

# Using Radio for Advocacy and Communication of Issues Affecting Farm Communities in Zimbabwe



by

**Clever Maputseni**

**June 2006**

*© Clever Maputseni, 2006*

*P.O. Box HR8032*

*Harare, Zimbabwe*

*E-mail:*

*maputseni@un.org*

*clev\_map@yahoo.com*

*Cover Photos: Radio interviews in progress*

*Photographer: Clever Maputseni*

This thesis is in partial fulfillment of the  
International Masters in Communication for Development course  
at Malmo University's School of Arts and Communication (K3)

**Supervisor:**

Anders Hog Hansen, Lecturer – Communication for Development  
Malmo University, Malmo, Sweden

**Examiner:**

Bo Reimer, Professor of Media and Communication Studies  
Malmo University, Malmo, Sweden

**This thesis is dedicated to:**

Those who labour to break the chains of poverty and human suffering,  
My wife Preachmore, parents and siblings for tolerating my sacrifice of family life  
to scholarship,

*and*

To my two sons (junior advisors) Mufaro and Takunda  
to whom I hand over the button in the long course of academic pursuit.  
May they be inspired and succeed in their academic and professional careers.

## TABLE OF CONTENTS

Abstract

Acknowledgements

Abbreviations

### CHAPTER 1: INTRODUCTION AND BACKGROUND

1.1	Introduction and Organization of Study	9
1.2	Aim of study	9
1.3	Research Objectives	10
1.4	Research Questions	10
1.5	Research Problem and Hypothesis	10
1.6	Justification of the Research	10
1.7.0	Scope and Context of Research	11
1.7.1	When Development Causes Displacement and Vulnerability	11
1.7.2	The Case Study	12
1.7.3	The State of Radio Broadcasting in Zimbabwe	14
1.8	Conclusion	15

### CHAPTER 2 : THEORETICAL AND CONCEPTUAL FRAMEWORK

2.1	Introduction	16
2.2	Review of Existing Literature and Presentation of Research Approach	16
2.2.1	The Media and Development	16
2.2.2	Radio: Accessibility and Relevance	18
2.3	Defining Theory and Concepts	19
2.3.1	Radio: Pedagogy on Air	19
2.3.2	Advocacy: Setting the Agenda for Development Action	20
2.3.3	Communication for Development	23
2.3.3.1	Defining the Concept	23
2.3.3.2	The Shifting Paradigms	24
2.3.4	Communication	26
2.3.5	Development	26
2.3.6	Community, Community Media and Mass Media	27
2.3.7	Diffusion of Innovations	28
2.4	Conclusion	28

### CHAPTER 3 : METHODOLOGY

3.1	Introduction	29
3.2	Researcher's Role and Relation to FCTZ	29
3.3	Sampling and Justification	30
3.3.1	The Sample	30
3.3.2	Sampling Methods	31
3.3.2.1	Snowball Sampling	31
3.3.2.2	Convenience Sampling	31
3.4	Research Methods	32
3.4.1	Case Study Method	32
3.4.2	Participant Observation	32
3.4.3	Qualitative Interviews	33

3.4.4	Content Analysis .....	34
3.4.5	Audience Research and Questionnaire Survey .....	35
3.5	Research Instruments .....	36
3.6	Conclusion .....	36
<b>CHAPTER 4 : PRESENTATION AND ANALYSIS OF FINDINGS</b>		
4.1	Introduction .....	37
4.2	<i>UPFUMI KUVANHU</i> – ‘Wealth to the People’: The FCTZ Radio Programme .....	37
4.2.1	The Radio Programme .....	37
4.2.2	Production: Processes, Power and Control .....	37
4.2.3	Programme Focus in the Field .....	40
4.2.4	News Net .....	41
4.2.5	Content Analysis .....	42
4.2.6	Talking Voices .....	43
4.3	The Farm Community Audience Characteristics and Preferences .....	45
4.4	Radio Compared with Other Media .....	47
4.5	Issues of Importance to Farm Communities .....	49
4.6	Audience Consumption and Feedback .....	50
4.7	Impact and Sustainability of the Radio Programme .....	50
4.8	Conclusion .....	52
<b>CHAPTER 5 : RECOMMENDATIONS AND CONCLUSION</b>		
5.1	Introduction .....	53
5.2	Recommendations .....	53
5.3	Conclusion of Study .....	55
<b>BIBLIOGRAPHY</b> .....		58
<b>APPENDICES</b>		
Appendix 1: Interview Guide .....		61
Appendix 2: List of Structured Interviews .....		61
Appendix 3: Questionnaire .....		62
Appendix 4: Common Languages in Farm Communities .....		64
Appendix 5: Preferred Languages of Communication .....		65
Appendix 6: Preferred Frequency of Radio Programme per Week .....		65
<b>FIGURES AND TABLES</b>		
Figure 1: Agenda-setting model .....		22
Figure 2: Maputseni’s model for the communication of advocacy processes ...		23
Figure 3: Geographical Distribution of the 162 Respondents .....		30
Figure 4: News Net for 'Upfumi Kuvanhu' .....		41
Figure 5: Content Analysis for 'Upfumi Kuvanhu' .....		42
Figure 6: Talking Voices in 'Upfumi Kuvanhu' .....		44
Table 1: Age Categories for Questionnaire Respondents.....		45
Figure 7: Education/Literacy Levels .....		46
Figure 8: Upfumi Kuvanhu Radio Programme Listenership .....		47
Figure 9: Communications Effectiveness Ratings .....		48
Figure 10: Important Issues in Farm Communities .....		49

## **ABSTRACT**

The field of communication for development has been marked by shifts in paradigms from the top-down/mechanistic approaches that emerged in the 1950s to the participatory/bottom-up approaches of the later periods. Despite the paradigm shifts, the faith in the power of the media to influence development has not died down. This research adds to the body of literature on alternate episodes of faith and doubt in the power of the media in development that characterize intellectual discourse on communication for development.

Through a triangulation of both qualitative and quantitative research methods, this study looks at the extent to which radio remains useful in communication and advocacy for the development of marginalized communities, the farm communities in Zimbabwe. The research is based on a case study of the radio programme sponsored by an NGO, which is broadcast on national radio.

The research findings indicate that radio remains a popular medium with communities and development actors that still see it to be useful in dissemination of development messages. The challenge that lies ahead of using radio for development in the era of democracy is how to integrate and adapt it to participatory and empowerment models of communication, which build the capacities of the marginalized people. The radio programme studied in this research has been found to be relying more on top-down approaches than participatory methods.

Overall, there remains the need to make radio more interactive for it to fit into the participatory methods, which are the more appropriate route to take in the present era.

## **ACKNOWLEDGEMENTS**

### **My gratitude is due to;**

The Farm Community Trust national director Godfrey Magaramombe and his communications officer Takaitei Bote for allowing me permission to study their radio project and all the support and efforts they rendered to me for the research to be possible;

Anders Hog Hansen for unpacking my original ideas into a researchable topic, availing his technical expertise and continuously encouraging me to move on and finish the thesis according to schedule;

Comdev 04 teachers, Oscar Hemer, Kerstin Gosse, Anne-Charlotte Ek and some fellow group mates for the different guidance and comments that helped me in shaping my research, not forgetting Comdev web developer Mickael Rundberg for all the technical guidance.

My wife for ceaselessly encouraging me to finish the masters and always releasing me for long periods to allow for research and study;

Elias Mabaso my local supervisor for inspiration and guidance; and

All my interviewees for setting aside time to respond to my questions.

**ABBREVIATIONS**

DTR	– Development Through Radio
FAMWZ	– Federation of African Media Women Zimbabwe
FCTZ	– Farm Community Trust of Zimbabwe
GAPWUZ	- General Agriculture and Plantation Workers’ Union of Zimbabwe
IDP	– Internally Displaced Population
MVP	– Mobile and Vulnerable Population
NGO	– Non-Governmental Organization
UNESCO	– United Nations Education, Scientific and Cultural Organization
ZBH	- Zimbabwe Broadcasting Holdings

## CHAPTER 1 : INTRODUCTION AND BACKGROUND

### 1.1 Introduction and Organization of Study

UNESCO's McBride (1980) Commission Report on the findings of integrating communication into development recommended that,

Communication should be considered a major development resource, a vehicle to ensure real political participation in decision-making, a central information base for defining policy options, an instrument for creating awareness of national priorities. Development strategies should incorporate communication policies as an integral part in the diagnosis of needs and in the design and implementation of selected priorities [*Many Voices, One World, 1980:6*]<sup>1</sup>.

In reference to the developing world, development scholars and thinkers alike seem to be in agreement that poor communities are characterized by an insatiable appetite for positive change and transformation to break the chains of poverty and deprivation. As such the term development cannot be addressed in isolation from the destiny of humanity. For development to take place, there imperatively has to be the necessary attitudes towards the process as well as some kind of motivational consciousness that can rally people behind the project of development. All the paradigms of development thinking are in general consensus that communication in its various forms and degrees is capable of creating such attitudes and consciousness that are essential for development to take place.

This research deliberately singles out radio as a means of mass communication to find out the extent to which it lives up to the claimed power of the media in national development. It is divided into five chapters connected together by the flow of the research style and presentation. Chapter 1 introduces the research, outlines the aim of study, research problem, objectives, questions and justification, the background information informing the study and the general research context. It is followed by Chapter 2, which lays down the foundation on which the research is rooted. The chapter spells out the theoretical and conceptual framework and a review of related literature to inform and guide the scope and focus of this research. Chapter 3 is the method of study, which explains the triangulation of different methods that make this study both a qualitative and quantitative one. The findings of the research are presented and analyzed in Chapter 4. Chapter 5 is largely made up of the conclusions and recommendations derived from and informed by the previous chapters, especially Chapter 4. It crystallizes the overall argument of the whole research process.

### 1.2 Aim of study

The aim of this research is to assess and bring out the extent of practicability and effectiveness of using radio for advocacy and communication in community development. The research will focus on radio as a medium, radio audience

---

<sup>1</sup> Source: UNESCO 'Many Voices, One World' The McBride Report, Paris: UNESCO, 1980. p.6.

behavior in farm communities, issues affecting farm communities, advocacy and communication of the issues through radio and power dynamics in programme production. The study will attempt to do so by answering the overall question *'how and why radio?'*

### **1.3 Research Objectives**

- i. To assess the effectiveness, relevance and sustainability<sup>2</sup> of using radio in community development
- ii. To assess extent of audience preference to radio against other forms of media

### **1.4 Research Questions**

The questions below serve to further break down the aim and objectives of this research in order to simplify them and guide the focus of the thesis. This research is based on the case study of FCTZ in particular and Zimbabwe in general. The results may be of general relevance, but may also not be directly applicable to situations of radio use in community development elsewhere.

- i. Is radio effective and relevant for community development in the present era?
- ii. To what extent do communities inform and participate in programming?
- iii. How does radio compare to other media?

### **1.5 Research Problem and Hypothesis**

The main hypothesis to be tested by this research is that radio has considerable potential to be used as a tool for community development because of its wide reach, companionship, portability and affordability in less developed communities when compared to other forms of media. In the same vein, issue advocacy and communication are preconditions for community development and radio has the power to give a voice to marginalized communities.

### **1.6 Justification of the Research**

The use of radio in community development in Zimbabwe remains a fertile subject for academic research. A few attempts have been made by researchers to study the use of radio for community mobilization and development in the country. There is very little published literature on the subject, most if not all of which dwells on the Development Through Radio (DTR) project initiated by the Federation of African Media Women Zimbabwe (FAMWZ) in 1990.

With the challenging socio-economic and political situation prevailing in the country at the time of this research, more research needs to be done on the new challenges and changing trends in communication and development. The DTR project mainly looked at how women's clubs used radio to promote development in their communities. This research focuses on a special category of Zimbabwe's

---

<sup>2</sup> Sustainability in this research refers to the extent to which radio use remains relevant as a medium of communication, both by FCTZ and the way it is received by the communities as well as the capacity of the communities to own or access radio sets and messages. It refers to the survival of radio in the changing times.

population, the farm communities and how radio is being used to give them a voice and mainstream them into the national development agenda.

### **1.7.0 Scope and Context of Research**

This research focuses on the use of radio for purposes of advocating for and communicating issues affecting vulnerable people that today account for a significant proportion of the population in the farm communities of Zimbabwe. A huge percentage of these people are migrant workers<sup>3</sup>, their offspring and a few poor Zimbabweans that for years have been providing labour in commercial farms before the land reforms left most of them without either employment<sup>4</sup>, a place to call home or environmental rights or all.

Depending on their varying contexts and situations, two categories emerge out of this farm worker and ex-farm worker population. In humanitarian and development terms, these two categories of people are technically referred to as internally displaced persons (IDPs) or mobile and vulnerable persons (MVPs) hereinafter referred to as IDP/MVP population. These two terms appropriately describe the population because the people have found themselves without land rights<sup>5</sup> (no place to call home), some without sources of livelihood (employment) and other human entitlements as they live on the farms or internally migrate from place to place voluntarily or otherwise.

The internal displacement, mobility and vulnerability of the people have largely resulted from the land reforms implemented by the government of Zimbabwe since year 2000. It is not the intention of this research to go into the details of the land reform process except to refer to it only in as far as it marginally relates to the research objectives. The research project shall revolve around the radio strategy of the communication, advocacy and lobby programme undertaken by a non-governmental organization (NGO) called Farm Community Trust of Zimbabwe (FCTZ) in addressing the rights and needs of the IDP/MVP population.

### **1.7.1 When Development Causes Displacement and Vulnerability**

Displacement of human beings can be caused by either natural catastrophes or man-made disasters of different kinds. Natural catastrophes are acts of God that are normally beyond human control. Man-made disasters stem from intentional acts of evil, policy failure and policy distortions or side effects. The displacement may occur through physical force or induced by circumstances. Largely displacements have made the affected people vulnerable by leading to a “decline

---

<sup>2</sup>The migrant workers originally came from neighbouring Malawi, Mozambique and Zambia and had lived and worked on the farms for decades.

