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An Examination on Effectiveness of Programming by Local People in Community Radio Stations: A case Study of Chikuni community Radio Station

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Abstract

This research study focusses on assessing community radio as voice of the people: A case study of Chikuni Community Radio Station. In 1905, a French Jesuit, Fr Moreau, established the Chikuni Parish. Midway between Lusaka and Livingstone, the Chikuni Parish is a living example of the strength of community and how the people are grasping opportunities to develop themselves. Since the beginning, there has been a constant drive to help the local population, now some 25,000 Batonga farmers to develop themselves in all areas of human life. It was realized from the beginning of the mission's existence that education is the key in achieving St. Augustine's motto: "A human being fully alive". Having this goal in mind over the years, the Jesuits have set up 48 primary schools, the Canisius Secondary School and the Charles Lwanga Teacher Training College. Today, the main problems faced by the rural communities are associated with their isolation. The radio station, whose mission statement is to 'spread the word of God in peace and unity,' was established by the Jesuit Missionary Congregation of the Roman Catholic to complement the church's efforts in evangelization of the word of God. The objectives of the research study included, among others, to find out the target audience of Chikuni radio and the programs that focusses on speaking on behalf of the people and promote Christian values. The study employed qualitative research design, with In-depth Interviews and Focus Group Discussions been used as data gathering instruments. Both instruments had two-fold advantages in

that the researcher was able to rephrase questions for the clear understanding of the research topic. Community radio can be a conduit for transmitting information aimed at educating people on life's skills, fostering behavior and attitudinal change, empowering grassroots. This study examined citizens' participation in community radio programming at Chikuni. Participatory communication and the uses and gratification theories were used for the study. Qualitative case study was used for the research and data gathering was conducted through in-depth interviews, focus group discussions and document analysis. Findings indicate varieties of programmes are broadcast by the community radio stations in the region. Among some of the interesting programmes are Community Affairs, My Home, Community Development and Farmers Time. The study further revealed that the formation of listener's clubs and the need to get listeners involved in all programmes of the stations have created effective interaction between the communities and radio stations leading to greater citizens participation in community radio programming. The study concluded that community radio programming has generated enough interest for citizens active engagement in radio shows because such programmes are able to gratify the media needs of community radio listeners. The study therefore, recommends that the station continues to find new areas the production programs that speaks for the community.

Keywords: Programming by Local People, Community Radio Stations, Radio Station

1. Introduction

1.1 Background

Radio still remains the most popular means of communication among large number of populations in Sub-Saharan Africa. It is equally an important means for communication that is intended to trigger development. "For more than fifty years radio has been the most appealing tool for participatory communication and development. It is without doubt the communication tool most widely spread throughout the world and has always been the ideal medium for change" (Aryeetey, 2014) ^[2].

Community radio though is a new phenomenon in the country that has come to complement the role of the existing public and commercial radio stations operating in the country's pluralistic media landscape, its recent upsurge especially in the Northern parts of the country gives enough room for scholarship to investigate and delve deeper on the programming of such rural and community media. While many actors are taking advantage to advance their course, the communities see community radio as platforms where their views can easily be heard and their rights advocated. Community radio is also a platform where the governed raise issues bothering them in areas of local development (Duggleby, 2014). Radio is not always positive as it is also well documented that radio stations established in the name of communities have also been used to spread hatred and incite genocide and sectarian agendas. Radio is also considered a powerful means of countering extremism, mediating violent conflicts and building a culture of tolerance and peace (Alumuku, 2016)^[1]. Steel, W.F (2014) argues that the freeing of the airwaves in Ghana makes access to radio a strong reality. He maintains that radio has enormous advantages for community use. The technology offers wide choices to suit different spatial requirements for transmission. Radio is also conducive to participatory programme production and presentation and affords easy collection, recording and playback of events and issues. Radio can also cover several villages or scattered communities at no extra cost because it is a cheaper means of information transmission. The low literacy rate in Ghana and Africa also makes it still the most efficient and accessible mass medium Electronic Media is widely taken as a tool to promote and create awareness and help people positive behavioral changes in the society. It has been often credited for development of society. Nonetheless, role of media has been a subject of considerable speculations. There are divergent views as some believe that media plays absolute dominant role in development but other argues that media can't do alone. There various theory regarding the role of media in the society. The Media Development Theory is widely cited in terms of role of media in development. Denis McQuaid, one of proponents of this theory argues that media are agents of development and social change in any community and asserts that important role to play in the development process especially in the developing countries (Hettige, 2014). In doing so, the theory says that media should always support the efforts led by governments by carrying out program which facilitates positive behavioral change in the society (Bruhn, 2011)^[4]. "The theory of media and development has several variants. The contribution of mass media can take several forms. They can help to promote diffusion and adoption of many technical and social innovations, which are essential to modernization. They can teach literacy and other essential skills and techniques. They encourage the state of mind favorable to modernity especially the possibility to imagine an alternative way of life," (Miriam, 2011)^[4]. The Development Media Theory emphasized the media to develop the society as it has the capacity to positively affect the society. It is vitally important to utilize the mass media to bring social changes and political and economic development in a society (Zia, 2011). Hence, this paper tried to appraise role of local/community radio in rural development process in general and community development process in particular

1.2 Objective

1.2.1 General Objective

To assess community radio as a voice of the people.

