existence of the radio station; whether they listened to Mazabuka Community Radio station; whether they had been to the radio station premises before; whether they had made a telephone call to the radio station before in the past; whether they knew anybody in their communities who had made a telephone call before to the radio station in the

past; whether they had contributed something before towards the operation of the radio station; whether they had participated before in the past in choosing the board members; whether they had been invited before for community discussion at Mazabuka Community Radio; and whether they felt to be part of the radio station.

This research found out that out of the nine variables mentioned which were used to measure the participation of the people of Mazabuka in the affairs and programs of the radio station, six of them show high participation of people and four of them show low participation. Overall, the research shows high levels of community participation in the affairs and programs of the radio station. The research found out that 98% of the respondents knew about the existence of Mazabuka Community Radio (figure 8); 94% of the respondents listened to Mazabuka Community Radio station (figure 7); 53% had made a telephone call before to the radio station (figure 16); 76% had visited the radio station premises (figure 19a); and 86% knew a community member who had made a telephone call to the radio station (figure 25).

On the other hand, 91% of respondents said they had never contributed anything before towards the operation of the radio station (figure 22), be it labour, money, or program design or something else. This research study further revealed that 86% of the respondents had never been invited to the radio station for a community discussion before (figure 21); and 86% said that they had never participated in the election of board members (figure 23).

However, 84% of the respondents felt to be part of Mazabuka Community Radio station and that they felt that this radio station belongs to them (figure 15a).

An interview with Mazabuka Community Radio station Manager showed that there were few incidents in which members of the community especially the rural communities have been invited to discuss the community issues and run community programs because of a number of reasons. Firstly, the radio station lacks resources to mobilize the rural community members to come up with programs. In the past, Panos Zambia had assisted the radio station to engage the rural communities in Munjile area chief Hanjalika and chief Nalwama's areas in producing recorded programs that were aired on Mazabuka Community Radio station but ever since Panos pulled out these programs stopped running. Secondly people are reluctant to come forward and get involved despite being encouraged by the radio station staff. He had this to say, "... *the*

*members of the community are reluctant to come forward to participate in the programs of the radio station*". These sentiments are similar to the arguments presented in Thembisa Mjwacu's research findings in South Africa's Highway Community Radio station, in which she asserted that despite having access to various modes of participation towards the affairs and programs of Highway Community Radio station in South Africa, many listeners were not committed in taking responsibility of being an involved community (Mjwacu, 2002, p. 70). Most listeners were content to be passive listeners. They seem to know the responsibilities and functions of a community radio. They know that community radio is a radio for the people, but do not consider that they are the people themselves. Most listeners do not involve themselves despite encouragements from the station to participate (Mjwacu, 2002, p. 72).

In terms of the subject of *Access*, Access here means to be able to catch the radio waves clearly without interference. Respondents were asked about whether they listen to Mazabuka Community Radio; whether the signals are clear without signal interference; and whether they are happy with the radio station programs aired.

This research has discovered that 94% of the respondents said the channel is clear (figure 11a). When disintegrated in terms of rural and urban respondents, radio signals are clearer among the rural listeners than urban listeners as shown in figure 11b.

When asked as to whether they were happy with the programs aired on Mazabuka Community Radio station, 64% of the respondents said that they are *very happy* with the radio channel's clarity and programs, 31% said they were only *happy* and 5% said they were not happy (figure 12). Therefore, 95% confirmed that they were happy with programs aired on Mazabuka Community Radio station.

An interview with the Mazabuka Community Radio Station Manager revealed that in far flung areas, specifically in chief Mwenda's area in Chikankata district where there are high hills, radio signals are difficult to catch because of the nature of an FM radio. The nature of FM radio is that the transmission of messages travels in a straight manner and not undulating or waves. So if the messages hit a mountain, then they cannot go up because the nature of an FM radio is to transmit the messages straight. That being the case, if the messages hit a mountain, then they reach a dead end, thus, people living in those areas are affected negatively in terms of radio reception or

clarity of the radio signals. He explained that “*the signals are very difficult to catch because of mountains in Chikankata area*”, he said in parts (Appendix II).

The community participation in the affairs and programmes of Mazabuka Community radio was also shown in research studies conducted in the past in Zambia. For example a research study was conducted by Daniel Banda on community radios in which he compared participation of people in those radio stations owned by the church and the non-church-owned. Banda compared radio Maria and Radio Explorer in Eastern province of Zambia. He found out that the involvement of the members of the community was high in both radio stations although it was higher in radio Maria, a church-owned, than radio Explorer a non-church-owned radio station (Banda 2010, pp. 70 - 76). Studies by Mwansa at Mazabuka Community Radio on ‘Community Radio and Promotion of Cultural Participation’ and Lingela on ‘Community Radio and Community Participation’ showed a great deal of community involvement in radio station affairs and programming at Mazabuka Community Radio station (Mwansa 2008, p. 107 & Lingela 2006, p. 74). Other research studies conducted by Thembisa Mjwacu and Habteab Teklemicael in South Africa show that community members participated through various ways that included telephone calls, writing letters and election of board members (Mjwacu 2002, p. 70 & Teklemicael 2004, p. 18-28).