<sup>4</sup> A very small proportion of this IDP/MVP population is still working on either new or old farms.

<sup>5</sup> Ansell and Veriava (2000) put land rights in the category of environmental rights that include rights around land use and control, rights to protection from hazardous practices or processes which harm land, air or water as well as rights of access to clean air and water and uncontaminated land. They further note that although the universal human rights instruments do not spell out environmental rights as a specific human right, Article 24 of the African Charter discusses the right of peoples to “a general satisfactory environment favourable to their development”. Indeed the lobby and advocacy mandate of the FCTZ through radio seeks favourable conditions for the development of the IDP/MVP population.

in the standard of living and a diminished sense of wellbeing.”<sup>6</sup> On rare occasions displacements come with new social and economic benefits. The Zimbabwean situation of displacement referred to in this research has been caused by land reform policy failures and/or distortions, which has rendered the IDP/MVP population vulnerable in many respects as explained above.

### 1.7.2 The Case Study

Farm Community Trust of Zimbabwe was established in 1996 by Save the Children UK and the Commercial Farmers’ Union with the active support of the General Agriculture and Plantation Workers’ Union of Zimbabwe (GAPWUZ) and the government of Zimbabwe. The NGO emerged as an offshoot of the Save the Children UK Mashonaland Central Farm Worker Programme. Its major objective since inception has been to improve the quality of life of vulnerable groups living and/or working in former large-scale commercial farms and informal settlements<sup>7</sup>, estimated at 1.5 million, 10% of the country’s 11.75 million population<sup>8</sup> (FCTZ, 2004:2). Among other stakeholders, its primary target groups are farm workers and ex-farm workers, the IDP/MVP population. The land occupations that started in late 1999 and the formalization by the government of the Fast Track Land Reform Programme in 2000 caused a sharp rise in the IDP/MVP population. In line with its mandate, FCTZ increased efforts to advocate for the mainstreaming of the rights and needs of these people into national policies and development programmes.

The FCTZ communication, advocacy and lobby programme involves an overall strategy aimed at changing the policies in the country to create a more enabling environment for developments that will improve the situation of farm communities (FCTZ, 2004). The strategy focuses on the following issues affecting the IDP/MVP population;

- i. National awareness campaign on farm community issues,
- ii. Security of tenure for farm communities,
- iii. Participation by farm communities in democratic processes at the local government level,
- iv. Provision of services to farm communities by Rural District Councils, Government, commercial farmers and NGOs, and
- v. Provision of civic documents (birth certificates, national identification documents)

Among other methods to achieve the overall strategy, a radio programme *Upfumi Kuvanhu* (literary translated ‘Wealth to the People’) was launched in 1999 as a medium of communication to influence the policy and public agendas in a manner that addresses the plight of the IDP/MVP population. The radio programme is used as a forum to air the plight of the IDP/MVP population. The objective of the

<sup>6</sup> Lyla Mehta, <http://www.id21.org/insights/insights44/insights-iss44-art05.html>

<sup>7</sup> Informal settlements came about when farms were acquired and the ex-farm workers remained living in their former work places.

<sup>8</sup> 2002 Census Report

programme is to promote development in farm communities in the areas of health, education, childcare and raising awareness on farm worker issues. The content of the radio programme revolves around these identified priority areas. It targets the farm communities and policy makers in government, local authorities, non-governmental organizations, private sector and other pertinent development actors. The programme is a 15-minute radio discussion programme aired every Tuesday evening from 1845H to 1900H local time (GMT+2) on the government controlled Radio Zimbabwe station, which covers the whole country.

The strategy is driven by the need to raise awareness on farm community issues so they can be mainstreamed into national development activities. It depends on the following key success factors;

- i. Research and dissemination of information beneficial to farm communities, government, NGOs, donors and other stakeholders interested in farm worker issues.
- ii. Maintenance of good media relations,
- iii. Production and distribution of quarterly newsletters,
- iv. Publicizing the plight of farm workers to the public at large,

The strategy is defined by the following strategic activities;

- i. Radio programme '*Upfumi Kuvanhu*',
- ii. Newsletter production and distribution '*Budiriro Mumapurazi*',
- iii. Media tours/relations,
- iv. Networking with other stakeholders,
- v. FCTZ website and e-mail,
- vi. Exhibitions,
- vii. Resource material development,
- viii. Information and documentation centre,
- ix. Briefing workshops for Members of Parliament,
- x. Production of Annual Report,
- xi. News releases, feature articles.

It is the radio programme that is the subject of discussion in this research. The use of radio as a medium to rally communities behind the development agenda in Africa has a long history dating back to the 1960s. Before then, radio was primarily an instrument for political control and liberation struggles on the continent. From the time of Daniel Lerner's *The Passing of Traditional Society* (1958), Klapper's *The Effects of Mass Communication* (1960), Wilbur Schramm's *Mass Media and National Development* (1964), the spirit of the dominant paradigm of development, the modernization theory, regarding the power of the media to influence social change and development has never died down nor has it yet been superseded. Starting from the first 'development decade' – 1950s-1960s, the effectiveness of radio as a medium for social change has been subject to intellectual debate and research. Its use in health communication, social marketing, development-through-radio projects and several other dimensions has received

mixed feelings of hope and despair. It is these alternating episodes of hope and despair that have made radio use become the major theme of discussion in this research.

### **1.7.3 The State of Radio Broadcasting in Zimbabwe**

The airwaves in Zimbabwe are monopolized by the Zimbabwe Broadcasting Holdings (ZBH), a wholly government owned and controlled company. The holding company has six subsidiaries namely four radio stations, Zimbabwe Television (ZTV) and Newsnet (the news company). Radio Zimbabwe, which allocates airtime to the FCTZ *Upfumi Kuvanhu* radio programme is one of the four radio stations. It broadcasts in the two major local languages, *Shona* and *Ndebele*. The broadcasting industry is closely controlled by the government dating back to the colonial history of Zimbabwe (1890 -1980). The government monopoly on radio and the whole broadcasting industry is an inheritance from the colonial era. When independence was attained in 1980, the ownership pattern of the industry did not change.

Although the Broadcasting Act of 2001 provides for the liberalization of the airwaves to allow private commercial and not-for-profit broadcasters into the industry, the government continues to uphold stringent measures that make it difficult for private players to get started. Two radio stations that had by-passed the stringent government rules were shut down and their owners prosecuted. A commercial station called Capital Radio was shut down after broadcasting for some days in 2000. In 2006 Voice of the People (VOP), a station linked to Radio Netherlands and broadcasting via satellite with offices in Harare was ordered to close the offices and stop broadcasting. The members of the VOP board of trustees were prosecuted. Since 2000, Radio Dialogue Trust has battled to obtain a community radio license.

“community broadcasting service” means a free-to-air (radio or television) broadcasting service not operated for profit or as part of a profit-making enterprise but provides programmes for community purposes; and is capable of being received by commonly available equipment; and does not broadcast programmes or advertisements on behalf of any political party; and otherwise complies with any classification criteria that may be applicable to such a service (Broadcasting Services Act, 2001).

A 10-year community broadcasting license will cost in excess of \$14 million plus a \$500 000 application fee. According to Nyakunu (2004),

The new broadcasting fees announced in September 2004 are not only restrictive but demonstrate the government’s reluctance to free the airwaves and let go its stranglehold on the state-controlled Zimbabwe Broadcasting Holdings (ZBH).

In addition to restrictive fees, licensees are required to produce and present programmes that project Zimbabwean national values and points of view. This requirement is subject to possible abuse to clamp down on divergent views. The complete prohibition of foreign funding in the broadcasting sector makes it even more difficult to establish a private radio station in Zimbabwe.

The Broadcasting Authority of Zimbabwe (BAZ), the licensing authority is not independent from political interference as its board members are appointed by the minister of information. The minister retains immense powers to determine the terms and conditions applicable to individual licenses, by suspending, canceling or amending the license in question. The minister has the powers to declare an emergency and take over broadcasting stations and broadcasting using the affected station's equipment.

The partnership between Radio Zimbabwe and FCTZ should therefore be understood in two contexts. Firstly, establishing a stand-alone FCTZ radio is a difficult endeavor considering the unfavorable legal environment. Secondly, the convenience and cost-effectiveness of relying on the infrastructure and manpower of an existing national radio station appears more reasonable than going the private radio route. Considering the broadcasting situation in Zimbabwe, the life of the FCTZ radio programme lies more in the latter option than the former.

## **1.8 Conclusion**

Looking at the organizational context of FCTZ, its communication, advocacy and lobby programme strategies and the aim and objectives of the research, radio will be studied as a single strategic activity. Limited or no reference may be made to the other strategic activities.

## CHAPTER 2 : THEORETICAL AND CONCEPTUAL FRAMEWORK

### 2.1 Introduction

This section will discuss in brief the various theoretical underpinnings and conceptual frameworks belonging or simply related to communication for development as applicable to this research. A review of related literature and description of relevant concepts form the major part of the chapter. For a deeper theoretical context, the views and arguments of the forerunners of communication for development theory will be discussed in relation to the related literature. The concepts of radio as a pedagogic instrument, communication, development, communication for development and advocacy will be explained. This research is fore-grounded on the broader theoretical heritage of communication for development. The theoretical heritage is adapted to communication and advocacy for community development in questioning the FCTZ radio programme. Ultimately, the literature, theories and concepts will be helpful in shaping the scope, focus and conclusions of this research.

No research study stands alone nor does it rise or fall by itself. Wimmer and Dominick (2000:13) argue that astute researchers always use previous studies as building blocks for their own work. One of the first steps in conducting research is to review the available scientific literature on the topic so that the current study will draw on the heritage of past research.

### 2.2 Review of Existing Literature and Presentation of Research Approach

#### 2.2.1 The Media and Development

The notion of the power of the media to influence development has for years been challenged scholarly, but the field remains worth of further research. It is within this context that this research focuses on the effectiveness of using radio for advocacy and communication in community development work in Zimbabwe.

Research and literature on radio for development revolves around the broad assumptions arising from the views and arguments of some of the earliest remembered communication for development theorists like Daniel Lerner (1958), Klapper (1960), Wilbur Schramm (1964) and Everett Rogers (1983). In *Mass Media and National Development*, Schramm (1964:27) argues that,

The task of the mass media of information and the 'new media' of education is to speed and ease the long, slow social transformation required for economic development, and, in particular, to speed and smooth the task of mobilizing human resources behind the national effort (p27).

Moemeka (1994) classifies Schramm's *Mass Media and National Development* as the best known exposition of the relationship between the mass media and national development in the 1960s. Until this day, Schramm's book remains a good starting point for research in communication for development. Schramm

(1964) lists in his book twelve areas<sup>9</sup> of influence for the mass media in the task of national development namely;

- widening horizons,
- focusing attention on relevant issues,
- raising aspiration,
- creating a climate for development,
- helping change strongly held attitudes or values not conducive to development,
- feeding interpersonal channels of communication,
- conferring status,
- broadening the policy dialogue,
- enforcing social norms,
- helping form tastes,
- affecting attitudes lightly held and canalizing stronger attitude, and
- helping substantially in all types of education and training.

According to Jayaweera (1991:10), the 1950s and 1960s were the heydays of the hypnotic faith in the mass media as an agent for social change and as such developing world governments invested heavily in the mass media especially radio in the hope that it would enhance the diffusion of innovations as enunciated by Everett Rogers. Melkote (1991:87) sums up the perceptions of the power of the mass media in the world of development during the 1950s and 1960s as follows:

The mass media were thought to have powerful, uniform and direct influence on individuals... (The mass media) were considered as magic multipliers of the development benefits in the Third World nations. The strength of the mass media lay in their one-way, top-down and simultaneous and wide dissemination. And since the elites in every nation were required to modernize others in the population, the control of the prestigious mass media by them served their economic and political interests... Administrators, researchers and field workers sincerely believed in the great power of the mass media as harbingers of modernizing influences... (p87)

The earliest remembered proponents of the theory and practice of communication for development largely fell prey to the theoretical and paradigmatic heritage of their time. Development was confused to mean the same as modernization as the modernization theory suggested. The conception of the media and communication with which the proponents worked was not a significant divergence from the outdated 'bullet theory'.<sup>10</sup> The emphasis was on what communication could do and or the effect the media could have on literacy, aspiration, empathy, attitudes, agricultural production, health, and so on. Very little or no attention was given to the cultural and socio-economic realities of the communities studied. It is with this observation in mind that this research will put the power of radio against that power of the socio-cultural and socio-economic

---

<sup>9</sup> Moemeka (1994:4)

<sup>10</sup> The Bullet Theory treated the media as an all powerful institution with automatic effect on the audiences.

contexts of the IDP/MVP population to arrive at a more plausible conclusion on the effectiveness and relevance of radio.

### **2.2.2 Radio: Accessibility and Relevance**

Girard (2001) observes that radio undoubtedly remains the most important medium in Africa since low levels of literacy, distribution problems of newspapers and the cost of television leave it the most accessible medium. The author argues that radio radically transformed the nature and practice of social communication. Explaining the concept of community radio, Girard says that,

“community radio listeners are the producers, managers, directors, evaluators and even the owners of the stations... Women, indigenous peoples, ethnic and linguistic minorities, youth, the political left, peasants, national liberation movements and others are discovering the potential of radio as a means of political and cultural intervention and development. They are transforming radio into a medium that serves their needs – a medium that allows them to speak as well as hear,” (p2).

The limitations of using radio in particular and the media in general for the promotion of development may be best expressed in the argument that, “Mass media have proved in many, many countries to be a necessary but not a sufficient condition for development,” (Schramm, 1964:4).

