A Cry to be Heard; Community Radio Amplifying Voices of Rural Women in Zambia and its role in Fighting Gender Based Violence

A Case Study of a Locality Owned Radio and a Church Run Community Radio

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ABSTRACT

The advent of community radio in Zambia dates back to 1994 when the airwaves were opened to the general public, allowing the existence of private radio stations. Before that, radio and television was wholly owned and controlled by the state. This deprived rural communities of their right to information because the two countrywide state owned broadcasters, Radio one and Radio two had the majority of programs in English, meaning many inhabitants from rural communities who only speak the native language could not understand. In addition, news was mostly from urban areas with little or no focus from rural areas.

Today community radio is fulfilling the information needs of rural communities by providing programs in the languages used in the area and news/content tailored for that locality. In this vein, this case study investigates two community radio stations in Zambia, a church run radio and a locality owned radio in establishing the extent to which community radio in Zambia is empowering rural women and contributing to the fight against gender based violence.

To achieve this objective, this qualitative study used the triangulation method; interviews, focus group discussions and partly document analysis in collecting data. The study is guided by principles from the participatory communication theory, when analyzing the data.

This study’s revelations indicate that despite the difficult conditions under which community media operate, community radio has the capacity to empower rural women in several aspects. The study also reveals that both the church run and locality owned stations are to some extent contributing to the fight against domestic violence, although quantifying this extent is problematic due to lack of available data.

The study has also shown that when compared to the locality owned radio, the church run radio has more programs on women. It has further been established that due to the evangelization aspect, the church run programs play a greater role in transforming the perpetrators of women battering compared to the locality owned radio.
DEDICATION

To my loving father Matthews Jack Chibanda, you are gone but not forgotten. I know you would have been so happy to see the completion of my thesis. I dedicate this thesis to you. Thank you for believing in me.

Secondly, I dedicate this thesis to my Mum, Regina Chimba and my brother Jamal Chanda. Your support and encouragements gave me strength to go on. I couldn’t have done it without you.

To my daughter Lungowe, you are the reason I work hard. Mummy loves you.

Lastly I dedicate this thesis to everyone who has been there for me throughout the writing process.
ACKNOWLEDGEMENTS

In the autumn of 2013 during my first class in Mevit 4000 (Master thesis seminar) one of the compulsory introductory courses in the Nordic media program at the University of Oslo, we were told to think of something we wanted to write about. On that day, I didn’t know exactly what I wanted to write on but I knew that it definitely had to do with the media and rural women. After brainstorming and with the help and support from various people, that idea is now a reality through this master’s thesis. It has been an exciting and challenging journey; therefore my sincere gratitude goes out to everyone who has played a role in the writing of this thesis.

Firstly, I would like to express my heart-felt gratitude to my supervisor Professor Knut Lundby for his guidance, encouragement and determination to see me complete this thesis on time. When I was stuck, the professor helped me look at things from a different perspective. Without his constant support, this paper would not have been successfully completed.

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ABBREVIATIONS

CAZ – Communications Authority of Zambia
CSO – Civil Society Organization
FRA – Food Reserve Agency
FAO – Food and Agricultural Organization
FES – Friedrich Ebert Stiftung
GBV – Gender Based Violence
IBA – Independent Broadcasting Authority
LONRHO – London and Rhodesian Mining Company
MISA – Media Institute of Southern Africa
MMD – Movement for Multi-party Democracy
NGO – Non-Governmental Organization
NSD – Norwegian Social Science Data Services
OSISA – Open Society Initiative for Southern Africa
UNESCO – United Nations Educational Scientific and Cultural Organization
UNIP – United National Independence Party
USAID – United States Agency for International Development
VAW – Violence Against Women
YWCA – Young Women Christian Association
ZAMSIF – Social Investment Fund for Zambia
ZBS – Zambia Broadcasting Services
ZNBC – Zambia National Broadcasting Corporation
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CHAPTER ONE: INTRODUCTION

Radio has been in existence in Zambia since colonial times when the country was under British rule. The first radio station started broadcasting in 1941 by the colonial government. The coming of radio was markedly important during the World War II for communicating war messages to families in different parts of the country and Africa in general, (Kasoma, 1986). African families who had relatives fighting in various battlefronts were only able to hear the British view of the war news. They also got other information about the country from the government point of view. Radio also provided Africans with educational information that they needed in order to lead better lives. The basic reasons for setting radio by the colonial and federal governments were to educate the people, entertain the people with music to soothe them out of their political troubles and for advertising consumer goods such as groceries. The media then was nothing more than a channel of communication by the colonialis to the colonized population. In this context, the people had no input into its operations and its influence was difficult to measure especially in political terms as there was no voting or any political freedom whatsoever. People were just told what was happening or what was to be done and it did not matter whether they were in agreement or not, the government would still do as it pleased.

After gaining independence in 1964, the Zambian government took over the running of the radio station. Radio was mostly used as a government mouthpiece with no opposing views allowed to be broadcast. Generally, the post-independence radio was used as a tool of communicating government information and activities to the people. It was also regarded as a tool for national building and uniting the more than 70 tribes of the Republic of Zambia. Further, the media was perceived as a facility for political consolidation and as an instrument for national development programing, (Chirwa, 1997).

Media was also seen as an instrument for informing the citizens about positive news mainly on what government officers, particularly the president was saying or doing for them and this was in form of speeches made by the President at that time, Dr. Kenneth Kaunda and his ministers, (Kasoma, 1986). It is in this period that the media in Zambia was wholly owned and controlled by the state. Private or liberalized media was not allowed as it was assumed to be politically not possible or feasible to allow divergent views on the important national
Economically as well, few individuals had neither the resources nor the experience to be able to set up private media that would be profitable.

The advent of multi-party democracy in Zambia in the early 1990s liberalized many sectors of the economy including the media. A new government, the Movement for Multi-Party Democracy (MMD) was voted into power in 1991. Three years down the line in 1994, airwaves were opened to the general public to own radio stations, allowing only a restricted number of channels per town namely five FM frequencies per town. This was the emergence of community radio in Zambia (Kasoma, 1997).

The liberalization of the airwaves was done through the introduction of the Telecommunications Act of 1994, which established the Communications Authority of Zambia (CAZ), (Chirwa, 1997). This body is responsible for the supervision and control of radio communications, the approval of broadcasting sites, and the allocation of broadcasting licenses to private broadcast operators (this role is now under the Independent Broadcasting Authority). It is within this context of developments that the private media that includes radio stations sprouted across Zambia.

Today, there are more than 40 community radio stations operating across all parts of the country. These can be classified as follows: community owned local radio stations, community commercial radio stations, community religious radio stations and three educational campus radio stations\(^1\). In rural Zambia, local community radio stations are a development tool and serve as vital means to provide information. They fill in the gap by providing content in local languages usually overlooked by mainstream media, who are situated in urban areas with content mostly in English.

The study compares two community radio stations, a church run radio station and a locality owned radio, in assessing the impact of community radio in empowering rural women and fighting gender based violence.

\(^{1}\) Accessed from [http://en.unesco.org/radioict/countries/zambia](http://en.unesco.org/radioict/countries/zambia)
The two community radio stations are broadcast in different languages, which are used in the areas where the radio stations operate. For the church run radio, the programs are transmitted in Chichewa or Chinyanja, with some transmissions in English, Tumbuka and Nsenga. On the other hand, 80 percent of the programs on the locality owned radio are broadcast in Swaka or Lala, these are the languages used by the local community, while 20 per cent of the programs are transmitted in English.

1.1 Background to the study

A lot of research has been done on community radio in Zambia (see. Phiri, 2000; Banda, 2003; Banda, 2010; Tembo, 2010 and Kankutula, 2011) including many others not available to me, which I have not yet come across. Little focus however, has been made on the role of community radio in empowering rural women in Zambia and fighting Gender Based Violence, (GBV).

“A Cry to Be Heard: Community Radio Amplifying Voices of Rural Women in Zambia and its role in the fight against Gender Based Violence” is the title of this research project. It describes the plight of rural women in Zambia, who have been sidelined from effectively participating in the decision making process. Just like most developing countries, many rural women in Zambia are illiterate, making them lag behind in information. Mwale (2012) when presenting a paper on gender equality in Zambia argues that women in Zambia are more vulnerable than men; they are the ones mostly hit by poverty and high levels of illiteracy. Statistics indicate that of 68% poverty levels, 80% are women and children.

But thanks to community radio, which tailors its content to suit the life styles of the rural community, with programs in the local language, those who reside in rural Zambia are now better informed and have access to information on what is happening locally. Previously, people in rural areas of Zambia only relied on mainstream media for information but news and content was from areas far away. The rural community can now contribute by providing feedback (Chooma, 2012). Community media has provided an avenue for the voices of women to be increasingly heard (Muzyamba, 2009, p. 3). In this vein, the study aims at exploring how community radio can empower rural women in several aspects of their livelihoods and become citizens who are better informed.
1.2.1 Status of Gender Based Violence in Zambia

Gender based violence (GBV) is a universal problem but the need for it to be addressed in Zambia, just like other developing countries is enormous. There have been increasing numbers of cases reported throughout the country. When broadly defined, GBV includes “spousal abuse/wife battery; sexual violence against women and children; property grabbing; psychological abuse; family and child neglect; sexual cleansing, early marriage; and harmful traditional practices”.  

There is no precise definition of gender based violence; it has been defined in different contexts and several organizations have defined it differently. According to the European Institute for Gender Equality, GBV is directed at a person based on their gender. It occurs between a man and a woman and is a violation of “the fundamental right to life, liberty, security, dignity, equality between women and men, non-discrimination and physical and mental integrity…Gender-based violence and violence against women are often used interchangeably as most gender based violence is inflicted by men on women and girls”.

1.2.2 Forms of Gender Based Violence in Zambia

Domestic Violence

Domestic violence consists of abusive acts or physical violence between spouses or partners, which consequently leads to injury, disability depression or in extreme cases death. Overall data from a survey conducted in Zambia in 2006 in both rural and urban areas shows that more males (20 per cent) physically hurt their partners than females (16%), Central Statistics Office-Zambia (CSO, 2012, p. 24).

Property Grabbing

Property grabbing is a practice, which involves family members ‘dispossessing’ property from a surviving spouse following the death of the partner. The family members of the deceased do this. A survey conducted in 1996 shows that 52 per cent males did not receive their partner’s assets, while 39 per cent of women indicated not receiving their partner’s

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3 European Institute for Gender Equality, accessed from http://eige.europa.eu/content/what-is-gender-based-violence
assets. The survey further showed that property grabbing mostly happens in rural Zambia (49 per cent) compared to (27 per cent) in urban areas, (CSO, 2012, p. 26).

**Violence against Women**

The United Nations declaration on the elimination of violence against women (1993) in its Article 1, defines violence against women as “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or in private life.” Article 2 of the declaration further elaborates that violence against women (VAW) should encompass but not be limited to physical, sexual and physiological violence which happens in the family, community and is tolerated by the state and this includes “battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation”.4

Statistics on VAW collected in 2 surveys in Zambia indicate the practice had increased from 23 percent in 2001/2 to 33 percent in 2007 within the age groups 20-49. Similarly, data collected in a survey on the proportion of women forced to have sex in 2009 showed an increase by 4.4 percent (20.6 percent in 2009) compared to 16.2 percent in an earlier survey in 2005. Forced sex has drastic effects on the victims and also increases the risk of women being infected with HIV/AIDS and other sexually transmitted diseases (Central Statistics Office-Zambia, 2012).

It is worth noting that battering of women is a form of gender-based violence most prevalent in Zambia. According to a news story posted on Lusaka times.com (December, 2013), about 90 per cent of women have been victims of gender based violence in Zambia and in every three women, at least one has been battered by her husband, partner or close relative. Zambia has the highest number of GBV cases in Southern Africa.5

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5 Accessed from http://www.lusakatimes.com/2013/12/10/zambia-highest-cases-violence-women-southern-africa/#fref#fref#fref
1.3 Statement of the problem

In Zambia, a day barely passes without a report of a woman being battered by her spouse or partner, some to the extent of being murdered. In 2013, more than 10,000 different GBV cases were reported, but admittedly the majority of these cases were against women and children (Mumbuna, 2014). This is despite enacting an Anti-Gender Based Violence Act in the country in 2011 by the former president Rupiah Banda who was president at the time. According to the Young Women Christian Association (YWCA) Violence against woman continues to be a huge problem in the country. As of 2011, YWCA was receiving approximately 30 cases per month of women experiencing violence in their homes but this is just a fraction because the majority of women who experience violence decide to remain silent thus most cases go unreported (World YWCA, 2011).6

Traditional beliefs account for the continued rise of domestic violence in Zambia as men are expected to hold so much authority in the family. “Marriage is often referred to as “shipikisha club” the “endurance club” and emphasizes that women are expected to silently suffer any violence or ill treatment that their husbands or male partners choose to inflict upon them”, this means women are often not willing to report cases of gender based violence (Bourke-Martignoni, 2012 p. 20).

Some aspects of Zambian culture impose restrictions to women by telling them to be submissive and not speak their minds even when they find themselves in abusive relationships. Sharing stories about their abuse at home is considered disrespectful. Even if a woman is being abused her family, friends and community members generally encourage her not to tell anyone. They’ll say “just be strong, your husband will change in future”, or “even if your husband beats you, it just means he loves you”. Women are taught to expect to be beaten when they get married and to keep it to themselves when they go through hard times (Kamanda, 2011).7

As earlier alluded, the majority of women in rural Zambia are illiterate and live in poverty. This means they would rather endure the abusive treatment by partners than take any action to

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end this violence because their partners and husbands are the breadwinners. This makes women vulnerable to psychological and physical abuse.

In trying to create platforms to air GBV issues and the general welfare of marginalized groups especially those in far-flung areas, organizations such as United Nations Educational Scientific and Cultural Organization (UNESCO) and the Open Society Initiative for Southern Africa (OSISA) have empowered local radio stations in Zambia by offering support, helping them implement projects. Local radio stations in Zambia have the capacity to reach poor and vulnerable groups in the country but they operate with limited resources. These media are in touch with the local needs of the community and provide news and information to them; they can help marginalized groups become better informed, lead sustainable livelihoods and demand for good governance.

Panos Institute of Southern Africa, with support from OSISA has empowered 15 community radio stations in Malawi, Zambia and Mozambique (5 in each country) through the radio listener clubs model to identify critical issues of local concern and advocate for policy changes or implementation. Through community radio, poor and marginalized groups are provided with a platform to discuss and also dialogue with decision makers on issues affecting them, these ranges from gender, health, good governance and environmental degradation among others (Kiefer, 2013).

1.4 Justification of the Study
Building upon the foundation crafted above, it is clear that community radio stations play a crucial role in promoting local development, democracy and human rights. In Zambia, poor and marginalized groups in rural areas now have a chance to produce their own programs, hold discussions and share information in their own language. The findings in this study are adding onto existing knowledge of research conducted on community radio in Zambia. The study is filling in the gap and building onto existing research by establishing the extent to which community radio in Zambia can empower rural women who are among the marginalized groups, become citizens who are better informed and effectively participate in governance.

It is hoped that the findings and recommendations in this study will help community radio practitioners in their quest to make rural communities be better informed and use community radio as a tool for development. The findings in the study also indicate the extent to which community radio programs on gender-based violence are bringing actual change to the local communities in Zambia. It is hoped that civil society organizations and policy makers in the country will use the findings in the study when formulating policies aimed at reducing GBV, which is becoming a national crisis.

1.5 Objectives of the study

The study seeks to establish the role of community radio in empowering rural women and also evaluate whether community media is playing a role in reducing violence against women through its programing. The following are the objectives of the study:

1. To explore the programs aired on the locality owned radio and church run radio in order to establish if they play a role in empowering local women.
2. To establish if the women in the local communities depend on the radio stations for news and information.
3. To establish if the local communities can easily access the radio stations.
4. To assess the levels of contribution by the local women in the programing of the radio stations.
5. To survey the programs on gender based violence, particularly battering of women and determine their impact in the local communities.
6. To compare between the church run community radio station and the non-church run local radio station and determine which of the two favours women in their programing.

1.6 Research Questions

The following are the research questions for this study:

a) Main Research Question

How is Community Radio in Zambia contributing to the empowerment of rural women and the fight against Gender Based Violence (GBV) in the local communities?
b) **Sub Research Questions**

**RQ1.** To which extent and with what genres are community radio stations in Zambia concerned with empowerment of rural women and GBV in their programing?

**RQ2.** How and to what extent are women from the local communities involved in the production of GBV programs aired on Community Radio Stations?

**RQ3.** What is the perception of the listeners on the impact of the GBV programs in Community Radio on the women victims of domestic violence/battering?

Having outlined my research questions, the main focus of this study is, the empowerment of rural women and GBV. Empowerment means different things to different people as the term depends on the context used. The term has also been used differently by different organizations. For instance the World Bank (2011) suggest that empowerment to the poor person may mean improving their livelihoods. It implies,

Changing the environment within which poor people live and helping them build and capitalize on their own attributes. Empowerment is a cross-cutting issue. From education and health care to governance and economic policy, activities which seek to empower poor people are expected to increase development opportunities, enhance development outcomes and improve people's quality of life.  

Oxford Dictionary elaborates that empowerment is the process of making someone stronger, and more confident especially in controlling their life and claiming their rights. Empowerment and GBV will further be discussed in chapter four to clear any ambiguity and enable the reader understand what I mean when I use the terms to relate them to community radio.

### 1.7 Justification for Selection of Cases in the Study

This study is centered on rural women in Zambia. Among the many community radio stations, I selected one locality owned radio station that has women and gender programs. I also selected a church run radio that broadcasts women and gender programs to facilitate a comparison on the impact of the programs on the rural women and effectively assess their impact. The Roman Catholic Church owns several community radio stations in Zambia, located in rural areas. Apart from the Catholic, there is only one Christian radio station but

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10 [http://www.oxforddictionaries.com](http://www.oxforddictionaries.com)
this station is located in the capital city, Lusaka and does not have any social programs on women. For this reason, I selected a Catholic radio station that has women and GBV programs.

1.8 Theoretical Framework

Theory development prior to collecting any case study data provides guidelines on which data to collect and how the data will be analyzed (Yin, 2014, p. 38). The study builds on concepts of participatory communication model of communication development. Community media is fashioned to meet the needs of the local community and for this to be achieved there should be a two way flow of information in which the community members have a say on what should be aired.

The reason for choice of concept is that, the participatory communication model highlights principles such as free open dialogue, two way flow of information and grass roots development by providing disadvantaged communities with a voice to air their views and an arena to define their own development agenda among others; these are the principles which form the basis for establishing community radio.

1.9 Methods Used

This is a comparative case study, of two-community radio stations; a locality owned community radio and a church run radio station. “In brief the case study method allows investigators to retain the holistic and meaningful characteristics of real life events such as Individual life cycles, small group behavior, organizational and managerial processes, neighborhood change, school performance (…)” (Yin, 2009, p. 4). The study is exploratory, descriptive and interpretative by nature. For this reason, qualitative research methods will be used for collecting data; these are qualitative interviews, focus group discussions and partly document analysis.

1.10 Structure of the thesis

The paper begins with an introductory chapter, which provides the statement of the problem and justification of the study. The other chapters are as follows: Chapter two (2) provides a brief country profile on Zambia and basic information about the media industry. This is intended to make the reader understand the media environment in Zambia. Chapter (3)
defines community media and gives brief background information on the church run radio and locality owned radio, the case studies used in this research. Chapter four (4) is the theoretical framework of the study. The participatory communication model will be discussed. The key terms used in the study will also be defined in this chapter. Chapter five (5) is the methodology used in the research. Chapter six (6) presents and analyses the data from the fieldwork. Discussions, recommendations and conclusions are provided in chapter seven (7).
CHAPTER TWO: BRIEF COUNTRY PROFILE ON ZAMBIA AND MEDIA HISTORY

2.1 Introduction

Zambia is a landlocked country found in Southern Africa, which gained its independence on 24th October 1964 from British rule. It shares its borders with the Democratic Republic of Congo on the north, Tanzania on the northeast, Malawi on the east, Mozambique, Zimbabwe, Botswana and Namibia to the south, and Angola to the west.

The Republic of Zambia has an estimated population of 15.2 million. Its last census was held in 2010. The country is not densely populated with just about 17 people per square kilometer (44/sq mi). Much of Zambia’s population, about 44 per cent live in urban areas making the rural areas sparsely populated. There are 72 ethnic groups in Zambia which mostly speak Bantu language, however, there are seven major vernacular languages in Zambia, spoken in different provinces of the country; Bemba (Northern Province, Luapula, Muchinga and the Copperbelt), Nyanja (Eastern province and Lusaka), Lozi (Western province), Tonga (Southern province), and Kaonde, Luvale and Lunda (North-western province). English is the official language, widely used throughout the country.

Figure 1: Map of Zambia showing provinces and neighbors

![Map of Zambia showing provinces and neighbors](en.wikipedia.org)

Source: (en.wikipedia.org)

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2.2 History of Media in Zambia

In this part of the thesis, I show how the media in Zambia has evolved overtime from the colonial era till present for both print media and broadcasting so that the reader can have an understanding of the media environment that exists in Zambia.

2.2.1 The Press in the Colonial Period

The newspaper industry in Zambia dates back to the early 1900’s before the country got its independence. By then, the country was known as Northern Rhodesia. According to Professor Francis Kasoma (1986) in his book The Press in Zambia, The Livingstone Pioneer was the first newspaper to be ever published in Zambia in 1906 and later named The Livingstone Mail in the same year. In this paper, there was no news about Africans unless it was directly related to the white settlers. News stories from Britain and South Africa were given priority because that is where a large white community resided.