1.2.2 Specific objectives

1. To identify common radio programmes aired at Chikuni radio.
2. To ascertain common approaches used in community radio participation at Chikuni.
3. To establish levels of community radio participation by local people.
4. To discover challenges in community radio participation.

1.3 Research questions

1. What are the common radio programmes aired at Chikuni radio?
2. What common approaches are used in community radio participation at Chikuni?
3. How are the levels of community radio participation by local people?
4. What challenges are there in community radio participation by local people?

1.4 Theoretical framework

The theory that guides this research study is the Agenda Setting Theory formulated by Maxwell McCombs and Donald Shaw in 1972. Maxwell & Shaw (1972) contends that the media sets the agenda of topics deemed important or media sets the agenda for people's discussions, elaborate programming on peace education help in the reduction of risky factors that are sources of conflicts. The mass media not only inform the public about the world, national and local events, they are also influential in shaping public opinion about these events and the people involved in them in the following ways: First, through selectivity, every day several events occur that might be reported on radio for instance, but editors have the responsibility of selecting those events that they will report on. If for example a radio program includes detailed reports of crime in a certain city, the unintended result of the program may be that listeners conclude that crime is rampant and that many people in the community live in fear of been attacked by ritual murders, (George, 2004)^[11]. Closely related to selectivity, the media also has a significant role as a gatekeeper which sets the agenda for public discourse and subsequently filters issues which promote peace, against those that do the opposite, and tries to maintain a balance of views.

However, such a gatekeeper role is many a time undermined by the fact that the media outlets like to portray themselves objective even when they privately seek to promote a particular ideological set of ideas and limit the public's exposure to a wide dose of information. This aspect of balance and gatekeeping is only possible by media institutions that is understood and followed by both sides in a conflict. Second, prominence, closely related to the selection of news events to be reported is the matter of how prominently they are dealt with. Headlines on a radio news bulletin, shows that the editors believe stories making these headlines are more important in comparison with other stories and this attachment of importance is also transferred to listeners, (ibid). Radio serves communities in a number of ways and among one of its key functions is the provision of information that helps in building awareness of what is happening at both local and international scenes. Depending

on the objectivity of the radio station, many members of society base their decisions on what has been reported through news bulletins and other current affairs programs. Based on this information function, many members of society use the information filtering from radio outlets to make enlightened decisions that may have an impact on peace, especially if the station is the only source of information.

Radio Chikuni been a community station in a Christian nation is considered as one of the reusable sources of information that sets the agenda of topics that deserves attention and action includes those that promotes Christian values. In other words, the station presents to society issues yet to become public debates. For instance, when acts of political violence was almost reaching alarming levels, radio Chikuni apart from bringing to the fore through reporting of this negative vice, also initiated debates on how to curb it through its program known as Community Forum. These efforts together with these of other media outlets turned acts of political violence into national debates with a number of stakeholders calling for an interparty dialogue. Based on such calls, the three church mother bodies convened an Interparty Dialogue on ending political violence. The 18 political leaders that included former Republican President, Mr. Edgar Lungu pledged to end political violence.

1.5 Significance of the study

The findings of the study may help the Independent Broadcasting Authority to include comprehensive programming of religious broadcasting programs that promote Christian values and speak for the voiceless, which is a key requirement for licensing of Christian Community Radio stations. Such programming may lobby policy actors or makers to invest resources towards addressing root causes of moral decay in society, which will in turn facilitate a people of high moral standards that live by the national values and principles that govern Zambia as a Christian Nation. The promotion of positive community behavior through radio programming may help the country to address its current challenges of moral degradation and help Government achieve its intention of mainstreaming Christian values in all aspects of life and institutionalize them, to harness development and promote growth of the country. The study would therefore help to see to what extent Christian Radio Programmes can help in speaking for the masses and promote Christian values, thereby alleviating negative vices as these deprive the country a future generation

of youthful individuals with good moral conduct who can contribute significantly to economic growth.

1.6 Scope of the study

This report assessed community radio as voice of the people. Chikuni Christian community radio station was the case study.

1.7 Operation definition of key terms

Christian values: Christian values refers to values derived from the teachings of Jesus Christ. The term has various applications and meanings, and specific definitions can vary widely between denominations, geographical locations and different schools of thought.

Community radio station: Like any concept in social science, there are several definitions of what constitutes a

community radio station. George (2004)^[11], defines it as a non-profit, open to or accountable to the community that serve and mainly staffed by volunteers. He further explains the key role of community radio station is that of fostering tolerance and pluralism in society.

Cultural identity: A set of values, norms, practices and attitudes that bides together people and set them apart from other ethnic groups within a given society.