For three decades prior to Zimbabwe’s political independence in 1980, radio was being used by national liberation movements operating from outside the country like elsewhere in Africa as a tool for political communication. According to Mosia, Riddle and Zaffiro (1994:3) radio then was used to denounce exploitation, discrimination and minority rule that came with colonialism. The denunciation was achieved through political education that mobilized people to unite and rise up against colonial rule. Although largely undocumented, the lessons learnt on the use of radio then informed the enthusiasm with which the government of independent Zimbabwe used radio to reorient its citizenry from the agony of colonialism to the nation building project that demanded reconstruction and development.

A few attempts have been made by researchers to study the use of radio for community mobilization and development in Zimbabwe. There is very little published literature specifically on the use of radio for development in Zimbabwe, most if not all of which dwells on the Development Through Radio (DTR) project. Matewa (2002) discusses in her PhD thesis about the DTR project run by the Federation of African Media Women Zimbabwe (FAMWZ) in which she looks at how the democratization of radio could be achieved through giving a voice to the voiceless and the importance of a two-way communication in broadcasting development. She further looks at how participatory radio production contributes to the empowerment and advancement of women and the marginalized communities. The thesis also assesses how community interests, needs and

concerns are served by radio. Matewa's research noted that educational and development oriented programmes seemed not to belong to the category of programmes that rural communities enjoyed listening to. This points to the need to always look at ways of making educational programmes appealing to their target audiences (Matewa, 2002).

The DTR project in Zimbabwe operated through radio listening clubs involving rural women who would gather to listen to programmes by and about themselves. It was hoped that opinion leaders would emerge from the radio listening clubs who would then relay the developmental information to others. According to Msipa (2005) radio listening clubs were solely responsible for conducting their own programme recordings, providing feedback and ensuring exchange of information that affected their communities.

Nancy George (1993) contacted an experimental research to determine whether radio could be used in Kenya in the same way it has been used in Zimbabwe in the DTR project. The author argues that radio is the most pervasive media in Africa, the most easily accessible (especially for communities without electrification) and the most affordable compared to video, television and the print media. This scenario is true of Zimbabwe such that the radio medium, with its popularity, can be adapted into an appropriate tool for community-initiated development. Nancy George's findings on the DTR project show that for many of the radio listening clubs the result of participation in the project allowed people to go beyond passive acceptance of mediated messages.

Realizing that most research and literature on use of radio for community development in Zimbabwe mainly focus on the DTR project, radio for literacy and protest radio, it is the intention of this research to focus on how radio can serve the IDP/MVP population in farm communities. The reason for this is to contribute to and complement the existing literature and broaden the scope of understanding radio use in Zimbabwe.

The use of radio to develop farm communities is not unique to Zimbabwe. According to Lewis and Booth (1989:167) the first experiment was in Canada during the Second World War called the 'farm forum'. The Farm Forum involved organized groups of farmers who met in their homes to listen to broadcasts, discuss their problems and take cooperative action to address them. The Farm Forum idea was taken up by India in 1949, Ghana in 1961 and by 1973 similar schemes were operational in Zambia, Malawi and Nigeria. Radio listening clubs and radio campaigns were the major activities. Lewis and Booth make an observation about African audiences, which remains applicable to the poor farm communities and most of rural Zimbabwe to date. The authors argue that "the lack of (universal ownership) of receivers means that group listening is the norm, and an oral culture which favors debate makes the forum/discussion approach especially suited in the region," (1989:170). This research will draw some

comparisons between the implementation of *Upfumi Kuvanhu* by FCTZ in Zimbabwe and experiences from other countries.

The Developing Countries Farm Radio Network<sup>11</sup> believes that radio can reach communities at the very end of the development road – people who live in areas with no phone or electricity. Other media technologies are far less affordable and accessible than radio. The print materials, even when they are produced in local languages they cannot help the illiterate people yet radio can do.

## 2.3 Defining Theory and Concepts

### 2.3.1 Radio: Pedagogy on Air

For almost a century radio has been used as an educational tool in both development and literacy programmes for the reason that it is a “universal and versatile medium of communication that can be used for the benefit of society. ...radio has been used to encourage positive individual behaviour change and constructive social change through formal lessons or didactic lectures delivered by renowned scholars and authorities,” (Fossard, 1996:2). What motivated the use of radio as a pedagogic and educational tool were its perceived strengths as outlined by Fossard (1996:7) below;

- It is based in oral tradition,
- It appeals to and relies on the imagination of the listener,
- It can cross time and space without limit,
- It can go places and evoke images that are impossible in real life, and
- It is a personal medium (in being a companion that) can reach millions of listeners at once with the power to speak to each one of the individually,
- (It can easily intrude into a person’s schedule and private life with little or no interruption).

These strengths tend to outweigh the weaknesses of radio, especially the assumption ascribable to the Uses and Gratifications Theory that listeners are accustomed to using radio as a background to their lives, without paying full attention to what is being broadcast.

Fossard (1996) believes that listening skills are better developed in the developing world than in the technologically advanced countries because with the spread of print materials, television and computers in the latter, learning has become less oral and more visual. The question of access to these other media in the developing world comes into question. In Zimbabwe, the changing socio-economic and political situation compels people to be alert on new information that affects them. This opens up a good opportunity for using radio, which thrives on the listening skills of people. This observation is supported by Gordon Adam (2005)’s assertion that war in Afghanistan made the Afghans ‘voracious radio

---

<sup>11</sup> [www.farmradio.org/english/radio.asp](http://www.farmradio.org/english/radio.asp)

listeners' (p350). Awareness raising and advocacy work through the FCTZ radio programme borrows from the pedagogic potential of radio.

Gordon Adam derived lessons from the Afghanistan experience of broadcasting 'socially useful' programmes as follows;

If they are well produced and transmitted in good quality at prime time, radio programmes can change perceptions and behaviour on their own without (external) 'resources and positive incentives' to support them which Bandura<sup>12</sup> discusses.

Drama – and especially soap opera – is an effective means through which to provide socially useful information.

Use of everyday language is all-important – people identify with not only what is said but how it is said.

Broadcasters have to ensure, as far as possible, that the target audiences have access to the programmes. This implies determining in advance when the best time for radio listening is, and whether the target groups have ready access to radios. (2005:264-5)

These lessons learnt serve to build a good argument for the relevance of radio use for development purposes. Depending on the circumstances of the benefiting population, people may begin to take positive steps on their own after they receive socially useful information applicable to their individual lives.

The arguments above explain the notion of radio as a pedagogical instrument used to teach people academically and socially useful information. The limitations of the radio instrument should be discussed in cognizance of its pedagogic potential.

### **2.3.2 Advocacy: Setting the Agenda for Development Action**

The FCTZ radio programme is an inter-marriage of communication, advocacy and community development. As such, it is imperative to define the advocacy concept before explaining how it applies to the case of FCTZ. Advocacy is perhaps what all individuals and institutions do everyday consciously or unconsciously to push specific agendas and make progress. It is "an ongoing process aiming at change of attitudes, actions, policies and laws by influential people and organizations with power, systems and structures at different levels for the betterment of people affected by the issue," (International HIV/AIDS Alliance, 2004:12). According to the Tearfund, advocacy is "Seeking with, and on behalf of, the poor to address the underlying causes of poverty by influencing the decisions of governments, companies, groups and individuals whose policies and actions affect the poor."<sup>13</sup> Action Aid says advocacy is "the process of influencing key decision makers and

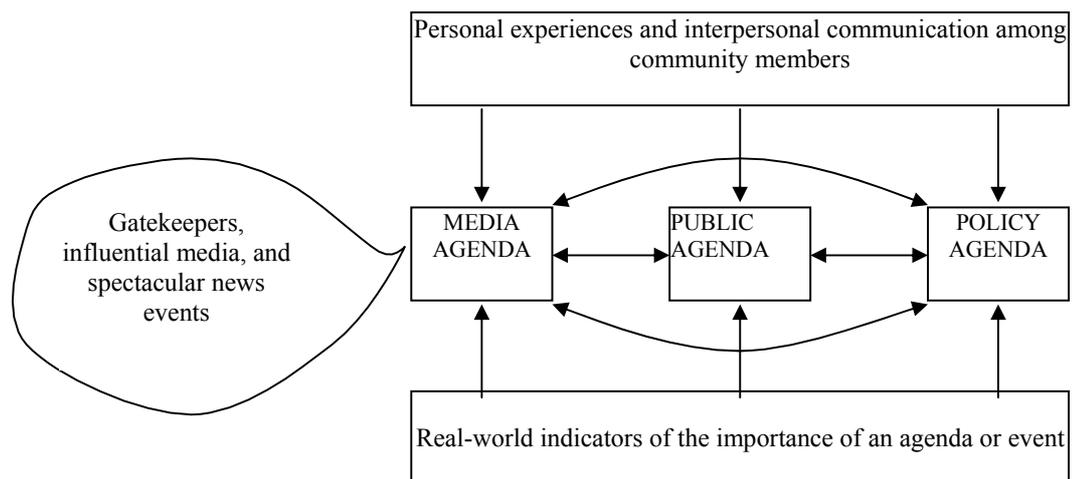
---

<sup>12</sup> Accord to Bandura (1997:514) "Social persuasion alone is not enough to promote adoptive behaviour. To increase receptivity one must also create optimal conditions for learning the new ways, provide the resources and positive incentives for adopting them, and build supports into the social system to sustain them." (Quoted by Adam, 2005:353).

<sup>13</sup> World Vision Southern Africa Regional Office, 2004.

opinion formers (individuals and organizations) for changes to policies and practices that will work in the poor's favour."<sup>14</sup>

Reflecting on the above definitions and the theory behind advocacy, this research defines it simply as 'agenda-setting'. This is so because advocacy is about influencing issues to affect actions, which is what FCTZ seeks to do through the radio programme. According to Dearing and Rogers (1996:2) agenda-setting is an ongoing competition among issue proponents to gain the attention of media professionals, the public and policy elites. Agenda-setting offers an explanation to the question of why information about certain issues and not other issues; is available to the public in a democracy; how public opinion is shaped; and why certain issues are addressed through policy actions while other issues are not. The study of agenda-setting is the study of social change and social stability.<sup>15</sup> Agenda-setting mutates and revolves around the *media agenda*, the *public agenda* and the *policy agenda* and the obvious interrelationships among these three elements as illustrated in the model below.

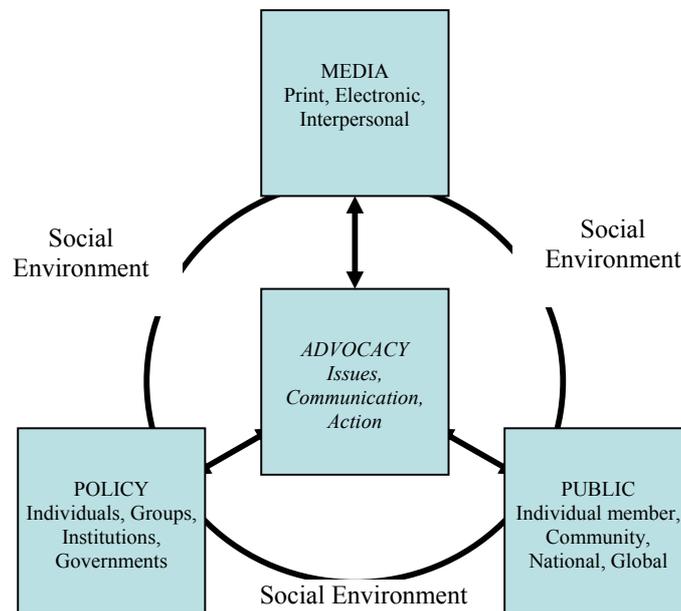


[Figure 1: Agenda-setting model. Adapted from Dearing and Rogers, 1996:5]

Processes of advocacy can be started at any of the levels; media, public and policy. It is important to note that the media and communication are the prime movers of all advocacy activities. Advocacy is about communication of issues through various media and at various levels. Therefore advocacy communication processes are at the centre of the viscous circle of public, media and policy platforms as illustrated in a model below.

<sup>14</sup> *Ibid.*

<sup>15</sup> Dearing and Rogers (1996:2)



[Figure 2: Maputseni's model for the communication of advocacy processes, 2006. A derivation from Dearing and Rogers's (1996) Agenda Setting Theory]

In the case of the FCTZ radio programme, issues emanate from the social environment (the farm communities) where they affect the IDP/MVP population. The need for communication and action on the issues arises naturally creating space for advocacy work. The advocacy process can be kick-started at and by any of the three entities; public, media and policy. The advocacy activities may be undertaken by and/or through the public interpersonally, the media or policy makers. Action to address issues being advocated for may be spontaneous or organized. The action is usually more likely to produce long lasting solutions if issues are embodied in the policy agenda, which is usually legislated. When this happens, further advocacy for action will be reinforced and much more justified. The FCTZ radio programme (media) seeks to take up issues of the IDP/MVP population with policy makers (government and other institutions) and communicate policy decisions or actions back to the IDP/MVP population. The ultimate goal is to promote issues affecting the IDP/MVP population up the policy and public agendas for positive change and action that will mainstream the population into national development.

### 2.3.3 Communication for development

#### 2.3.3.1 Defining the Concept

Communication for development is a composite concept made up of the two different terms – *communication* and *development*. It cannot be defined or understood in isolation from communication and development. The theory behind communication for development:

...in essence (...) is the sharing of knowledge aimed at reaching a consensus for action that takes into account the interests, needs and capacities of all concerned. It is thus a social process. Communication media are important tools in achieving this process but their use is not an aim in itself—interpersonal communication too must play a fundamental role [Servaes, 2002 p3].