### **6.3. Gender biases in community participation at the radio station?**

The second specific objective of this study was “to find out whether there are gender biases in community participation at the radio station”. Respondents were asked as to whether there are more men or women who work for Mazabuka Community Radio station; which gender make phone calls or participate in the affairs and programs of the radio station more than the other; as well as whether there are more board members who are male or female. This research revealed that 66% of the respondents said that there were more males than females among the employees (figure 27); out of 14 respondents who said they knew the board members, 13 of them said there were more males in the board than females (figure 29). Further, among those who make telephone calls and sms to the radio station when participating, 82% out of 100 respondents said that there were more men than women (figure 30).

These findings are similar to those of Brian Lingela. Lingela (2006, p. 92) discovered that there was low gender balance against women in participating in both program production and selection at Mazabuka community radio in the year 2006. Only 11.4% of females had been involved in program production against 88.6% who had not. Equally, Mwansa in her conclusion recommended that women should be given a deliberate advantage over men in participating in the affairs and programs of Mazabuka Community radio station. In her research conducted in 2008 at Mazabuka community radio in which she was looking at the role of Mazabuka Community Radio in promoting the culture of the people of Mazabuka, she argued that “women’s voices were under-represented in the output of the programs, although they were the majority in the population” (Mwansa 2008, p. 79).

An interview with the News Editor at Mazabuka Community Radio station confirmed the gender bias towards men when it comes to taking part in the programs of the radio station. He attributed the bias to cultural practices of the Tonga people of Mazabuka where women are not expected to take active roles in public activities such as those that concern the operation of Mazabuka Community Radio station. He had this to say “*the problem of women being left out is a cultural issue. It started way back where women were expected to be at home taking care of children while men were expected to actively get involved in community issues*” (Appendix III). This view was reinforced by the Head of English Programs at Mazabuka Community Radio station as well as the Station Manager during a one-on-one interviews (appendices I and IV respectively). A Focus Group Discussion with the members of the rural community in Munjile, Chief Hanjalika’s area revealed the same information (Appendix VII). This research discovered a great deal of gender bias against women in the participation of members of the community in the affairs and programs of Mazabuka Community Radio.

#### **6.4. The extent of poverty among the people living in Mazabuka District.**

The third objective of this research study was “To establish the extent of poverty among the people living in the communities of Mazabuka that are served by Mazabuka Community Radio as measured by unemployment and monthly income”. A number of questions were asked to respondents relating to the levels of poverty in Mazabuka district. Questions that were asked were: whether they are in a formal employment or an informal employment; and how much their monthly income was.

This research has revealed considerably high poverty levels among the people of Mazabuka who are served by Mazabuka Community Radio when looked at in terms of levels of formal employment and monthly income. The question about formal employment also revealed that the majority of the people 68% were not in formal employment as shown in figure 31a. The question of income levels also revealed so much about the levels of poverty in Mazabuka district. The majority 84% (figure 32a) of the respondents have their income below K1000. This is below the minimum wage gazetted by the government (Minimum Wages and Conditions of Employment Amendment Order, 2012 [Statutory Instrument No. 47 of 2012]). It is far too much below the Basic Need Basket for 2014 first quarter (BNB) of Jesuit Centre for Theological Reflection (JCTR) for measuring poverty and desperation which stands at 356 000 for Monze district which is a sister district to Mazabuka ([www.jctr.org.zm](http://www.jctr.org.zm). Accessed 14/02/2014).

Poverty is also visible among the people when you look at their answers to the question as to why they have never made a telephone call or sms to the radio station to contribute their views. The majority of them said they cannot afford to buy talk time voucher time.

In a Focus Group Discussion in Munjile rural area in Chief Hanjalika, it was revealed that people were very desperately poor. Respondents voiced out that poverty is likely to increase given the poor rains that they had experienced that year and the scraping off of some agricultural subsidies by the central government of Zambia. This is consistent to the UNDP analysis of poverty in Zambia. UNDP argues that poverty levels in Zambia are standing at 68% but in rural areas poverty levels are as high as 85% (UNDP Zambia Human Development Report 2013, p.49).

However, an interview with the Mazabuka Radio Announcer, a volunteer, showed that the poverty levels are moderate among the listeners of Mazabuka Community Radio station (Appendix V), though more fair among the urban and worse among the rural listeners. However the Station Manager, the Journalist and the News Editor at Mazabuka Community Radio station argued during the interview that poverty is high among the listeners of Mazabuka Community Radio (Appendix I, II & III). Many studies show a great deal of high poverty levels among the people served by the community radio station. After all the role of the community radio is to give a voice to the voiceless who are in most cases disadvantaged and sometimes hopeless.