The second newspaper to be published in the country was The Copperbelt Times on 18th March 1932, by two Miners E.C. Wykerd and E.B. Hovelmeier. It was published in Chingola, a town found on the copperbelt province of Zambia and was in circulation for 11 years.12 “The Copperbelt Times appears to have been a channel of communicating local gossip and social news around the mine camps” (Makungu, 2004, p. 9).

Later, the Northern Rhodesia advertiser was established on 9th February 1935. The owner was F. Mackenzie. Then in 1936, the colonial government set up a first newspaper to be owned by Africans called Mutende. It was meant to be a communication tool between the colonial government and the Africans who were the majority citizens (published in four languages, Bemba, Lozi, Nyanja and Tonga). News stories from Mutende were biased and favoured the colonial government, making the paper lose popularity among the Africans. This was later replaced with The African Eagle in 1952. This paper was also discontinued in 1962, due to its lack of popularity among the African community.13

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12 http://www.postzambia.com/post-read_article.php?articleId=40302. At the time of writing in September 2014, this link was accessible but is no longer available.
13 http://www.postzambia.com/post-read_article.php?articleId=40302
A new publication, *The Northern News*, was established in 1943. This was done after the *Copperbelt Times* moved their office to a more central town, in the Copperbelt province, Ndola. Later, *The central African Post*, founded by Dr. Alexander Scott in 1948, became the first paper to be established in the capital city, Lusaka. It was a privately owned paper critical of the colonial government. Dr Scot however used his paper, for political ambitions, for election in the federal government. Having successfully achieved his goal, Dr. Scott, changed posts and started supporting Roy Welensiki. He also supported the formation of a federation (Makungu, 2004). The Federation of Rhodesia and Nyasaland joined three (3) colonies, which were under British rule to form one country, on 1st August 1953. These were Northern Rhodesia (Zambia), Southern Rhodesia (now Zimbabwe) and Nyasaland (now Malawi).  

The Africans from Northern Rhodesia who were against the Federation decided to become more violent and destructive after realizing that their verbal protests were not effective enough. This led to brutality from the federal government. It was amidst this political tension that *African Times* owned by Dr. Alexander Scott was established on 6th December 1957. This was the first African paper that supported African views despite considering its ownership and was in existence for only four months. News columns were mostly positive news about Africans and negative sentiments against the federation. The paper shut its publications on 14th March 1958 and later on 1st November 1959, African Times emerged, the first newspaper to be owned by an African, Sikota Wina. It became the mouthpiece of an African Party, which was formed, United Nations Independence Party (UNIP). This publication closed down in 1961 due to financial constraints (Kasoma, 1986).

To sum it up, publications that existed in the period 1906 to 1964 faced a number of challenges as most of them either existed for a few months due to financial constraints or changed names after new owners took over the publications.

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2.2.2 The Press in the First Republic (1964-1972 Under President Kaunda)

The first republic is the period after Zambia gained its independence from the British on 24\textsuperscript{th} October 1964 to February 1972 when the country became a one party state. After gaining independence, Northern Rhodesia became the Republic of Zambia and Dr Kaunda became the first president.

Among the newspapers that continued publications after Zambia gained Independence is *Central African Mail* a Newspaper owned by David Astor then editor of Sunday Observer in London and Alexander Scott. This paper, initially called the *African Mail* in 1960 changed its name to *Central African Mail* in 1962 and was popular among the Africans for its critical reporting. In 1965, the Kaunda government bought the newspaper. It became a semi weekly paper *Zambia Mail* until 1970 when it became a state owned daily newspaper called *Zambia Daily Mail*.\textsuperscript{15}

Other Newspapers that existed in Zambia after 1964 were the “*Northern News* owned by Argus Group of Companies; *Zambia Times* and *Sunday Zambia News* owned by Heinrich Syndicate Limited and later Lornho”, (Chirwa, 1997, p. 6).

Northern News was eventually sold to London and Rhodesian Mining Company (Lonrho). Kasoma (1986) writes that on 30\textsuperscript{th} June Lonrho “killed” Zambia Times and renamed *Northern News* to *Times of Zambia* and *Sunday Zambia News* to *Sunday Times*. This was done in order to create a good public image for the newspaper and “revamp the poor public image of the former *Northern News*”, (p. 99). Zambian reporters were hired while the white reporters from the colonial era were dismissed. The *Times of Zambia* under editor in chief Richard Hall founder of *Central African Mail*, in most of its publications had the same stance as that of government despite being an independent paper. Later in 1967, the *Times of Zambia* became critical of the Kaunda government who hated its publications and especially its editor Hall. For fear of being banned, Hall resigned and an African Zambian Dunstan Kamana took over and was even more outspoken and ruthless in his editorials against the government. However in 1969, Kamana changed posts and started supporting the government.

\textsuperscript{15}Daily Mail (http://www.pressreference.com/Uz-Z//Zambia.html#ixzz3GoznQlsi)
Kasoma (1986) further writes that when most key industries were nationalized in 1968, President Kaunda invited Lonrho to sell 51% shares to the government for *Sunday News* and *Times of Zambia* but Lonrho only responded eight years later. In early 1971, the *Sunday Times* published a series of sex education articles, which the government was strongly against arguing that the nude pictures published, were against African morals and it was “sheer pornography”. Kamana responded in an editorial critical of the government and it cost him his job. Vernon Mwaanga, appointed by the ruling UNIP who was less critical, replaced him. In 1972, the government deported Mwaanga’s Assistant Vernon Wright after publishing an editorial in Mwaanga’s absence on the military coup that had taken place in Ghana. This led to the government organizing a first ever-national mass media seminar in August 1972 where the president addressed journalists advising them to desist “conducting themselves as if they were an alternative government”, (p. 119). In the first republic, although the state accepted little criticism, it interfered with the operations of the press, creating an environment, which was difficult for the press to be independent.

### 2.2.3 The Press in the Second Republic (1973-1991)

In 1973, a new constitution was adopted in Zambia formalizing the banning of all political parties except UNIP. This made Zambia a one party state. The constitution framed a system called one party participatory democracy. 16 The press was under government control in the second republic. During this era, the media industry in Zambia had very limited freedom of expression. Kasoma (1986) suggests that President Kaunda either commended or rebuked the media depending on what they published. He time and again held meetings with the editors in chief advising them on what to publish and what not to publish. According to the constitution, it was an offence for anyone to publish anything against the government or the party. In 1975, the government totally took over control of the *Sunday News* and *Sunday Times*. The *Zambia Daily Mail* was taken over by the government and despite being a government mouthpiece was sometimes critical of the government.

The UNIP government had the power to hire and fire editors and reporters. Efforts to publish private newspapers proved futile as the government prevented this. The *National Mirror*, a church-run newspaper was the only non-state newspaper allowed to publish and be critical of

the state. However, it was less critical of the state with only a total of 23 editorials against the government in the period 1972 to 1983, (Chirwa, 1997). Despite gaining independence, the media system in the second republic was similar to that which existed in the colonial era. The state was in full control of the media and used it as a government mouthpiece, communicating government activities to the masses. Kaunda used the media as a propaganda tool, to execute his humanism ideology.

2.2.4 The Press in the Third Republic (1991 to Present)
The Zambian constitution was amended in 1990, legalizing multiparty politics. After successful elections, on 3rd October 1991, a new government under the leadership of Fredrick Chiluba was voted into power. Makungu (2004) observes that President Chiluba promised to bring changes to the media during his campaigns when he was in the opposition therefore the Zambians especially the media personnel were expectant that once voted into power, the changes would be implemented immediately. To the amusement of most Zambians, new measures where effected that seemed to imply that the MMD government had stuck to its promise. The early 1990s saw the establishment of a number of privately owned newspapers such as Weekly Post later renamed The Post after becoming a daily newspaper and is still in existence today. Many of the other papers, which emerged later, discontinued due to financial difficulties (p. 19).

Government ownership and control of the state owned Zambia Daily Mail and the Times of Zambia including the sister papers Sunday Times and Sunday Mail continued. The MMD government decided that these media would be used to inform the masses on government programs and policies (Makungu, 2004, p. 20). At Present, there are three daily newspapers in Zambia, Zambia Daily Mail and Times of Zambia, which have continued to be state owned, and The Post Newspaper a privately owned newspaper. Weekly papers include Weekly Angel, Guardian Weekly and The Monitor. The Post newspaper has the largest circulation of about 50,000 copies on daily sales representing only a fraction of would be readers. Newspapers in Zambia are published in English. This hinders would be readers.17

17 http://arts1091.unsw.wikispaces.net/Zambia+2012
Lack of economic resources, poor rural road networks and shortage of English knowledge, are the main hindrances to the production and circulation of newspapers within Zambia. Since all three of the daily newspapers are published in English, it instantly isolates all those who cannot read English. Non-availability of newspapers in rural areas is another big problem. All three newspapers try to reach nationwide, but they can only attain the main cities due to cost of distribution. Readership is also limited by high price of the papers. An average newspaper costs approximately 60 US cents a copy in a country where a loaf of bread is 80 US cents (Audiencescapes, 2010).

The country is still struggling with freedom of expression but has made some improvements since the colonial era. A number of private online publications such as The Zambia Watch Dog and Zambia Reports among others have emerged. Most online publications despite threats from government that they risk to be banned have continued to be critical of the state.

2.3 History of Broadcasting in Zambia

2.3.1 Broadcasting in the colonial Era (1940-1964)

Broadcasting in Zambia can be traced back to 1941 when a radio station was established for experimental purposes, in Lusaka. As already alluded to in the first chapter, radio was used to convey war messages to families who had relatives fighting in the Second World War. Kapeya (2011) explains that broadcasts were conducted in four languages, Bemba, Lozi, Tonga and English from 12.00 to 1.00pm. Transmission hours were later increased from nineteen (19) and half hours a week in 1949 to twenty six (26) and a half hours in 1950. The Central African Broadcasting Services was also established the same year (1950). This radio station covered Northern Rhodesia, Southern Rhodesia and Nyasaland with headquarters in Lusaka. Programs from Nyasaland in Nyanja were sent to Lusaka as well as programs from Southern Rhodesia in Sindebele and Shona. English programs were transmitted in Salisbury, now Harare in Zimbabwe.

Broadcasting of television started later in 1961 by a private company Lonrho. After independence in 1964, the Zambian government took over the running of the television station and this was “incorporated into the state broadcasting system”, (Kasoma, 1997, p. 145). The media environment in this period was that which strongly opposed divergent views, only supporting those from the government. It was used for stating government policies, educating the masses as well as providing entertainment. Media ownership was in the hands of the state, with no private media allowed to broadcast.
2.3.2 Broadcasting After Independence (First and Second Republic 1964-1991)

After independence, the radio stations came to be known as “Zambia Broadcasting Corporation.” Two channels that broadcast during that time were the “Home Service” and “General Service.” The Home Service had programs in the seven major local languages Bemba, Lozi, Tonga, Nyanja, Luvale, Lunda and Kaonde. The “General Service” only had English programs. In 1965 the idea of having producers at provincial level was implemented. This meant that a producer represented a language mostly spoken in a particular area. In 1966 after the government had taken over the running of radio services a government department was established the “Zambia Broadcasting Services (ZBS)” transmitting in major parts of the country, Television was incorporated into the Zambia Broadcasting Services in 1967 (Kapeya, 2011).

The completing of the Mass Media complex in 1981 saw the transferring of radio and television broadcasts to the complex. ZBS was renamed to Zambia National Broadcasting Corporation (ZNBC) on 1st April 1988. In 1989, Home Service became Radio 1 while General Service changed names to Radio 2. Radio 4, a musical channel, initially called Radio Mulungushi was introduced (Kapeya, 2011, p. 60).

As elaborated by Miller (2007), radio programs during this time mainly consisted of news, public affairs, light entertainment, sport, religion and education. School broadcasts were carried during school semesters. Agricultural programs for farmers were prominent and covered all the country areas. Television started transmitting in color in 1977. By 1982, television was transmitted in major centers in Zambia. In 1988 the television station was named ZNBC-television. Main news was broadcast everyday for half an hour at19.00 and the news in brief was at 21.30 hours while the news headlines were read at 24.00 when the station closed down. Local languages were introduced on television in 1990 broadcast for one hour from 18.00hours to 19.00 from Sunday to Saturday. From the seven main local languages in Zambia, each was allocated a day in the week. Programing on ZNBC television ranged from “information, entertainment, education, culture and religion and a variety of foreign programs mainly from the United Kingdom and the United States of America”, (Kapeya, 2011, p. 80).

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It is worth noting that just like in the colonial era, broadcast media (radio and television) was mostly used as a mouthpiece of the UNIP government and no private media was granted any operating licenses. Only state owned and controlled media was allowed to operate. This was the scenario in the first and second republic under the one party state and it continued to be like this until 1991 when the MMD government was voted into power and Zambia became a democratic country. It was in this era that the airwaves were liberalized and private media, both radio and television was allowed to broadcast. However, despite the liberalization of the airwaves, the MMD government continued owning and controlling the state owned ZNBC television and radio.

2.3.3 Broadcasting in the Third Republic (1991 to Date)

When Zambia became a multi-party democratic state in the early 1990s, opposition parties were also allocated airtime on radio and television unlike in the UNIP days under President Kaunda. However, those from the opposition often complained that they were not given enough space on the state run broadcasting services (Radio and TV) and that most of their views had been censored. Another development during this period was the removal of presidential speeches from the programing. This was replaced with short presidential addresses. In addition, placing of news items into hierarchies on ZNBC ceased. Before then, news items were arranged according to “the seniority of the news makers in government rather than the news value of what they said or did”, (Kasoma, 1997, p. 149).

Another feature introduced in the advent of multi-party politics, as observed by Kasoma (2007) was live phone in radio or television, where a public official was interviewed and members of the public were invited to call and ask questions. “Face the Nation” is one such program on which President Chiluba who was the head of state at that time was among those invited to appear on the program. The public asked “piercing and sometimes embarrassing questions” during this program, a clear sign that they really wanted to use their freedom of expression. With the liberalization of the airwaves in 1994, State owned ZNBC no longer had the monopoly, meaning independent radio and TV would now broadcast diverse views and news to the Zambian Citizens (pp. 148-149).

The liberalization of the airwaves led to the emergence of several private radio stations, religious radio stations and commercial radio stations, broadcasting either in English or local languages which have to date, continued to increase. Among the privately owned

The government has continued to own ZNBC Radio 1, Radio 2 and Radio 4. As argued by Mkandawire (2013), unlike private media, which has limited reach, ZNBC radio stations enjoy national coverage, “and broadcasts in several local languages. The government knows how powerful radio can be and have decided to limit radio operations by allowing them to broadcast only in a certain specified radius, any station that attempts to broadcast beyond faces the wrath of government machinery and risks closure” (p. 19). More and more community/church run radio stations have continued to be established despite being faced with an intimidating environment from the state, such as possible harassment of radio stations that are critical of the government, threats of operating licences being revoked, or limiting of radius among others. This current increase in private media is attributed to the fact that “broadcast licenses are easier to obtain if the radio or television station will operate within a certain radius and if it is branded as community/church radio or television”, (Mkandawire, 2013, p. 19). But all in all, there is now more diversity of information in Zambia with private media being run alongside state media.

Television, on the other hand has been growing slowly due to the high initial operating cost resulting in a very limited number of private television stations in Zambia (Makungu, 2004). ZNBC television has continued to be owned by the state and is run on two channels TV1 and TV2. According to Kapeya (2011) TV 2 was launched on 15th January 2010 and was established due to the rising competition from private media. It was increasingly becoming difficult to strike a balance between broadcasting mandate issues and entertainment programs, therefore the state run television station decided to open a second station in response to public demand for more appealing programs. TV2 is an entertainment and business channel catering for all ages. It has rapidly grown since 2010 to become the 3rd most viewed channel in the country (pp. 83-84).
The main ZNBC television channel, TV1 dominates in terms of viewership. According to Banda (2006 a), ZNBC television is the major competitor to private broadcasters. Friedrich Ebert Stiftung (FES) and the Media institute of Southern Africa (MISA) state that “the government owned and controlled television station is accessible in 63 out of 72 districts through analogue aerials although technically DSTV subscribers can access the station throughout the country,” (2009, p. 59). The partnership of ZNBC with Multi choice Africa (the ones who run DSTV) implies that the signals can be accessed in the remotest part of the country (Banda 2006b, p. 22). The programs on ZNBC television are mostly televised in English while some space has also been allocated for the seven main local languages. Content on ZNBC is biased towards the government.

The major competitor to ZNBC television is Muvi Television, which since December 2009 can be reached in most parts of the country. Today (2014), Muvi television boasts of 8 channels, which can be accessed through satellite television. News events on Muvi Television are derived mostly on what is happening in the local communities in Lusaka.

Other privately owned television stations in Zambia are; Mobi TV, Trinity Broadcasting Network (TBN), CB TV that broadcasts mainly to Copperbelt residents and CBC TV broadcasts mainly in English and the seven main Zambian languages. It reaches part of Southern Province (Mazabuka), part of Western Province (Mumbwa District), North of Lusaka (Chisamba), and East of Lusaka (Chongwe). My TV provides satellite broadcasting at a fee of about US$16 per month and has a selection of international programs from the BBC as well as Nigerian movies. Zambians who can afford a monthly subscription of about US$70 opt to watch the full bouquet from Multi Choice. The satellite broadcaster also offers mini bouquets in different packages with different prices (Chirwa, Minnie & Bussiek, 2010, pp. 44-45).

Due to high poverty levels in Zambia, most citizens find it easier and cheaper to access radio compared to television and the Internet. Radio is the largest news media in the country because most Zambians are illiterate and cannot read (Kumbula, 2011). According to a survey conducted in 2009, about 45 per cent of households in Zambia own a television set (83 per cent urban / 24 per cent rural). On the other hand 87 per cent own a radio set (94 per cent in urban, 84 per cent in rural areas), “Radio is the most important medium in the country” (Chirwa, Minnie & Bussiek, 2010, p. 10).
Wrapping it up, the Zambian media has evolved overtime, from the colonial era to the one party state until the introduction of multi parties’ in 1991. However, just like in the colonial era, state media does not enjoy independence and is rarely critical of the government. Due to the liberalization of the airwaves, there is now more diverse information in the country broadcast by private media, which has continued to mushroom in the recent years. Nevertheless, the government still has the power to control the media both privately and state owned thus even the private media does not fully practice freedom of expression.
CHAPTER THREE: COMMUNITY MEDIA

3.1 Introduction
I begin this chapter by firstly discussing what mainstream media are, then I will define community radio, state the features of community radio and further elaborate on community radio in Zambia. Then the chapter later focuses on the church run radio and locality owned radio, the case studies used in this research.

3.2 What are Mainstream Media?
When defining mainstream media, scholars have looked at different aspects and compared it to alternative media. Turow (1997), for instance, suggests that the size of the audience distinguishes mainstream media from alternative media. Mainstream media target a large share of the public while alternative media usually target smaller audiences. The audience may be a particular small ethnic, religious or political niche. Other scholars like Shoemaker (2001) have used ownership and funding as a way of differentiating mainstream media from alternative media. The argument is that mainstream media is owned by large corporations (such as the government or privately owned) while alternative media are usually small-scale media systems.

According to McQuail (2000) mainstream media play a vital role in the democratic process. They are a good channel for distributing diverse information and messages on national unity for example due to their countrywide reach. When it comes to culture, these media “constitute a primary source of definitions and images of social reality and (...) shared identity; are the largest focus of leisure time interest, providing the shared cultural environment for most people and more so than any other single institution” (p.3).

Katz (1996) is of the view that mainstream media are communication channels where common agendas are set and the decision making process is “legitimized”. On the other hand, in alternative media the messages are tailored for a specific group. They serve a particular group of society and not necessarily the collective needs of society.

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A common difference between mainstream media and alternative media is the views expressed and power relations in society. While mainstream media is embedded into power, alternative media on the other hand represents radical views rarely heard on main channels (as cited in Tsfati & Peri, 2006). This argument is contextual; for example in Norway, where freedom of expression is guaranteed in article 100 of the Norwegian constitution, adopted in autumn 2004, anyone can frankly speak about the administration of the state, even on state owned media. In Zambia, state owned media are pro government and mostly provide information that favors the government of the day. Radical views opposing the government are heard on privately owned and community media. Kenix (2011) asserts that defining mainstream media or alternative media is problematic because of the continually shifting media landscape. Just when professionals and academics agree on a common understanding, the landscape changes again. However, she affirms that mainstream media influences a large sector of society, relies on professionalized reporters and is heavily connected to the government and corporate entities. Adding that alternative media have historically been defined by their limited scale of influence in society, connections with social movements and relies on citizen journalism.

3.2.1 Mainstream Media in Africa
The media in Africa has grown over the ages in its shift towards plurality and media diversity. In many African countries, mainstream media has been faced with competition and new forms of media. The digital age has forced the mainstream media to either adapt or face extinction. The Internet has opened doors for many Africans to access other forms of communication such as mobile telephony, engage in citizen journalism including generation of news articles and analysis by individuals and groups (Esipisu & Kariithi, 2011).

Despite these developments, the African media systems have largely been state controlled, heavily government subsidized and urban based, located in capital cities (Bourgault, 1995). The collapse of state monopolies and growth of independent media has led to state efforts to continue to cling to media power. Journalists in many African countries work in an intimidating environment and any content against the government is censored (Esipisu & Kariithi, 2011). Dialogue is one way, serving the government of the day (Banda 2010, p.39).

Irrespective of media type either public or private, financial sustainability is a major problem for the media in African countries. The market for commercial products is very thin and
characterized by a weak advertiser base. In places where such markets exist, they are concentrated in urban and peri-urban areas. This is a disadvantage to the rural dwellers that can only rely on community media in places where such media exists (Esipisu & Kariithi, 2011).

In Zambia, mainstream media has failed to cater for the smaller communities. Out of the 73 languages, only 7 are allocated a (relatively) short time. Generally, mainstream media favors the elite while the poor at grassroots level in the rural communities are usually neglected and given very little coverage (Muzyamba, 2005; Banda, 2010). The alternative for these rural communities who have been left out by mainstream media is community media. It is crucial for filling in the information gap left by mainstream media and help the rural dwellers have access to information in languages they understand.