2.1 Common approaches used in community radio participation

The role of Community Radio Stations (CRS) in disseminating critical information during the period of the Covid-19 pandemic hardly known. Over 322 Community Radios in India, managed by educational institutions called Campus Radios, NGOs-managed radios and Krishi Vigyan Kendra-managed radios, took up the challenge of connecting with their communities by giving relevant information, creating awareness, confidence and motivation amongst the masses to face the grave situation. Although most of the Community Radios were struggling for survival due to step-motherly treatment in terms of allocation of funds through projects, non-availability of advertisement from the Bureau of Outreach & Communication, and advertisements from the Ministry of Information and Broadcasting, these Community Radio Stations were not found wanting in discharging their social responsibility in the hour of national crisis. The Community Radio Association of India (CRA), the recognized body of Community Radio Stations in the country, undertook a survey and based upon the information and data received from 150 community radio stations, it was observed that the most important need of the vulnerable sections of the population was for credible information about the pandemic in local languages and dialects and how they could protect themselves against it.

In the initial days of the pandemic, the CRS answered the following questions: What is Covid-19 and what are its symptoms/signs of spread? What precautions need to be taken? Why lockdown and curfews have become necessary? What are people expected to do to stop the spread? How many cases have been reported in each region?" The community radio teams across the country collated the answers from advisories issued by the district administrations and state governments from time to time. The radio reporters conducted Interviews with the doctors and experts and broadcast them prominently. The information based on "Dos and Dont's" were shared with the public. Data supplied by the Departments of Information & Public Relations, Health, District and State Disaster Management and police was disseminated on a regular basis. The broadcast time of the community radio ranged from 12 to 24 hours daily.

Initially, only 50 per cent of the broadcast content was related to Covid-19, but as the situation worsened and the lockdown was enforced, the content was exclusively pandemic-related. When the crisis was at its peak, the stations broadcast special awareness programmers, appeals of the authorities to stay at home and observe the guidelines issued by the government to fight the virus. Almost all the community radios faced several challenges. Curfew was strictly forced so manpower crunch was felt because the movements of many community radio reporters were restricted. In many places they were not issued curfew

passes to reach the irrespective studios and the radio operations were managed by one or two community reporters who worked in long shifts.

Many radio reporters worked from home by sending their reports through mail and WhatsApp. The recorded voice clips of local MALs, community leaders, celebrities, district magistrates, superintendents of police, doctors and experts requesting the community members to stay at home and observe social distancing were recorded through telephone and send through mail and WhatsApp to the studios which were then broadcast on the radio. Jingles were made in studios or downloaded from common sources with an appeal by celebrities through songs and popular messages to create awareness about the danger of virus and its prevention. Some community radios innovated new methods of virtual broadcasting where the community reporters sent their inputs from home and nobody was present in the studio, but the radio broadcast was on throughout.

2.2 Levels of community radio participation by local people

In Africa the media have sometimes fanned the flames of conflict by not been objective, reinforcing prejudices, muddling the facts and peddling half-truths. Rwanda had for instance suffered from an ethnic power struggle between the minorities Tutsi who before independence had occupied privileged positions in the colonial administration of the country, (Musonda, 2017) ^[19]. However, the former dominance of the colonial era was overturned during the violent struggle that accompanied decolonization from the Belgium rule. On April 6th 1994 President Habyarimana of Rwanda and President Cyprien Maramraj of Burundi both from the Hutu tribe died after their plane was shot down near Kigali Airport, (Kambone, 2017) ^[19]. A community owned Radio Station known as RTL M in 1994 informed the nation that President Juvenal Habyarimana was castrated before been assassinated. Although the truth of the matter was that he was not castrated, the receipt of this report angered the Hutus who considered news and truth to be one, because in pre-independence period in that country a man was disgraced by way of castration, (Aryeetey, 2014) ^[2]. Immediately after this sensational and half-truth reporting by RTL M radio, violence initiated by government Hutu forces erupted in Kigali. The Hutu controlled radio station called for hunting down and ruminating the 'cockroaches' and 'snakes' who seemed to threaten to eradicate the Hutu population. The radio supported, guided and encouraged the work of the militias who systematically killed hundreds of thousands of Tutsis even to the point of broadcasting the names and addresses of the supposed 'enemy within' resulting in the terrible final death toll of about one million Tutsis and moderate Hutus (Steel, 2014).

In the neighboring Burundi, however, the media did not only reflect the deep ethnic division between the Hutus and Tutsis but actively promoted fear and distrust among the groups. Studio Jambo, established by American Conflict Resolution Media Group after that country's civil war of 1993 countered hateful, dispelled counter rumors of ethnic war, and encouraged peace and reconciliation by facilitating dialogues through its conflict resolution-based radio programs, a process that yielded positive results Stephen (2017) ^[19] Studio Ijambo promoted peace in the post-conflict reconstruction and recovery or during the post-conflict healing stage after the Arusha.

Peace and Reconciliation signed on 28th August, 2000, while this research study focuses on promotion of peace when the early warning signs of the conflict are been manifested. Community radio stations are also known for helpful in bridging the gap between communities.