## **6.5. Ways in which the radio station was relevant in alleviating poverty in Mazabuka district?**

The third objective was “to find out ways in which the radio station is relevant in alleviating poverty in Mazabuka district”. This was measured by such questions as: Does the radio station run programs for promoting self-employment and entrepreneurship? Does the radio station run programs on how you can fight poverty? Does the radio station run programs on agriculture and poverty alleviation? Does the radio station run programs specifically about poverty alleviation? Does the radio station allow local small businesses to advertise their products at a more affordable price than the cost given to big commercial businesses at Mazabuka radio?

This research study found out that 93% (figure 33) of the respondents said *yes* to the question as to whether the radio station airs programs for promoting self-employment and entrepreneurship; 94% (figure 34) said *yes* to the question as to whether the radio station run programs on agriculture and poverty alleviation; 94% (figure 35) said *yes* as to whether the radio station run programs about fighting poverty; and 68% (figure 36a) said *yes* as to whether the radio station runs programs specifically about poverty alleviation; 73% (figure 37) said *yes* as to whether the radio station allows local small businesses to advertise their products at a more affordable price than the cost given to big commercial businesses at Mazabuka Community Radio.

An interview with The Station Manager shows that the radio station runs a variety of programs for poverty alleviation ranging from agriculture to youth entrepreneurship among others (appendix II). Equally all interviewees highlighted that Mazabuka Community Radio runs a number of programs that are aimed at fighting poverty as shown in appendix III, IV, V and VI. The radio station also charges up to 50% less of advertisement for the local small scale business enterprises compared to large scale business Organisations, (Interview with the Mazabuka Community Station Manager 19<sup>th</sup> December, 2013). The greater contribution of the community radio station towards the fight against poverty was also reflected in the research conducted by Olumide Taiwo and Emmanuel Asmah at Sumli community Radio station in Northern Ghana in which they discovered that there was an increase in agricultural productivity resulting from the establishment of Sumli radio station ([www.brookings.edu/global](http://www.brookings.edu/global)). Another research conducted in India by Dhanraj in 2010 revealed that community radios improved the livelihood of many households within five years of their establishment, ([www.vri-online.org.uk/ijrs](http://www.vri-online.org.uk/ijrs). Accessed

18/01/2014). Sekuta, (1997, p. 330) argued that a community radio is a very important tool for improving rural livelihood not only in poor countries but also in rich countries as community radio can be used as a medium of instruction for business, agriculture and development activities.



## **CHAPTER SEVEN**

### **7. CONCLUSION AND RECOMMENDATIONS**

#### **7.1. Introduction**

This chapter has two sections: the first part draws the lessons and conclusions deduced from the findings of the study. The second part attempts to draw broad recommendations informed mostly by the findings in the study to help enhance the role of the community radio in alleviating poverty.

#### **7.2. Conclusion**

The research was about the access to Mazabuka Community Radio by the people of Mazabuka District and the role of Mazabuka Community Radio in alleviating poverty. The objectives of the research were: To establish the extent to which the Mazabuka radio is accessed by the community they are perceived to be serving in terms of access to air waves and in terms of participation of the local community members in programs of the radio; To find out whether there are gender biases in community participation to the radio station programmes; To establish the extent of poverty among the people living in the communities of Mazabuka that are served by Mazabuka radio as measured by unemployment, income per month, ownership of productive asset, and To determine ways in which the radio station is relevant in alleviating poverty in Mazabuka district.

The discussion in Chapter Six clearly reveals a considerable level of participation of people of Mazabuka in the affairs and programmes of the radio station although there were areas such as the elections of the board members that showed poor participation of the members of the community. The research further showed that there was a high level of gender biasness against women towards their participation in the affairs of Mazabuka Community Radio station. The research further discovered that the majority of the listenership of Mazabuka Community Radio was classified as poor, although poverty levels were higher in rural areas than in urban areas. The research further discovered that Mazabuka Community Radio was very relevant in the fight against poverty as well as in its general existence and development of Mazabuka district and Zambia.

### **7.3. Recommendations**

- The first recommendation is based on the gender bias against women in terms of access or participation in the affairs of the community radio. The researcher recommends that the radio station management should increase the involvement of women in the affairs of the radio station. Women are the worst affected in terms of poverty. So a deliberate programme should be made to reach out to women. If this is done, the efforts of the radio to alleviate poverty will be more visible.
- The second recommendation is based on the levels of poverty in Mazabuka district. The research has revealed that the majority of the people in Mazabuka are classified as poor determined by low monthly income levels. The researcher recommends that Mazabuka community radio should increase their effort of airing entrepreneurship programs in order to increase business abilities among the urban dwellers. The radio station is also supposed to continue airing programs that promote good agriculture practices so as to develop the ability of people especially rural dwellers to increase agriculture productivity which may ultimately improve their monthly income.
- In an instance whereby Mazabuka Community Radio does not have enough resources to be reaching out to the people, it could do well to have satellite contact people in far flung areas and come up with a deliberate time table whereby people living in those areas could be going and meet at one centre and then the radio station could initiate calls.
- Mazabuka Community Radio station could also work more with the business community around in terms of mobility. Big commercial companies such as Zambia Sugar Company that has operations in various communities in Mazabuka district could be approached so that their mobility programs are aligned with Mazabuka Radio mobility plans so that journalists from Mazabuka Community Radio can be taken along and dropped in some areas where they may have news to collect or programs to carry out. This would help in reducing on transport problems of the radio station.