3.3 Defining Community Radio

Defining community radio is challenging because there is no strict definition and different aspects of the medium have been looked at. Some scholars have defined community radio as the kind of media that is more interactive with its audiences; it mostly relies on volunteers in its broadcasting services and is non-profit motivated (See. P. Lewis & Booth, 1990; Thompsen, 2001). In this study, I agree with Lewis and Booth and suggest that community radio is a type of media for people living in a particular geographic locality. It is non-profit oriented, can be based in urban and rural areas, is broadcast in the languages used in the area and interested in promoting development in the community. The medium is accessible to the residents of that community, who have a say in the programs being produced. Fraser & Restrapo Estrada (2002) in defining community radio purport that it is distinctive from other media because it is managed by the community and mostly relies on the community for its resources. The programs are easily accessed by the members of that community and reflect their needs and special interests (p. 70).

However, Fraser & Estrada (2002) only recognize community radio as one that is owned and managed by the community and argue that even though NGOs and churches loosely term their radio stations as community radios, they are not true community radio (p. 70). This is problematic because regardless of ownership, that is whether it is a campus radio station, run

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by NGOs or the church, the most important aspect of community radio is that it should represent the needs of the community and be available to the members of the community. The medium should promote participation in the selection and production of programs.

Gordon (2006) proposes that although defining community radio is difficult because scholars who have conducted research on the medium do not seem to agree on what it really is; one common feature is that it is non-profit and run by volunteers (p.26). Community radio “places a priority on providing for the social and cultural needs of a defined community, usually in opposition to mainstream media” (Chignell, 2009, p. 119).

Studies on Community radio in Zambia conducted by the Media Institute of Southern Africa (Misa, 2000) and the Panos Institute of Southern Africa (2002) have shown that different respondents have different opinions regarding community radio. Some view it as a medium for communicating local activities, broadly covering community events in the local languages so that information is fully understood. While to others, it is a station that airs what is suitable to the community and develops the community (Banda, 2003, p. 38).

The African Charter on Broadcasting defines 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. From this perspective the community is represented by an ownership entity that has civil society or NGO characteristics. Thus, community radio stations tend to be owned by community-based organizations, such as local NGOs, educational institutions, religious or cultural organizations, or by associations of one or more of these forms of civil society entity (da Costa, 2012).

**Defining Community in Community Radio**

This study has adopted several definitions in defining what community means in community radio. Community radio, according Kasoma, is a sound broadcasting media serving a particular section of people known as a community. A community is a collection of people.

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22 Cited in Chignell (2009)
23 The African Charter of Broadcasting (2001) is a document that was proposed at an international conference in Windhoek (Namibia). It was supported by UNESCO and its main purpose is promoting independent broadcasting in Africa. Accessed from www.panos.org/sites/default/files/Panos_Chart_An.pdf.
usually living in the same area with common interests, may have a common traditional background, cultural background or history (Kasoma, 2002). It is a radio for people in one geographical area or location with similar and specific interests (Possi, 2003). Community has been conceptualized to refer to geography and ethnicity as a basis for structuring collective identity or group relations (as argued by Leunissen, 1986). It has been defined by the presence of close and concrete human ties (Martin-Barbero, 1993). However, Carpentier et al. (2003) suggest that other factors are considered in structuring a community. It cannot always be assumed that a group of people has similar interests but common interests present a possibility for creating a community or the existence of a community. One particular aspect is online community. These communities formed in cyber space have similar characteristics to geographical communities and have proved that a community is not only geographically defined or determined by nearness but can also extend across nations and continents. One defining feature however for community is the feeling of belonging among the community members and frequent contact. Rennie (2006) suggests that a community is formed through a sense of affinity and identification or sense of belonging. It involves a process of group formation, mobilization and public participation. Cohen (1989) adds that it is not imposed on people but is actively constructed by the members and together they derive an identity from the construction.

Therefore, community radio should serve the interests of the community. People should be reached at whatever levels of interest, education and understanding, in a bid to assist them attain stipulated goals. Human development should be promoted through programs formulated to help people recognize their problems, discover solutions and also be capable of making wiser decisions (Cavendish, 2004). The community should participate fully as producers, planners and performers. In addition, the members of the community should have access to information, education and entertainment when they want it. It is a media oriented towards the community regardless of the exact nature, that is whether defined geographically/spatially or otherwise (Berrigan, 1979). For those living in rural areas, community radio strengthens their development efforts and caters for the underprivileged segment of urban societies with its exceptional abilities to share relevant and timely information on issues of public interest and development issues.

The popular phrase “radio by the people and for the people” is a good summary of the various definitions that have been devised on community radio. The phrase captures the principles under which community radio should function. Most importantly community radio must be managed by the community and should serve that community (Fraser & Estrada, 2001, p. 4).

I limit my definition of community in community radio to imply a group of people living in a particular area, with common interests. A geographical locality can comprise people with different characteristics as such a community can be formed through interactions among its members, driven by a common agenda of developing their communities.

3.3.1 Features and Functions of Community Radio as Applied in this Study
Community radio has quite a number of distinct features and principle functions that differentiate it from mainstream media. It is imperative that some of them are looked at in the text below.

Special Slant on News, Entertainment and Education
In community media news is not simply a story on its own or event but it is part of a process that supports change in the community. “Entertainment is provided in a form that is a collective cultural expression (…) Education is more the sharing of experiences and learning from others in the community than listening to an expert or teacher talking” (Fraser & Estrada, 2001, p. 16). Mainstream media on the other hand tends to be oriented towards the elite as is the case in the mainstream news that mostly favors government sources (Carpentier et al., 2003).

Public Access and Participation
In a community radio station, the members of a community should not only have access to the radio station (facility and media products) but should also be able to provide feedback. This implies that the station should reach out to the community. According to Fraser & Estrada (2001) it is the democratic right for citizens to have timely, accurate and reliable information thus it is cardinal that the principle of access and participation is incorporated into broadcasting. Access means the services are available to all citizens. Participation on the other hand means that the public actively takes part in formulating plans and policies of the radio station. They are involved in its management, defining objectives and principles
including its programming. The public chooses the programs they want and also has a say in the content and schedule. There is continuous interaction between producers and receivers of messages. In a nutshell, the community participates in the establishment, management and financing of the radio station (p. 16). Community radio gives a voice to the minorities, ethnic groups and various social movements resulting in content diversity (Carpentier et al., 2003).

**Funding**
In order to sustain the day-to-day operations in community broadcasting services, funding is derived from a number of sources, which include membership subscription fees, fundraising events, sponsorship donations, advertising income and many others. For stations in rural areas with no economic base, financial/and or material support from national organizations is required such as donations from churches, large associations, trusts, unions and charities including aid from international development agencies (Mtinde et al., 2008, p.18).

**Editorial Independence and Credibility**
In the daily running of community radio stations and operational decisions about programs, the station manager has a crucial role to play as a credible and non-partisan person. Community radio should have editorial independence free from interference from the government, religious and commercial institutions in determining its policies and programs (Fraser & Estrada, 2001, p. 17).

**Inclusion of Minority and Marginalized Groups**
Community radio regularly offers a platform to minority and marginalized groups as opposed to most public broadcasters who feature minority groups once in a while. It gives a voice to the voiceless members of the community such as youths, women and other ethnic minorities who would otherwise be ignored. Through its programing, community media promotes and protects culture interests and linguistic diversity of minorities (femLINK, 2008, Fraser & Estrada, 2001).

**Functions of Community Radio: Community Radio as a promoter of Local Identity and Culture**
Community radio resonates around some shared interests that the community may have such as ethnic and religious ideologies. Residents of a particular community regard community
radio as a medium through which they can promote and foster their cultural identity by using the local language on the station (Banda, 2003, pp. 140-141). “Culture is how people of a community talk about their past and their future. It is what they care about. Like life itself, culture is infinitely variable and constantly changing” (Fraser & Estrada, 2002, p. 70). Language is part of culture hence the programs on community stations are aired in the languages used in that particular community, even that of minority groups. Local performances through music, dance, poetry, storytelling and theatre are encouraged on air (Fraser & Estrada, 2002, p. 70).

**Promoting Development and Good Governance**

Community radio provides a platform that allows community members to identify specific problems, discuss them and find possible solutions. Thereafter, mobilize appropriate authorities or groups of people for action. It plays a role in promoting good governance and gives chance to the marginalized groups to air their grievances. Local politicians and authorities are held accountable of their activities and are more conscious of their public responsibilities (Fraser & Estrada, 2002). Radio is an important medium for promoting community development in areas such as education, agriculture, health, culture, economic development/enterprise, youth development, gender and many others (MISA, 2000 cited in Banda, 2003). Community radio encourages democracy through open dialogue and provides a channel for interactive discussions.

3.3.2 **Community Radio- The Zambian Situation**

As already seen in previous chapters, Zambia has seen a rapid increase in the number of community radio stations over the years with many more radio stations yet to be born. Lingela (2006) asserts there has been a tremendous growth in private/community radio and an existence of a reasonable level of diversity. Another interesting feature is the emergence of the Catholic owned community radio stations in Zambia. Apart from spreading the gospel, there appears to be a strong urge by the church to encourage good governance and social justice in its bid to address issues of development (as cited in Banda 2010, p. 46). This has led to some controversy with the Ministry of information and broadcasting services who are of the view that a religious radio station “should strictly be pious radio” (Chirwa, Minnie & Bussiek, 2010, p. 47)
Among the numerous problems community radio in Zambia experiences is financial sustainability. Most community radio stations are just sufficiently equipped to function and do not have enough back up (for example spare control console, back up transmitters, enough computers, standby generators etc.). A break down in one department usually results in the closure of the entire radio station until funds are raised (Muzyamba, 2009, p. 3). Traditional leaders and political leaders sometimes also impart pressure on community stations by influencing the material aired on the medium (Chirwa, et al., 2010, p. 48).

In addition, the Independent Broadcasting Authority (IBA Amendment Act) in its section 22(1) provides that ‘the Board may issue a broadcasting license subject to the provisions of this act and to such conditions as the Board may determine’. In this regard the act specifies technical issues such as the coverage area, equipment and fees. In the absence of the IBA and thus of concrete license conditions for individual operators, under broader provisions of this section, it is easy for the authorities, as has been experienced, to take advantage of these unregulated requirements to threaten community and religious broadcasters they deem to be too critical of government with closure, ostensibly for not abiding by the ‘conditions of their broadcasting licenses’ (Chirwa, et al., 2010, p. 48).

For example in 2013 some District Commissioners in Zambia, threatened to close and/or dissolve the boards of community media that were critical of the government and also pointed out the wrongs in their communities. Among the stations intimidated were Isoka Community Radio found in Northern Zambia, Radio Pasme in the Eastern Part of Zambia and Kasempa Community Radio in Northwestern province. In 2014 some politicians stormed Isoka Community Radio, disrupted its broadcasting services, physically abused the Station Manager, Head of program and current affairs and News editor and later took them to the police on the pretext of taking them to the District Commissioners Office to investigate alleged political activities taking place at the radio station.

Muzyamba (2009) argues that another challenge faced by community media in Zambia concerns the personnel; most of them do not have formal training and this affects the kind of journalism practiced in the stations, which appears to be kind of ‘casual’ or ‘informal’. Some members of staff trained by the station leave for greener pastures as a result radio stations

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mostly rely on the services of volunteers. A 2006 Panos study (conducted by Muzyamba, F and Nyondo, R) shows that poor staffing is a major problem in Zambian community media. In addition to having untrained journalists un-moderated phone in programs is another cause of concern in community media. These usually become confrontational leading to insults and a platform for spreading rumors and untruths. This practice is the opposite of good journalism. A practical example is Radio Lyambi located in western Zambia. In December 2007, the station was accused by the Ministry of Information and Broadcasting Services in a letter that they had become “a platform for confrontation, controversies and a channel of insults and misinformation, and henceforth banned by government from broadcasting phone-in programs” (p. 5).

The intimidating environment experienced by several other community radio stations is very unfortunate. Community media should be perceived as one that is part of a non-partisan communication process. In short, it is part of the development process that initiates social change. All in all, despite the numerous problems experienced by community radio, there is strong evidence on the benefits of community radio in Zambia the only problem is that it is difficult to quantify.

Through community media, community members have shared knowledge on new farming techniques, for example and wildlife conservation. Community radio has been used to spread information on how to handle diseases such as malaria, HIV/AIDS, and cholera among others. It has the potential to stimulate debate, good governance, development, gender equality and empowerment for people at grass root level. When it comes to freedom of expression, community radios have been great pillars by allocating airtime to even members of opposition parties. It promotes aspect of culture not covered in mainstream media and rejects bad cultural traits like child marriages, property grabbing and polygamy (a practice condemned for promoting HIV/AIDS) among others (Muzyamba, 2009).

3.4 Brief History of the Church Run Radio

The church run radio is part of the world family of a Catholic broadcasting initiative that started in Italy in the early 1980s by priests and members of the church. This Catholic broadcasting initiative has grown from being a parish radio station in Italy and extended to the whole of Italy and other countries in Europe, Asia Oceana, America and Africa. The
station is still growing and is currently (2014) broadcast in about 55 nations. It aims at spreading the good news of Jesus to all people.

In Zambia the church run radio started broadcasting on 21st June 1999 and has been broadcasting since that time as a community radio. The station is not commercially funded but relies on the generous donations of the listeners and contributions of its volunteers. The radio station broadcasts religious and social programs 24 hours a day. The sole purpose of the church run radio is evangelization hence 70 per cent of its programming is devoted to evangelization, Catholic prayers, Catholic teachings and Catholic music. Human development programs are only a supplement and make up about 30 per cent. It is located in the eastern part of Zambia.

3.4.1 Demographics of the Eastern Part of Zambia
There are 8 districts in eastern Zambia. Data from Central Statistics Office of Zambia (CSO, 2011) estimates the district in which the church run radio is located to have a population of 450,694 in the 2010 Census of population and housing. It is about 26.5 per cent of the total population in eastern Zambia, the largest among the eight districts.

3.4.2 Frequencies
The church run radio currently broadcasts on two frequencies and covers about 70% of eastern Zambia due to the fact that the other parts of the province is hilly and requires a number of repeater transmitters to be able to reach them. The station is still lobbying the Zambian government for more frequencies so as to expand their operations, enable them reach other parts of the province and transmit throughout the country.

3.4.3 Radio Champions
This is a group of over 60 members spread across the province and parts of neighboring countries, Mozambique and Malawi. This group comprises Catholics and non-Catholics and was formed in 2010 because the listeners wanted to find a way of supporting the radio station financially, due to the fact that it is not commercially funded.

3.4.4 Parish Communication Teams
These are found in every parish where the signal of the church run radio is reached. They act as a link between the radio station and the parishes by informing the radio station on what is
happening in their parishes and contribute in terms of social programs, agriculture, health and many others. Since the radio station is a Catholic radio station, the establishment of its listener groups is through the parishes. There are 25 parishes in the eastern part of Zambia; in five (5) parishes the signal is weak and the communication teams are not vibrant but the remaining 20 are active. Non-Catholic Christians from other denominations are also encouraged to produce programs but such a person should have a good moral standing and portray a good image in the community where they are from.

3.4.5 Structure of the Church Run Radio and Roles

**Board of Directors**
The Board of Directors is responsible for analyzing the general policies and decisions made at the radio station. Directly under the Board of Directors, there is the General Management President on one side and the Managing Director on the other side. I will briefly state the roles of departments under the general management president then move to the departments that report to the managing director.

**General Management President**
The general management president is in charge of the management part of the radio station. The president is just a volunteer and oversees departments such as the promotions department, fundraising, audio frequency services and administration services.

**Operations Coordinator**
The general management president appoints a coordinator to act on behalf of the president in his absence. The coordinator is in charge of the day-to-day activities of the radio station and should have experience in accounts and administration.

**Network Engineer/Supervisor**
The network engineer ensures that the network or signal is accessible to the listeners continuously. The engineer works with the transmitters outside the radio station, and always makes sure they are on and running. The Network Engineer also conducts maintenance works and regular checkups on the transmission equipment.
**Promoter**
The promoter is the marketing officer of the radio station who sells the radio station to the listeners so that they give generously. To achieve this objective, the promoter works with the Promotion volunteers.

**Audio Frequency Technician**
This technician is in charge of the equipment at the radio station making sure that they are properly connected and they are operating properly so as to enhance clear broadcasting.

**Administration Officer**
This officer works with the operations coordinator in keeping financial records such as donations, the stations finances and so on. The administration officer also conducts secretarial work for the stations director.

**Mixer Technician**
This technician is responsible for operating the outside broadcasting equipment when transmitting using the mobile studio.

**Editorial Management Priest Director**
The managing director is in charge of the programs department. This person is always a priest and censors all programs to make sure that what is broadcast does not go against the Catholic teachings.

**Chief Editorial Services Officer**
This officer assists the priest in the programs department and is a layperson with an understanding in the teachings of the church.

**Speakers**
These are announcers who freely volunteer their services to the radio station. The speakers should be Catholics, in full communion with the church with a good moral standing in society. They should act as a good example in the society in which they are living in and their way of life should match what they say on radio.
Mobile Studio Operators
The mobile studios connect the members of the community with the radio station through live radio. Mobile studio operators follow the listeners wherever they are, and involve them directly in the programs.

Organization Structure of the Church Run Radio

Figure 2. Organization structure of the church run radio
3.4.6 Programing at the Church Run Radio
A day at the radio station begins at 5:00 am with the station Identity and announcer-sign in. Then a program line up for the whole day is given. On Sundays, the station mostly broadcasts religious programs the whole day. But from Monday to Saturday in addition to the evangelical programs that make up most of the programing, ZNBC news, sports and other social programs are aired as well. Notable social programs include, *Face the Media, Zamabanja (Family issues), Health Talk, Zaumoyo* (another Health program) *DW News, Zapamseu,(Road Safety), Channel Africa News transmitted in Nyanja, Economic News Justice for Widows, Good Governance, Marriage Issues Discussion*. The station also has an educational program, children’s programs as well as youth programs. See Appendix 1 for the program guide.

3.5 Brief History of the Locality Owned Radio
The locality owned radio is a non-profit radio station purely owned by the community. The station was commissioned on 24th May 2004 after receiving funding from UNESCO and the Social Investment Fund for Zambia (ZAMSIF), under the Ministry of Finance and National Planning. The co-funders (UNESCO and ZAMSIF) donated equipment and trained the members of staff. At inception, the locality owned radio only had volunteers who offered their services for free but after receiving funding, the volunteers were trained. Later when the station started generating some funds from sponsored programs, adverts and announcements; the trained volunteers were employed.

The locality owned radio is located in the central part of Zambia. The aim of the station is to inform, educate, entertain, persuade, promote culture and enterprise as well as speak for the voiceless in a bid to have a well-informed community.

3.5.1 Vision
The station has a vision of having a well-informed community that will participate in governance and development.

3.5.2 Target Audience
The locality owned radio targets vulnerable members of the community who are voiceless. The station covers a radius of 150 km with a listenership of over 400 thousand (2014). The station covers only part of the district because of the hilly terrain of the district. Thus it does
not cover the valley part and some areas of the plateau. The radio station can also be accessed in some parts of neighboring districts.

### 3.5.3 Organizational Structure of the Locality Owned Radio Community

The community owns the radio station. They are responsible for ensuring that the programming on the station benefit the community and does not go against their morals.

**Board**

The board makes overall decisions at the radio station and is also responsible for formulating and analyzing the general policies.

**Station Manager**

The station manager is in charge of the day-to-day activities at the station. The manager oversees all the departments at the station from accounts to news and production and the technical department. The station manager is the link between the members of staff and the board and is the official spokesperson of the radio station.

**News and Production Manager**

This manager decides what should be aired on the radio station and also has the task of ensuring that the programs aired are of good quality. The announcers and volunteers report to this manager.

**Accountant**

The accountant works with the accounts clerk and cashier and is responsible for handling the finances at the radio station.

**News Editor**

The editor assigns reporters to work on different news stories and later works on the gathered news items to be ready for broadcast. The editor proof reads the stories and verifies the facts before broadcast. The senior reporter and news reporters work under his supervision.
Technical Manager
Works with the technician and ensures that the programs broadcast are of good quality. This manager is in charge of the broadcasting equipment at the radio station.

3.5.4 Programing
In its bid to empower the local community with information and facilitate discussions of developmental issues in the community, the locality owned radio station runs health, education, agriculture, gender, and political, social and economic programs. In addition the station broadcasts local news that contains key issues affecting the community. 20 per cent of the programing is in English while the remaining 80 per cent is shared between Swaka and Lala, the local languages used in the district.
Figure 3. Organizational Structure of the Locality owned radio
3.6 Challenges Faced by Radio Stations in the study

3.6.1 Locality Owned Station

Just like most community radio stations, one major challenge with the locality owned station is funding bearing in mind that it is nonprofit making. The station receives funding from adverts, sponsored programs and announcements. At inception before the radio station started generating any funds, the station only relied on volunteers who offered their services for free. At that time, the station had no trained personnel. But after the station started generating income from the named sources above and receiving funding from UNESCO and the Zambia Social Investment Fund (ZAMSIF), the volunteers were trained and later put on contract. In 2014 during the time of study the station had 6 full time employees, 10 part time employees and several volunteers. Most of the trained personnel have left the station for greener pastures due to little pay. Hence the radio station lacks qualified members of staff. The volunteers though offering their services for free are not qualified.

Transport Problems - the radio station just has one vehicle. This is not adequate enough for reporters to use when going out to collect stories from community members. Some listeners are in far reaching areas with a bad road network that requires the use of a motorbike. Inadequate transport exempts the views of such listeners on the radio.