In Nigeria a religious community radio station known as Dandal Kura which means 'big arena' in Kanuri tribe air programmed with peace themes to communities plagued by the Boko Haram. "Our focus is to provide a voice to the over nine million native Kanuri in the Lake Chad area, particularly in Borno State, to lend support to the counter-insurgency efforts because the Kanuri ethnic group is the worst hit by Boko Haram, "said Tudun-Wade," the Station Manager. Boko Haram was founded in Maiduguri in 2002 and drew its support largely from Kanurispeaking youth disenchanted with social inequality and the failure of political leadership. The group uses ethnic and linguistic affinity to recruit members among the local population, capitalising on anger at poverty, illiteracy and lack of economic opportunities. On radio Dandal Kura, Christian and Muslim clerics produce secular and religious programmes to counter the Islamists extreme ideology to dissuade potential recruits from joining their ranks. There is also advice on what to do when approached by a Boko Haram recruiter, tips on identifying suicide bombers and what to do in the event of an attack (Hettige, 2014).

This religious radio station is promoting peace amidst terrorist attacks in that country and its programming is aimed at building awareness on how to deal with the terrorism acts as opposed to looking at and discussing the root causes or drivers of this violence. Radio Dandal Kura is a religious station that airs both Christian and Moslems programmes on promoting peace, however, this study focuses on the role of a Christian radio station in the promotion of peace. This is in view of the fact that the media is a public platform which contributes to public good by articulating, defending, protecting and promotion of human rights. In essence, radio is the contemporary equivalent of the Greek agora which was a public square in which the population gathered to discuss affairs of governance, (Nuakoh,2014).

2.3 Challenges in community radio participation

The Community Media Forum Europe (the organization representing community broadcasters in Europe) has been working as an observer in the Steering Committee on the Media and New Communication Services (CDMC) of the Council of Europe since December 2007 and contributed actively to drafting this Declaration, cooperating with AMARC Europe. As it was reported by Nadia Belardi—a vice-president of Community Media Forum Europe and one of the co-creators of this document—the draft of this document was to some extent prepared by the Secretariat of the Steering Committee and based on the previous studies, especially the one made by Peter Lewis, entitled Promoting Social Cohesion (2008). Yet the definition must have come from the observers representing the sector. Nadia Belardi reported the process of adding the element about the exclusion of stations dependent on religious institutions as follows: Independence from religious institution was a very important topic especially for the delegation from France because of the Islamic debate in this country. So probably that is what political representatives had in mind when they were thinking about religious institutions, not necessarily

the Catholic Church. Perhaps it is my personal interpretation, but I would say that the biggest fear was funding and legalizing media that can make propaganda for values and practices that go against the democratic values of the European Union and Council of Europe. I don't think that the topic of Catholic or Christian Church radios ever came up to be honest. If there was any discussion, we were talking about what is happening in the Balkans, ex-Yugoslavia and the role of the media played there in creating disinclination between various religious communities there. That was a concern. That's what was behind it (Baah, 2014) [2]. All aspects considered, one can say that religious broadcasting is treated as being outside the community sector in some definitions taken from important European documents dealing with this subject matter. However, it is worth underlining that there is no universally accepted definition of community media. Even the authors of those definitions admit that the character of some of them is often aspirational and far from the real situation in some countries. That is why, when talking about religious broadcasting as part of the community media sector, it is important to look not only at definitions created at the pan-European level but also at opinions of media experts and community media activists as well as at practices and regulations in various countries. The community media field was organized by the authors of this article on 8th November 2014 during the Bundesverband Freier Radios congress in Berlin/Potsdam Zukunftswerkstatt Community Media.

Most of the participants declared: Religious broadcasters should not have access to the community media sector. The reasoning was diverse but often included arguments such as dominant ownership, not a non-profit character, dogmatic voice etc. My militant opinion: Religion is private and should be excluded from public service and non-commercial media sector—Michael Nicolai, Germany. For me the ownership is a key. In my opinion community radio cannot be owned by the Church—Judith Purkarthofer, Austria. Accessibility is a key. It is not about excluding religious groups; they exclude themselves because you are not a community broadcaster when you are not accessible to every member of the community. But it is true that we have to reflect cultural realities of different countries. In some of them religion plays a very important role in the society Sally Galiana, Ireland. However, the participants of the round-table discussion were also open to talking about forms of religious content acceptable for them in the community media sector. Most of them declared that religious minority groups should have an opportunity to be involved in a local community radio, and prepare programs alongside other groups, but not to dominate a station (Aryeetey, 2014) [2].