### **7.4. Further Research**

Further research in this regard is important to increase both the quantity and quality of information regarding the subject of community radio. As may be seen from this research, the scope and nature of the findings might not be definitive and all encompassing. Areas of

further research within the subject of community radio would be the role of community radio in disseminating information related to environmental preservation, as the subject of environmental preservation is becoming critical and central to development planning in developing countries. Therefore, this could be a subject matter for another research.

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## **APPENDICES**

### **Appendix I: Semi- structured questionnaire**

THE UNIVERSITY OF ZAMBIA

SCHOOL OF HUMANITIES & SOCIAL SCIENCES

DEPARTMENT OF MASS COMMUNICATION

Dear Sir/Madam,

**RE: STUDY ON THE ACCESS TO COMMUNITY RADIO IN MAZABUKA DISTRICT AND THE ROLE OF COMMUNITY RADIO IN ALLEVIATING POVERTY: CASE STUDY OF MAZABUKA RADIO**

My name is Ceaser Siakacha. I am a student at the University of Zambia in the School of Humanities & Social Sciences, Department of mass Communication pursuing a Master of Communication for Development.

I am kindly asking you to participate in the above captioned study. It is specifically meant:

1. To establish the extent to which the Mazabuka radio is accessed by the community they are perceived to be serving in terms of access to air waves and in terms of participation of the local community members in programs of the radio.
2. To find out whether there is a gender bias in community participation to the radio station programmes since community radio is expected to be gender sensitive.
3. To establish the extent of poverty among the people living in the high density communities of Mazabuka that are served by Mazabuka community radio as measured by unemployment, income per month, ownership of productive asset such as radio/TV, shop, animals, land.
4. To find out ways in which the radio station is relevant in alleviating poverty in Mazabuka district.
5. To find out whether there is political interference onto the running of the radio station

You have been randomly selected to participate in this study. Though you have been randomly selected to participate, your participation is entirely on voluntary basis. You will however greatly help me by providing the requested for information as this will enable me to successfully undertake the study and fulfill the requirements for the award of a Masters Degree in Communication for Development.

**Instructions**

1. Please circle the number that represents the appropriate answer to the question.

Where you are required to write, pleased do so in the spaces provided (you can as well write on the reverse side of the paper or any convenient additional paper).

2. All the information you will provide is purely for academic purposes therefore, provide genuine information and ensure that all questions are carefully answered to allow for a successful study.

3. Full confidentiality will be maintained. You are, therefore, advised not to write your name or anything else apart from the requested for information.

Your cooperation is highly appreciated!

For official use only

Questionnaire No: ..... Date .../...../...../2012

A) **BACKGROUND INFORMATION**

1. Are you a female or male?
  1. Female
  2. Male
2. What is your age? .....
3. What tribe are you?
  1. Tonga
  2. Goba
  3. Nsenga
  4. Others Specify.....
4. What language do you use in your community?
  1. Tonga
  2. Goba
  3. Nsenga
  4. Chikunda
  5. Others Specify.....
5. What is your marital status?
  1. Married
  2. Unmarried
6. What is your educational level?
  1. Grade 7 and less

2. Grade 8 to grade 12
3. Tertiary
7. What is your place of residence?
  1. Rural
  2. Urban
- B) To establish the extent to which the Mazabuka radio is accessed by the community they are perceived to be serving in terms of access to air waves and in terms of participation of the local community members in the affairs and programs of the radio.**
8. Do you listen to radio?
  1. Yes
  2. No
9. Which radio stations do you listen to?
  1. Mazabuka radio only
  2. Mazabuka radio and others
  3. Others only without Mazabuka Community Radio
10. Do you know about the existence of Mazabuka radio?
  1. Yes
  2. No
11. How frequent do you listen to Mazabuka Community Radio?
  1. Every day,
  2. Two - three days a week
  3. Four - six days a week

4. Once a while
12. Which program do you like listening most.....
13. Is the channel for Mazabuka radio clear?
  1. Very clear
  2. Clear
  3. Not very clear
  4. Not clear
14. Are you happy with the way Mazabuka radio station operates?
  1. Very happy
  2. Happy
  3. Not happy
15. Have you ever taken part in any of the programs aired by Mazabuka radio station?
  1. Yes
  2. No
16. If yes to question 15, in which ways? .....
17. Community radio is supposed to be owned by the people and the radio is supposed to be part of the people and the people are supposed to feel part of the radio station. Do you feel part of Mazabuka radio?
  1. Yes
  2. No
18. Have you ever made a telephone/cellular phone call or sms to the radio station?
  1. Yes