3.6.2 Church Run Radio

Insufficient technical equipment is one challenge faced by the station. In order for the church run radio to reach hilly parts of the province, a number of repeater transmitters are required. The station is trying to raise funds to purchase transmitters to reach the entire province because the station covers about 70 per cent of the province. In addition, the station also lacks adequate equipment such as recorders and computers; members of staff have to share the few available computers.

Funding - the station totally relies on funds and donations from members of the community and well-wishers and does not run any adverts. In order not to incur so many running costs, community members offer their services for free at the radio station. In 2014, about 60 volunteers, trained at the radio station were recorded in their database and nine full time employees on a regular salary to offer a continuous service. Volunteers are valuable to the station but they can pull out any time and cannot be persuaded to stay simply because they are offering a free service. Though an important asset at the radio station, volunteers just
receive basic training and are not professionally qualified. This somehow has an impact on the programs specifically when a program presented by a skilled full time employee is taken over by a volunteer, after leaving for greener pastures.

During the study, the listeners implored the managers of the radio station to try and sustain the employees by offering them a better package so that they can work at the radio for a long time.

Transport, is also a challenge at the church run radio. The station had a bus that was used by reporters to collect stories from the community but this bus had a break down and no longer works. Nevertheless, dedicated community members go to the radio station to inform them what is happening in their communities.

Wrapping it up, it can be deduced that both the church run and community owned radio face similar challenges relating to financial sustainability and transport problems and inadequate technical equipment. Nonetheless, the church run radio receives more funds compared to the locality owned radio. The church run radio, though not relying on adverts, gets funds from community members. For instance, the listening club called the radio champions during their annual general meetings twice yearly among other things discuss ways of fundraising for the radio station. The radio also receives donations from church members in parishes with vibrant parish communication teams. But, these funds are not sufficient enough to run the radio station hence the church run station has gone against its policy by featuring politically sponsored programs in a bid to raise funds. The station also relies on donations from well-wisher’s and institutions that support community media. This puts the church run at an advantage compared to the locality owned who only rely on donations from the community, sponsored adverts, sponsored programs and institutions supporting community radio.

The two radio stations face similar challenges when it comes to brain drain, losing trained members of staff who leave for better conditions.
CHAPTER FOUR: THEORETICAL FRAMEWORK AND DEFINING KEY TERMS USED IN THE STUDY

4.1 Introduction
This chapter explains the theory used in this study—the participatory communication theory. Then later defines the key concepts used in the study, empowerment and gender based violence. Participation and access have also been defined in the context used within the study but they have been embedded in the concept of empowerment. These concepts are relevant in helping assess the significance of community radio on the livelihoods of the rural women.

4.2 Theoretical Framework
Theory development is cardinal when conducting any research in the social sciences. Yin (2014) stipulates that such a theory does not need to be complicated but can be plain and simple. The ultimate goal of theory development is to act as a blue print for the study and provide guidance in determining what data to collect and how to analyze the data collected (pp. 37-38). A theoretical framework is a conceptual model of how one logically connects the important elements of a study (Sekaran, 2000). It describes and introduces the theory that explains why the problem being investigated exists (Swanson, 2013). “In essence, it attempts to integrate key pieces of information especially variables in a logical manner, and thereby conceptualizes a problem that can be tested. Theoretical framework visually tells a big picture of the study, identifies literature review categories and directs research objectives” (Banda, 2003, p. 69).

4.2.1 Participatory Communication Theory
Many scholars who have written on the participatory communication theory have largely acknowledged the works of philosophers Paulo Freire and Martin Buber.

Buber introduced the concept of dialogue arguing that without dialogue, true communication cannot exist. Dialogue entails reaching out to the other person. It is an encounter of mutual respect and openness and true participation arises from dialogue. Freire building on the works of Buber on dialogue believes that for communication to be effective, it should be
participatory, dialogic and reciprocal. He does not relate to any media in his writings but instead criticized extension education where he argued that those taught were passive receivers of knowledge. He proposed that the taught should be allowed to reflect critically and be involved in a dialogic encounter because both the teacher and the taught are involved in the investigation of knowledge. The teacher should guide in the awakening of critical thought related to development because each individual has the capacity for abstract thinking and making critical decisions (Thomas, 1994, pp.50-52).

Participation is a word that has been used in many development projects. Nowadays a project can rarely get funding without a provision for participation. The meaning of the word is contextual and numerous definitions can be found. For example participation in developing countries is different from participation in developed countries (White, 1994). Paulo Freire (1983) refers to participation as the right of all people to individually and collectively speak their word. It implies involving people in all stages of a communication project (Thomas, 1994, p. 54).

When people’s participation involves being present to listen to what is planned for them by the planners, administrators and community elites this is definitely non participatory. Participation involves the local people working hand in hand with community elites through the decision making process and the people are empowered to control the action to be taken. Genuine participation requires careful observation of communication behaviors, the use of media for awareness and the sharing of knowledge and learning among the participants involved (White, 1994, p. 17). Participation is deemed an important aspect in society because it encourages multitude of voices and a greater diversity of views to be taken into account. The result is good decision-making and a happier society (Carpentier, 2011).

Participation is important in any decision making process for development to occur. This should start at community level where the problems of living conditions are discussed (Servaes & Malikhao, 2005). It is easy to mention that participation is an important component in development and leads to the eradicating of poverty but the process of mobilizing un empowered poor people is not an easy task (White, 1994). This is where

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27 Cited in Servaes & Malikhao (2005)
community media comes in, it creates awareness among the un empowered poor persons and offers a platform to discuss their living conditions and improve on them.

Participatory communication derives from the weaknesses of the earlier models of development communication. In communication for development, the media are generally used to create awareness and support development communication initiatives. For example, in developing countries, the pattern has been informing the public on projects and why these projects should be supported. Posters, radio, television and pamphlets have been used to persuade the public in health, nutrition, agricultural, educational projects and so on. This kind of approach is a one-way process of sending a message to the receiver. This process works well when spreading awareness on new possibilities; however when it involves making decisions is not influential and not likely to have a direct effect on social behavior (Servaes & Malikhao, 2005).

Revised versions of the model claim that people need to be involved in the communication itself for behavioral change to be achieved from messages disseminated through the media. Before people can discuss problems and resolve them at the lowest level, they should receive information from the media first. At the same time, the media needs to be accessible for the public to make their information needs known (Servaes & Malikhao, 2005, p. 95).

A lot of works have been done on participatory communication hence a number of guiding principles have emerged. One approach is by considering how UNESCO views participatory communication. In the UNESCO discourse of the 1970s, the terms access, participation and self-management are recognized as notions of participatory communication. Access is the ability for the public to use the media as a public service. It refers to opportunities available for the public to choose from a variety of relevant programs, have a channel to provide feedback and express their views on the production. Participation is the active involvement of the public in the production process, management and planning of communication systems. Self-management is a very advanced form of participation. It is the power of the public to exercise decision making in a communication system and their involvement in planning and formulating policies.28

28 In 1977, UNESCO held a meeting on self-management, access and participation in communication in Belgrade, former Yugoslavia. These terms were defined in the final report of the meeting and can be accessed from http://unesdoc.unesco.org/images/0003/000303/030337eb.pdf
Another approach to the participatory communication model is considering Paulo Freire’s dialogical arguments of the 1970s. Freire insists that central to dialogical communication is the ability to give chance to marginalized groups to voice out their concerns. He articulates that, subjugated people should be given a platform to discuss their problems, find solutions and act on these solutions (Tufte & Mefalopulous, 2009).

Community radio is one such platform that can be used by groups in society that have been misrepresented or stigmatized. It offers an opportunity for diverse ordinary citizens to express themselves on the medium on matters affecting them in their communities. Therefore it can be rightly described as a participatory communication medium. Participation is cardinal for community radio to allow transmitting of information that is relevant, timely and contextual to a particular locality. Just as Carpentier (2011) argues, community radio should be accountable to the community they serve, as such access and participation are the key defining factors. This implies keenly involving the people in the programing at production level (content production), administration level and organizational level in the decision making process. Diverse content is generated through the self-representation of multiple voices in society facilitated by the participation of various social movements, minorities and sub cultures that are allocated air space on community media. These media (Community and Alternative) have proved to be more successful in organizing intense audience participation when compared to mainstream media.

I earlier stated that community radio is the kind of medium that is concerned with the development agenda of the community or locality in which it broadcasts. For this to be feasible it requires the active participation of the locals, to express themselves, share their challenges, experiences and the best possible ways to deal with these challenges. The locals should also be actively involved in the decision making process, this is cardinal for development to occur. Communication should be a two-way flow where community members should not just receive information from the medium but also participate in the program production. They should be accorded an avenue for feedback to voice out their opinions on the programing, is it beneficial to them? Are the programs educative and a learning process where they discover something new to improve their livelihoods? How can the program be enhanced so that they receive information that is timely and relevant to their context? Dialogical communication creates an opportunity for the marginalized to be
empowered, by acting collectively together to fight their challenges and improve their livelihoods.

Participatory Communication is largely action based. It gives the concerned persons a sense of empowerment in an attempt to act together to solve a problem identified (Tufte & Mefalopulous, 2009). I wrap up my discussion on the participatory communication theory with Tabling’s argument (2002), stating that what distinguishes community media from other forms of media is audience participation. The citizens should be involved from program production, to determining the content and duration of the programs. Citizens or their representatives should be involved in making management decisions and financial decisions at the radio station. Coupled with participation the medium should be accessible thus providing an arena for participation. Without this kind of participation, a radio cannot be said to be a community radio. In my data analysis, I will use the participatory communication notions of participation and access to determine the role of community media in empowering the rural women and fighting gender based violence.

4.2.2 Conceptual Definitions

Concepts facilitate the understanding and communication of events and objects. “A concept is a generally accepted collection of meanings or characteristics associated with certain events, objects, conditions, situations, and behaviors (...) Concepts are mental images of perceptions, and therefore, their meanings vary markedly from individual to individual” (Pokharel, 2009, p. 1). To avoid confusion and any misinterpretation that may arise in the process of attaching meaning to a particular concept, it is important that every researcher defines concepts to ensure that a similar meaning is applied to the concepts used in the study. In this vein, the main concepts used in this study will be defined.

4.2.3 Empowerment

Empowerment is a cross cutting term. It has different meanings in different situations and is associated with terms such as “self-strength, control, self-power, self-reliance, own choice, life of dignity, in accordance with ones values, capable of fighting for ones rights, independence, own decision making, being free, awakening and capability” (Narayan, 2002, p.10). It is the transition from a helpless state to a state of becoming more in control of one’s life or environment. Empowerment is an active process determined by circumstances and
events and implies change from a passive state to an active state. “The process brings about an integration of self-acceptance and ability to take a significant part in decision making and in control over resources in the environment (Zimmerman & Rappaport, 1988, Sadan, 2004, p. 76).

“Empowerment is the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control and hold accountable institutions that affect their lives (Narayan 2002, p.11). Poor people are vulnerable because they lack resources (both physical and financial) such as land, housing, savings etc. They lack capabilities like good health, education and life enhancing skills. In addition, they lack social capabilities like leadership, a sense of identity among others and also lack good political capabilities to represent themselves and others; access information; form associations and participate in the political life of the community. Those living in poverty are limited in expanding their horizons and improving their standards of living (Narayan, 2002).

Empowerment can either be achieved at individual level or community level. At individual level, empowerment occurs when one realizes they are not worthless citizens but assertive citizens. The person becomes more self-confident and realizes their worth in society. “Individual empowerment is not an exclusive principle component because powerlessness is not only an individual problem but also a social and structural condition. People, generally are not powerless because of lacks in their private lives or personalities, but because they belong to a powerless group (Sadan, 2004, pp. 84-85). At community level empowerment can be achieved by those sharing a geographical boundary or people with common characteristics such as gender (women), the elderly and people living with disabilities. Community empowerment lies in active participation of people in that community in the decision making process. It begins with formulating goals right to evaluating the outcomes. It is the increased control of people as a collective over outcomes important in their lives (Sadan, 2004).

Empowerment can also be achieved at institutional level. Generally, poor people are excluded from participating in state institutions that are responsible for making decisions and administering resources that affect their lives. This makes the poor conclude that no one hears them. Empowerment in an institutional context is about changing unequal institutional relationships. Institutions are rules, norms and patterned behavior that may or may not take organizational form (Narayan, 2002, pp.12-13).
For ethnic minorities, empowerment might mean identifying a solution that will ease their problems, created by discrimination and deprivation. One way is to ensure that society provides services in the language in which the minorities use so that they equally benefit. These minorities live in hostile environments and require skills to survive. In such a case, community empowerment is the overcoming of power structures that are responsible for the continued oppression of the minority (Sadan, 2004).

Narayan (2002) identifies four (4) principle elements of empowerment highlighted below:

**Access to Information**
Poor people need access to information to make them better informed citizens and well equipped to demand for their rights, access services and hold leaders accountable for their actions. Information in different local languages from different independent sources is very important and dissemination can include, story-telling, debates, street theatre, group discussion using a variety of media such as television, internet, radio. Information does not have to be limited to written word. Information is power (Narayan, 2002, p. 15). Because my study is on community radio, I restrict access to information to mean having a choice of programs from which the members of the community can decide what is relevant. It means keeping the radio station open to feedback, maintaining meaningful interaction between the producers and the audience. Access in my study also means the ability for community members to receive the radio transmission signals in their homes clearly.

**Inclusion and Participation**
It is critical to create opportunities for poor people and excluded groups to participate in decision making for them to effectively utilize the limited public resources, bring change and improve the livelihoods of these marginalized groups in society. “Inclusion focuses on the question who is included? Participation addresses the question of how they are included and the role played once included. Participation is not an easy process. It requires resources, facilitation and conflict resolution mechanisms to manage disagreements (Narayan, 2002, p.15). In community radio, participation implies involving the citizens at all levels in the management and operation of the media institution. For this to be meaningful, the public or their representatives should also be part of the decision making process when formulating the program content, schedule and deciding the period of broadcasting the program. The public should also be involved in managing the finances of the radio station for it to be sustainable.
Accountability
This refers to the act of making leaders answerable for their actions, policies and use of funds. It ensures that actions and decisions made by public officials are subject to scrutiny and government initiatives respond to the needs of the community, consequently contributing to good governance and poverty reduction. Access to information is one critical way of achieving accountability. Informed citizens can put pressure on the state to improve quality of education, construct better road networks, set priorities for national expenditure or ensure that medicines are delivered on time. Access to laws is also crucial for the oppressed or poor people to demand for their rights either from the government or private institutions (Narayan, 2002).

Local Organizational Capacity
This is the ability for people to organize themselves and work together. They mobilize resources and find solutions to the matters affecting them of common interest. When organized, communities are likely to have more impact and have their voices heard, in the long run their demands are met (Narayan, 2002). The group is the perfect arena for solving problems and developing social skills. As a collective, “empowerment means coming out from the limited boundaries of I into the expanse of possibilities of the We” (Sadan, 2004, p. 81).

4.2.4 Community Radio as a tool for Empowerment
Community radio through enabling people to engage in dialogue about their conditions of living has provided a means of empowerment and self-reliance (Buckley, 2006). Community radio can serve as a tool for empowerment by giving a voice to social groups marginalized by mainstream media. It is not just a medium for broadcasting information but presents an opportunity for the community to lobby for their developmental needs, demand for better medical and social services and also contribute to human rights discussions and constitutional issues.²⁹

4.2.5 Women Empowerment

More than half of the world’s population is women. Ideally, this is supposed to mean that they contribute to half of the world’s social, economic and political input but this is not the case. In Africa and many developing nations around the world, the majority of women are poor, ignorant and barely know what is happening in the world around them. This is worsened in female-headed households where despite their ignorance women are expected to fend for their families (Oyelude & Bamigbola, 2012). Rural-Urban movements contribute to husbands leaving their homes in search of greener pastures and work. This means the rural women have to head their households and makes them more vulnerable to poverty (Kaur, Sherbinn & Toure, 2007, p. 4).

Women are the poorest of the poor and face poverty differently and for different reasons when compared to the men. Firstly women have few opportunities for transforming work into income compared to men. They also have limited powers in decision making. Also, when women make decisions, they mostly put others first, that is, they make decisions that tend to benefit others first (Kaur et al., 2007, p.1) Sadan (2004) suggests that in poor societies and weak populations, success is defined differently by men and women. While success for men can mean becoming rich and fulfilling certain social roles, society on the hand defines success for women as becoming married, a mother, mature, caring and responsible. The majority of women are powerless. Even in the Western World, Women and Men have different social roles. Women are more active than men in their residential environment but their activities are considered valueless in the economic system.

Women living in poverty in both rural and urban areas face similar situations. However those in rural areas are more disadvantaged and more vulnerable compared to those in urban areas. Akinsanmi (2005) argues that women in rural areas have limited access to resources such as income, land, water, education and other social services (as cited in Kaur et al., 2007). At the same time rural women have to fend for their families. They have to walk long distances to fetch firewood and water. As if this is not enough, most rural women have to grow and manage their own crops so that they can have something to eat (p.12).

According to the Food and Agricultural Organization of the United Nations (FAO) many rural women in developing countries are small-scale farmers highly dependent on rainfall and
survive on subsistence crops and livestock. But when it comes to making decisions in their households such as which crops to grow for example and how to manage their income, they have little control and have to follow the decisions made by their spouses. Majorities of rural women do not own land and are deprived of asset-based security. To earn income, they are involved in seasonal labor (Lambrou, 2005). Empowering women is very crucial in poverty alleviation and achieve gender equality in both rural and urban areas (Kaur et al., 2007, p. 7).

In the Zambian scenario, majority of rural women live in poverty and face pretty much the same problems as highlighted above. According to Mumba (2014), 51 per cent of the country’s population are women. Mumba, who cites the United States Agency for international Development (USAID) Zambia Country Development strategy report (2011-2015) is of the view that most women in Zambia have low levels of education and generally poorer than men.

Women empowerment in this thesis means the ability for women to use community media as a channel through which they can contribute to the decision making process in their communities and participate in discussions on many issues affecting them. I also mean the ability for women to take up leadership roles, make public officials accountable for their actions as well as become more economically independent and improve their livelihoods.

4.2.6 Gender Based Violence (GBV)

GBV has been recognized by the United Nations as a worldwide problem. It is a global health and development problem and a series of campaigns; policies and educational programs have been conducted, aimed at reducing GBV (United Nations, 1989) cited in (Russo & Pirlott, 2006). Many international organizations around the world, civil society organizations and government departments have joined the fight aimed at eradicating GBV, a vice that has devastating effects on the victims.

Generally GBV is the “term used to capture violence that occurs as a result of the normative role expectations associated with each gender, along with the unequal power relationships between the two genders, within the context of a specific society” (Bloom 2008, p14).

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30 Cited in Kaur, Sherbinn& Toure (2005)
Gender refers to certain behaviors, roles, activities and attributes that have been socially constructed and which a particular community considers appropriate for men and women.\textsuperscript{32} Russo & Pirlott (2006) are of the view that gender can also mean the state of being male or female, depending on a particular situation.

Societal roles expected from men and women, have created a situation where one gender dominates the other; this has resulted in a form of gender based violence which is any form of violence directed at an individual on the basis of them either being male or female. Examples of GBV include child marriages, female genital mutilation, and sexual, physical, economic, verbal/psychological abuse.

GBV also includes deprivation of liberty. The violence can occur either in public or private. However, women and girls mostly experience GBV and are mostly affected. This has led to the term \textit{Violence against Women} to be used interchangeably to mean \textit{Gender Based Violence}. But, this does not mean that men and boys do not also experience GBV.\textsuperscript{33}

GBV is a major problem that cuts across ethnicity, race, class, religion, education level, and international borders. About one in every three women worldwide has experienced some form of GBV; either been beaten, coerced into sex, or otherwise been abused in her lifetime (Heise, Ellsberg & Gottemoeller, 1999). GBV is a very serious human rights problem that drains women of their energy. It robs them of their self esteem, affects them physically and mentally, leads to physical disability and chronic pain, depression, alcohol and drug abuse (Ellberg& Herse, 2005, Simister 2012).

GBV takes many forms; Russo & Pirlott (2006) (cf. Amnesty International, 2004) suggest that:

\textbf{Women in Asia and the Middle East are killed in the name of honor.} Girls in West Africa undergo genital mutilation in the name of custom. Migrant and refugee women in western Europe are attacked for not accepting the social mores of their host community. Young girls in southern Africa are raped and infected with HIV/AIDS because the perpetrators believe that sex with virgins will cure them of their disease. And in the richest, most developed countries of the world, women are battered to death by their partners (p. 178).

\textsuperscript{32} Accessed http://www.who.int/gender/whatisgender/en/
\textsuperscript{33} http://www.state.gov/documents/organization/196468.pdf
As stated in the introductory chapter, violence against women was defined in 1993 by the United Nations Declaration on the Elimination of Violence against Women (VAW) as “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life”.

According to the declaration VAW encompasses, but is not limited to, the following acts:

- physical, sexual and psychological violence in the family including battering,
- sexual abuse of girls and young women in the household
- dowry-related violence, marital rape, female genital mutilation and other harmful traditional practices
- non-spousal violence and violence related to exploitation
- physical, sexual and psychological violence in the community including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere
- trafficking of women and forced prostitution
- physical, sexual and psychological violence perpetuated or condoned by a State, wherever it occurs (The United Nations General Assembly, 1993).

The United Nations definition was later expanded in 1995 at the Fourth World Conference on Women in Beijing. In its platform for action, it was deliberated that VAW should also include violent acts such as: forced abortion and sterilization, forced use of contraceptive, “female infanticide and prenatal sex selection, women’s human rights violations in situations of armed conflict – particularly murder, systematic rape, sexual slavery and forced pregnancy” (paragraphs 114-115). According to the Beijing Platform for action (1995) particularly vulnerable to violence are women:

Belonging to minority groups, indigenous women, refugee women, women migrants including women migrant workers, women in poverty living in rural or remote communities, destitute women, women in institutions or in detention, female children, women with disabilities, elderly women, displaced women, repatriated women, women living in poverty and women in situations of armed conflict, foreign occupation, wars of aggression, civil wars, [and] terrorism including hostage taking…(paragraph 116).