They also strongly believed in the power of self-standards of the radio, which give the same conditions to any group involved in broadcasting. It was even stated it depends on how much they involve no-faith or other-faith members of the community. It was also underlined that religious broadcasters should fulfil all or most of the criteria, as outlined by international documents. Thus including them into the community media sector is acceptable when religious groups work open mindedly and share the values of the community media. However, the biggest concern was raised by the fact that they operate only in the dominant religious manner and communicate different issues solely in a dogmatic way. If they haven't got a discussion full of hate

speech, I think they should integrate into the program of community stations. But I cannot find any sense in being separated (mainly for themselves) from the rest of the community. I don't agree with the concept of 'religious radio'—Miriam Meda, Spain. Religious minorities should have the opportunity to take part in community radios if they do not advocate discrimination, e.g. homophobia—Lutz Helm, Germany. You don't expect to have one dogmatic opinion in community media that is why religious broadcasting shouldn't be one of the forms of community broadcasting. They fulfil some of the criteria but not all, and it's not the good way to let a dominant voice rule in the backstage Ciarán Murray, Ireland. If they are 'community oriented' but not 'community governed', that should not be good enough—Pieter de Wit, The Netherlands. Another feasible suggestion emerged during the discussion—religious broadcasters should have an opportunity to obtain a different kind of license, not the same as community broadcasters, so they could be regulated and measured by different standards. I think they should get their own license, separate and different from community radio, as they don't fulfil basic requirements to be included in the community radio sector (Oni, 2014). I wouldn't say that they don't have the right to broadcast but I think that they should have a separate license because they cannot fulfil the accessibility issue so they cannot have a community radio license—for example religious licenses or special interest licenses because they are not community radios. In Ireland it is possible to ask for "special interest license" for example—Sally Galiana, Ireland. However, introducing a scheme for religious broadcasting different than for community media may cause, in Christer Hederström's opinion, some problems, which he summarized as follows: It is very important when you lobby in different institutions to lobby for a not a very complicated model because when politicians have 5-7 different sectors it is very difficult for them to sort it out. That is why it is sometimes better to let religious groups broadcast in the framework of community broadcasting, especially when they share the frequency with other groups like in Scandinavia. But they shouldn't have their own community radio station. The Nordic and Netherland model is fine. Religious groups (or any other groups) shouldn't be able to have a monopoly on a community radio frequency or a community TV channel (Belardi, 2014).

2.4 Personal critique of the literature

It is evident that very few radio programs speak on behalf of the masses and Christian values in any country are not followed by every individual because of different backgrounds. Some people within Zambia are Muslims, Buddhists, and many other more religions. As such non-Christians cannot or finds it difficult for them to follow Christian values despite then being disseminated by different radio stations.

2.5 Established research gaps

A research gap is a question or a problem that has not been answered by any of the existing studies or research within your field. Sometimes, a research gap exists when there is a concept or new idea that hasn't been studied at all. Sometimes you will find a research gap if all the existing research is outdated and in need of new/updated research (studies on Internet use in 2001, for example). Or, perhaps a

specific population has not been well studied (perhaps there are plenty of studies on teenagers and video games, but not enough studies on toddlers and video games, for example). These are just a few examples, but any research gap you find is an area where more studies and more research need to be conducted.

Studies on the assessment of community radio as voice of the people are not fully anticipated in Zambia. Hence, the study contributes to bridging the knowledge gap.

3.0 Introduction

The study applies both pragmatic (practical) and theoretical approaches to the inquiry. Triangulation model will be used in data collection. Triangulation model is basically a technique to analyze results of the same study using different methods of data collection.

3.1 Research Design

This research used a cross sectional study design which was best suited for studies aimed at finding out the prevalence of a phenomenon, situation, problem, and attitude or issue order to gather an in-depth on a particular subject. Furthermore, cross sectional studies were used because they were important for obtaining an overall picture as it stood at the time of the study. In addition, such studies were cross-sectional with regard to both the study population and the time of assessment. It was also quantitative because the research used both explanations and figures respectively. This research also made use of primary data due to the fact that, first-hand information was collected through well-structured and self-administered questionnaires.

3.2 Target population

In this research, the population under study comprised the people of Monze District in Southern Province. But due to time and lack of resources, not everyone was interviewed, thus, the research interviewed respondents from Chikuni Community Radio Station and selected Monze residents. This research focused on both sexes, that is, male and female, as they were both part of the study population.

3.3 Research design

The researcher used primary sources to collect data for this study due to its nearness to truth and ease for control over errors. Simple random sampling was used when selecting the sample from Chikuni radio station as this method was aimed at giving equal and independent chance of selection to both sexes.

3.4 Sample size determination

The sample size comprised 60 respondents. Thus, this figure was large enough and would provide accurate findings as it was representative of the vast majority both the media and the community.

3.5 Data collection methods

Data was collected through self-administered questionnaires to Chikuni radio station. The questionnaires were used because they captured close-ended questions. In addition, the purpose of closed ended questions was to ensure uniformity. Closed ended questions were also conclusive in nature as they were designed to create data that would easily be quantifiable. The information gained by the closed ended questions allowed researchers to categorize respondents into

groups based on how knowledgeable they were about subject matter.