Morris (2001:1) quotes Wilkins (2000:197) defining development communication as “the strategic application of communication technologies and processes to promote social change.” The author observes that development communication is dominated by two conceptual models namely; *diffusion/mechanistic model* and *participatory/organic model* (Morris, 2001:1; Servaes and Malikhao 2002:115). The diffusion/mechanistic model dominated the early ‘decades of development’ 1950s-60s before gradually giving in to the divergent participatory/organic model. It does not always follow that each communication for development project falls directly and exactly within a single paradigm. The room for overlaps is always there. The overlap between the paradigms produces a hybrid of theory and practice that connect diffusion, magic bullet models with empowering and participatory models. These conceptual models distinguish paradigm shifts in development communication that correspond to paradigm shifts in development theory. The FCTZ radio programme in its spirit and motive is driven more by an empowering, participatory model. However, in practice it also borrows significantly from the diffusion, top-down models as FCTZ plays the role of the advocate between the IDP/MVP population from the farms and decision/policy-makers.

### 2.3.3.2 The Shifting Paradigms

According to Servaes and Malikhao (2002:128), original models of the 50s and 60s saw the communication process narrowly as a message going from sender to receiver (that is, Laswell’s classic S-M-R model).

“The emphasis was mainly sender and media-centric; the stress laid on the freedom of the press, the absence of censorship, and so on. Since the 70s, however, communication has become more receiver- and message-centric. The emphasis is more on the process of communication (that is, the exchange of meaning) and on the significance of this process (that is, the social relationships created by communication and the social institutions and context which result from such relationships),” (Servaes and Malikhao, 2002:128).

As Servaes (2002:10) argues, the more general typology of development paradigms corresponds to communication and culture. As Alfonso Gumucio Dagron (2002:106) puts it,

“The changing discourse of international development agencies should evolve parallel to changing development practices in relation to communication. If communication is not understood as the oil that will allow the new discourse to effectively move the machinery of development and social change, little will actually change in the development practices.”

The diffusion model is influenced by Everett M. Rogers's (1962) diffusion of innovations theory, which focuses on knowledge transfer leading to behaviour change and also centers on the power of mass media. It defines communication as vertical transfer of information, while defining development communication as information dissemination via the mass media (Morris, 2001:3). It predominantly influenced communication strategies of the modernization paradigm and even present day social marketing.

“Communication theories such as the ‘diffusion of innovations’, the ‘two-step-flow’, or the ‘extension’ approaches are quite congruent with the modernization theory. The elitist, *vertical or top-down orientation* of the diffusion model is obvious,” (Servaes, 2002:12,114).

Servaes (2002:4) puts the diffusion model of development communication into context. The scholar argues that in the one-and-a-half decades that followed Daniel Lerner's influential 1958 book entitled *The Passing of Traditional Society*, the media have been seen to have more or less direct and powerful effects on Third World audiences, accelerating development as magic multipliers.

Perhaps a more explicit shift of paradigms can be seen from Fair and Shah's (1987) observation that,

“In the 1987-1996 period, Lerner's modernization model completely disappears. Instead, the most frequently used theoretical framework is participatory development, an optimistic postmodern orientation, which is almost the polar opposite of Lerner who viewed mass communication as playing a top-down role in social change. Also vanishing from research in this latter period is the two-step flow model, which was drawn upon by modernization scholars,” (quoted in Servaes, 2002:4).

Servaes and Malikhao (2002:120) observe that in many ways dependency is the antithesis of modernization, but at the level of communication it is a continuation of it.

The participatory model is inspired by Paulo Freire's (1970) *Pedagogy of the Oppressed*, which argues for community involvement and dialogue for individual and community empowerment. According to Morris (2001:2) the participatory model of development communication makes use of interpersonal channels like group meetings, workshops, etc almost exclusively and sometimes localized ‘small media’ like community theatre. It defines communication as horizontal information exchange or dialogue with development communication being a process of grassroots participation through group interaction. It influences communication strategies for social mobilization/activism through interventions like empowerment education, participatory action research, rapid participatory appraisal and community involvement in health. Pradip Thomas (2002:35) says that the models of *participatory communication* are closely related to both the access and the human rights approaches to development.

The participatory model incorporates the concepts in the emerging framework of multiplicity/another development. It stresses the importance of *cultural identity* of local communities and of *democratization and participation* at all levels—international, national, local and individual (Servaes and Malikhao 2002:121).

The above characterization of paradigm shifts in communication for development as determined by paradigm shifts in development theory help to shape the frames of reference for the paradigmatic frameworks that contain this research. It is difficult to confine the research to one paradigm as it borrows from most or all of them. FCTZ radio programme, being predominantly a discussion programme produced in and for rural farm communities, to poor, vulnerable and less literate or illiterate people altogether cannot avoid to borrow from both the diffusion, top-down models and participatory models. Radio is still the least interactive medium, making participation difficult. This explains why the FCTZ programme receives delayed feedback. The participatory, empowering models are employed to some extent at programme production as an imperative practice in this era of democracy.

#### **2.3.4 Communication**

Communication can be defined from two schools of thought namely; the *semiotic school* and the *process school*. The *semiotic school* defines communication as the production and exchange of meanings emphasizing the importance of the socio-cultural context in facilitating interaction between messages or texts and their receivers in order to produce meanings. It is concerned with the role of texts and their meanings in the development of a people's culture<sup>16</sup>. The *process school* starts from a channel perspective defining communication as the mechanical transmission of messages from senders to receivers. This perspective focuses on how transmitters of messages use channels and media of communication. McQuail (1987) defines communication as the sending of a message about something to someone who is a receiver. Fiske (1990) says that communication is social interaction through messages, a human activity that is easily recognizable. Fiske's definition strikes a linkage with Servaes's above description of communication for development as a social process. For purposes of this research communication is viewed in a broader perspective as a human process that cannot be separated from the socio-cultural context. Therefore, this research leans more to the *semiotic school* than the *process school*.

#### **2.3.5 Development**

Neville Jayaweera (1991:17) defines development as an inclusive process involving qualitative and structural change resulting in the improvement of the quality of life of the community as a whole. No matter how radical scholars want to differ on

---

<sup>16</sup> Skelton and Allen (1995:5) see culture as the adhesive that binds conventionally divided-up parts of social life adding that "culture must be understood as the over-arching context in which development and all forms of social change occur".

defining development, that it should lead to the improvement of the quality of life remains compelling.

Pieterse (2001:7) outlines a tabulated historical continuum of development theory and discourse spanning across nine perspectives. These are outlined as follows; **latecomers** (to development) (1870 and after) defined development as industrialization and catching up with the North; **colonial economics** (1850 and after) defining development as resource management and trusteeship of colonized countries; **development economics** (1940 and after) where economic growth in the form of industrialization meant development; **modernization theory** (1950 and after) which defined development as growth in economic, political and social modernization terms; **dependency theory** (1960 and after) that saw development as an autocentric process of accumulation of wealth nationally, **alternative development** (1970s and after) sees development as capacitation and enlargement of people's choices; **neoliberalism** (1980) defines development as economic growth as in structural reform, deregulation, liberalization and privatization, and last on the continuum is **post-development** (1990 and after) where development is authoritarian engineering and a disaster.

Although Pieterse's periodization can be questionable, his continuum of perspectives of development goes a long way to explain the historical roots and continuation of development discourse. By not closing the periods, Pieterse manages to recognize the fact that the discourses of development overlap through time as one paradigm dominates at a time with its predecessors either continuing in small doses and/or eventually become irrelevant altogether. Each perspective unfolds within a distinct historical era, which determines the discursive value it carries.

Three paradigms of development theory namely, *modernization theory*, *dependency theory* and *another development* will, however, largely inform and guide the line of discussion in this research.

### 2.3.6 Community, Community Media and Mass Media

The term 'community development' predominantly referred to in this research begs for more clarity. As development has been defined, it remains prudent to unpack what community means. Perceptions on what a community is may differ with the geographic regions of the world. A **community** is a geographically based group of different individuals. It is a social interest group. This research is inclined to adapt the definition by Neville Jayaweera who says a community "is a local group that occupies a local space within a defined physical area," (1991:16).

Jayaweera (1991) defines **community media** as people's communication that depends on people's energies than technology for its efficacy and efficiency. It relies heavily on communication models that are rooted in the local culture, such as song, drama, poetry and dance. The emphasis is on 'people' rather than on

'communication'. That is to say that people must always stay in command of communication, not 'professionals' or 'technicians' or 'experts'. While it does not altogether leave out technology-based communication, its reliance on technology is marginally confined to what the people themselves can own and use. People's communication must result in the strengthening of 'community' and communality, and in the erosion of individualism. Other scholars refer to it as local or grassroots media.

The **mass media** are the highly mechanized technology of communication that sends media messages to large audiences and geographical areas all at once. They are controlled by trained experts and not the people.

### **2.3.7 Diffusion of Innovations**

Rogers's *Diffusion of Innovations* model is based on the premise that diffusion of innovations takes place in a channel involving five stages namely: *awareness – interest – evaluation – adoption – implementation*. The process also involves the emergence of opinion leaders that in turn facilitate the flow of information through interpersonal communication. According to Melkote (1991:78) early diffusion studies pointed out that at the awareness stage the mass media were influential while at the evaluation and adoption stages, interpersonal communication and conservative sources of information seemed to be the dominant modes of influence.

## **2.4 Conclusion**

The literature reviewed in this research may not be exhaustive. A deliberate attempt was made to focus on that literature that is closely related to the subject of discussion. The concepts and theories have also been selectively picked and defined in as much as they apply to this research. Therefore, the literature, concepts and theories define the academic roots of the thesis.

## **CHAPTER 3 : METHODOLOGY**

### **3.1 Introduction**

This research is both qualitative and quantitative. It is a result of triangulation<sup>17</sup> of both qualitative and quantitative research methods that make possible the gathering of different kinds of data. The qualitative methods allow a deeper understanding of the research subject to dig out the nuances of measuring the use and effectiveness of radio in advocacy and communication. Quantitative methods will help to bring out empirical data that both complement and authenticate the qualitative analysis and conclusions. The basic assumption of all triangulation is that the weaknesses of each single method are compensated by the counterbalancing strengths of another. This being a case study research means that the research will be much more focused and limited in scope to be managed within the time allowed and resources available. The methods used intend to provide an objective, unbiased evaluation of data.

Undertaken as a scientific and academic research, this research strives to be systematic, controlled, empirical and a critical investigation.<sup>18</sup> It borrows from the basic tenets that distinguish scientific research from all other types of research as outlined by Wimmer and Dominick (2000:11) that it must;

- i. Include information on sampling methods, measurements and data gathering procedures for other researchers to verify or refute a given report,
- ii. Allow for correction and verification of previous research findings,
- iii. Be objective – The researcher should deal with facts and not interpretations of facts,
- iv. Be empirical. Researchers are concerned with a world that is knowable and potentially measurable.
- v. Be systematic and cumulative.

Jensen and Jankowsk (1991:59) contend that “data collection in qualitative research involves a variety of techniques: in-depth interviewing, document analysis and unstructured observation. It is these techniques that make up the qualitative component of this research. The following research procedures and methods will be explained in this chapter; sampling, case study, participant observation, qualitative interviewing, content analysis, audience research and questionnaire survey.

### **3.2 Researcher’s Role and Relation to FCTZ**

I undertook this research as an independent researcher interested in radio use in development work. After identifying a possible radio case study, I submitted a concept note on my research to FCTZ proposing to use their programme as a case

---

<sup>17</sup> According to Denzin (1970b:27) “Triangulation, or use of multiple methods, is a plan of action that will raise sociologists (researchers) above the personalistic biases that stem from single methodologies,” (Jensen and Jankowsk, 1991:62). Triangulation produces more valid results than a single research method.

<sup>18</sup> Kerlinger (1986) quoted by Wimmer and Dominick (2000:9) defines scientific research as a “systematic, controlled, empirical and critical investigation of hypothetical propositions about the presumed relations among observed phenomena.”

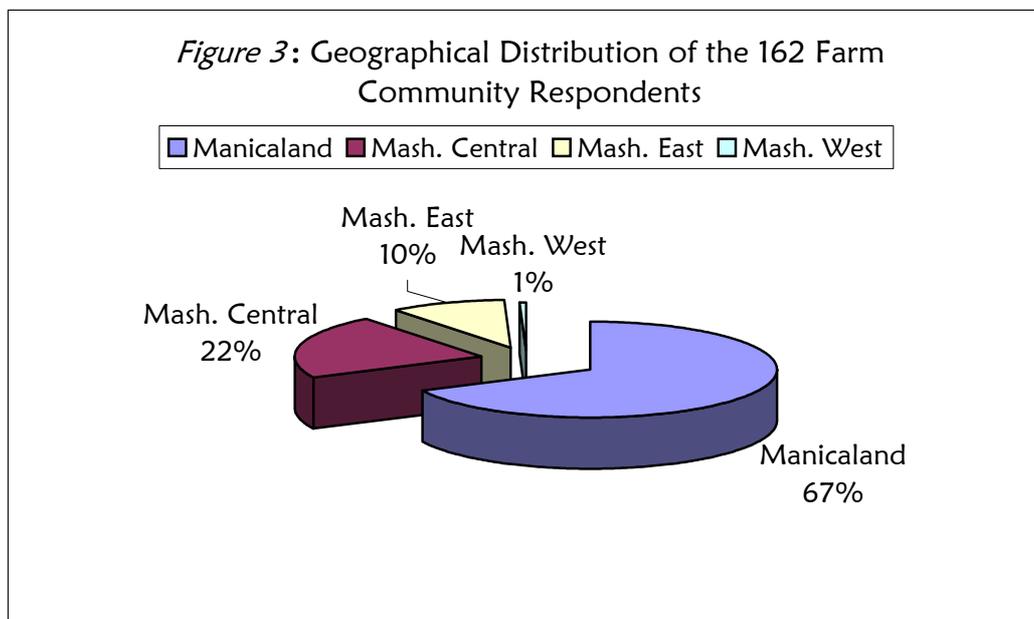
study. I included in the note that the results from a critical research on the radio programme, especially the audience research, would immensely afford FCTZ an opportunity to see if their programme was achieving the desired results and to see ways of reviewing it.