2. No
19. If No to question 18, why haven't you made a call or sms to the radio station?
1. I do not have a cell phone
  2. I have no interest of calling
  3. I lack talk time
  4. I do not know how to use the cell phone
  5. Their telephone lines are always engaged each time I try
20. If you made a telephone call to the radio station before, what were you saying to the radio station?
1. Contributing to live program
  2. Complaining over something
  3. Making requests
  4. Non applicable
21. Have you been to the radio station premises before?
1. Yes
  2. No
22. If yes, what did you go for?.....
1. Yes
  2. No
23. If yes, what was it all about?.....
24. Have you ever been invited for a discussion at the radio station?
1. Yes

2. No

25. Have you ever contributed anything towards the operation of the radio station

1. Yes

2. No

26. Have you ever participated in choosing the board members?

1. Yes

2. No

27. Have you taken part in the radio station program other than just listening to the contents of the radio station?

1. Yes

2. No

28. Do you know any ordinary member of your community who called sms, wrote a letter or was speaking on Mazabuka radio?

1. Yes

2. No

29. If no to question 33, what challenges do you face in not participating in the Mazabuka radio

programs?.....

**To find out whether there is gender biases in community participation to the radio station programmes.**

30. Do you know the people that are employed at Mazabuka Community Radio?

1. Yes

2. No

3. Know some, not all of them
31. Which sex is employed more?
1. Women
  2. Men
  3. Balanced
  4. Non applicable
32. Do you know any board members?
1. Yes
  2. No
  3. Know some, not all of them
33. Which sex dominates the board membership?
1. Men
  2. Women
  3. Non Applicable
34. To those members of the public that participate in the radio programmes in any way, be it phone in programme, radio employees, board members etc which gender is more than the other?
1. Women
  2. Men
  3. Balanced
  4. Non applicable



**To establish the extent of poverty among the people living in the communities of Mazabuka that are served by Mazabuka radio as measured by unemployment, income per month, ownership of productive asset.**

35. Are in formal employment?
1. Yes
  2. No
36. What is your monthly income?
1. below K1000
  2. 1000-1999
  3. 2000 & above

**To find out ways in which the radio station is relevant in alleviating poverty in Mazabuka district.**

37. Does the radio station run programs for promoting self-employment and entrepreneurship?
1. Yes
  2. No
38. Does the radio station run programs on how you can fight poverty?
1. Yes
  2. No
39. Does the radio station run programs on agriculture poverty alleviation?
1. Yes
  2. No

40. Does the radio station run programs specifically about poverty alleviation?

1. Yes
2. No
3. I don't know

41. Does the radio station allow local small businesses to advertise their products at a more affordable price than the cost given to big commercial business at Mazabuka radio?

1. Yes
2. No
3. Do not know
4. Not sure

42. How relevant is the radio station towards poverty alleviation?

1. Very relevant
2. Relevant
3. Not relevant

43. Do you have anything to say which we have not discussed here?.....

**Thank you very much for your time!**

**Appendix II: Interview with the Mazabuka Community Station Manager**

Position: Station Manager - Mazabuka Community radio

Place: Mazabuka Community Radio station

Date: 19th December, 2013

**Back ground Information**

Q: Are you a female or a male?

A: male

Q: What involves your job?

A: station Manager

Q: Are you a native of Mazabuka or you came to Mazabuka specifically for this job?

A: I am a native

Q: Where were you living before you came to Mazabuka?

A: I am a Native, I was born here and I have grown up here.

Q: When did you come to Mazabuka?

A: I was born and grew up here.

**To find out the level of participation of the local people in the programs aired by Mazabuka Community radio station**

Q: Does Mazabuka radio allow the local people from the community to take part in the programs of the radio station?

A: Yes, it does.

Q: If yes to the previous question how do people take part/ in which ways do people participate in the affairs of the radio station?

A: Election of the board members, Phone in programs, through community debate programs, Financial and/or labor contributions

Q: Are there any structures or policies that promote participation of the ordinary community members onto the radio programming?

A: yes, we have farmers groups, listeners clubs, and MISA Zambia editorial policy

Q: If no to question 8, why are people left out?

A: we allow people to participate

Q: Are there days, or times of the year when there is frequency interference such that it is difficult to capture the radio signals in some catchment areas of Mazabuka radio?

A: yes,

Q: If yes specify the days/season/months/areas when the radio signals are not clear?

A: in Chikankata, chief Mwenda's area where it is hilly (mountainous); and also when the transmitter breaks down.

**To establish the extent of poverty among the people living in the communities of Mazabuka those are served by Mazabuka radio**

Q: How would you describe the level of poverty among the listenership of radio Mazabuka?

A: poor because of high levels of illiteracy

Q: Does the radio station have programs that aim at fighting poverty?

A: Yes, a lot of them. They include women's club, income generation, farmers' clubs etc.