3.6 Data Analysis

Primary data collected were coded and analyzed with the help of the Statistical Package for Social Sciences (SPSS). The results were presented using tables for ease of understanding. Secondly, the data was coded and keyed in Excel, to analyze the relationship between the independent and dependent variables as fore stated. The collected data was analyzed using descriptive statistics such as frequencies and percentages. Descriptive statistics allowed for the generalization of the data so as to give an account of the characteristics of the population as represented by the sample. Analyzed data were presented in tables. The use of tables allowed for orderly arrangement of data.

3.7 Triangulation

The triangulation model is the use of multiple – sourced data; in this case field data, documented data, and archival data. According to Stephen (2017), this is the pragmatic perspective of studying the assessment of community radio as voice of the people (2005:219).

3.8 Limitations of the study

Although the research might reach its purpose, there were some unavoidable limitations, some of which included the time frame of the study, sample size and lack of literature on the local level. The research used the sample size of Monze district of southern province which might not represent the general phenomenon across the nation. Since the findings were based on a small sample, thus, there is need to conduct longitudinal studies in future with larger samples in order to ascertain the consistence of such outcomes.

3.9 Ethical Consideration

According to Fatoki (2014) ^[8], ethics are defined as conformance to the standards of conduct of a given profession or group. Ethics are important in order to eliminate the aspect of manipulation in unethical ways by people and organizations to advance their private agenda and engaging in activities that are contrary to the norms of conduct. Therefore, this study was used purely for academic purposes only. Consequently, all data which were collected from respondents were treated with utmost confidentiality during and after the research. Therefore, privacy was guaranteed, and no information was disclosed without permission from the parties concerned herein.

4.0 Introduction

This chapter discusses the interpretation and presentation of the findings obtained from the field. Descriptive and inferential statistics were used to discuss the findings of the study.

Figure 4.1 Characteristics of Respondents

This section covered the general information on the characteristics of the respondents in terms of their age, sex, and employment status.

4.1.1 Gender of Respondents

Figure 2: Below shows that data collected from respondents comprised of 60 (60%) males and 40 (40%) females.

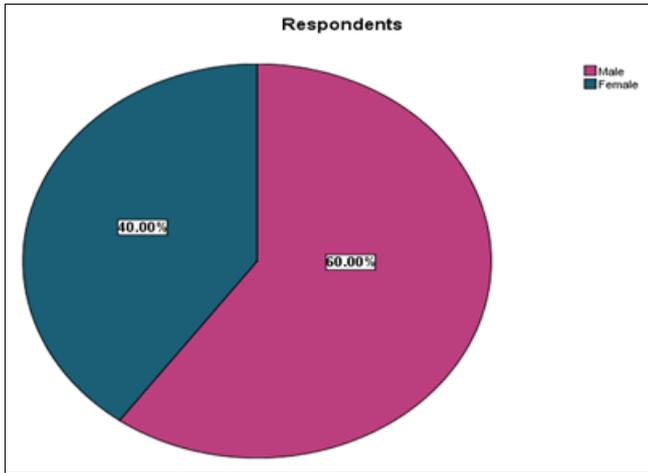


Fig 4.1.2: Level of Education

Table 4.1.1: Level of education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Certificate	5	5.0	5.0	5.0
	Diploma	15	15.0	15.0	20.0
	Undergraduate degree	70	70.0	70.0	90.0
	Master's Degree	10	10.0	10.0	100.0
	Total	100	100.0	100.0	

Source: Compiled by Author 2024

Table 4.1.2 indicates that 5 (5%) of the participants attained certificate level of education, 15 (15%) of the participants attained Diploma level of education, 70 (70%) of the participants attained Undergraduate degree level of education and 10 (10%) attained Master's level of education.

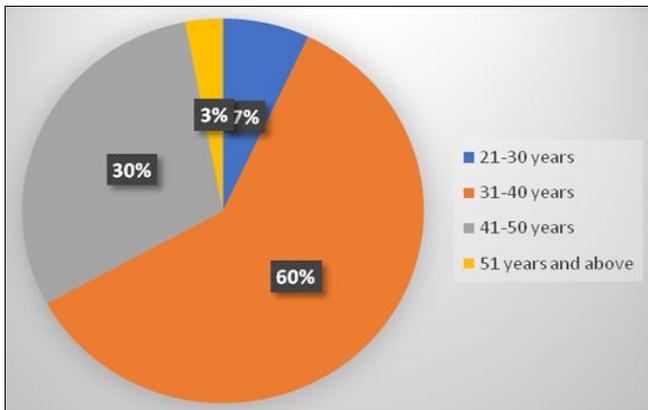


Fig 4.1.2: Respondents by Age

The data above is also shown on the table below.

Table 4.1.2:

	Age range	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	21-30 years	7	7.0	7.0	7.0
	31-40 years	60	60.0	60.0	67.0
	41-50 years	30	30.0	30.0	97.0
	51 years and above	3	3.0	3.0	100.0
	Total	100	100.0	100.0	

Source: Compiled by Author 2024

Data gathered from respondents shows that 7(7%) of the participants were aged between 21-30 years, 60 (60%) were aged between 31-40 years, 30 (30%) were aged between 41-50 years and 3 (3%) of the respondents were 51 years and above. This information is also shown on the bar graph below.