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Violence against women is the unequal power relations between men and women which leads to men dominating over women and the discrimination of women by the men, preventing women from developing to their full potential.\(^{35}\)

It has been shown above that GBV is a global problem and takes different forms. However, the magnitude of the problem differs from culture to culture and across regions. It has also been discussed that GBV is experienced by both men and women but mostly affects women. In this thesis, GBV refers to domestic violence, or intimate partner violence as referred to by other writers (see Ellsberg & Heise, 2005) who are of the view that many victims of intimate partner violence are women because most men use force to control their partners (in Simister 2012). Other terms used to refer to domestic violence are wife beating, battering, mental abuse and partner abuse (Andersson, Foster & Goldstein, 2007).

**Types of Domestic Violence**

Physical Violence - the use of force against the other and can include such acts as beating. Sexual violence includes rape or unwelcome sexual behavior like forced prostitution. Psychological violence mostly characterized by intimidation of threats of harm and economical abuse, which is an attempt to make the victim dependent on the abuser financially.\(^{36}\)

Domestic Violence in this paper refers to acts of physical violence. A situation where a man physically hits and injures their female partner. The research focuses on domestic violence experienced by rural women in Zambia. Despite concerted efforts by both the government and NGOs to fight cases of gender based violence in Zambia, numbers of women and children victims continue to increase to a level where GBV can be deemed as a national crisis. Sally Chiwama (2014) writes in a news story published in the Times of Zambia that although the government of the republic of Zambia passed an anti GBV act in 2011 which among other things ensures that the perpetrators are brought to book and offers a comprehensive framework of means of survivor to the women and children victims of gender based violence, cases of GBV continue to be on the rise. The Act has since been translated in the seven main local languages of Zambia. Unfortunately, there is an awareness gap because

\(^{35}\) (Beijing Platform for Action, 2005, paragraph 118)

most citizens are not aware that the anti GBV act exists. The research aims at showing whether or not community radio is playing a role in creating awareness in rural communities on intimate partner violence-affecting women.

Figure 4. Images of Zambian women battered by their partners

![Image](image1)

A twenty-year-old woman beaten up and injured by the boyfriend (source: Zambia Daily Mail in a news story published on October 1, 2014).

![Image](image2)

A Lusaka based woman brutally beaten up by the husband after a domestic dispute (source: Muvi TV, 2014, July).

The pictures depict some of the many extreme cases of GBV in Zambian. In many rural areas, women continue to suffer physical abuse from their partners and in most cases do nothing about the situation.

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37 www.times.co.zm/p=26213
CHAPTER FIVE: RESEARCH METHODOLOGY

5.1 Introduction

In this chapter, I will describe and discuss the methods used in the study to collect the data. Because the study aims at establishing the effectiveness of two radio stations in empowering rural women in Zambia and fighting GBV, it is descriptive and interpretative in nature. In this vein, qualitative methods of data collection are needed to generate relevant data that will be used in the analysis. Patton (1990) defines qualitative research methods as those that allow the researcher to evaluate the selected issues under study in depth and detail (p. 14).

As illuminated in chapter one, two radio stations have been used in the study a church run radio and a locality owned radio in order to have a comparative analysis on the impact of the programs on the rural women. The stations were selected because they both broadcast women’s programs and GBV programs. Only two cases have been used in the study because of the limited time available in collecting the data (Mid June to August 2014).

I will use the triangulation method to increase the validity and reliability of research findings. Triangulation implies using different methods in a single study (Lobe, Livingstone & Haddon, 2007, p.14). Reliability according to Kvale and Brinkmann (2009) pertains to the consistency and trustworthiness of research findings; whether the findings are reproducible by other researchers, (p.245). The goal is to minimize errors and biases in a study, (Yin, 2014, p. 49). Three qualitative research methods will be used in this study: In-depth interviews, focus group discussions and document analysis.

5.2 Interviews

Interviews are conversations with a specific purpose, to gather information (Berg, 1998). They are a data collecting method, in which the interviewer asks the respondent questions and these can be conducted face to face or by telephone (Polit and Hungler, 1991) and nowadays through email or Skype. For my research, I used the semi-structured interview. These permit the interviewer (researcher in this case) to ask follow up questions and probe beyond their prepared interview questions (Berg, 1998). These interviews grant the interviewee the freedom to respond freely. The questions are not asked the way they appear
in the guide but at the end of it all, all the questions are asked (Bryman, 2012). This enabled me gather more information than sticking to the interview guide.

I used the key informant interviews and conducted two interviews at each radio station (the church owned and locality owned radio station), one interview was with the Managing Director and the other Interview was with Programs Manager. The duration for each interview was about one hour or slightly above that because my interviews were conducted during working hours and the respondents had to report back to their duties. At each radio station, I conducted the interviews separately. I wanted to gather more insight on the activities of the radio station from the Managing Director and evaluate whether the community members are integrated in the management part of the radio station. On the other hand, the Programs Manager deals directly with the radio listening clubs. These are a cardinal group for my research. I conducted an interview with the programs manager to have a feel of the programing and get firsthand information regarding the programs and also establish whether the community members especially the women are encouraged to take part in the production. My Interviews were conducted in English.

5.2.1 Preparing for the Interview
Prior to the interviews, I sent emails to the managing directors at the respective radio stations introducing myself and requesting to conduct my field work at their broadcasting institutions. Then I prepared an interview guide to assist me focus on the research questions and not divert from them. This was important to ensure that the data collected was relevant to the study.

5.2.2 Conducting the Interview
I set up the interview stage by firstly introducing myself and the purpose of the study and also assured my interviewees that whatever information I collected from them was for academic use only thus I encouraged them to share as much information as possible. I informed my respondents that should they feel uncomfortable at any time during the interview, they were free to discontinue the interview, then I asked them if they had any questions before we commenced with the interview.

Radio listening clubs are made of members from a rural local community who meet up regularly to listen to some radio program together and later hold discussions. The groups raise various issues of concern in their areas and also discuss what they would like to listen to on the radio. Sometimes the group have questions directed at government officials and area leaders. These are recorded and sent to the radio station that makes arrangements to clarify an issue and get a response from the named person.
According to Kvale and Brinkmann (1999), the first few minutes of the interview are extremely important as they allow the respondents decide whether they should talk freely and share their experiences and feelings to a stranger. Therefore good contact should be established by showing the subject that you are interested in what they will say. The interviewer should be attentive and show respect to what the subject says (p. 128).

Having introduced the purpose of the study to my respondents what I intended to find out from them, I asked for their consent to continue with the interview and permission to use a voice recorder. I did not use any consent slip but instead relied on their positive response and agreement to take part in my study. Berg (1998) stipulates that apart from consent slips, affirmative response can also serve as a purpose of implying consent in the absence of consent slips. He argues that in tape recorded interviews after having fully explained the nature of the project under investigation and the potential risks and benefits, the interviewer should ask the respondents if they understand and are still willing to be part of the interview. Their responses and the completed interview can imply consent in the absence of a signed slip (p.48).

According to the National Committee for Research Ethics in Norway (2006) it is important to always inform your research subjects if you are going to record them, how long the material will be used and by who (p.14). In this vein, I informed my respondents of the use of the voice recorder and that I will delete the recordings when I am done with the research. I backed up the information from the interviews by writing down notes in case my recorder developed a fault. I later transcribed the interviews so that the information could be used in the data analysis. All in all, the interview process was very interesting and insightful. However, I encountered a number of challenges that will be discussed at the end of the chapter.

5.3 Focus group discussions
A focus group discussion is an interview style meant for small groups facilitated by a moderator (Berg, 1998). It is characterized by a non-directive style of interviewing, where the prime concern is to encourage a variety of viewpoints on the topic of focus for the group. The moderator introduces the topic and facilitates the interchange (Kvale & Brinkmann, 2009,
When properly conducted focus groups can result in a large number of issues, topics, ideas and even the generation of problem solving techniques through group discussions than individual interviews. The interactions among the group members lead to discussions, where one member reacts to what the other member has commented (Berg, 1998). They are a technique that can be used to gather large amounts of data in a short period of time (Patton, 1990). I conducted two (2) focus group discussions. One focus group comprised the listeners of the church owned radio station. This focus group discussion was held at the premises of the radio station and consisted of six participants- two females and four males. I moderated the discussions using a semi structured interview guide that I had earlier prepared. I did not entirely stick to the guide but also asked follow up questions whenever need arose to clarify an issue and also get additional information about it. I used a tape recorder so as not to miss out anything that was discussed and later transcribed. The session lasted for about 70 minutes. Bryman (2012) suggests that just like Interviews in qualitative research, focus group sessions require recording and later transcribing. One reason is that it is very difficult for the researcher to write what is said and who says what. The researcher would also want to know how this is said by studying the body language for example. This opportunity can be lost if the researcher had to solely rely on writing notes (p.504).

The other focus group discussion was conducted with the listeners of the locality owned radio station. This group comprised three women and two men. I travelled to one of the villages in the community and held the discussion at the house of the village headman, as this was a more central place to meet the participants. The news and production manager (can also be referred to as programs manager) facilitated this discussion because I was not very conversant with the local language used in the community. All the participants were small-scale farmers because the area where the locality owned radio is located is a farming area. I recorded the sessions and also asked follow up questions because even though I was not very conversant with the language, I was able to understand and speak the language though not so fluent. This worked to my advantage because I was able to probe for more information in cases where the participants did not provide sufficiently complete answers. This session lasted for about 80 minutes. By and large the focus group discussions were a good choice of method as I got to discover the views of the listeners on the radio stations under study, their expectations and also their levels of participation.
Apart from interviews and focus group discussions, I partly used document analysis to supplement the information I got from interviews and focus group discussions. As Patton asserts, documents can be used as a basic source of information on program activities, decisions and background (1990). I planned to analyze the policy documents and annual reports of each radio station but unfortunately was unable to do so due to the limited time I spent at each radio station. However, I was provided with the program schedules at the two radio stations. These gave me detailed information on what programs are aired throughout the week. (A sample of the program schedule will be attached at the appendix)

5.4 Reason for anonymizing the community radios in the study

Up to this point, I’m sure the reader has noticed that I have not mentioned the radio stations where the study was conducted. Due to an oversight on my part and my supervisor, I did not register this study with the Norwegian Social Science Data Services (NSD) before collecting the data. Since the data was collected in Zambia, my supervisor had initially thought it was not mandatory for me to notify NSD. It was later discovered that it is a requirement for data collected abroad to also be registered with NSD. I have thereby decided to make the community radio stations anonymous in order to uphold research ethics and protect the sources in the study.

5.5 Ensuring Reliability

In the social sciences, the trustworthiness, quality and transferability of the research findings are discussed in the concepts of reliability, validity and generalization. Reliability pertains to whether the results of the study are repeatable (Bryman, 2012, p. 46). It refers to the consistency and trustworthiness of the research findings. If the same findings can be reproduced by other researchers, using the same methods at other times (Kvale& Brinkmann, 2009, p.245). The goal of reliability is to minimise errors and biases in a study. It is imperative to operationalize your steps as possible and conduct research as if someone was going to audit every step taken by documenting every procedure that is followed (Yin, 2014, p.49).

To try and observe reliability in my interviews, and avoid subjectivity, I asked follow up questions and rephrased the questions to seek clarifications when I clearly did not understand what my respondent was explaining. I also avoided asking leading questions such as, the
women listeners participate in the programing at the radio station, not so? This may result in the respondent saying, “Yes” when they did not actually intend to say yes and can lead to unreliable findings.

I noticed during my study that the presence of the News and Production Manager as moderator at the locality owned station somehow influenced the responses from participants as they tried to avoid stating negative things about the radio station. I addressed reliability by probing more, leading to other participants in the group opening up and take advantage of his presence by suggesting what was lacking in the programing and their expectations.

Although it can be difficult to obtain the same findings from an interview, if duplicated because there is a possibility for respondents to forget what they earlier said in an interview or gain new insights, I can confidently assert reliability in my study because I ensured that the respondents clearly understood the questions from the interview guide before answering.

5.6 Validity

In qualitative research, validity broadly refers to the extent to which a method investigates what it is intended to investigate (Kvale & Brinkmann, 2009, p. 246). And the instruments used measure what is intended to measure (Gunter, 2012). It is concerned with the integrity of the conclusions generated from the research (Bryman, 2012).

Yin (2014) further elaborates on three types of validity as a criterion for judging the quality of research findings; namely internal validity, construct validity and external validity (also referred to as generalization). The argument is that internal validity is for explanatory or causal case studies only, where the researcher is trying to explain how or why an event occurred. This study is descriptive in nature therefore construct validity applies.

Construct Validity

According to Yin (2014) one way of increasing construct validity is by defining operational measures for the concept under study, for the reader to understand whether the claims are genuine or not and not bias. Increasing multiple sources of evidence in a case study, also increases construct validity. In the study, two key informants at each radio station were used. In addition, I counterchecked the information from the interviews with responses from focus
group discussions and program schedules. By using the triangulation method, I addressed
issues of construct validity.

Yin (2014) further suggests that another way of achieving construct validity is by establishing
a chain of evidence during data collection. To increase the quality of my study, I adequately
cited the sources of evidence I used to arrive at my findings and thoroughly documented my
methods of collecting data in the methodology chapter.

**External Validity**

Yin (2014) defines external validity as the extent to which study findings can be generalized
beyond the project. While Lincoln and Guba (1985) assert this is dependant on the thick
description of the fieldwork, the richness of data collection and the full reportage of the care
used in collecting the data, providing the reader with the necessary information to decide if
the findings can be transferred to other settings. This has been addressed by explicitly
describing the context in which the data has been collected, removing any personal biases and
reflecting the actual views and experiences of community members.

At the church run radio, the respondents in the focus group come from different parts of the
district therefore, their views represent the experiences of listeners from different areas of the
province; members in the radio champions, the group selected to participate in the focus
group discussion are from several parish communication teams, which are radio listening
clubs from the church. Even at the locality owned radio, the views are a representative of the
experiences in which the radio listening club is based. Members from this club reside in a
village that is quite large and the respondents in the focus group came from several parts of
the village.

Although only two cases have been used in the study, I am certain the findings can be
generalized to represent community radio stations in Zambia operating from the rural
communities. The argument is based on my knowledge that many rural community radio
stations in Zambia, have similar characteristics, that is, they are media meant for the locality
in which they are based and the programs are broadcast in the languages used by the natives.
As such, radio is a major source of information among the rural communities in Zambia.
5.7 Challenges Faced/ Limitations

The major challenge I faced was limited time to gather data for my study. I travelled for my fieldwork from mid-June in 2014 to end of August the same year. Unfortunately my father passed on at the time I was supposed to commence my fieldwork and travel to the respective radio stations. This left me in a compromising position, as I had to divide my time between attending to my father’s funeral proceedings and conduct my data collection. In this vein, I had to reduce on the number of interviews I conducted at each radio station and the focus group discussions because it was very difficult to mobilize the participants at such short notice. Nevertheless, I collected relevant data in the interviews and focus group discussions that I will present and analyze in the forthcoming chapter.
CHAPTER SIX: DATA ANALYSIS AND PRESENTATION OF RESEARCH FINDINGS

6.1 Introduction
This chapter presents and analyzes the findings of the study. As stated in the preceding chapter, interviews, focus group discussions and document analysis (partly) are the data gathering techniques used in the study. In my findings, I seek to answer the main research question:

How is Community Radio in Zambia contributing to the empowerment of rural women and the fight against gender-based violence (GBV) in local communities?

To answer this question, I have first presented the findings of my sub research questions and then later present the findings of the main research question. I use this approach because I am convinced that the findings in the sub research questions are cardinal and eventually lead to answering the main research question.

6.2 Presentation of Findings from Sub Research Questions

6.2.1 Question 1: To which extent and with what genres are community radio stations in Zambia concerned with empowerment of rural women and GBV in their programing?

To assist me in answering this question, I formulated the following questions that were answered in interviews.

1. What kinds of programs do you air on your station?
2. Are your programs aired in local languages?
3. What kinds of issues mostly affect women in your community and how have they been empowered to overcome them through your radio station?
4. Does the station air programs on GBV and/women battering? If so, what is the format?

Study Findings- Church Run Radio Station
It has been learnt from the study that the church run radio station broadcasts the following programs: agriculture, health, education, sanitation, environment, gender-based violence, plight of orphans and widows. However, the main purpose for the church run radio station is evangelization, thus 70 per cent of the programing goes to evangelization, Catholic prayers,
Catholic teachings and music while the remaining 30 per cent comprises the human development programs highlighted.

“As you may be aware Lorraine, this is a rural place and many of our listeners use the local language so we use 2 local languages as well as English” says the managing director of the church run community radio station. 60 per cent of the programing is in Chichewa and Tumbuka while 40 per cent is in English to cater for the peri urban areas and those who have relocated to the eastern part of Zambia who are not natives.

Responding to the third interview question, the study reveals that one major problem affecting the women in the rural communities is poverty. The managing director at the church run radio had this to say:

In many of our Zambian communities, including this very community, poverty is the greatest challenge affecting our women, to make it worse, many of the women are not educated but they are the bread winners, fending for their families while their husbands are out there drinking.

Study revelations suggest that because women are the ones who bear children, they are left alone to fend for their children sometimes at the expense of their health because they have to do a lot of work. It has been learnt that HIV/AIDS pandemic is among the issues affecting the rural women in Zambia, who cannot dictate issues of sex or how to run their homes. Life becomes unbearable for the rural women infected with the virus but are left to take care of their children alone, by the husbands. The managing director at the church run radio station also shares that some aspects of the African culture does not favor women to be put in leadership positions.

Even in this community, some women are groomed from childhood and brought up in a way that makes them believe that they are supposed to be behind the men. It is this kind of social structures that we need to work hard to break and this kind of mentality that perpetrate GBV. (Managing director, church run radio)

But how has community radio encouraged the rural women to overcome their challenges?
The study has shown that through the agriculture and entrepreneurship programs, the women and other community members share their own life stories of how their living conditions have improved. They begin by sharing how things have been in their lives and how they have changed. Given these ideas, other listeners are able to learn what works for others and how they can also improve their lives.

We have a program called ‘Bwalo la Azimai’ meaning a counselling group of women. These women come to the station and discuss issues pertaining women. It might be issues of marriage, the way they keep their homes, do their business, the way they interact among themselves. This is a live program and the women take part by phoning in and ask questions on how they can be assisted in their various challenges. We encourage women to be part of our programing by encouraging them to be active volunteers at the radio station. (Managing director, church run radio)

Health matters are dealt with in a health program, a partnership between the ministry of health and the radio station. The ministry avail their health personnel to feature on the program and discuss many health problems affecting the community. While the GBV programs are broadcast in form of the interview format, where residents of the community are invited to hold discussions on gender-based injustices.

**Study Findings- Locality Owned Radio**

The locality owned radio station transmits the following programs: health, educational programs, governance, agriculture and programs on women and GBV. In addition, the station has a program covering the social issues faced by the community and a youth program. 80 per cent of the programing is in the local languages (40 per cent in *Swaka* and 40 per cent in *Lala*) while 20 per cent is in English.

Among the issues affecting the women in this area are agricultural problems because the majority of the women in this area are small-scale famers, totally relying on farming for survival. According to the news and production manager, women face various health challenges, including mother to child transmissions, mostly because when pregnant they prefer to deliver from their homes. “We have a health program that informs the members in our community on various health problems,” he says.
According to the station manager, gender based violence is very common in the area. “We have so many GBV cases involving the women in this locality such as women battering and also property grabbing, even child defilement is still common in our area,” she says.

The study has discovered that the majority of women in the area are illiterate and live in poverty. Therefore the radio station aims at empowering them through programs. For instance in the program called Mbalasa, covering the social issues faced by a particular village in the community, and another called Ukufunda imi sesela ne chintubwingi (meaning teaching the youths and the general public) the challenges faced by the community are discussed. These programs also have a component of GBV. The subject is further addressed through sponsored GBV programs, that are mostly 13 series where local women are advised on the appropriate action to take when faced with the vice. In addition, stories on GBV covered in a news format are aired, to keep the listeners informed on the magnitude of the problem in the community.

Summary of findings
The study has revealed that in a bid to offer valuable and relevant information to the local communities, both the church run and locality owned community radio stations air the following programs: health, agriculture, sanitation, good governance, youth, women and GBV. Most of the programs are in the local languages, with just a small component in English.

The importance of using the native language in community radio cannot be over emphasised. As a medium that provides access to information and facilitates discussions on issues affecting the local communities, the programs and content on community radio should be broadcast in a language used by the locals for them to understand, analyse the information availed to them, state their opinions and ultimately exchange ideas.

6.2.2 Question 2: How and to what extent are women from the local communities involved in the production of GBV programs aired on Community Radio Stations?
I formulated the following interview questions, to be able to answer this research question:
1. Are your women listeners involved in the production of GBV programs?
2. Do they (women listeners) openly talk about GBV and women battering in particular on radio?
I also formulated the following questions, directed at the members of listener clubs in the focus group discussions

2. Are issues of GBV easily discussed in the listener clubs?

3. Have some members of your listening club shared on air their experiences on GBV or women battering to distract others from indulging in the vice?

**Study Findings- Church Run Radio**

The study reveals that women are encouraged to be active volunteers at the radio station. According to the managing director the focus on the GBV programs is basically to encourage men to respect and value women and live with them as partners or equals not personal objects that they can just use. Therefore, the findings in response to my interview question reveal that both men and women are invited to be part of the discussion programs on GBV.