FCTZ accepted my concept note on its merit. A marriage of convenience occurred where on the one hand, I needed to do an audience research with 200 respondents but did not have adequate funds to do so, while on the other hand, FCTZ was due to hire a consultant to review their programme before approaching donors for more funding. In the end, the joint venture we entered into significantly cut costs on both sides. FCTZ then funded the audience survey and allowed me access to all its programme areas. To compensate for all this support, the research results are shared with FCTZ for use in improving the radio programme.

### 3.3 Sampling and Justification

#### 3.3.1 The Sample

The research worked with a convenient sample of 200 respondents (5 'Community Leader, FCTZ national director, Policy marker/parliamentarian, Agricultural Labour Bureau representative and Radio Producer/Presenter' for qualitative interviews and 195 'ex-farm workers, farm workers and farmers' for questionnaire survey). The reason for this was to achieve the best results within the limited time, resources and scope of research in a manner that would accomplish the research objectives. Only 162 respondents answered the questionnaire.



Access to the field was determined by the different political circumstance prevailing in different provinces as well as the field presence of FCTZ, which in turn followed the political patterns as well. Manicaland was the most politically friendly province, hence the largest number of respondents. The next more accessible province was Mashonaland Central, followed by Mashonaland East and last Mashonaland West in that order.

### **3.3.2 Sampling Methods**

Two sampling methods were relied on during the research in the field. The sampling methods depended on the research method that was being applied at a particular time. Considering the prevailing political situation and the muzzling of the media in Zimbabwe, the two methods were the most appropriate to quickly gather data from the field and leave without risking prosecution through the restrictive laws like the Access to Information and Protection of Privacy Act (AIPPA) and the Public Order and Security Act (POSA). These two laws are often used to restrict information flow, media and civic society activities by the increasingly insecure government. The methods used were; snowball sampling and convenience sampling.

#### **3.3.2.1 Snowball Sampling**

To be able to undertake qualitative interviews, snowball sampling was used. I relied on FCTZ National Director and Communications Officer to refer me to those people they worked with in their advocacy and communication work who could give me informative interviews about the radio programme. Through this sampling method I managed to draw a short list of my interviewees.

Deacon, *et al* (1999:53) metaphorically defines snowball sampling as, “Like a snowball rolling down a hill, a snowball sample grows through momentum: initial contacts suggest further people for the researcher to approach, who in turn may provide further contacts.” The farm communities and the IDP/MVP population pass for what Deacon *et al* refer to as very closed or informal social groupings, where the social knowledge and recommendations of the initial contacts are crucial for opening up and mapping tight social networks. It is in such settings where snowball sampling is mostly used.

The possible limitation of this method is the likelihood of having many versions of the same issue biased by the personal linkages of initial contacts and those they refer. This justifies why triangulation of methods is important. I managed to go round these possible limitations through participant observation.

#### **3.3.2.2 Convenience Sampling**

Field circumstances already explained above, time, transport and financial resources demanded that only those most accessible people be interviewed.

Expedience, chance and opportunity rather than deliberate intent<sup>19</sup> determined the sample of respondents. Convenience sampling relies on what is available to the researcher. This sampling method was helpful in the questionnaire survey.

### **3.4 Research Methods**

#### **3.4.1 Case Study Method**

In terms of research methodology, this thesis is predominantly a case study with a significant survey component. Yin (1984:13) says that case studies are the preferred method when the researcher has little control over events and when the focus is on answering the ‘why’ and ‘how’ question about a contemporary phenomenon within some real-life context.

A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple evidence are used. (Yin, 1984:23)

The radio programme *Upfumi Kuvanhu* is run by the FCTZ with the support of Radio Zimbabwe. FCTZ also has a standing memorandum of understanding with the government of Zimbabwe to work in the farm communities to assist the IDP/MVP population. Without using the FCTZ radio programme as a case study, researching the same and accessing the field was going to be a nightmare. Taking the case study route also helped me to secure FCTZ funding and total support for the audience survey.

Indeed, the overall research question being answered in this thesis is – radio ‘why’ and ‘how.’ To answer this question a real-life case study presents a good opportunity to study radio from a specific case and context.

#### **3.4.2 Participant Observation<sup>20</sup>**

I reduced myself to a living research instrument<sup>21</sup> to be able to pry into the inner sanctum of radio programming and working with the IDP/MVP population. For seven days I spend whole days as part of a production crew for the radio programmes to be aired in the first quarter of 2006. The crew included communications people from FCTZ, a Radio Zimbabwe journalist (producer/presenter) and myself. I was privileged to be introduced to the IDP/MVP population as part of the FCTZ/Radio Zimbabwe crew. This allowed me an opportunity to see and dig out the most deep seated evidence and information needed to answer my research questions. It was much easy to ask anything I wanted to know from the production crew and the members and representatives of the IDP/MVP population. Any informative documents about the radio programme and FCTZ’s work were provided at ease. I was able to immediately

---

<sup>19</sup> Deacon, *et al* (1999:54)

<sup>20</sup> “Participant observation is best suited for case studies” (Jensen and Jankowsk, 1991: 60)

<sup>21</sup> “As a participant observer, you will need to increase your introspectiveness. In a real sense, you will learn to use yourself a research instrument.” (Spradley, xxxx:57).

verify what I was hearing from interviews during and before the fieldwork with what I was seeing on the ground.

Participant observation was therefore used to improve upon other research methods applying what Hansen *et al* (1998:44) say about participant observation as a method that deploys a number of methods including observation, talk and interviews, and scrutiny of documentary sources. Indeed as the scholars argue, “participant observation is the only method by which the normally invisible realm of media production can be recorded and made available for wider consideration.” It is predominantly a qualitative method.

I was able to assess community participation and the hidden truths of power dynamics, control and agenda-setting processes involved in the radio programme. The method of participant observation, although not without weaknesses, has the following strengths;

- i. Records and makes the invisible visible
- ii. Counters the ‘problem of inference’
- iii. Improves upon other methods through triangulation
- iv. Qualifies or corrects speculative theoretical claims
- v. Reminds us of the contingent nature of cultural production
- vi. Provides evidence for the dynamics as well as embedded nature of cultural production (Hansen, *et al*, 1998:43).

Participant observation was further justified by the fact that “there is always a discrepancy between reports of attitudes gained through interviews and observation of the behaviour related to those attitudes.” (Jensen and Jankowsk, 1991:61).

As a participant observer I kept a detailed record of both objective observations and subjective feelings mostly on the spot and later whenever I remembered something from the field.

### **3.4.3 Qualitative Interviews**

Five in-depth interviews were carried out with the following categories of people. The number of interviews was limited so that they could be manageable.

- i. Community Leader
- ii. FCTZ national director
- iii. Policy maker (parliamentarian)
- iv. Agricultural Labour Bureau representative.
- v. Radio Producer/Presenter

The interviews were structured. Informed consent of the interviewees was obtained in advance and during the interview processes. Informed consent encompasses notifying the research subjects about the overall purpose of the research and the main features of its design, as well as possible risks and benefits

from participation in the research project<sup>22</sup>. Without this initial step, it would not have been easy, if at all possible, to get interviews from people familiar with the sensitive political situation in Zimbabwe. Kvale (1996:2) says that “an interview is literally an *inter view*, an inter change of views between two persons conversing about a theme of mutual interest.” The author metaphorically refers to the interviewer as a miner who unearths a valuable but buried metal, which is knowledge.

“The research interview is an interpersonal situation, a conversation between two partners about a theme of mutual interest. It is a specific form of human interaction in which knowledge evolves through dialogue,” (Kvale, 1996:125).

An interview guide was developed containing rough and general topics to be covered by interview questions in answering the research questions. The interview questions were designed in a manner that they promoted positive interaction, kept the flow of the conversation going and motivated the subjects to talk about their feelings and experiences.<sup>23</sup> The guide was common to all interviews (structured and unstructured) only to be segregated accordingly to be directed to appropriate interviewees during the course of the qualitative interviews.

The structured interviews were formal such that I had to introduce myself and my intentions to the interviewees. The unstructured interviews were those that I carried out during participant observation in which I did not tell the interviewees that I was carrying out a research but simply and impromptly started to talk to them in natural conversations.

#### **3.4.4 Content Analysis**

Quantitative content analysis was employed to thoroughly look into the radio programme and be able to do cross analysis against the findings from interviews and participant observation.

A total of 25 radio programmes were listened to, reviewed and their main topics were transcribed to allow for counting of salient features of programme content (issues). The analysis covered mostly the salient features of the programmes like issues covered, calibre of talking voices quoted and geographical distribution of the coverage, the news net. Through this method it was possible to count and analyze issues.

Stacks and Hocking (1992) define content analysis as “a research method or measurement technique that involves the systematic study of the content of communication messages” (Asamen, 1992:272). Berelson argues that content analysis is “a research technique for the objective, systematic and quantitative

---

<sup>22</sup> Kvale (1996:112)

<sup>23</sup> Kvale (1996:130).

description of the manifest content of communication” (Deacon *et al*, 1999:115). The purpose of content analysis in this research was to quantify salient and manifest features of a large number of texts (issues) and to use the statistics to make broader analyses.<sup>24</sup> In this thesis, content analysis was used mainly in relation to an audience survey.

Hansen *et al* (1998:95) define content analysis as follows;

Content analysis is by definition a quantitative method. The purpose of the method is to identify and count the occurrence of specific characteristics or dimensions of texts, and through this, to be able to say something about messages, images, representations of such texts and their wider social significance. Content analysis can help provide some indication of relative prominences and absences of key characteristics in media texts, but the inferences that can be drawn from such indications depend entirely on the context and framework of interpretation by which the texts analyzed are circumscribed.

### **3.4.5 Audience Research and Questionnaire Survey**

An audience survey was undertaken. FCTZ funded and supported the survey with transport and personnel to administer questionnaires. Out of the 195 sample, a total of 167 respondents answered questions. This means that 33 other targeted respondents did not complete the questionnaire for various reasons. This gives the questionnaire a success rating of 83%. The break down of the respondents to the questionnaire is as follows (88 ex-farm workers, 65 farm workers and 9 farmers), largely the IDP/MVP population.

The audience research was meant to find out the media tastes and preferences of farm communities. The audience research is central to this research as its results will be helpful in judging whether what FCTZ is communicating is what interests and helps the communities.

According to Hansen *et al* (1998:225) a “survey research usually seeks to provide empirical data collected from a population of respondents on a whole number of topics or issues.” Surveys are useful in collecting data about current attitudes and opinions of audiences. Hansen *et al* say that the basic tool for such kind of research is the questionnaire, which standardizes and organizes the collection and processing of information. The most common type of a questionnaire according to the authors is administered in a face-to-face situation with an interviewer asking questions and completing the form. During this survey, interviewers went out to meet people, ask questions and complete the questions. This was done to increase the chances of having questionnaires completed as this method of administering questionnaires is the least involving on the part of the respondent.

---

<sup>24</sup> Deacon *et al* (1999)

### **3.5 Research Instruments**

A questionnaire was designed to interview the farm communities (farm workers, ex-farm workers and farmers). Structured interview questions were drafted for the following people; Community Leader, FCTZ National Director, Policy Maker (parliamentarian), Agricultural Labour Bureau representative and a Radio Producer/Presenter.

### **3.6 Conclusion**

The strength of this research lies in the fact that different research methods, both qualitative and quantitative were applied to gather data. This has allowed complementarity of the methods such that weaknesses of one method are compensated by another method. The quantitative methods were the only means to undertake audience research and to pick out the issues of priority to the IDP/MVP population for deeper content analyses. Qualitative methods presented an open ended opportunity to gather deep seated information, which allows for more informative analysis and conclusions.

## CHAPTER 4 : PRESENTATION AND ANALYSIS OF FINDINGS

### 4.1 Introduction

In this chapter, the major findings of the research will be presented and analyzed in relation to the theoretical heritage informing them, the methods of study that dug them out as well as the conclusions that they point towards. Where necessary, the findings will be immediately ascribed to the method through which they were brought out. The triangulation of research methods has exposed some useful and interesting information that allows a better understanding of radio use in community development.

#### 4.2.1 *UPFUMI KUVANHU* – ‘Wealth to the People’: The FCTZ Radio Programme

##### 4.2.2 The Radio Programme

The radio programme is used as a forum to communicate and advocate for policy attention to the plight of the IDP/MVP population working and/or living in the commercial farms, former commercial farms and related informal settlements. It is broadcast during the prime time viewing slot from 1845H to 1900H every Tuesday as a 15-minute discussion programme. The main objective of the programme is to promote development in farm communities in areas of health, education, child care and raising awareness on other farm worker issues that risk neglect. It targets the farm communities and policy makers in government, local authorities, non-governmental organizations, private sector and other interested parties.

The radio discussion programme is broadcast nationally as a sponsored programme on Radio Zimbabwe, a subsidiary company of the government controlled Zimbabwe Broadcasting Holdings. FCTZ pays Radio Zimbabwe for airtime. It is broadcast in the local *Shona* language<sup>25</sup>. The programme content is gathered from four of Zimbabwe’s ten provinces where FCTZ is present. These are Mashonaland East, Mashonaland Central, Mashonaland West and Manicaland.

##### 4.2.2 Production: Processes, Power and Control

Participating as part of the production crew, I took part in raising interview questions and I freely talked to both the production crew and the IDP/MVP population. Through the participant observation method, I identified four major steps and players involved at different levels in the production of the radio programme. Informal interviews with FCTZ communications personnel revealed that the initial step is the production of a schedule of programmes, which is in the form of a written guide on what themes or content will make up the programmes from the respective geographical areas where FCTZ is working. Production of this schedule is mainly controlled by FCTZ, which maintains close consultation with

---

<sup>25</sup> Gordon Adam (2005:364) argues that when programmes are broadcast in local languages, people identify with what is said and how it is said.