Q: How relevant is Mazabuka radio in poverty alleviation in Mazabuka communities?

A: 90% relevant.

**To find out whether there are gender-biases in community participation to the radio station**

Q: About the employees of the radio station, what would you say about gender balance?

A: there are more men than women

Q: Relating to the members of the board, what would you say about gender balance?

A: There are more men than women

Q: In relation to the community participation, what would you say about gender balance?

A: there are more men than women, although there are women who are very consistent in participating

**THANK YOU VERY MUCH FOR YOUR CONTRIBUTION AND YOUR TIME!!!**

### **Appendix III: Interview with the Mazabuka Community Radio Station Manager**

Position: News Editor - Mazabuka Community Radio station

Place: Mazabuka Community Radio station

Date: 19th December, 2013

#### **Back ground Information**

Q: Are you a female or a male?

A: male

Q: What involves your job?

A: Journalist, thus, collecting news and reporting

Q: Are you a native of Mazabuka or you came to Mazabuka specifically for this job?

A: I am a native of Siavonga district

Q: Where were you living before you came to Mazabuka?

A: Siavonga

Q: When did you come to Mazabuka?

A: 1996

#### **To find out the level of participation of the local people in the programs aired by Mazabuka radio station**

Q: Does Mazabuka radio allow the local people from the community to take part in the programs of the radio station?

A: Yes, it does.

Q: If yes to the previous question how do people take part/ in which ways do people participate in the affairs of the radio station?

A: Election of the board members as everyone is invited to attend AGM, Phone in programs as anyone can phone, through community debate programs, Financial and/or labor contributions in form of cow, maize and money

Q: Are there any structures or policies that promote participation of the ordinary community members onto the radio programming?

A: No direct policy, but people participate through listeners club, farmers programs, HIV and AIDS

Q: If no to question 8, why are people left out?

A: we allow people to participate

Q: Are there days, or times of the year when there is frequency interference such that it is difficult to capture the radio signals in some catchment areas of Mazabuka radio?

A: yes, there are.

Q: If yes specify the days/season/months/areas when the radio signals are not clear?

A: around October when it is extremely hot, the power of transmitter reduces and also during the rainy season.

**To establish the extent of poverty among the people living in the communities of Mazabuka those are served by Mazabuka radio**

Q: How would you describe the level of poverty among the listenership of radio Mazabuka?

A: High poverty

Q: Does the radio station have programs that aim at fighting poverty?

A: Yes, it does. Business bits, agriculture programs, income generating activities, entrepreneurship and low advertisement charges by the radio for local small scale business people

Q: How relevant is Mazabuka radio in poverty alleviation in Mazabuka communities?

A: very, very relevant!

To find out whether there are gender-biases in community participation to the radio station

Q: About the employees of the radio station, what would you say about gender balance?

A: more men although we understand the relevance of gender balance.

Q: Relating to the members of the board, what would you say about gender balance?

A: more men

Q: In relation to the community participation, what would you say about gender balance?

A: there are more men

**THANK YOU VERY MUCH FOR YOUR CONTRIBUTION AND YOUR TIME!!!**



**Appendix IV: Interview with Mazabuka Community Radio Journalist**

Position: Journalist - Mazabuka Community Radio station

Place: Mazabuka Community Radio station

Date: 19th December, 2013

**Back ground Information**

Q: Are you a female or a male?

A: male

Q: What involves your job?

A: Journalist, thus, collecting news and reporting

Q: Are you a native of Mazabuka or you came to Mazabuka specifically for this job?

A: I am a native

Q: Where were you living before you came to Mazabuka?

A: I am a Native, I was born here and I have grown up here.

Q: When did you come to Mazabuka?

A: I was born and grew up here.

**To find out the level of participation of the local people in the programs aired by Mazabuka radio station**

Q: Does Mazabuka radio allow the local people from the community to take part in the programs of the radio station?

A: Yes, it does.

Q: If yes to the previous question how do people take part/ in which ways do people participate in the affairs of the radio station?

A: Election of the board members as everyone is invited to attend AGM, Phone in programs as anyone can phone, through community debate programs, Financial and/or labor contributions when ever need arises

Q: Are there any structures or policies that promote participation of the ordinary community members onto the radio programming?

A: on many programs that the radio station runs, any ordinary member is invited to participate regardless of where they come from.

Q: If no to question 8, why are people left out?

A: we allow people to participate

Q: Are there days, or times of the year when there is frequency interference such that it is difficult to capture the radio signals in some catchment areas of Mazabuka radio?

A: yes, there are.

Q: If yes specify the days/season/months/areas when the radio signals are not clear?

A: during the rainy season, rains affect the frequency of the radio station such that it's difficult for other areas of Mazabuka to catch the radio.

**To establish the extent of poverty among the people living in the communities of Mazabuka those are served by Mazabuka radio**

Q: How would you describe the level of poverty among the listenership of radio Mazabuka?

A: most of listeners of the radio station are not well to do families such that nearly every year, the radio reports that there are families that are hunger stricken.