> Our programs on gender teach the public/couples how to solve disputes in their homes and encourage them that violence is not a solution. To realise that when a women challenges you in a home its not a sign that she is underrating you. (Managing director, church run community radio)

The study reveals that sometimes the men also experience violence in their homes but are too shy to come out because of the African culture that would deem such a man as a coward for not defending himself from the partner.

In the Eastern part of Zambia where the church run community radio is based, there are about 25 Roman Catholic parishes. In about twenty parishes, the signal is strong and the radio station has set up vibrant communication teams to act as a link to the radio station by sharing what is happening in their parish communities with the radio station. In the remaining five, the signal is weak and the communication teams are not very active.

> Once we form these communication teams, our members of staff draw up a program to meet the team members. Then one or two are picked and trained on how to use a recorder, come up with a program script and ask questions. We give them basic tips and orient them. (Program manager, church run radio)

Study findings reveal that women are among those selected to produce program.
We usually announce to the communication teams that this particular week we are coming to your area and spend the whole day recording programs with them. A lot of GBV programs come up based on what is happening in the locality; it is very unlikely to go out of that area without programs on GBV. (Programs manager, church run radio)

Study findings at the church run radio have established that women who stay within the radius of the radio station volunteer and produce a women’s program, Bwalo la Azimai (a counselling group for women) where issues of GBV are discussed and fellow women are advised on what to do in different circumstances. Therefore when women are invited to discuss battering on radio, they openly talk about it and other aspects of GBV, because they are fully aware beforehand on what they are going to talk about.

However, the managing director explains that not everyone can openly talk about personal experiences of battering. He elaborates that:

You must remember, that not every woman would be free to talk about GBV because in our African culture when we talk about marriage, many of our people are instructed that whatever happens in the home should remain concealed in the home. Meaning that even if some women were going through a lot of pain, due to GBV, they would be very reluctant to come out in the open and say this is what is happening in my home. If they did, then it means things have really blown out of proportion that’s why they are saying I cannot hold it anymore and speak out. So, not many of our women would be very willing to talk about such a thing especially on radio, they would rather keep it secret to offer due respect to their spouse/partners that they are living with and in this way follow up their cultures.

However, he is quick to note that quite a number of women invited on the GBV program definitely make up their minds and share with the listeners a range of issues on GBV including their personal testimonies.

My analysis reveals that it is very difficult for married women to openly talk about wife battering on radio. Those who try to talk about it do it in an indirect way, on the pretext that
they are referring to someone else. Although there are some who are courageous and publicly broadcast their personal experiences of GBV, these are very few.

A number of married women keep in mind the relatives of the husband and those who know her, because some members of the extended family can pick it up from radio and inform the husband further creating more confusion. So most women will speak on GBV but not really pointing at what is happening in their lives. It is usually easy for widows who once experienced violence, when their partners were still alive to narrate on radio but very tricky for someone still married. It is also easy for widows to publicly narrate their experiences on air, when faced with GBV, such as property grabbing. (Programs manager, church run radio)

In order to evaluate the extent to which the women listeners are part of the production of GBV programs, the question “are issues of GBV easily discussed in the listener clubs?” was asked in the focus group discussions. This question was relevant because according to study findings from the key informant interviews, some programs on community media emerge from what is discussed in the listener clubs. The focus group at the church run radio station was conducted with members of the radio champions.\textsuperscript{39} According to study findings, this group meets about once or twice a year because the members are spread out across the province. The meeting is held in one day, hence it is not enough for them to discuss issues of GBV alongside other management issues such as how to improve the financial sustainability of the radio station and many others. The members suggest that they discuss issues of GBV through the phone in program on family matters. Findings indicate that there are some women listeners (not part of the focus discussion) who call into the program to narrate their ordeal when faced with battering.

However, two of the members in this focus group, also belong to parish communication teams. They assert that when the radio station announces that they will visit their community in a named week to get feedback from them, GBV is always talked about in such meetings.

\textsuperscript{39} See chapter 3 for more information on this group.
Study Findings- Locality Owned Radio

According to findings from the locality owned community radio, women listeners take part in producing GBV programs.

We usually receive funding and produce programs specifically on women and GBV. When we have the funds, we invite community members and the relevant authorities to feature on our program, for example someone from the Victim Support Unit of the Zambia Police. (Station manager, locality owned radio)

The station manager adds that representatives from non-governmental organizations, with a special focus on women, such as the Women’s Lobby Group and other similar NGO’s are also part of the GBV programs that are aired on radio. The study further reveals that apart from inviting local women to feature on GBV programs, they are encouraged to be part of the GBV programs produced in different communities/villages.

In our sponsored programs on GBV we come up with 13 series, give each radio listening club a topic to discuss and allow them to make their own program. We guide them on how to use the equipment such as recorders and microphones then later edit and air them. And yes, the women are part of these GBV program. (News and production manager, locality owned community radio)

In a program called Mbalasa, members of the community participate by writing letters, to the panel presenting the program. It is moderated by one of the reporters at the radio station while community members, both men and women, who have volunteered to be part of the program, hold the discussions covering different social problems experienced by the members of the community. According to the study findings, GBV cases usually come up and even the women listeners write into the program seeking help and advice.

Responses to the third interview question, where I asked whether the women listeners openly talk about wife battering on radio, indicate that many of the women who share their experiences on battering, usually want to do it out of anonymity. I discovered that a number of women go to the locality owned radio station to share their personal experiences on battering, but most of them do not want to publicly talk about it on radio. They privately share their story, and then the issue is brought up by the panelists on one of the GBV program
(either Mbalasa or the program targeting the youths and general public) to be discussed. For those who openly talk about battering, they prefer their names to be withheld and location, especially if what they are talking about, concerns them. But there are still a few others comfortable to talk about their experiences on radio as the station manager elaborates:

Sometimes women come and tell us what they are going through. I remember early last year (2014) in a program on gender, sponsored by Panos Institute of Southern Africa, a woman came to share her experience. She was married and they were on separation with her husband because of his perpetual habit of beating her. Also in another program sponsored by the Forum for African Women Educationalists in Zambia (Faweza), a mother and a child testified how the father was sexually abusing the child.

Shading more light on this subject matter, an interview with the news and production manager at the locality owned radio station revealed that indeed, there are some women who openly discuss women battering and their own testimonies.

When we go in the field, some women are willing to talk while others are not. So we only talk to the ones willing to participate. Those in the radio listening clubs, are usually ready to discuss anything on radio, and we have people who are doing that. (News and production manager, locality owned radio station)

Findings indicate that the radio station provides a platform for members of the community with different situations including women battering to express their views.

Since the role of the media is to influence positive change, we use our station as a platform to inform others on how to prevent GBV. Some people talk about their situations and encourage others going through the same situation on how to go about it. (News and production manager)

It has been established that GBV is discussed in radio listening clubs, at the locality owned radio, as one female respondent narrates:
Yes, there was a time the chairperson, our village headman held a meeting where we discussed GBV because at such a time, there were a lot of cases in which men would go home drunk and start beating the wife so we discussed such issues.

According to study findings, because the district is a farming area, it is difficult to assemble the members regularly for meetings, as they are busy farming. Hence they meet twice or trice a year. A respondent in the focus group discussions asserts that:

When we had a radio, donated by Panos Institute of Southern Africa, we were meeting once a week, with other residents of this village who cannot afford to buy a radio set. We listened to some programs together and held discussions after that.

It has been learnt from the study that a lot of issues were arising from these discussions, which were recorded and delivered to the radio station for airing. The radio set has since broken down. Nevertheless, from time to time, members of staff from the locality owned radio station, hold meetings with the members of the radio listening clubs to get feedback on the programs and an insight into the problems affecting them.

When we meet, even us women contribute in discussions on GBV or battering that are later aired on radio. For example one time, some presenters from the radio station came to our listening club and we recorded a program on wife battering, which was broadcast. (Listener, locality owned radio)

**Summary of findings**
The study has established that at both the locality owned radio and the church run radio, women are involved in producing GBV programs at various levels such as presenting, phoning in, part of the panelists on the program, or by writing a letter to the program (at the locality owned radio).

In the question directed to focus groups “have some members of your listening clubs shared on air their experiences on GBV or women battering to distract others from indulging in the vice?” My analysis indicates that very few women have bravely shared their own personal experiences on radio unless when the situation has extremely gone out of hand. Most women from the local communities contribute to the discussions on battering but those who have
done so, usually say someone else is going through the situation and they were seeking assistance on what can be done to help the victim, or share that what the named person did, when they were victims to battering.

6.2.3 Question 3: What is the perception of the listeners on the impact of GBV programs in Community Radio on the women victims of domestic violence/battering?

To assist me get a clear picture of the perceptions of the listeners on the impact of GBV programs on community radio, I asked respondents from the focus group discussions the question “What is your view on the programs on GBV/women battering?

Study Findings- Church Run Radio

Responding to the interview question, one man from the focus group discussions had this to say:

At one time, I would beat my wife and abuse her emotionally, whether drank or not. Other times, I would quarrel with her over something trivial and even beat her. But after listening to several series of the family matters program, its like they were talking to me. I have learnt how to manage our home and sort out our differences amicably, without violence

The managing Director at the radio station further expounding on the matter agrees that some community members have testified to having overcome GBV after exposure to the programs. He asserts that:

Yes, we have had some testimonies for example from men who tell you that they used to be very cruel to their wives but because they have listened to this program and also listened to the message that has been preached to them, they have let go and experienced a lot of peace in their home.

It was established in focus group discussions at the church run community radio that there have been instances during phone in programs, where women have narrated their ordeals on GBV. Some have stated on radio that they had once been helpless victims of women battering for a long time, but after listening to the GBV programs, they are now aware that they have a right to report any kind of partner violence to the Victim Support Unit of the Zambia Police.
Of course our programs on GBV are not intended to break families but instead help them become better families filled with love. We encourage our women victims to first seek counseling as a couple but if despite all efforts they feel the beatings go to the extremes, most of our listeners now know where to report. (Programs manager, church run radio station)

According to study revelations, a combination of GBV programs and evangelization at the church run radio leads to some form of transformation in a person’s life, by working on their character and eventually becoming better persons.

For example some listeners say after listening to a program with their spouse they make amendments to their life. Some men would say its because of my excessive beer drinking habits that make me beat up my wife but after I listened to that program, I no longer beat her and I have also reduced on my drinking habits. But how much truth is in there, we leave it to the owners who share that information with the listeners. (Managing director, church run radio)

**Study Findings- Locality Owned Radio**

At the locality owned community radio station, the listeners purport that indeed, the programs on GBV have been of great help to the victims of GBV especially the women. One respondent in the focus group says:

The last time we had a meeting in our area with reporters from the radio, some women accredited GBV programs for helping them overcome the trauma of once upon a time being victims of GBV but thanks to the program, they were no longer experiencing that.

According to the village headman, who was also part of the focus group discussion at the locality owned community radio, he believes that cases of GBV have slightly reduced after holding a meeting with the residents in his area to discuss the rising cases of GBV. This meeting was recorded and taken to the radio station for broadcast.
We do not have a formal report stating the number of battering cases before and after the meeting and radio program but based on my own point of view; these cases have reduced judging from my own observation. I hear very few cases of women battering in my area nowadays. (Village headman, locality owned radio)

Study findings suggest that when reporters from the locality radio are conducting their fieldwork, they are privileged to hear about the experiences of community members, after exposure to GBV programs. When I asked if there have been any success stories at the locality owned radio station I discovered that yes, a few women testify to this.

When we come up with GBV stories, it’s our desire to see to it that there is change in society but it is difficult to measure the actual impact of our programing on GBV but through field work, the station gets to hear views of our community members on the GBV program. For those who are no longer experiencing GBV because of the program, we ask them if they are willing to share on the radio so that their experiences can be lessons for others that they have the ability to defeat GBV. (News and production manager, locality owned radio)

**Summary of findings**

My analysis of the study findings reveals that listeners find the GBV program very helpful to the victims of women battering and also provide enough information and awareness on GBV to deter other offenders from involving themselves in the vice.

There are no statistics clearly stating the number of success stories arising from GBV programs in both radio stations. Nevertheless, I was given two success stories at the locality owned radio and one by the respondent in the church run radio, together with the views from the listeners suggests that community radio is making a difference in local communities.
CHAPTER SEVEN: DISCUSSION, CONCLUSION AND RECOMMENDATIONS

7.1 Introduction
In the previous chapter, the study has established that community radio is contributing to the empowerment of rural women and the fight against gender based violence through its programs. The study has shown that the programs are in the local language; this is of outmost importance for the content that is broadcast to be understood by the residents in the area for them to participate in discussions. Study revelations indicate that women play an active role in producing the programs and also phone in to share their views. It has also been discovered that community radios are open to feedback, from time to time reporters go in the field to get suggestions on what the community members want to listen to and their experiences in their day-to-day lives. This is of great importance for the programs to be timely and relevant.

In this chapter, I will discuss the main research question; how is Community Radio in Zambia contributing to the empowerment of rural women and the fight against gender-based violence (GBV) in the local communities? This is based on my study findings in the sub research questions.

I earlier on defined women empowerment as the ability for women to stand up for their rights, take up leadership roles, hold leaders accountable and also become more financially independent. My study on community radio in Zambia has established that indeed, community radio is an empowerment tool for the rural women in Zambia. The big question however that will be answered in the discussion is “how?”

7.2 Community Radio as a Promoter of Education in Rural Communities
To start with, many women in rural Zambia are illiterate as already noted. This implies that having no education, many of them do not value the importance of educating their children and have been encouraging their girls to get married when they become of age (reach puberty). But after exposure to the education programs on community radio, some women are

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40 See chapter 3
beginning to appreciate the value of education and the importance of allowing their children attain education.

Child marriages were getting rampant in our area so we decided to discuss on the subject in our communication team and produce a program that was aired on radio. (Listener, church run radio)

While another respondent from the church run station shared that she regrets having had no education, therefore the education programs have enlightened her such that even when the daughter got pregnant at an early age, she decided to stay with the grand child at home so that the daughter could continue with her education. By encouraging the locals to participate in the production of the program, community radio in Zambia brings out issues that the rural communities are faced with in their daily lives. Community radio should be easily accessible for the station to discover the information needs of the public and how to address them. In this case, with the help of community radio, a number of rural women are now able to stand up to their male partners and discourage early marriages. This in itself is an aspect of empowerment.

7.3 Women Empowerment through Agricultural and Entrepreneurship Programs

As mentioned in the analysis, poverty is another problem experienced by the rural women in Zambia. Despite a number of rural areas in the country being predominantly agricultural areas, women have continued to live in poverty, mainly because of poor yields. Majority of women small-scale farmers, hardly harvest enough crops to sustain their families and sell the surplus. Study findings have established that agricultural and entrepreneurship programs on community radio are proving to be of great help to the rural women. On these programs, successful women have shared how they are making it in life and given tips to other farmers on how they can also become successful farmers.

Before we had agricultural programs on our community radio, most members in our listening club had difficulties with storing crops after harvest. Now people have been empowered and know how to store food to last them a year. Even maize thefts have reduced because now many people have enough to eat throughout the year thanks to the program we listen to and later discuss. (Female listener, locality owned radio)
In many rural settings, the main channels of communication are family gatherings, traditional ceremonies and religious meetings. In addition, many rural farmers are located in very far areas that are hard to reach. This puts them at a disadvantage mostly because they lag behind in information concerning new farming techniques. However, radio is a key channel of communication in rural areas. Rural women with radio sets at home are able to listen to the agricultural programs from their homes and contribute to the discussions by calling in. For those who cannot afford to buy a radio set, the group meetings in listening clubs are very helpful and accord them a chance to gain insight on farming techniques. Even women with radio sets who prefer to attend the group meetings, also come out of those meetings better informed by learning what is working for others, the challenges other farmers are experiencing and how the others are implementing the farming techniques discussed on radio.

In a testimony from one respondent from a listening club at the locality owned radio, she asserts that before she started attending the listener clubs, whatever farming methods the family tried to put across did not work out. But after listening to farming programs on community radio, she has learned better ways of improving her yields adding that even in times of drought or bad weather patterns she gets guidance on how to survive the bad weather.

In the listening club in this study from the locality owned station, the wind up radio that was donated to them by Panos Institute of Southern Africa is no longer working, as a result this has affected the number of times the members meet which is not so frequently as before. Nowadays they mostly meet when the members of staff at the radio station announce that they will be going to their area on a stated day. When this happens, the reporters go with broadcasting equipment, recorders and microphones and choose representatives in the group to handle the equipment. Aspects of agriculture are discussed and any questions, which they might have, addressed to agriculture officers, are recorded and aired; the relevant agricultural authorities invited on the radio answer their concerns. Both women and men attend these meetings. It has been established that at inception of the listening club, most women were timid and were often shy to contribute in the discussions on agriculture, governance and other concerns. But they are motivated by the fact that they listen to their own voices on radio and also playing a role in bringing change to their societies.
Many agricultural programs on community radio (at both the church run and locality owned radio) are mostly done through the interview format, where an agricultural officer is invited to share valuable information to the farmers. For example during the time when rural areas in Zambia were attacked by army worms, information on how to destroy them and recognize them was transmitted on community radio, in the local languages. The farmers are taught the right channels of selling their produce through genuine markets in order to avoid buyers taking advantage of them and encouraged to grow nutritious crops that will enable them have healthy families among other things. Edited recordings from the communities are also aired and any questions that arise are answered. The phone in line is open according the listeners a chance to voice their opinions.

Enlightened with this kind of information, the rural woman can be said to be empowered to be part of the decision making process at home, on what kinds of crops to grow and the best methods of doing it. This is unlike in the past when men, who are the head of the households, had to decide everything in the home and the women just had to agree because they are taught to respect their partners and not go against what they say.

Another way the rural women have said to be empowered through community radio is entrepreneurship education. About four women I talked to in the focus groups are now making extra income as a result of the entrepreneurship program on radio. At the church owned radio, in the women’s program aired on Wednesday, one aspect they are informed about is how they can make an income rather than completely relying on their husbands. By listening to this program, some women have joined a cooperative, in which they put their resources together and venture in various economic activities. For example, study revelations indicate that a group of women who stay near the Paramount Chief’s area at the church run radio are now rearing chickens and keeping goats. The women in this group give each other loans in a rotating manner to invest in their personal businesses.

Successful women from this group, now more economically sound, share with others on radio what their journey has been, from where they started to where they now are by elaborating how they are managing to succeed. For the rural women without resources, but listen to the program, they have gained the knowledge on what they can do to improve their lives. Narayan (2002) argues, “Information is power”. This means that even the rural woman who is still poor because she does not have the resources but has the knowledge that she can
do something about her situation to improve her life is empowered. This empowerment is in the form of change in attitude, the woman realizes that she has the ability to make her own income and contribute to the wellbeing of her family.

In a program called the Plight of Widows and Orphans, on the church run radio station, the women come on board to share their experiences as widows. Realizing that in the African context when a woman is left alone after bereavement they go through a number of challenges; this prompted the radio station to produce a program for the widows and see how best they can be helped overcome the challenges they go through.

One woman narrated in the focus group that on one or two occasions she has featured on the program for the plight of widows and orphans and shared her experiences of property grabbing from her husband’s relatives. But after taking them to the police and summoned them to court, they gave her back the property. The woman is now running a business to support her family. In her community she is a role model of a vulnerable woman standing up for her rights. By participating in the program, she has given hope to women in similar situations that they have the power to stand up for their rights instead of remaining vulnerable in the name of tradition.

### 7.4 Community Radio Promoting Women Participation in Good Governance

At the locality owned and church run radio, a program called *Good Governance* sponsored by the Media Institute of Southern Africa Zambian Chapter (Misa Zambia) is broadcast. The respondents in focus groups from the two radio stations said they like this program because it talks about the development activities in the districts and issues affecting them. In this program the locals are informed on the importance of citizen participation in the democratic process. The program facilitates the involvement of the local people in debates on local development and good governance.

When it’s time for elections, the candidates’ take advantage of the rural communities by bribing them with cheap gifts and promising to take development to their areas once voted into power. But after the elections, they are forgotten about and continue to be deprived of essential services such as good schools, roads, water supply and hospitals. The good
governance radio program aims at creating awareness among the rural communities that they have a right to hold their leaders accountable when they fail to fulfil their campaign promises.

During the time of this study in 2014, the trending issue was delayed payments to the farmers from the Food Reserve Agency (FRA) after purchasing crops from them. The respondents at the locality owned radio said they had met as a listening club to voice out their concerns on the matter. The discussion was recorded and delivered to the radio, waiting to be broadcast.

There are about 18 radio listening clubs at the locality owned radio station (2014). The members have selected about one or two members among them to handle equipment such as voice recorders. Representatives from those who know how to write have been selected and taught how to write radio scripts by reporters from the radio station. Thus, in case of a breaking story or an event arises in which the community members need the attention of the leaders such as the Member of Parliament for that area, this is recorded and written down then delivered to the radio. Where possible, respective leaders for the area such as the councilor, Member of Parliament or any government official concerned is invited to the radio station to respond to the queries raised by the members of the community during a live phone in program.

Women are among the leaders selected to represent radio listeners clubs and spearhead discussions during meetings. Motivated by the fact that their voices will be heard, queries raised to the relevant authorities and ideas on how to improve their communities are broadcast, more and more women are taking up leadership positions firstly in their listeners clubs and even at constituency level in their own villages. This is thanks to the program on community radio that motivates the rural women that they have the potential to be leaders.

We have a program called women in governance, this looks at the women in general, the capacity of the women to take part in governance issues and leadership roles be it in the church, civil society, politics, academics and in other different areas. Women from different social backgrounds come to share their stories. These might be those who sell in market places, social workers, religious women but they all come to share their experience and encourage other women who at times may feel like they don’t have the potential or capacity to govern. This program encourages women to utilize
their potentials as women because sometimes women may look down upon themselves to be the weaker sex. (Managing director, church run radio station)

As already noted in the analysis, rural women since childhood are brought up believing that men should always lead them. It is this kind of approach that has led to many rural women shying away from leadership positions and standing up for their rights when intimidated by men. However, community radio, in its women program is creating awareness among the rural women that they are important members of their communities, who have a role to play in making their communities a better place.