Radio Zimbabwe for compliance of the programme content with the broadcaster's editorial policy. The IDP/MVP population is not very visible in this process. FCTZ plays the advocate role – “advocacy is speaking up, drawing a community's attention to an important issue, and directing decision makers toward a solution.”<sup>26</sup>

The second stage involves discussion of the programme schedule between FCTZ and the IDP/MVP population to agree on the issues to be raised and to identify activities to be recorded and the community people that will be interviewed by Radio Zimbabwe in their representative capacities. At this stage, community participation becomes visible and essential as the face-to-face discussions become a platform to bring out pertinent issues to the attention of the community who should realize the need to take action. The communities are conscientized during the discussions to know that as they will be speaking on radio, they will be listened to by policy makers and their fellow members, which calls for action to address their issues. The empowerment of the communities at this stage is limited to their being allowed a say in issues to be discussed on radio. Considering that FCTZ would already have produced a draft of the issues, elements of a top-down approach to the radio programming are overtly evident. The sequence of the first and second stages is interchangeable. In terms of control and influence on the content to make up the radio programme, the Radio Zimbabwe producer revealed in an interview that FCTZ has 30%, IDP/MVP Population 30% and Radio Zimbabwe 40%. Taken as one party, FCTZ the sponsor and advocate and the IDP/MVP population largely control the programme with a combined 60% degree of control and influence. This still falls short of the programme being independent from Radio Zimbabwe.

Stage three is the actual production of programmes in the field. Using the programme schedule, Radio Zimbabwe goes to the field with or without FCTZ to carry out interviews and recordings. The process involves travel to the remotest parts of the country spending whole days interacting with and speaking to the IDP/MVP population. At this stage, the IDP/MVP population would have been informed about the recording appointment in advance and they organize themselves under a tree or some shelter at a central place. The people will give interviews and most of the times sing about their problems or successes, which songs become musical interludes during the programme broadcasts. At production level, the IDP/MVP population is allowed to speak out freely their pieces of opinion about the issues agreed on the programme schedule. As I participated in, and watched the interviewing, I realized that most of the questions were open ended allowing free speech and not coaxing answers from the people.

---

<sup>26</sup> The Centre for Development and Population Activities (1995:12)



**Left:** Councillor Deliwe Nondo of Chihwiti area, Mashonaland West province giving an interview.  
**Below:** Chihwiti people break into song and dance.



For seven days I participated at this stage as part of a production crew from Radio Zimbabwe and FCTZ. When the crew arrives, it is introduced to the community by community leaders in conjunction with FCTZ field staff. Immediately the people organize themselves and the interviews take place in the presence of all people concerned. As the community representatives give interviews, a Radio Zimbabwe journalist and FCTZ communications officer take turns to ask questions that allow the conversation to flow. They allow the interviewee to speak freely about an issue, following the 'red lights', prompts from the interviewee to ask next questions.

One striking revelation from the production process is that the platform to be interviewed is usually given to women and youths/children as they are believed to be more vulnerable and more conversant with the problems facing their communities.

The fourth and final stage is the sole responsibility of Radio Zimbabwe. When the journalist (producer/presenter) returns from the field, the content gathered is packaged into 15-minute programmes that span over a number of weeks to come. The gatekeeping process starts right away. The producer submits programmes to the senior producer. After checking the programme content, the senior producer passes on the content to the executive producer who edits it accordingly before signing off for broadcasting. The editorial control of Radio Zimbabwe is in most cases a formality as due care would have been taken by FCTZ at schedule production stage. However, one incident was reported where Radio Zimbabwe cancelled one programme because it involved an NGO that had previously been accused by the government media of distributing condoms with politically motivated content. This was besides the fact that the censored programme was not about the condom, but discussing a joint programme of FCTZ and the NGO to provide HIV&AIDS vocational counseling and testing services.

### **4.2.3 Programme Focus in the Field**

During the period 31 January to 10 February 2006, I participated in the production of programmes for the first quarter of the year. With the production team we went round meeting the IDP/MVP population for interviews and recordings. The areas visited were Seke, Chihwiti and Gambuli, Premier Central, Penhalonga and lastly Bindura. The issues of focus revolved around HIV&AIDS, child protection and gender.

#### **1) Seke Communal Lands, Mashonaland East Province**

Programme production in Seke focused on the gender dynamics involved in participation of the IDP/MVP population in the HIV&AIDS Home-Based Care Programme, an HIV&AIDS care programme that encourages volunteerism towards giving care and treatment to AIDS patients in their homes. As the hospitals are overburdened, FCTZ promotes the home based care programme. The programme content gathered from Seke was plotted on encouraging men to take an active part in the care industry as well since only women were involved. It also provided information on the institutions and other facilities that the care givers could rely on to improve the care programme. Production of medicinal herbs and education on the ailments they treat was also addressed.

#### **2) Chihwiti and Gambuli, Mashonaland West Province**

Chihwiti and Gambuli are very remote informal settlements of former farm and mine workers clustered together. Potential for risky sexual behaviour is very high and already a number of people in the area are bed-ridden with HIV&AIDS. The programme production therefore sought to bring out the degree of the problem in the area for the attention of organizations that may be willing to help. It was then slanted towards encouraging safe sex and calling upon men to take an active part in the Home-Based Care Programme. Two men were used as role models through interviews that would likely motivate and inspire other men to be like them.

#### **3) Premier Central, Manicaland Province**

The area has a huge population of children that need education and sanitation facilities. FCTZ is implementing early childhood education centres and sanitation projects like building pit latrines in the area. The gender situation in an African situation would confine men to building toilets and women to developing children's play centre materials. The programme production in this area aimed at promoting cross fertilization of the gender roles to enable diversification of skills among men and women for the benefit of the community. Therefore women builders and male toy-makers gave interviews about their experiences, aspirations and anxieties.

#### **4) Penhalonga, Manicaland Province**

Children in primary schools were interviewed. They shared their experiences with child abuse and child rights issues. The circumstances and risks of the girl child in the farm communities featured quite prominently. The interviews were an alert call for attention and action on meeting children's needs and rights. They also

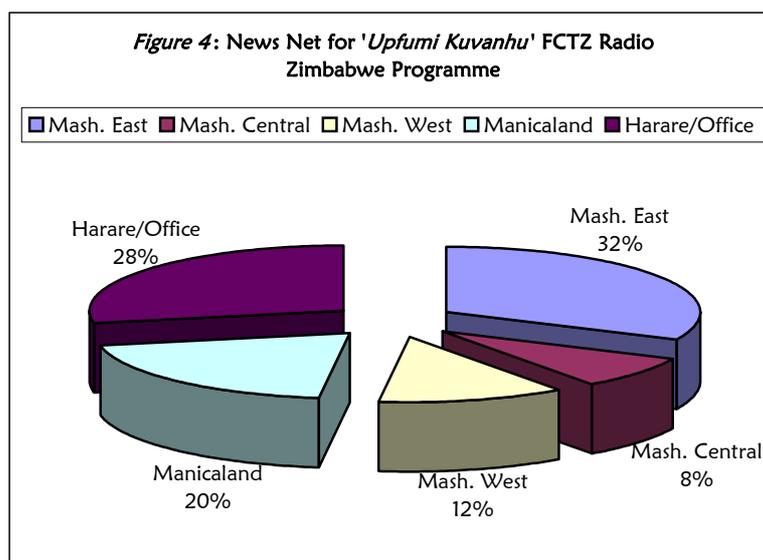
reported the activities and needs of child protection committees that are operational in the area.

#### 5) Bindura, Mashonaland Central Province

Recordings were based on children's writing and poetry competitions. The competitions provoked children's views and experiences with child abuse and child rights. This was a way of making children aware of issues they need to wary of while allowing them a voice to be heard by those decision makers that can influence positive action.

#### 4.2.4 News Net

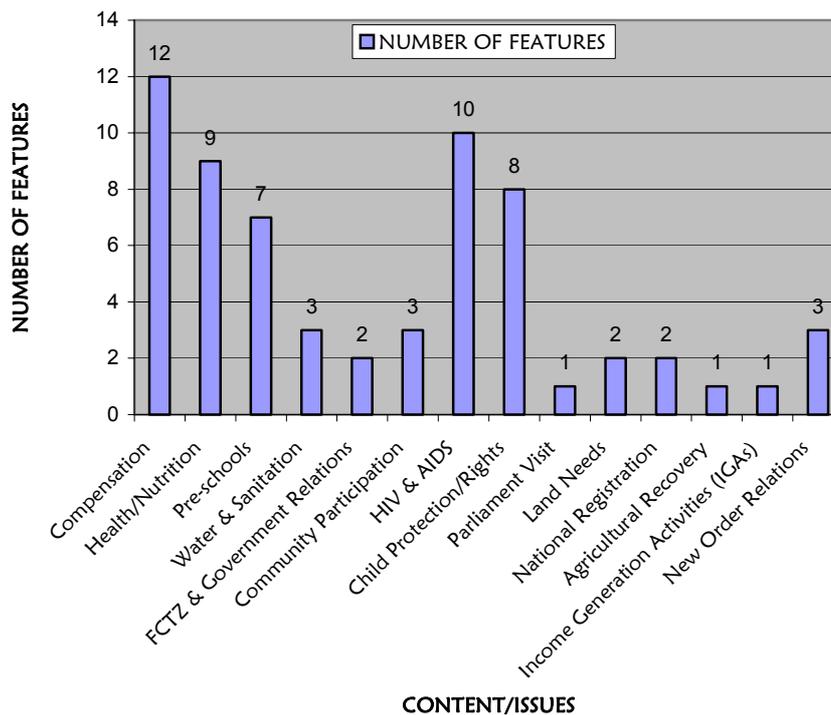
It is important to take a closer look at the overall geographical coverage of the radio programme to see if all the four provinces are covered fairly. To do this, a sample of twenty-five broadcast and recorded programmes for the period January 2003 to March 2004 were analyzed to determine their sources. An older period was chosen to draw comparisons with the present form and content of the radio programme. It was discovered that the radio programme covered some areas far more than others. The twenty-five programmes were not evenly distributed among the four provinces where FCTZ is working. Although this may be due to various reasons, it would be good to have a fair distribution of the programme's news net so that issues and people from these different places are fairly catered for. As indicated in Figure 4, Mashonaland East province dominated the programme with 8 of the 25 programmes (32%), followed by studio/office interviews mostly from Harare with 7 programmes (28%). Manicaland has 20%, Mashonaland West 12% while Mashonaland Central has the least number of programmes (8%)



#### 4.2.5 Content Analysis

In terms of content (Figure 5), the most common issues articulated in the twenty-five radio programmes included compensation of ex-farm workers and wages dominating with 12 features in the twenty-five programmes; HIV and AIDS with 10 features, health with 9 features and child protection/rights as well as early childhood education (pre-schools and play centres) with 8 and 7 features, respectively. In the radio programme about compensation and wages, a government official is interviewed by Radio Zimbabwe and FCTZ. The official explains on the procedures that ex-farm workers (those that lost employment due to the land reform) can follow to get their retrenchment packages and pensions. In some cases the official will be responding to questions raised in letters written by the IDP/MVP population. The health programmes are discussions on common diseases, preventative measures, environmental health education as well as advocating for the setting up of health facilities. The issues touch on very important areas that characterize life in the farms. The representation of issues in the programmes creates a hierarchy of matters that the radio programme deals with, which FCTZ can take up in other communication programmes.

Figure 5: Content Analysis for 'Upfumi Kuvanhu' FCTZ Radio Zimbabwe Programme



However, some very important issues like land and shelter needs for ex-farm workers and farm workers (with only 2 features), water and sanitation (with 3 features), technical information on income generating projects (with 1 feature) and

national registration issues (with only two features), among other issues, need to be adequately addressed in the radio programme as they would assist farm communities to be self-sustaining. The radio programme also needs to engender the spirit of community participation among the farm communities to encourage volunteerism and cooperation in development activities.

The manner in which issues were articulated in the radio programme was too pedagogic rather than interactive and participatory. In the majority of the radio programmes reviewed, the articulation and communication of issues has also been top-down, which confirms that the diffusion/mechanistic model of development communication lives on. That is, from either FCTZ staff or technocrats down to the beneficiaries. The farm communities were just listeners, rather passive audiences of most of the programmes. It is only in two of the twenty-five programmes where there was a more or less direct discussion with the farm communities as the discussion was based on queries from communities in form of letters that would be read out and responses were immediately provided on air. In one of these two programmes, Sophie Hamandishe, the then communications officer testified the need to shift focus from issues as they emanate from opinion leaders and technocrats to basing discussion on letters and phone calls from communities. In the other programme, an official seconded to the Compensation Committee from the Ministry of Public Service Labour and Social Welfare responded to communities' and listeners' letters.

To nurture community participation and empowerment, this is the direction FCTZ communications is shifting towards over time judging from the nature of current programmes. Use of letters and telephone calls is essential in making sure that issues discussed in the radio programme emanate from both top-down and bottom-up channels, which in itself becomes a form of interaction in the communication, lobby and advocacy programme. By picking issues FCTZ and other opinion leaders think are pertinent to farm communities instead of addressing them as they are raised by beneficiaries, the radio programme risks suffering from the assumptions of the bullet theory, thinking that issues as picked by FCTZ and communicated on air affect the IDP/MVP population in the desired manner. What are thought to be issues in one area may not be issues in other areas. The letters and phone calls will also present essential feedback for FCTZ to be able to judge need and usefulness of the radio programme in particular, and the radio programme in general.