Q: Does the radio station have programs that aim at fighting poverty?

A: Yes, it does. They include good governance, community issues, agriculture programs and news items (analysis).

Q: How relevant is Mazabuka radio in poverty alleviation in Mazabuka communities?

A: it brings out real issues that are happening in the community.

**To find out whether there are gender-biases in community participation to the radio station**

Q: About the employees of the radio station, what would you say about gender balance?

A: the radio station has 8 out of its 20 members of staff it has.

Q: Relating to the members of the board, what would you say about gender balance?

A: The female fork is also involved

Q: In relation to the community participation, what would you say about gender balance?

A: there are more men than women, although there are women who are very consistent in participating

**THANK YOU VERY MUCH FOR YOUR CONTRIBUTION AND YOUR TIME!!!**

**Appendix V: Interview with The Volunteer – Head of English department**

Position: Announcer, Head of English department - Mazabuka Community Radio station

Place: Mazabuka Community Radio station

Date: 19th December, 2013

**Back ground Information**

Q: Are you a female or a male?

A: male

Q: What involves your job?

A: Journalist, thus, collecting news and reporting

Q: Are you a native of Mazabuka or you came to Mazabuka specifically for this job?

A: I am a native

Q: Where were you living before you came to Mazabuka?

A: I am a Native, I was born here and I have grown up here.

Q: When did you come to Mazabuka?

A: I was born and grew up here.

**To find out the level of participation of the local people in the programs aired by Mazabuka radio station**

Q: Does Mazabuka radio allow the local people from the community to take part in the programs of the radio station?

A: Yes, it does.

Q: If yes to the previous question how do people take part/ in which ways do people participate in the affairs of the radio station?

A: Election of the board members as everyone is invited to attend AGM, Phone in programs as anyone can phone, through community debate programs, Financial and/or labor contributions when ever need arises

Q: Are there any structures or policies that promote participation of the ordinary community members onto the radio programming?

A: Yes listener's groups

Q: If no to question 8, why are people left out?

A: we allow people to participate

Q: Are there days, or times of the year when there is frequency interference such that it is difficult to capture the radio signals in some catchment areas of Mazabuka radio?

A: yes, there are.

Q: If yes specify the days/season/months/areas when the radio signals are not clear?

A: during power outages and during breakdown of transmitter

**To establish the extent of poverty among the people living in the communities of Mazabuka those are served by Mazabuka Community Radio**

Q: How would you describe the level of poverty among the listenership of radio Mazabuka?

A: average

Q: Does the radio station have programs that aim at fighting poverty?

A: Yes, it does. Bulimi, youth survival skills

Q: How relevant is Mazabuka radio in poverty alleviation in Mazabuka communities?

A: Very relevant – promote business

**To find out whether there are gender-biases in community participation to the radio station**

Q: About the employees of the radio station, what would you say about gender balance?

A: there are more men

Q: Relating to the members of the board, what would you say about gender balance?

A: There are more men

Q: In relation to the community participation, what would you say about gender balance?

A: there are more men than women, although we try to sensitize women

**THANK YOU VERY MUCH FOR YOUR CONTRIBUTION AND YOUR TIME!!!**

**Appendix VI: Interview with Mss. Presenter**

Position: Presenter - Mazabuka Community Radio station

Place: Mazabuka Community Radio station

Date: 19th December, 2013

Back ground Information

Q: Are you a female or a male?

A: Female

Q: What involves your job?

A: collecting and writing news

Q: Are you a native of Mazabuka or you came to Mazabuka specifically for this job?

A: No, I came to Mazabuka for work

Q: Where were you living before you came to Mazabuka?

A: Lusaka

Q: When did you come to Mazabuka?

A: In the year 2012

**To find out the level of participation of the local people in the programs aired by Mazabuka radio station**

Q: Does Mazabuka radio allow the local people from the community to take part in the programs of the radio station?

A: Yes, it does.

Q: If yes to the previous question how do people take part/ in which ways do people participate in the affairs of the radio station?

A: through its popular programs 'Live Wire' and 'Community Issues' through phoning in

Q: Are there any structures or policies that promote participation of the ordinary community members onto the radio programming?

A: Yes, through public forum

Q: If no to question 8, why are people left out?

A: we allow people to participate

Q: Are there days, or times of the year when there is frequency interference such that it is difficult to capture the radio signals in some catchment areas of Mazabuka radio?

A: yes, there are.

Q: If yes specify the days/season/months/areas when the radio signals are not clear?

A: from November to March

**To establish the extent of poverty among the people living in the communities of Mazabuka those are served by Mazabuka Community Radio**

Q: How would you describe the level of poverty among the listenership of radio Mazabuka?

A: poverty levels amongst the listeners of Mazabuka radio are quite high due to poor road network and poor yield in agriculture

Q: Does the radio station have programs that aim at fighting poverty?

A: Yes, it has.