7.5 Community Radio in Zambia - is it a tool for Participatory Communication for the Rural Women?
The study has highlighted several ways in which rural women have been empowered by means of community radio in Zambia. But can the two community radio stations under study be said to promote participatory communication? In the theory chapter, it has been stated that access, participation and self-management are fundamental notions of participatory communication. In this study, principles of access and participation are used to assess the role of community radio in empowering women from rural Zambia. I have argued, in the methodology chapter that findings from these two cases will be used to refer to community radio in Zambia and its role in women empowerment, mainly because rural community radio stations in Zambia operate in similar conditions. Regardless of the locality, the majority of rural women in the country are illiterate, live in poverty and face similar challenges. In light of this information, the study now looks at the notions of access and participation in relation to community radio in Zambia.

Participation according to the UNESCO discourse entails actively involving the public in the production, management and planning of communication systems. The study has revealed that in the church run and the locality owned radio, women are part of the program production as presenters, or panelists on discussion programs. Women listeners contribute to the program by calling in and expressing their opinions on the matter at hand. Study findings indicate that women are the majority in the listening clubs at the locality owned station and parish communication teams at the church run radio. Together with other members of the community who are in these groups, the women give feedback to the station on the kind of
program they would like to listen to or how the current program can be improved. Using this kind of dialogic communication, the information needs of community members are met.

As already established, vulnerable women are granted a platform to air their grievances on community radio. A typical example is the program for widows and orphans on the church run radio and the gender program on both the church run and locality owned radio. On these programs, the women express their misfortunes and seek assistance from community members on what can be done. Further, the entrepreneurship programs presented enlighten the community; making community members recognize the need to fight poverty in the area and help each other have better lives. To the author, this is a perfect description of participatory communication. The media involves the local community in producing programs that are beneficial to them and offers a platform for the marginalized to have their voices heard.

I now turn to access as a notion of participatory communication. In the analysis, the paper has shown that women from rural areas have a variety of programs to choose from which are in local languages. It has also been established that the two radio stations have a clear signal in almost all areas of the district were the stations are located apart from the hilly terrains and plateau. Access to the media is crucial in participatory communication. Without access, all the efforts invested in producing the program fall down the drain because the messages do not reach the intended audience.

It has been discovered that at the two radio stations in this study, their premises are always open to members of the community. As such, the community members have come to embrace these stations as their own. When they have a grievance against government leaders, they hold a meeting, record and take to the radio station. Vulnerable women deprived of their rights turn to the station seeking guidance from others. Even when there is a breaking story, individual members of the community rush to the media house to share the ordeal for others to be informed. The community has come to trust the radio stations as a platform they can use to develop the community.

In my opinion, I have added to the theory by contributing that for participatory communication to be achieved, there should be a strong will by the public to drive their own development agenda. The public should realize that if effectively utilized, community media
can be a tool for improving their standards of living and can fulfil their information needs. Based on this realization, the public should be willing to participate in the production, planning and management of community media. I strongly believe that even if community radio is open to feedback and tries to engage the community members, if they are not willing to participate then there will be no participatory communication. Therefore participatory communication is a two way process, the media engage with the public and the public is willing involved in the programing.

7.6 Community Radio in Zambia and GBV

Admittedly, GBV is a concept that comes in different forms, but the study only focuses on the women-battering element of GBV. At the radio stations under study, there is no specific program on women battering but it is catered for in the gender program. The paper now discusses the role of community radio in Zambia in the fight against GBV.

As stated above, Zambian women especially those from the rural communities are taught during marriage preparations to conceal whatever happens between them and their partners in the matrimonial home. When living with an abusive husband, and when they try to seek for help from parents or marriage counselors, the women are often blamed for provoking the husband to the extent of warranting a beating. Thus the rural woman from time and again has endured these beatings, with a hope that one-day their perpetrators would stop, fuelled by the fact that the men are the breadwinners; so even if the woman had an option to leave how can she manage to take care of herself and the children without an income?

It has been discovered that GBV cases such as property grabbing or defilement cases involving minors are easy for rural women to report to the police, especially if the one who defiles the child is not a close family member. But when it comes to domestic violence, they silently bury it away and pretend that all is well. Of course the scenario is different with the women living in urban areas that have been exposed to a lot of information from the mainstream media on GBV and know that they have the right to report their partners to the Victim Support Unit of the Zambia Police when attacked.

The aim of community radio is to influence positive change in society, as such, looking at the increasing number of GBV cases reported in the mainstream media, a number of community
radio stations now transmit GBV programs to increase awareness among the rural communities and play a role in the fight against GBV. The locality owned radio station does this by engaging the women who have experienced physical violence from their partners to share with the listeners what they did to solve the problem. Like I mentioned in the analysis, this is not an easy task because many women prefer to remain anonymous for fear of creating problems in their marriage because their partners or even their partner’s relatives might not like it. But for those who have bravely shared their experiences, this has gone a long way in educating the rural woman that there is a way out of her problem.

Even though there are no statistics showing numbers of women victims before and after introducing the gender program, my interaction with the listeners is proof to how much the programs are leading to change in society, a move from a society in which the rural woman was helpless and passively received the beatings without taking any action believing the partner had the right to correct her by beating her, to a situation where she now knows that cases of domestic violence can be reported to the Victim Support Unit because physical violence is a threat to human life. There haven’t been so many success stories but the few stories are testimonies of the impact of GBV programs in the community.

The church run radio takes a different approach from the locality owned in its GBV programs. At the church run radio, the programs on gender target both the men and the woman although the tilting goes towards the women, since they are the ones mostly affected. In the programs, GBV is combined with religious teachings aimed at changing the character of a person from one who is violent to one who gets transformed, learns how to love their spouse and others in the society by doing good. In not only the gender programs but also evangelization programs, the men are encouraged to view their women partners as equals and not look down upon them as objects they can use. Couples are taught on various ways of solving a dispute, urging them that violence is not a solution.

In this regard, at the church run radio, it is really difficult to really measure the impact of the GBV programs on domestic violence because even in the other programs not necessarily women or gender, violence is encompassed in the teachings on love for one another.

The success stories we have on women battering do not necessarily have a direct connection to the gender programs. Remember this is an evangelizing radio station,
where we talk about converting people and bringing them closer to the teachings of the church. By virtue of the messages they listen to, this changes them ultimately and they get transformed this way. So it's a kind of combination of what people listen to on radio and their interaction with others in the community. (Managing Director, church run radio)

This is one major difference between the gender programs at the church run and locality owned radio. While the focus of the locality owned radio is mainly encouraging the women victims to achieve justice by reporting their cases to the Victim Support Unit, the church run radio aims at transforming the men, who are the perpetrators of violence and teaching couples how to sort out their issues amicably without violence.

Another difference is that the locality owned station mostly produces women programs that are presented and produced by only the women when they receive funding and requested to air 13 series women programs by the sponsors. Both men and women produce the remaining program focusing on women. On the other hand, with or without funding from sponsors, the church run radio has its own program exclusively on women.

7.7 Conclusions

This qualitative study has used interviews, focus group discussions and partly document analysis in determining how community radio in Zambia contributes to empowering rural women and the fight against GBV. Two cases, the church run radio and the locality owned radio have been used in the study, to provide a comparative analysis. Participatory communication theory has been used to analyze the data. Dialogue, participation and access are key principles in this theory.

The theory stresses that the starting point for dialogical communication is at community level where problems in living conditions faced by the communities are discussed. Central to dialogue is the role of community media that acts as catalyst, providing a platform for the local communities and the marginalized to discuss their problems/concerns, engage in public debate and find solutions.
Study findings have shown that in both the church run and locality owned radio, women are involved in planning and producing programs. This is a cardinal element for the program to be timely and satisfy the information needs of the public. The programs are in the local languages for everyone to understand. The study has also shown that both the church run and locality owned radio are accessible to the public. In comparison to the locality owned radio, the church run radio has more programs on women.

As derived from the study, local communities have come to embrace the community radio stations as their own and trust them to cater for their information needs. This is regardless of having other sources of information such as family gatherings, traditional and religious ceremonies.

Various ways of how community radio is empowering rural women have been illuminated in the study. In very far places where agricultural officers cannot reach, the airwaves are enlightening rural women on new farming techniques. Of course empowerment is a process that cannot be achieved over night, it is a continuing process that takes time and effort. In this vein after exposure to agricultural and entrepreneurship programs, some women have learnt economic skills enabling them to get an income and assist them in handling the day-to-day activities in their home. At the same time, there are still some women who are still languishing in poverty. These women have been empowered through change in attitude, but continue to lag behind due to lack of resources. Given the right resources and time, I believe they can be able to improve their standards of living. An informed woman is far much better than an ignorant woman overshadowed by tradition, who believes her only place is in the kitchen and that her male partner is more superior than she is.

These findings show the actual experiences/problems faced by women from rural communities in Zambia. My opinion is that even if I was to conduct research with another community radio station, similar findings can be realized. The difference can probably be the levels of participation and how often the rural women are engaged in the programing. For this reason, I have generalized my study findings beyond the two selected radio stations in the study to refer to community radio in the Zambian context. Based on the findings, I can whole-heartedly conclude that community radio in Zambia is empowering the rural women in several aspects, this is despite the several challenges and conditions under which community radios operate.
The second part of the research question assesses the role of community radio in fighting GBV. It has been over emphasized in the paper that GBV is among the major problems affecting women in Zambia. It has also been stated from the onset that the study is limited to women battering in the local communities, also referred to as physical violence or domestic violence.

GBV programs on community radio assist rural women become more aware of their rights. They are enlightened to the fact that domestic violence is not a sign that the partner loves them and is correcting them, but is a violation of human rights. The GBV programs also provide lessons to the perpetrators mostly the men that they do not have to prove a point by indulging in violence. Equipped with this knowledge, community members realize that violence is not a solution; there are reasonable ways of solving a dispute by engaging in dialogue.

Evidence in the findings suggests that GBV programs are making positive impact in the local communities. However at the church run radio, a combination of both gender programs and evangelization play a role in reviving community members to desist from violence. Thus distinguishing whether it is the evangelical programs or gender programs that are playing a bigger role in the campaign against GBV is very difficult.

It should also be noted that determining the extent to which community radio reduces the cases of domestic violence is against the scope of the study keeping in mind that at both radio stations, there are no statistics showing cases of domestic violence before the programs and the number of cases after exposure to the programs. But based on the testimonies at the two radio stations, I strongly agree that community radio is bringing positive change in society through the GBV program.

Certainly, community radio on its own cannot eradicate domestic violence but through concerted efforts with the community members, civil society organizations, the government and community media as a catalyst that informs and creates awareness among the local communities, this can go a long way in fighting the vice.
7.8 Recommendations

In order to effectively satisfy information needs of the public, I have made the following recommendations based on the study findings, conditions and limitations:

- Community media should come up with strategies to retain trained members of staff, who have gained media expertise. In addition apart from just offering basic training to volunteers, there should be a short course for volunteers to get acquainted to media ethics and reporting skills. This will improve the quality of programs on community media.

- There is need for government to embrace community media and not view it as a threat. Hence when a community radio station has the capacity to expand and acquire more frequencies, the process should be easy to attain considering the role it is playing among the rural communities in Zambia.

- Community radio stations from time to time should conduct needs assessment in order to have accurate data on the actual impact of the programs. Before introducing a new program, research can be conducted on what the community members expect to hear on the program and the benefits expected of them. After a series of programs research can again be undertaken to establish whether their information needs have been met. It does not have to be a large sample size, since radio stations are still struggling with finances but it should be a representative sample of various localities with access to the radio.

- Lack of adequate income is one major factor that is affecting the operation of community radio stations in Zambia. This has a trickle-down effect on the operations of the radio stations, resulting in lack of technical equipment, sufficient transport and trained personnel. There is need for the radio stations to develop income-generating activities to improve their operations and become more sustainable.

- The locality owned radio station should emulate the church run radio by introducing more women programs, produced and presented by the rural women themselves.
7.9 Suggestions for Further Research

This study has not exhausted the subject of community radio and women empowerment in Zambia. Further research could be conducted in future on the role of community radio in empowering people living with disabilities in rural communities because time and again people with disabilities are discriminated and have little opportunities to lead dignified lives.

Further research could be conducted in radio listening groups to establish their impact on the rural women particularly those who cannot afford to have a radio set at home. Ways of strengthening radio listener clubs could also be considered.

Further research could also be extended to include community radio and sexual violence in Zambia. On a daily basis, either a woman is raped, or an innocent child is molested. It would be interesting to establish what community radio is doing to discourage such acts from occurring.
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Appendices

Appendix A: Interview Guide

a) Interview guide for the Managing Director at Community Radio Stations

1. Can you briefly tell me about this radio station, when it was founded and what is the mission statement?

2. Who owns the radio station?

3. What is the structure of the radio station?

4. How many employees do you have?

5. From the total number of employees how many are women?

6. What kinds of programs do you air on your station?

7. Are your programs aired in local languages?

8. What is the rate of the listenership on your radio station compared to other stations in the area?

9. Who decides what stories should be aired on your radio station?

10. Do you have programs that have special focus on women?

11. What kinds of issues mostly affect women in your community and how have they been empowered to overcome them through your radio station?

12. Do your women listeners participate in the programing?

13. Apart from the programing, are there other ways in which the station has reached out to its audience especially the women?

14. Does the station air programs on GBV/women battering? If so, what is the format?

15. Are your women listeners involved in the production of GBV programs?

16. Do the women listeners openly talk about GBV and women battering in particular on radio?
17 Have there been testimonies of listeners no longer experiencing GBV as a result of the programs?

b) Interview Guide for the Programs Manager/Coordinator of Listeners Clubs

1 How long have you been working at the radio station and what has been your motivation for working at the station?

2 How many listeners clubs do you have at the radio station and when were they formed?

3 What led to the formation of the listeners clubs?

4 How does one become a member of a listeners club and what are the activities involved in these clubs? How many times do members meet?

5 What are the benefits of belonging to a listeners club by the members of the community?

6 What do women listeners gain by belonging to listeners clubs? Have some been motivated to take up leadership roles?

7 How has been the participation of women in the listeners clubs?

8 Do community members come to the radio station to talk about issues affecting them?

9 If so what kinds of issues and who are the concerns mostly directed at?

10 Are the members of the community involved in the programing? If so, at what level are they involved in? Who conducts the training on how to use the equipment at the station?

11 What about concerns on violence against women, are they discussed in radio listeners clubs?

12 Do the members of the listeners clubs freely share their experiences on GBV, particularly women battering?
13 Have there been success stories of listeners no longer experiencing GBV because of exposure to the programing at the station or participation in listeners clubs?

c) Interview Guide/Radio Listeners Club Focus Group Discussions

1. Can you briefly tell me about yourself; age, level of education, marital status and source of income?
2. How many members belong to this club? When was it formed? Do you have an idea how/why the club was established?
3. How long have you been members of the club?
4. How did you know about this club and what motivated you to be a member of the club?
5. What are some of the benefits of belonging to a Radio Listeners club?
6. What activities is the club engaged in?
7. Are there any situations that have changed in your community with the help of your listeners club?
8. Have you ever had any meeting with your leaders to discuss issues affecting you?
9. Do you take part in the programing of the radio station? If so, what activities are you involved in? How often do you participate?
10. What are your favourite programs from this radio station?
11. Do you listen to other stations? How different is this radio station from other stations?
12. How do the women members of the community benefit by belonging to this club?
13. What about issues of GBV, are they discussed in the club?
14. Are issues of women battering easily discussed in the club?
15. Have some members of your listening club shared on air their experiences on GBV or women battering to distract others from indulging in the vice?
16 What is your view on the programs on GBV/women battering?

17 What challenges do you face as a listeners club?

18 How do you cope amidst the challenges?

19 Any last words about your radio station? What is it that they are not doing now that you would like them to implement in future?
Appendix B: Programming Church Run Radio

**Sunday**

<table>
<thead>
<tr>
<th>Time</th>
<th>Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.00 – 5.05 am</td>
<td>Station Identification and Announcer sign in</td>
</tr>
<tr>
<td>5.05 – 5.10 am</td>
<td>Program line up for the whole day</td>
</tr>
<tr>
<td>5.15 – 7.30 am</td>
<td>Different religious programs aired (four)</td>
</tr>
<tr>
<td>7.30 – 7.45 am</td>
<td>News</td>
</tr>
<tr>
<td>7.45 – 15.30</td>
<td>Religious programs continued</td>
</tr>
<tr>
<td>15.30 – 16.15</td>
<td>Youth Program (Za Chinyamata)</td>
</tr>
<tr>
<td>16.15 – 16.30</td>
<td>Parish Music</td>
</tr>
<tr>
<td>16.30 – 17.00</td>
<td>A Children’s Program (Kucheza ndi ana)</td>
</tr>
<tr>
<td>17.00 – 17.15</td>
<td>News from Papers</td>
</tr>
<tr>
<td>17.15 – 17.30</td>
<td>English News</td>
</tr>
<tr>
<td>17.30 – 17.45</td>
<td>Nyanja News</td>
</tr>
<tr>
<td>18.05 – 18.15</td>
<td>Community Announcements</td>
</tr>
<tr>
<td>18.15 – 04.50 am</td>
<td>Mixture of religious programs, including religious music and prayers</td>
</tr>
<tr>
<td>4.50 – 5.00 am</td>
<td>opening prayers</td>
</tr>
</tbody>
</table>

**Monday**

<table>
<thead>
<tr>
<th>Time</th>
<th>Program</th>
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<tbody>
<tr>
<td>5.00 – 5.05am</td>
<td>Station Identification and announcer sign in</td>
</tr>
<tr>
<td>05.05 – 5.10 am</td>
<td>Program line up for the day</td>
</tr>
<tr>
<td>5.10 – 5.15 am</td>
<td>Thought for the day</td>
</tr>
<tr>
<td>5.15 – 6.50 am</td>
<td>Different religious programs</td>
</tr>
<tr>
<td>6.50 – 7.00 am</td>
<td>Announcements</td>
</tr>
<tr>
<td>7.00 – 7.15 am</td>
<td>ZNBC News</td>
</tr>
<tr>
<td>7.15 – 7.30 am</td>
<td>Main News in the local language (Chichewa)</td>
</tr>
<tr>
<td>7.30 – 10.00 am</td>
<td>Religious programs continued</td>
</tr>
<tr>
<td>10.00 – 10.45 am</td>
<td>Face the Media</td>
</tr>
<tr>
<td>10.45 – 11.25 am</td>
<td>Religious programs</td>
</tr>
<tr>
<td>11.25 – 12.00 am</td>
<td>Educational program (Tiyeni tipunzire)</td>
</tr>
<tr>
<td>12.00 – 12.30</td>
<td>Catholic Religious programs</td>
</tr>
</tbody>
</table>
12.30 – 12.45  Main News in English
12.45 – 13.00  Community Announcements
13.00 – 13.35  Channel Africa News (in the local language)
13.35 – 15.30  Religious Programs
15.30 – 16.15  Justice for widows
16.15 – 16.30  Music from the parishes
16.30 – 17.00  Intellectual property program
17.00 – 17.15  News from Papers
17.15 – 17.30  News in Nyanja
17.30 – 17.45  Community Announcements
17.45 – 18.15  Prayers and Music from parishes
18.15 – 18.45  Our Parish (Parish Yathu)
18.45 – 19.00  Special Announcement
19.00 – 19.15  Sports programme in the local language from Channel Africa
19.15 – 19.30  Economic news in the local language (Zachuma)
19.30 – 19.45  African News (Local language)
19.45 – 20.00  Channel Africa News
20.00 – 20.30  General sports program (Masewera)
20.30 – 21.45  Religious programs
21.45 – 22.00  Announcements/spots on what listeners like about the radio
Station
22.00 – 22.45  Traditional Music
22.45 – 22.50  News Summary in the local language
22.50 – 04.50am  various religious programs and music from parishes
04.50 – 05.00am  Opening prayer/catholic prayers