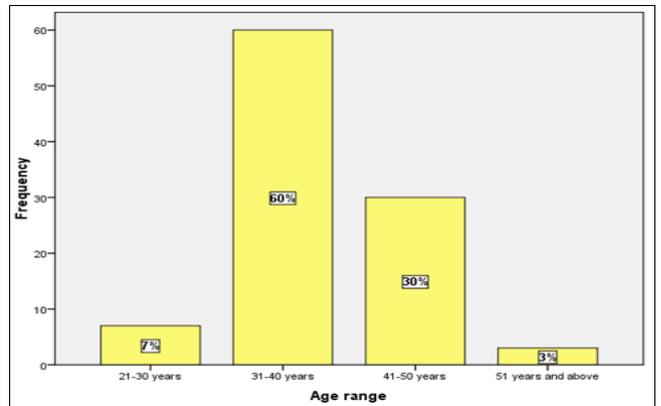


Fig 4.1.3: Marital Status of respondents

Table 4.1.3:

	Marital Status	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	50	50.0%	50.0	50.0
	Single	20	20.0%	20.0	70.0
	Divorced	5	5.0%	5.0	75.0
	Widow	15	15.0%	15.0	90.0
	Separated	10	10.0%	10.0	100.0
	Total	100	100.0%	100.0	

Source: Compiled by Author 2024

Table 4.1.4 shows that 50 (50%) of the respondents were married, 20 (20%) were single, 5 (5%) were divorced, 15 (15%) were widowed while 10 (10%) were separated. The above is also shown on the graph below.

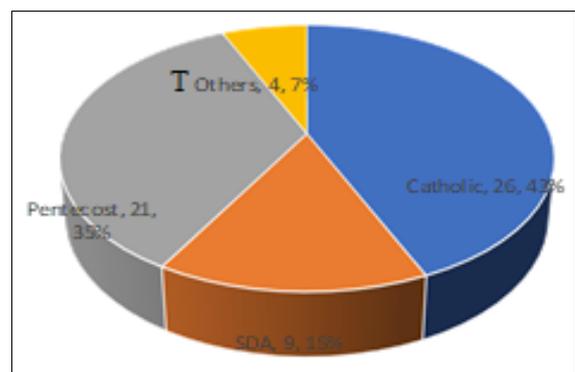
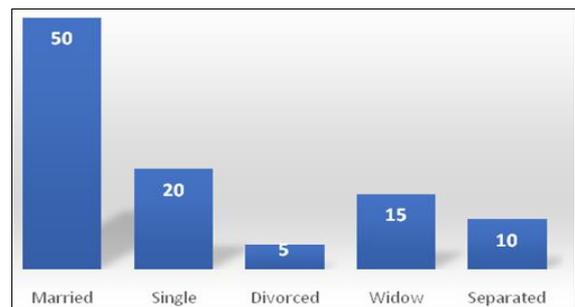
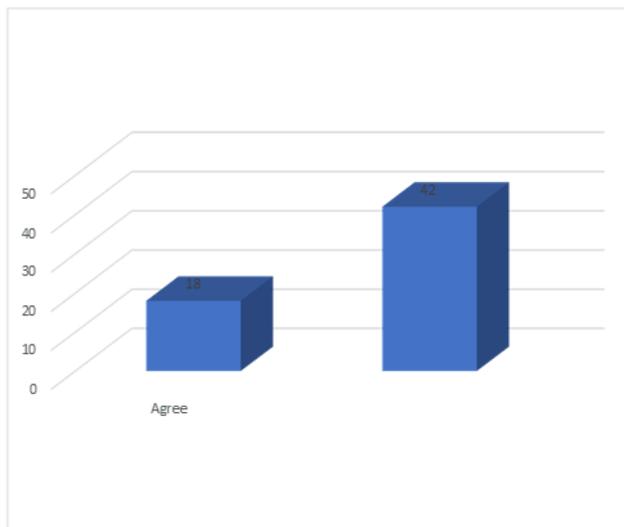


Fig 3: Denomination

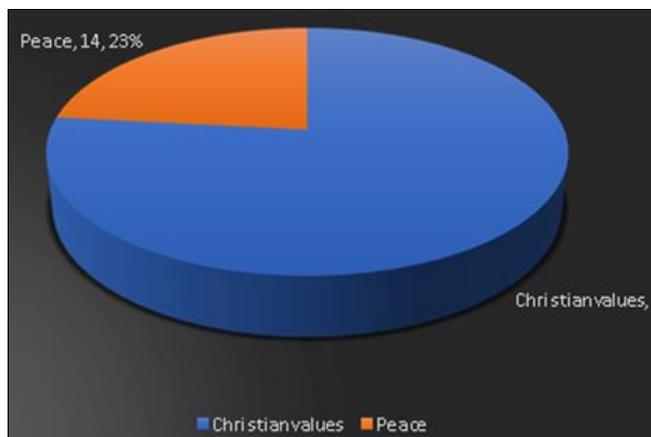
From the chart above, 80% of respondents said women’s groups empowered the members through the giving of loans while 20% of respondents said through grants.