Q: How relevant is Mazabuka radio in poverty alleviation in Mazabuka communities?

A: It is relevant as it presents programs that help people fight poverty, programs as news and *bulimi* meaning agriculture.



**To find out whether there are gender-biases in community participation to the radio station**

Q: About the employees of the radio station, what would you say about gender balance?

A: there are more men

Q: Relating to the members of the board, what would you say about gender balance?

A: There are more men

Q: In relation to the community participation, what would you say about gender balance?

A: there are more men than women, although we try to sensitize women

**THANK YOU VERY MUCH FOR YOUR CONTRIBUTION AND YOUR TIME!!!**

**Appendix VII:** Focus Group Discussion with Munjile Community members in Chief Hanjalika's area - Mazabuka rural

Position: members of the community of Munjile

Place: Mazabuka rural, Munjile chief Hanjalika 40 km south west of Mazabuka town center

Date: 19th December, 2013

**Back ground Information**

Q: How many are males and how many are females?

A: 17 females and 9 males, total 28 discussants

Q: What is our main occupation?

A: subsistence seasonal growing of crops and rearing of cattle

Q: Are we all natives of Mazabuka?

A: Yes, all of us

Q: Where were you living before you came to Mazabuka?

A: All of us are natives

Q: When did you come to Mazabuka?

A: All of us were born and grew up in Mazabuka

**To find out the level of participation of the local people in the programs aired by Mazabuka radio station**

Q: Does Mazabuka radio allow the local people from the community to take part in the programs of the radio station?

A: Yes, it does. In the past during the Panos program we used to make programs which were taking to the radio station for airing but of late ever since the Panos program stopped, we no longer make programs, and our interaction with the radio station has reduced.

Q: If yes to the previous question how do people take part/ in which ways do people participate in the affairs of the radio station?

A: through phoning in although, it's very rare for us to make a call because of lack of money for air time credit, as you can see that the majority of us are non-income earners but peasant farmers.

Q: Are there any structures or policies that promote participation of the ordinary community members onto the radio programming?

A: In the past yes but not now. In the past during the Panos program we used to make programs which were taking to the radio station for airing and also listeners clubs and women's clubs were very vibrant here in rural areas, but of late ever since the Panos program stopped, we no longer make programs, and our interaction with the radio station has reduced.

Q: If no to question 8, why are people left out?

A: we are allowed to participate but only the status in which we are where we have totally nothing we cannot afford to travel; we cannot afford to make a telephone call and other things that need money.

Q: Are there days, or times of the year when there is frequency interference such that it is difficult to capture the radio signals in some catchment areas of Mazabuka radio?

A: yes, there are.

Q: If yes specify the days/season/months/areas when the radio signals are not clear?

A: from November to March during the rain season

**To establish the extent of poverty among the people living in the communities of Mazabuka those are served by Mazabuka Community Radio station**

Q: How would you describe the level of poverty among the listenership of radio Mazabuka?

A: poverty levels amongst the listeners of Mazabuka radio are quite high. And poverty is likely to increase by mid 2014 owing to poor rains and the removal of agriculture subsidies that Zambian government just removed in September 2014.

Q: Does the radio station have programs that aim at fighting poverty?

A: Yes, it has, such as Bulimi (agriculture)

Q: How relevant is Mazabuka radio in poverty alleviation in Mazabuka communities?

A: It is relevant as it presents programs that help people fight poverty, programs such as bulimi. Rural farmers are learning a lot of things relating agriculture

To find out whether there are gender-biases in community participation to the radio station

Q: About the employees of the radio station, what would you say about gender balance?

A: there are more men

Q: Relating to the members of the board, what would you say about gender balance?

A: There are more men

Q: In relation to the community participation, what would you say about gender balance?

A: there are more men than women, because men have money and they empowered more than women here in rural areas.

**THANK YOU VERY MUCH FOR YOUR CONTRIBUTION AND YOUR TIME!!!**

## Appendix VIII

### Schedule of Activities

This study was undertaken in 2013 with data collection commencing in October 2013 after the research proposal was approved up to January 2014.

<b>Activity</b>	<b>Date</b>
Submission of the proposal	10 <sup>th</sup> Oct. 2013
Proposal Approval	11 <sup>th</sup> Oct.2013 -09Nov.2013
Data collection	29 <sup>th</sup> Nov. 2013 – 28 <sup>th</sup> March 2014
Data analysis	12 <sup>th</sup> April 2014. – 23 <sup>rd</sup> May. 2014
Project report submission (1 <sup>st</sup> Draft)	27 <sup>th</sup> May 2014

## Appendix IX:

### Budget

The total cost of undertaking this study was pegged at ZMK10, 680.

<b>Item</b>	<b>quantity</b>	<b>Cost per unity</b>	<b>Total cost</b>
Paper	2 rims	40	80
Fuel	4 full tanks	400	1600
printing			1000
Data analysis			1000
Research Assistant	2	1000	2000
Accommodation & Food	500	10	5000
total			10680