**Tuesday**

<table>
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<tr>
<th>Time</th>
<th>Program</th>
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<tbody>
<tr>
<td>5.00 – 5.05am</td>
<td>Station Identification and announcer sign in</td>
</tr>
<tr>
<td>05.05 – 5.10am</td>
<td>Program line up for the day</td>
</tr>
<tr>
<td>5.10 – 5.15 am</td>
<td>Thought for the day</td>
</tr>
<tr>
<td>5.15 – 6.50am</td>
<td>Different Catholic religious programs</td>
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<tr>
<td>6.50 – 7.00am</td>
<td>Announcements</td>
</tr>
</tbody>
</table>
7.00–7.15am  ZNBC News
7.15 –7.30am  Main News in the local language (Chichewa)
7.30 – 9.45am Religious programs continued and Focus on Africa/DW News
9.45 – 9.55am Community Announcements
9.55 –10.00am News summary in the local language
10.00 – 10.45am Family issues program presented by the women
10.45 – 12.15 Various religious programs
12.15 – 12.30 Poems in the local language (Ndakatulo)
12.30 – 12.45 Main News in English
12.45 – 13.00 Community Announcements
13.00 – 13.35 Channel Africa News Nyanja
13.35– 15.30 Religious programs
15.30 – 16.15 An Education program
16.15 – 16.30 Parish Music
16.30 – 17.00 Artist for the day
17.00 –17.15 News from Papers
17.15 –17.30 News in Nyanja
17.30 – 17.45 Community Announcements
17.45 – 18.15 Prayers and Music from parishes
18.15 – 18.45 Our Parish (Parish Yathu)
18.45 – 19.00 Special Announcement
19.00 – 19.15 Sports programme in the local language from Channel Africa
19.15 –19.30 Economic news in the local language (Zachuma)
19.30 –19.45 African News (Local language)
19.45 –20.00 Channel Africa News
20.00 –20.30 Drama (local language)
20.30 – 21.45 Religious programs
21.45 –22.00 Announcements/spots on what listeners like about the radio
   Station
22.00 –22.45 Traditional Music
22.45 –22.50 News Summary in the local language
22.50 –04.50am various religious programs and music from parishes
04.50 –05.00am Opening prayer/catholic prayers
<table>
<thead>
<tr>
<th>Time</th>
<th>Programs</th>
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<tbody>
<tr>
<td>5.00 – 5.05am</td>
<td>Station Identification and announcer sign in</td>
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<tr>
<td>05.05 – 5.10am</td>
<td>Program line up for the day</td>
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<tr>
<td>5.10 – 5.15 am</td>
<td>Thought for the day</td>
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<tr>
<td>5.15 – 6.50am</td>
<td>Different Catholic religious programs</td>
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<tr>
<td>6.50 – 7.00am</td>
<td>Announcements</td>
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<tr>
<td>7.00 – 7.15am</td>
<td>ZNBC News</td>
</tr>
<tr>
<td>7.15 – 7.30am</td>
<td>Main News in the local language (Chichewa)</td>
</tr>
<tr>
<td>7.30 – 7.45am</td>
<td>Sports</td>
</tr>
<tr>
<td>7.45 – 8.30am</td>
<td>Religious programs continued</td>
</tr>
<tr>
<td>8.30 – 9.00am</td>
<td>DW News/Focus on Africa/ Vatican News</td>
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<tr>
<td>9.00 – 9.45am</td>
<td>Religious program</td>
</tr>
<tr>
<td>9.45 – 9.55am</td>
<td>Community Announcements</td>
</tr>
<tr>
<td>9.55 – 10.00am</td>
<td>News summary in the local language</td>
</tr>
<tr>
<td>10.00 – 10.45am</td>
<td>Health Talk</td>
</tr>
<tr>
<td>10.45 – 12.30</td>
<td>Various religious programs</td>
</tr>
<tr>
<td>12.30 – 12.45</td>
<td>Main News in English</td>
</tr>
<tr>
<td>12.45 – 13.00</td>
<td>Community Announcements</td>
</tr>
<tr>
<td>13.00 – 13.35</td>
<td>Channel Africa News Nyanja</td>
</tr>
<tr>
<td>13.35 – 15.30</td>
<td>Religious programs</td>
</tr>
<tr>
<td>15.30 – 16.15</td>
<td>a women’s Program (Bwalo la azimai)</td>
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<tr>
<td>16.15 – 16.30</td>
<td>Parish Music</td>
</tr>
<tr>
<td>16.30 – 17.00</td>
<td>Jesus and Women</td>
</tr>
<tr>
<td>17.00 – 17.15</td>
<td>News from Papers</td>
</tr>
<tr>
<td>17.15 – 17.30</td>
<td>News in Nyanja</td>
</tr>
<tr>
<td>17.30 – 17.45</td>
<td>Community Announcements</td>
</tr>
<tr>
<td>17.45 – 18.15</td>
<td>Prayers and Music from parishes</td>
</tr>
<tr>
<td>18.15 – 18.45</td>
<td>Our Parish (Parish Yathu)</td>
</tr>
<tr>
<td>18.45 – 19.00</td>
<td>Special Announcement</td>
</tr>
<tr>
<td>19.00 – 19.15</td>
<td>Sports programme in the local language from Channel Africa</td>
</tr>
<tr>
<td>19.15 – 19.30</td>
<td>Economic news in the local language (Zachuma)</td>
</tr>
<tr>
<td>19.30 – 19.45</td>
<td>African News (Local language)</td>
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<tr>
<td>Time</td>
<td>Program</td>
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<tr>
<td>19.45 – 20.00</td>
<td>Channel Africa News</td>
</tr>
<tr>
<td>20.00 – 20.30</td>
<td>Agricultural program</td>
</tr>
<tr>
<td>20.30 – 21.45</td>
<td>Various Catholic programs</td>
</tr>
<tr>
<td>21.45 – 22.00</td>
<td>Announcements/spots on what listeners like about the radio Station</td>
</tr>
<tr>
<td>22.00 – 22.45</td>
<td>Marriage discussion program (Local language)</td>
</tr>
<tr>
<td>22.45 – 22.50</td>
<td>News Summary in the local language</td>
</tr>
<tr>
<td>22.50 – 04.50am</td>
<td>various religious programs and music from parishes</td>
</tr>
<tr>
<td>04.50 – 05.00am</td>
<td>Opening prayer/catholic prayers</td>
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</tbody>
</table>

**Thursday**

<table>
<thead>
<tr>
<th>Time</th>
<th>Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.00 – 5.05am</td>
<td>Station Identification and announcer sign in</td>
</tr>
<tr>
<td>05.05 – 5.10am</td>
<td>Program line up for the day</td>
</tr>
<tr>
<td>5.10 – 5.15 am</td>
<td>Thought for the day</td>
</tr>
<tr>
<td>5.15 – 6.50am</td>
<td>Different Catholic religious programs</td>
</tr>
<tr>
<td>6.50 – 7.00am</td>
<td>Announcements</td>
</tr>
<tr>
<td>7.00 – 7.15am</td>
<td>ZNBC News</td>
</tr>
<tr>
<td>7.15 – 7.30am</td>
<td>Main News in the local language (Chichewa)</td>
</tr>
<tr>
<td>7.30 – 7.45am</td>
<td>what we like about our community radio (in the local language)</td>
</tr>
<tr>
<td>7.45 – 8.30am</td>
<td>Religious programs continued</td>
</tr>
<tr>
<td>8.30 – 9.00am</td>
<td>DW News/Focus on Africa/ Vatican News</td>
</tr>
<tr>
<td>9.00 – 9.45am</td>
<td>Religious program</td>
</tr>
<tr>
<td>9.45 – 9.55am</td>
<td>Community Announcements</td>
</tr>
<tr>
<td>9.55 – 10.00am</td>
<td>News summary in the local language</td>
</tr>
<tr>
<td>10.00 – 10.45am</td>
<td>Health Talk</td>
</tr>
<tr>
<td>10.45 – 12.30</td>
<td>Various religious programs</td>
</tr>
<tr>
<td>12.30 – 12.45</td>
<td>Main News in English</td>
</tr>
<tr>
<td>12.45 – 13.00</td>
<td>Community Announcements</td>
</tr>
<tr>
<td>13.00 – 13.35</td>
<td>Channel Africa News Nyanja</td>
</tr>
<tr>
<td>13.35 – 14.00</td>
<td>Religious programs</td>
</tr>
<tr>
<td>14.00 – 14.30</td>
<td>Parish programs</td>
</tr>
<tr>
<td>14.30 – 15.30</td>
<td>Religious programs</td>
</tr>
<tr>
<td>Time</td>
<td>Program</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>15.30 – 16.15</td>
<td>Good governance</td>
</tr>
<tr>
<td>16.15 – 16.30</td>
<td>Parish Music</td>
</tr>
<tr>
<td>16.30 – 17.00</td>
<td>Youth Forum</td>
</tr>
<tr>
<td>17.00 – 17.15</td>
<td>News from Papers</td>
</tr>
<tr>
<td>17.15 – 17.30</td>
<td>News in Nyanja</td>
</tr>
<tr>
<td>17.30 – 17.45</td>
<td>Community Announcements</td>
</tr>
<tr>
<td>17.45 – 18.15</td>
<td>Prayers and Music from parishes</td>
</tr>
<tr>
<td>18.15 – 18.45</td>
<td>Our Parish (Parish Yathu)</td>
</tr>
<tr>
<td>18.45 – 19.00</td>
<td>Special Announcement</td>
</tr>
<tr>
<td>19.00 – 19.15</td>
<td>Sports programme in the local language from Channel Africa</td>
</tr>
<tr>
<td>19.15 – 19.30</td>
<td>Economic news in the local language (Zachuma)</td>
</tr>
<tr>
<td>19.30 – 19.45</td>
<td>African News (Local language)</td>
</tr>
<tr>
<td>19.45 – 20.00</td>
<td>Channel Africa News</td>
</tr>
<tr>
<td>20.00 – 20.30</td>
<td>A program on orphans (Sungani ana)</td>
</tr>
<tr>
<td>20.30 – 21.45</td>
<td>Various Catholic programs</td>
</tr>
<tr>
<td>21.45 – 22.00</td>
<td>Announcements/spots on what listeners like about the radio Station</td>
</tr>
<tr>
<td>22.00 – 22.45</td>
<td>Marriage discussion program (Local language)</td>
</tr>
<tr>
<td>22.45 – 22.50</td>
<td>News Summary in the local language</td>
</tr>
<tr>
<td>22.50 – 04.50am</td>
<td>various religious programs and music from parishes</td>
</tr>
<tr>
<td>04.50 – 05.00am</td>
<td>Opening prayer/catholic prayers</td>
</tr>
</tbody>
</table>

**Friday**

<table>
<thead>
<tr>
<th>Time</th>
<th>Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.00 – 5.05am</td>
<td>Station Identification and announcer sign in</td>
</tr>
<tr>
<td>05.05 – 5.10am</td>
<td>Program line up for the day</td>
</tr>
<tr>
<td>5.10 – 5.15am</td>
<td>Thought for the day</td>
</tr>
<tr>
<td>5.15 – 6.50am</td>
<td>Different Catholic religious programs</td>
</tr>
<tr>
<td>6.50 – 7.00am</td>
<td>Announcements</td>
</tr>
<tr>
<td>7.00 – 7.15am</td>
<td>ZNBC News</td>
</tr>
<tr>
<td>7.15 – 7.30am</td>
<td>Main News in the local language (Chichewa)</td>
</tr>
<tr>
<td>7.30 – 7.45am</td>
<td>Issue of the week</td>
</tr>
<tr>
<td>7.45 – 8.30am</td>
<td>Religious programs continued</td>
</tr>
<tr>
<td>8.30 – 9.00</td>
<td>DW News/Focus on Africa/Vatican News</td>
</tr>
</tbody>
</table>
9.00 – 9.45 Religious program
9.45 – 9.55 Community Announcements
9.55 – 10.00am News summary in the local language
10.00 – 10.45am Entrepreneurship program
10.45 – 12.30 Various religious programs
12.30 – 12.45 Main News in English
12.45 – 13.00 Community Announcements
13.00 – 13.35 Channel Africa News Nyanja
13.35 – 14.00 Religious programs
14.00 – 14.30 Week with the pope
14.30 – 15.30 Religious programs
15.30 – 16.15 Cultural advice
16.15 – 16.30 Parish Music
16.30 – 17.00 Discussion with the Bishop
17.00 – 17.15 News from Papers
17.15 – 17.30 News in Nyanja
17.30 – 17.45 Community Announcements
17.45 – 18.15 Prayers and Music from parishes
18.15 – 18.45 Our Parish (Parish Yathu)
18.45 – 19.00 Special Announcement
19.00 – 19.15 Sports programme in the local language from Channel Africa
19.15 – 19.30 Economic news in the local language (Zachuma)
19.30 – 19.45 African News (Local language)
19.45 – 20.00 Channel Africa News
20.00 – 20.30 Educative story (Nthano)
20.30 – 21.45 Various Catholic programs
21.45 – 22.00 Announcements/spots on what listeners like about the radio Station
22.00 – 22.45 Greetings program (Local language)
22.45 – 22.50 News Summary in the local language
22.50 – 04.50am various religious programs and music from parishes
04.50 – 05.00am Opening prayer/catholic prayers
<table>
<thead>
<tr>
<th>Time</th>
<th>Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.00 – 5.05am</td>
<td>Station Identification and announcer sign in</td>
</tr>
<tr>
<td>05.05 – 5.10am</td>
<td>Program line up for the day</td>
</tr>
<tr>
<td>5.10 – 5.15 am</td>
<td>Thought for the day</td>
</tr>
<tr>
<td>5.15– 6.50am</td>
<td>Different Catholic religious programs</td>
</tr>
<tr>
<td>6.50 – 7.00am</td>
<td>Announcements</td>
</tr>
<tr>
<td>7.00–7.15am</td>
<td>ZNBC News</td>
</tr>
<tr>
<td>7.15 –7.30am</td>
<td>Main News in the local language (Chichewa)</td>
</tr>
<tr>
<td>7.30 – 7.45am</td>
<td>Sports diary</td>
</tr>
<tr>
<td>7.45 – 8.30am</td>
<td>Religious programs continued</td>
</tr>
<tr>
<td>8.30 – 9.00</td>
<td>DW News/Focus on Africa/ Vatican News</td>
</tr>
<tr>
<td>9.00 – 9.45</td>
<td>Religious program</td>
</tr>
<tr>
<td>9.45 – 9.55</td>
<td>Community Announcements</td>
</tr>
<tr>
<td>9.55 –10.00am</td>
<td>News summary in the local language</td>
</tr>
<tr>
<td>10.00 – 10.45am</td>
<td>Governance program</td>
</tr>
<tr>
<td>10.45 – 11.30</td>
<td>Various religious programs</td>
</tr>
<tr>
<td>11.30 – 12.00</td>
<td>Road safety program (Zapamseu)</td>
</tr>
<tr>
<td>12.00 –12.30</td>
<td>Poems and Catholic Traditional prayers</td>
</tr>
<tr>
<td>12.30 – 12.45</td>
<td>Main News in English</td>
</tr>
<tr>
<td>12.45 – 13.00</td>
<td>Community Announcements</td>
</tr>
<tr>
<td>13.00 – 13.35</td>
<td>Channel Africa News Nyanja</td>
</tr>
<tr>
<td>13.35– 14.00</td>
<td>Children’s voice</td>
</tr>
<tr>
<td>14.00 – 14.30</td>
<td>Parish Music</td>
</tr>
<tr>
<td>14.30 – 15.00</td>
<td>Songs listeners’ like</td>
</tr>
<tr>
<td>15.00 – 15.45</td>
<td>General Suggestions on programs</td>
</tr>
<tr>
<td>15.45–16.15</td>
<td>Religious programs</td>
</tr>
<tr>
<td>16.15 – 17.00</td>
<td>Educational program</td>
</tr>
<tr>
<td>17.00 –17.15</td>
<td>News from Papers</td>
</tr>
<tr>
<td>17.15 –17.30</td>
<td>News in Nyanja</td>
</tr>
<tr>
<td>17.30 – 17.45</td>
<td>Community Announcements</td>
</tr>
<tr>
<td>17.45 – 18.15</td>
<td>Prayers and Music from parishes</td>
</tr>
<tr>
<td>18. 15 – 18.45</td>
<td>Our Parish (Parish Yathu)</td>
</tr>
<tr>
<td>Time</td>
<td>Program Details</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>18.45 – 19.00</td>
<td>Special Announcement</td>
</tr>
<tr>
<td>19.00 – 19.15</td>
<td>Sports programme in the local language from Channel Africa</td>
</tr>
<tr>
<td>19.15 – 19.30</td>
<td>Economic news in the local language (Zachuma)</td>
</tr>
<tr>
<td>19.30 – 19.45</td>
<td>African News (Local language)</td>
</tr>
<tr>
<td>19.45 – 20.30</td>
<td>News from our communities/ phone in program</td>
</tr>
<tr>
<td>20.30 – 21.45</td>
<td>Various Catholic programs</td>
</tr>
<tr>
<td>21.45 – 22.00</td>
<td>Announcements/ spots on what listeners like about the radio</td>
</tr>
<tr>
<td></td>
<td>Station</td>
</tr>
<tr>
<td>22.00 – 22.45</td>
<td>Religious program</td>
</tr>
<tr>
<td>22.45 – 22.50</td>
<td>News Summary in the local language</td>
</tr>
<tr>
<td>22.50 – 04.50am</td>
<td>various religious programs and music from parishes</td>
</tr>
<tr>
<td>04.50 – 05.00am</td>
<td>Opening prayer/catholic prayers</td>
</tr>
</tbody>
</table>
Appendix C: Programming Locality Owned Radio

Sunday

<table>
<thead>
<tr>
<th>Time</th>
<th>Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.00am – 12.00</td>
<td>Programs in Swaka Language</td>
</tr>
<tr>
<td>6.00 – 6.05 am</td>
<td>Station identity and Announcer sign in</td>
</tr>
<tr>
<td>6.05 – 6.15am</td>
<td>Program line up for the day</td>
</tr>
<tr>
<td>6.15 – 6.30am</td>
<td>Adverts</td>
</tr>
<tr>
<td>6.30 – 6.40am</td>
<td>News in English</td>
</tr>
<tr>
<td>6.40 – 6.45am</td>
<td>Music</td>
</tr>
<tr>
<td>6.45 – 7.00am</td>
<td>Community announcements</td>
</tr>
<tr>
<td>7.00 – 7.15am</td>
<td>Music</td>
</tr>
<tr>
<td>7.15 – 8.15am</td>
<td>Transparency International Zambia (Good governance program)</td>
</tr>
<tr>
<td>8.15 – 8.20am</td>
<td>Music</td>
</tr>
<tr>
<td>8.20 – 9.00am</td>
<td>Sponsored program</td>
</tr>
<tr>
<td>9.00 – 9.30am</td>
<td>Music</td>
</tr>
<tr>
<td>9.30 – 10.00am</td>
<td>Mother to Child Transmission (Health program)</td>
</tr>
<tr>
<td>10.00 – 10.30am</td>
<td>story telling in local language</td>
</tr>
<tr>
<td>10.30 – 11.00am</td>
<td>Children’s Educational Program</td>
</tr>
<tr>
<td>11.00 – 11.30am</td>
<td>Gender program</td>
</tr>
<tr>
<td>11.30 – 11.55</td>
<td>Music</td>
</tr>
<tr>
<td>11.55 – 12.00</td>
<td>Signing off the Swaka program</td>
</tr>
</tbody>
</table>

Lala language shift is from 12 to close down at 22

<table>
<thead>
<tr>
<th>Time</th>
<th>Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>12.00 – 12.05</td>
<td>Opening of the Lala program</td>
</tr>
<tr>
<td>12.05 – 12.30</td>
<td>Music</td>
</tr>
<tr>
<td>12.30 – 12.40</td>
<td>Advertisements</td>
</tr>
<tr>
<td>12.40 – 12.45</td>
<td>Music</td>
</tr>
<tr>
<td>12.45 – 13.00</td>
<td>News in Lala</td>
</tr>
<tr>
<td>13.00 – 13.05</td>
<td>Community Announcements</td>
</tr>
<tr>
<td>13.05 – 13.30</td>
<td>Music</td>
</tr>
<tr>
<td>13.30 – 14.00</td>
<td>Program for the youths and the general public</td>
</tr>
<tr>
<td>14.00 – 14.30</td>
<td>Traditional teachings and proverbs</td>
</tr>
<tr>
<td>14.30 – 15.20</td>
<td>Music</td>
</tr>
</tbody>
</table>
15.02 – 16.00  Sponsored program/advertisements
16.00 – 16.55  Music
16.55 – 17.00  Community Announcements
17.05 – 17.20  Music
17.20 – 18.00  Advertisements and sponsored programs
18.00 – 18.15  Music
18.15 – 18.30  Advertisements
18.30 – 18.35  Community Announcements
18.35 – 18.45  Music
18.45 – 19.00  News in Lala
19.00 – 19.45  Program for the youths and general public
19.45 – 19.50  Community Announcements
19.50 – 20.00  Music
20.00 – 20.30  News from the community
20.30 – 21.15  Social program (Mbalasa)
21.15 – 21.55  Music
21.55 – 22.00  Station closes for the day

**Monday**

The station starts with a *Lala* shift from 06.00hrs to 12.00hrs

English Shift is from 12.00 to 17.00 hours

<table>
<thead>
<tr>
<th>Time</th>
<th>Program</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English Shift</strong></td>
<td></td>
</tr>
<tr>
<td>12.00 – 12.05</td>
<td>Introduction to the English Program</td>
</tr>
<tr>
<td>12.05 – 12.15</td>
<td>Music</td>
</tr>
<tr>
<td>12.15 – 12.30</td>
<td>Advertisements</td>
</tr>
<tr>
<td>12.30 – 12.40</td>
<td>English News</td>
</tr>
<tr>
<td>12.40 – 12.45</td>
<td>Music</td>
</tr>
<tr>
<td>12.45 – 13.00</td>
<td>Local News</td>
</tr>
<tr>
<td>13.00 – 13.05</td>
<td>Community Announcements</td>
</tr>
<tr>
<td>13.05 – 13.25</td>
<td>Music</td>
</tr>
<tr>
<td>13.25 – 14.00</td>
<td>Novel time</td>
</tr>
</tbody>
</table>
The Swaka shift is from 17.00hrs to 22.00hrs

Tuesday
The station opens with English programs from 6.00hrs to 12.00hrs.
Then a Lala shift from 12.00hrs to 17.00hrs and Swaka from 17.00hrs until close down at 22.00hrs.

Wednesday
The station opens with a Swaka shift from 06.00hrs to 12.00hrs
During this period, there is an agricultural program and also a program on social issues affecting the community.

The Lala shift is from 12.00hrs to 17.00hrs. The station closes down with an English shift from 17.00hrs to 22.00hrs. The program for youths is from 21.00 to 21.30hrs.

Thursday
The station begins transmission with a Lala language shift from 06.00hrs to 12.00hrs. Then broadcasts Swaka programs from 12.00hrs until 22.00hrs when the station closes down.

Friday
The station opens with a Swaka language shift from 06.00hrs to 17.00hrs. The English shift is from 17.00hrs to 22. The Good Governance Program is from 20.00hrs to 20.30hrs and Community Health Talk broadcasts from 21.00hrs to 21.30hrs.

Saturday
Saturday starts with a Lala Shift from 06.00hrs to 12.00hrs. The English shift is from 12.00hrs to 17.00hrs. The Lala language shift continues from 18.00hrs until 22.00hrs.