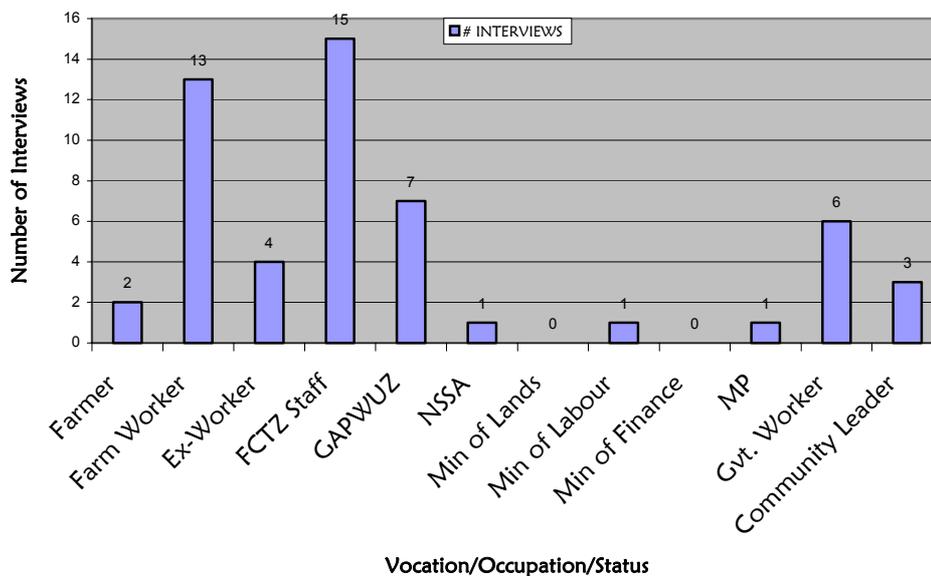
#### **4.2.6 Talking Voices**

The analysis of the twenty-five radio programmes revealed a number of people who were given a voice 'talking voices' (Figure 6). It is important to determine here;

- Who was given a voice?
- Whose voice should be represented most and why?

Answering these questions will show whether farm worker issues are articulated by the right people and in a manner that would really get across to the target audience.

Figure 6: Talking Voices in 'Upfumi Kuvanhu' FCTZ Radio Zimbabwe Programme



The voice of FCTZ standing at 15 interviews as indicated in Figure 6 is important for FCTZ to make policy explanation and clarifications to raise awareness for the need of action by policy makers and the IDP/MVP population. However, rather than the FCTZ voice dominating, it should be toned down. It is important to allow the farm worker, ex-farm worker, informal settler, community leader and farmer to speak out and be heard, that way community empowerment and participation may be realized. When the communities speak and hear about themselves, they become *aware* of issues and opportunities, get *interested* in the issues and opportunities, *evaluate* them and eventually *adopt* and *implement* decisions they would have made or innovations they would have learnt about. The radio programme and other mass media based communications are useful at the awareness and interest stages of this diffusion of innovations channel (*awareness – interest – evaluation – adoption – implementation*).<sup>27</sup> Face to face interactive and interpersonal communication is very crucial from evaluation to implementation stages.

The voices of representative organizations like the General Agriculture and Plantation Workers' Union of Zimbabwe (GAPWUZ), National Social Security Authority (NSSA), policy makers and implementers in parliament and government should come in more as need is expressed for their services by communities and

<sup>27</sup> Source: S.R. Melkote, (1991) *Communication for Development in the Third World: Theory and Practice*. New Delhi: Sage. P.78.

less as they are engaged by FCTZ. The female voice should be represented, especially the girl child.

### 4.3 The Farm Community Audience Characteristics and Preferences

The relevance and effectiveness of radio, which is answering the radio *why* and *how* question cannot be achieved without finding out the nature and character of IDP/MVP population in terms of literacy levels and media tastes.

A total 162 respondents (88 ex-farm workers, 65 farm workers and 9 farmers) out of the 195 sample for the audience survey answered the questionnaire. The sample can also be split into 93 females and 69 males.

Table 1 below give a picture of the distribution of ages for the respondents.

**Table 1: Age Categories for Questionnaire Respondents**

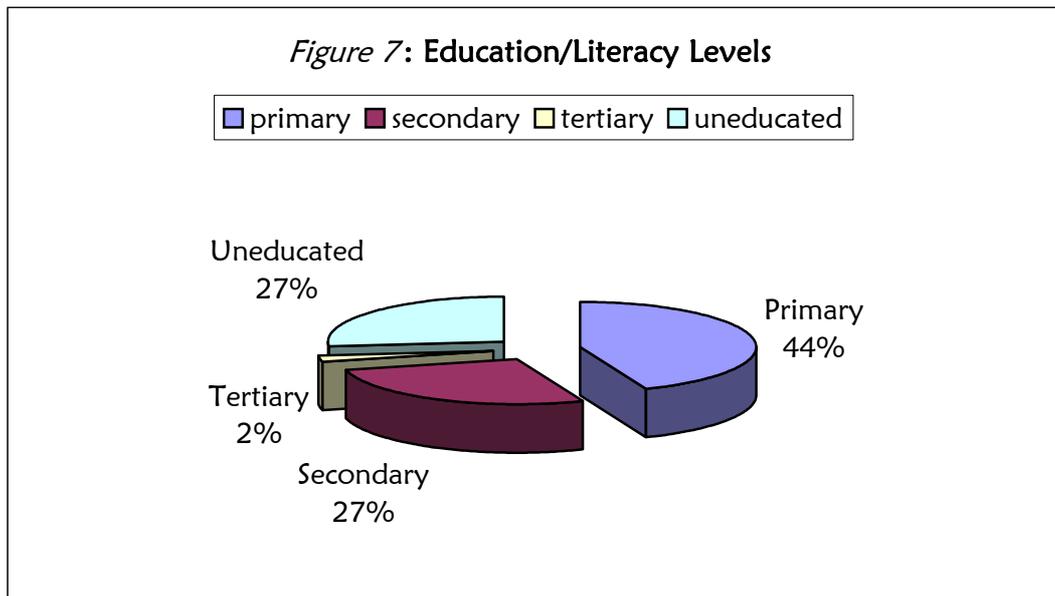
AGE CATEGORY	-18	19-30	31-40	41-50	51-60	60+
NUMBER OF RESPONDENTS	2	59	46	27	11	17
AS PERCENTAGE OF 162	1%	37%	28%	17%	7%	10%

As indicated, the economically active age groups falling in between the 19-30 and 31-40 age groups account for the majority of the sample, being 65% of the farm community respondents.

Seventy-one respondents, 45% have lived in the farms for more than ten years; 20% have been in the farms for 6-10 years and 35% have lived in the farms for less than five years. This last group accounts for those that relocated to other farms to work or settle after the changes brought about by the land reform exercise. The farms have become home to the majority of these people, some of whom really have no where else to go but stay put at the farms that have been acquired, deserted or still functional.

The education levels of the sample pointed to a high level of illiteracy with 27% of the respondents being uneducated (never went to school), 44% ended school at primary/elementary level, another 27% managed to get to secondary school and only 2% have undergone tertiary education (Figure 7).

Many respondents blamed the low literacy levels on two major factors. They said that the very low wages they get and the complete loss of income by many of them makes it extremely difficult to afford school fees for their children. Instead of going to school, the children end up joining their parents to work for the family. The other reason they gave was the lack of schools in the farms they live in. In most cases schools are too far that the children would need to board a bus to school daily, which the parents cannot afford. These are the real life issues that the radio programme deals with.



In light of this reality, FTCZ communications need to be made in a manner that penetrates the numerous barriers to communication that exist amongst the community. The respondents make interesting suggestions and recommendations in subsequent parts of this section about the media they find suitable.

*Shona* is the predominant language among the IDP/MVP population. 154 respondents, 63% of the responses can at least speak and understand the language while some can both read and write it. Forty-three can speak, read and write English. For common languages of the IDP/MVP population, please refer to Appendix 4.

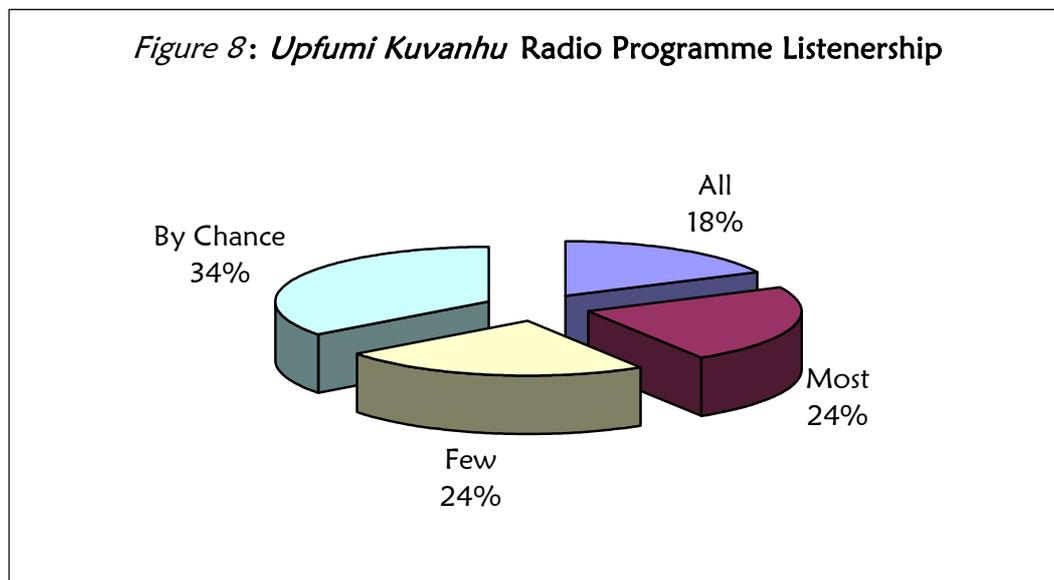
FCTZ publishes a newsletter called *Budiriro Mumapurazi* (Development in the Farms). To test the suitability or rather popularity of radio among the IDP/MVP population, a comparison with this newsletter and other communication activities implemented by FCTZ was made. Sixty-five respondents (40%) said they read *Budiriro Mumapurazi* although 73% (in Figure 12) are literate and should be able to read. Ninety-seven respondents (60%) do not read the newsletter for various reasons. Some cannot read, some are always busy while many said they are not receiving the newsletter.

Of those that read, 10 (15%) read all articles, 11 (17%) read most of the magazine, 36 (55%) read few articles, while 5 (8%) skim through the magazine and 3 (5%) did not state their reading habits. The respondents said that they read the magazine because it contains useful and educative information.

In terms of listenership, the radio programme had 85 (52.4%) respondents confirming that they listen to it (Figure 8), while 75 (46.2%) respondents said they have not listened to it because they have no or cannot afford radios, radios

are out of order, they are busy all the time, have poor reception or do not know about the programme at all. Two (1.4%) respondents did not state their listening habits.

Of the 85 respondents that listen to the radio programme, 15 (18%) have listened to all programmes, 20 (24%) have listened to most programmes, another 24% have listened to few programmes while 30 (34%) have listened to the programme by chance, that is irregular and whenever the programme catches their ears. The other 66% know very well when the programme is aired (1845H – 1900H, Tuesdays) and make a point to switch on the radio when they can.



The respondents said that they listen because they want to hear what is happening in other areas, get wisdom and advice about life and issues affecting them, as well as hearing what FCTZ has in store for them.

#### 4.4 Radio Compared with Other Media

Comparing the audience habits towards the newsletter and the radio programme, it is evident that the radio programme is more popular and accessible. This is because radio cuts across literacy levels. Even those that cannot read or write can still hear the programme, which is aired in the most common language, *Shona*. Besides, radio can also be easily shared in a family and even neighbourhood. The radio is a companion. People can work as they listen to it and get entertained as well. Even the busy people can get the message without having to stop their work, as in the case with reading the newsletter. There is little effort required in listening to radio than reading. However the complementarity of broadcast and print media remains important. While radio messages mostly go away and expire from the air once broadcast, the newsletter content can be stored and referred to for months or even years. Some letters to the editor in the newsletter relate to

issues raised in the radio programme that the IDP/MVP population would have sent to FCTZ offices.

The respondents were asked to rate the effectiveness of the FCTZ communications programmes/strategies like *Upfumi Kuvanhu*, *Budiriro Mumapurazi*, workshops and newspaper/ZBC news, in educating and informing about farm community issues using ratings **A – Excellent**, **B – Good**, **C – Fair**, **D – Poor** and **E – Very Poor**. The results are shown in Figure 16 below.