TYPES OF PARTICIPATION



Respondents were asked if the programs broadcasted on Chikuni Community benefitted the community, 42 strongly agree and 18 agreed. This meant that the majority acknowledged and appreciated the importance religious and other social programs broadcasted on Chikuni Community radio station while the minority disagreed.

Types of Values



4.5 Discussion of the respondents

Chikuni radio has impacted communities in Southern Province to the level where, in situations where one community listener generated a subject for radio broadcast, the rest of the listeners in the radio’s coverage area are also engaged and enter the discussion. Furthermore, programming with one part of a listening community can thus open environmental challenges that are more widely engaged. As evidence from the findings, the demographic characteristics indicated most the respondents were male, aged between 30 and 34, were catholic and were married.

The findings indicated that Radio Chikuni broadcasted religious programs very often and this took an average of between 25 to 30 minutes. The finding also indicated both the listeners and Chikuni radio administration received feedback on how religious programs impacted the

community in a very significant way. To this effect, in religious programs, the interactions between people, both in listener and across the communities are viewed as possibilities or opportunities for meaningful learning. In deliberation both within and following radio programmes, the religious programs in promoting Christian values and peace taking place appears to involve both dialogue on a topic and a meaning-making exchange of ideas and feelings, such that participants benefit by being part of a deliberative critical community engaging with local environmental concerns.

From the findings, it can be noted that, although the phenomenon of community radio is not new on the African continent, it was only after 1991 that it began to receive official recognition in Zambia. Following the liberalization of the politico-economic landscape, the media industry was opened up to private capital, with the result that several financiers began to apply for radio broadcasting licenses. In addition, since community radio is just beginning to emerge as an important medium of localized communication in Zambia, there is little comprehensive, systematic and coherent research data on the phenomenon. This may, in turn, explain why the formulation of policy has largely been neglected (Musonda, 2017) [19].

Going forward, it is noteworthy that in the absence of such a policy, administration in the field of community radio has not been effective and satisfactory to many community media initiators. Thirdly, the Government itself has not actively pursued the formulation of a well-articulated policy framework for community radio broadcasting. Over the years, there have been verbal pronouncements which, unfortunately, have not been translated into concrete policy action. In part, this has resulted in some misconception about what constitutes ‘community radio’. For instance, Radio Phoenix, a privately owned, commercial FM radio station, was given a licence in 1996 on the premise that it was a ‘community radio’ station. However, some years down the line, its proprietors have ceased to measure themselves against the standards used by such movements as the World Association of Community Radio Broadcasters (AMARC) to define community radio.

On the other hand, religious beliefs and practices have been found to be a great source of strength and support for an individual. Spiritual values are central in most cultural healing practices, and participation in religious groups promotes spiritual development, social support, and psychological health. Many family and cultural values are communicated through religion and spiritual practices which help shape people’s Behaviour (Kambone, 2017) [19].

5.0 Introduction

This chapter outlined the conclusion and recommendation of the study.

5.1 Conclusions

In conclusion, this study assessed community radio as voice of the people: A case study of Chikuni Community radio station. Questionnaires were distributed to the community and Radio Chikuni management. It was evidenced that Chikuni radio station had impacted communities in Southern Province to the level where, in situations where one community listener generated a subject for radio broadcast, the rest of the listeners in the radio’s coverage area are also engaged and enter the discussion. Furthermore, programming with one part of a listening community can

thus open environmental challenges that are more widely engaged. As evidence from the findings, it is important to note that this mode of radio programming of programs at Chikuni begins to create and operate across a network of learning communities.

To this effect, in religious programs, the interactions between people, both in listener and across the communities are viewed as possibilities or opportunities for meaningful learning. In deliberation both within and following radio programmes, the religious programs in promoting Christian values, speaking for the voiceless and promoting peace, taking place appears to involve both dialogue on a topic and a meaning-making exchange of ideas and feelings, such that participants benefit by being part of a deliberative critical community engaging with local environmental concerns. The case evidence pointed to how community radio station programming practices can facilitate Christianity, through work with the establishment of community structures (radio listener) and wider deliberation and expert commentary both during and flowing from the radio programmes

5.2 Recommendations

The religious and impactful social programs should be designed in the manner that it would produce critical and reflective people. Simply put, the study recommends that often broadcasting of religious and community programs. Since most of the respondents showed that they needed more of religious and community programs on radio Chikuni as they believed it positively impacted communities in embracing Christian values and uplifting lives of people. Regular feedback from the listening public is essential in order to identify listeners' preferences. The taste of various listeners (youth, women, men, aged, among others) should be taken into consideration.

Programs should be designed to include environmental issues. The listening public needs education on environmental protection. Particularly, programs related to environmental issues should stress on land degradation, indiscriminate tree felling, waste management, soil erosion, desertification and climate change and how all these impact on peoples' livelihood.

There should be less interruption by radio presenters so as to improve upon program quality. News or announcement must be properly edited before they are broadcasted.

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