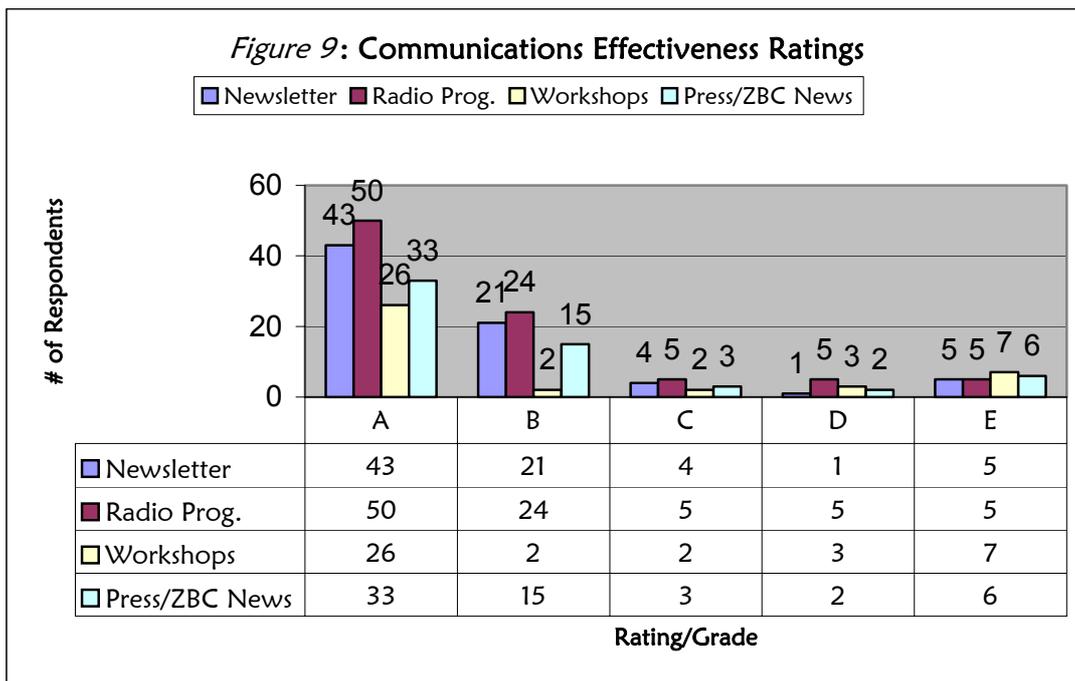


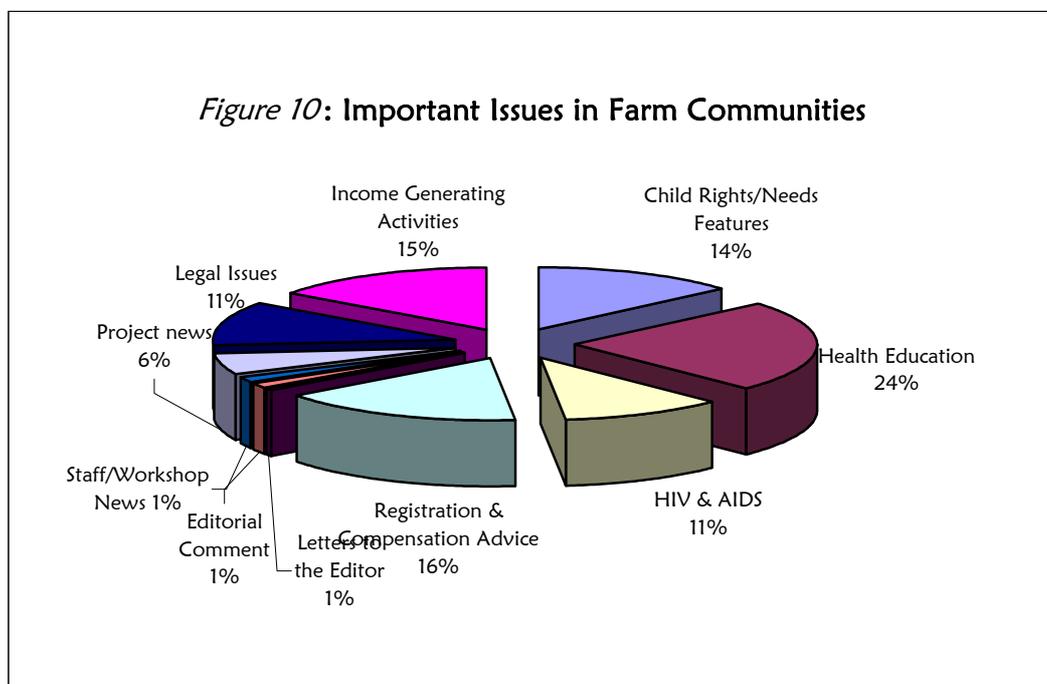
Figure 9 above shows that the radio programme tops the grade with 50 respondents finding it **A – Excellent**. Forty-three respondents rated *Budiriro Mumapurazi* newsletter **A – Excellent**. 26 respondents rated workshops **A – Excellent**, while 33 rated news from newspapers and ZBC **A – Excellent**. The radio programme tops the grading in all of the three acceptable or positive ratings **A**, **B** and **C**, although 5 respondents found it poor and another 5 rating it **E** very poor. The newsletter comes second to the radio programme in all the three positive ratings. Press and ZBC news come third in the positive ratings while workshops lag last of all. One reason why the workshops were found to be of little use was that the communities have not taken part in many of them.

The respondents indicated their preferred languages of communication for *Upfumi Kuvanhu* radio programme, *Budiriro Mumapurazi* newsletter, and press and ZBC news as shown in Appendix 5. The radio programme has 82 respondents wanting it in *Shona*, 3 in English, 4 in *Chewa* and 1 in *Nyanja*. For the newsletter, 72 respondents prefer it in *Shona*, 8 in English, 1 in *Chewa* and 4 in *Nyanja*. 52 of the

respondents like *Shona* news from newspapers and ZBC, while 9 want English and none like the news in *Chewa* and *Nyanja*. FCTZ has managed to cater for the majority audience that prefers *Shona* since that is the language of the radio programme. *Chewa*, *Nyanja* and English look like too much of minority languages for the IDP/MVP population.

The IDP/MVP population were also given an opportunity to vote for issues and information that they find useful to their lives and therefore should be articulated in the radio programme. The issues were picked from recorded radio programmes and the newsletter. The various degrees of prominence of such issues, are demonstrated in percentage terms as shown in Figure 10.

#### 4.5 Issues of Importance to Farm Communities



As shown above, health education and issues feature more prominently with 99 votes (24%)<sup>4</sup>, followed by national registration and compensation issues and advice (67 votes, 16%), technical information on income generation activities (62 votes, 15%), child protection, rights and needs issues (56 votes, 14%), legal issues (47 votes, 11%), HIV and AIDS information, education, awareness, prevention and care (45 votes, 11%), news on what is taking place in project areas (23 votes, 6%), staff/workshop news, editorial comment and letters to the editor.

<sup>4</sup> The radio programme has managed to suit the tastes of the farm communities to a greater extent. Health education also featured fairly prominently together with compensation issues, child protection and HIV and AIDS as shown also in Figure 5.

The other issues and information that farm communities demonstrated an interest in include land needs and procurement of agricultural inputs, religion and domestic issues, genders issues, human rights and marriage issues.

The radio programme, *Upfumi Kuvanhu*, has 39 respondents (32%) calling for it to be aired daily, 33 (28%) want it twice a week, 27 (23%) are comfortable with it being broadcast once a week as it is currently, 17 (14%) want it thrice a week and 3 (3%) want it 4 times a week (Appendix 6).

#### **4.6 Audience Consumption and Feedback**

The radio programme is advertised or promoted through word of mouth and advertisements through the newsletter. Listening to the radio programme is done individually. There are no listening clubs in the model of the Canadian or Zimbabwean Development-Through-Radio programme. The unstructured listening consequently leads to unstructured debates that may arise on an adhoc basis when people meet. An assumption is made though that as many people are able to listen to the programme since it is broadcast nationally. The programme therefore is expected to lay the groundwork for further face-to-face advocacy actions by creating awareness of issues to the IDP/MVP population, other people in different parts of the country as well as the policy makers. For that reason, assessing the impact of the programme is not an easy task.

The lack of listening clubs limits the possibility of active reading or negotiation of meanings from the radio programme for more serious public debate to take place. It is not easy to determine whether or not the individual listening is done passively or actively. The low literacy levels of the IDP/MVP population suggests that the audience may be very passive. Organized listening clubs would help engender better decoding of messages from the radio programme and consequent action.

The programme is reviewed or evaluated once every year by external evaluators. During the course of the year the internal monitoring and evaluation unit helps prescribe improvements to the programme.

By nature, radio is poor at interaction. Feedback is badly delayed. To go round the lack of immediate feedback, the FCTZ radio programme takes in delayed feedback in the form of letters and phone calls that are dropped in at FCTZ offices across the country. The matters raised in the phone calls and letters make up content for follow-up radio programmes. Sometimes the feedback will be addressed not by programmes but actual action as required.

#### **4.7 Impact and Sustainability of the Radio Programme**

According to Radio Zimbabwe, the radio programme has survived and grown over the past seven years because it is very educative<sup>28</sup> and informative about

---

<sup>28</sup> The pedagogic potential of radio is evident.

issues in the farm communities and to the IDP/MVP population itself. In future the national broadcaster would love to have the programme produced countrywide in all the country's ten provinces.

“Radio Zimbabwe has remained a torch bearer for people in the countryside. It is within the broader mandate of the broadcaster to uplift the lives of the people in the farms. If you look at the listenership of the radio station, the base is wider in the rural areas and in the farms. It is important to widen the listenership and keep it through relevant programmes that transform lives,” Hlongwane, Producer/Presenter, Radio Zimbabwe (Personal Communication, 2006).

According to Hlongwane, this mandate of Radio Zimbabwe is what motivates it more to keep the FCTZ programme on air than the sponsorship money that FCTZ pays.

A legislator acknowledged that the radio programme informs the decision and policy-making processes initiated by the parliamentary portfolio committees on land and agriculture as well as on labour and social welfare. The legislator acknowledged that the radio programme is a source of information about issues of farm communities. Parliamentary portfolio committees in Zimbabwe research on matters that are closely related to their areas of focus so that they can bring them up for debate and policy decisions when parliament sits.

Informal discussions in the field revealed that; “There is a problem in the effectiveness of radio since not everyone in rural areas owns a radio. It would be better if radios are placed in public points like beer halls or youth centres... talk shows are also essential,” said one source.

There is a strong feeling that the radio programme has introduced the farm worker to the general public. Testimonies that came from informal discussion considered the programme to have changed the public image of the IDP/MVP population.

“There are people out there that now know that we are here in Chihwiti and we are surviving. They hear about us and our issues from the radio programme. The people here feel good to see FCTZ and Radio Zimbabwe coming to talk to them and allow them to speak out their situations on the radio and hear outcomes of their requests for help. Chihwiti has been a neglected area for a long time without schools but because we have spoken out now we have Chihwiti and Chemukaka schools, which are operating. A third school is being constructed. We appreciate the radio people because we can see our problems are reaching the right people,” said Deliwe Ndondo, councilor for Chihwiti area, Mashonaland West province.

One striking example of the impact of the radio programme, is the case of Kanyaga School in the Gambuli area, which had a serious shortage of classroom blocks. The situation at the school was covered in one edition of the radio programme. Within weeks, a multinational corporation approached the school

development association with a grant to build an additional block at the school after hearing about its plight on radio.

Great disparities exist in the farm communities regarding ownership of radio sets and affording batteries to power them, which limits access to information by a significant proportion of the IDP/MVP population. Shorai Makota, a village health worker from the Gambuli area said lamented that although a few people in his area have solar panels they use to recharge batteries; the majority of the people find it hard to afford the batteries, let alone the radio sets. Makota recognized that while the radio programme gives his people an opportunity to raise issues, the programme is only information which he said community leaders should take up with their Village Heads, Chiefs, Member of Parliament and Senator responsible for the area.

“When our leaders come to address us, many times they begin to talk about the very issues that we will be expecting them to address, which is a sign that they will have heard it from some where. I think they listen to the radio... or may be they read,” said Makota.

When communities hear about development activities that FCTZ is implementing with other communities from the radio programme, they seek FCTZ support or support from other NGOs and donors to introduce them in their areas.

The radio programme was said to have engendered transparency on the part of FCTZ, which reduces government suspicion on its work within the sensitive farm communities. In this regard, the political survival of the radio programme is guaranteed in a country that has a coterie of restrictive media laws. Relying on a national government channel and operating under the cover of its editorial policy also gives a breath of life to the FCTZ radio programme as it is almost impossible to set up private or community radio stations in Zimbabwe.

#### **4.8 Conclusion**

The results presented in this chapter suggest a considerable usefulness and relevance of radio in communicating issues of the IDP/MVP population. Compared to other forms of mass media that may be available to the farm communities, radio has an upper hand due to its relative cheapness in programme production, its being a domestic medium that can be shared, be a companion and that demands a relatively low degree of literacy, if at all the audience needs to be literate. Considering the nature and characteristics of the IDP/MVP population as both the audience and sources of the radio content, radio may be considerably recommended for communication. Although the impact of the radio programme may not be that easy to determine scientifically, sentiments from the interviewees suggest significant outcomes from the programme. However, the impact and sustainability of the radio programme would be much better if access to radios is improved and if listening and discussion of broadcast programmes is institutionalized and systematic.

## **CHAPTER 5 : RECOMMENDATIONS AND CONCLUSION**

... in dealing with communication problems... There are no permanent formulas... the resonance principle suggests that the starting point for understanding and creating communication lies in examining the communication environment you are living in... (Schwartz, 1974 quoted in George, 1993)



Listeners are accustomed to using radio as a background to their lives, without paying full attention to what is being broadcast. When radio is used to motivate positive social change, the writer must be sure to attract and hold the listeners' full attention, and to encourage listening literacy. (Fossard, 1996)



Because of its unrivalled access and its low production costs, radio is the technology that best meets the information and communication needs of farmers, world-wide. (Developing Countries Farm Radio Network, <http://www.farmradio.org/english/radio.asp>)



### **5.1 Introduction**

This chapter derives some lessons learnt from the findings of the study to put across some recommendations and conclusions open to consideration when radio is used as a tool for development. It has emerged from the research that radio may still be a reliable form of media for development communication for as long as the conditions for its usefulness are met. The recommendations are centred on the need to make radio use in development more systematic, especially at community level. When radio is made more domestic than removed from the people, it is bound to make much more impact.

### **5.2 Recommendations**

From the findings of this research, the radio programme will make more impact if the farm communities take a more active part in the communication processes. A community media model may enhance the quality and usefulness of the radio programme. The more literate IDP/MVP people should be encouraged to be part of the production team giving a more direct and technical input to the radio programmes. The people must own the radio programme through taking part in coming up with programme ideas and being involved at every stage, even if it means getting the community to produce the initial production schedule.

It is important for the radio programme to incorporate as programme content the communication systems that the farm communities live with rather than remaining a discussion programme. Communities in many developing countries freely express their issues and views through songs, drama and poetry. They act out real issues. Through the forms of communication that belong to them, communities communicate their issues, problems, needs and solutions. Community feedback is

also better obtained from the themes of the performances and art forms, which usually involve more community members than the interviews in which a few representatives are interviewed for the discussion programme. The temptation to exercise self-censorship by individual community members during interviews is very high considering the tense political situation in the country. Singing and acting together to communicate one message allows the people to take collective courage and say out issues as they affect them. The people will feel a bit more removed from the direct consequences of their words. Therefore, an interchange of community communications and discussions between the communities and decision makers on the radio programme is bound to bring out much better results. As increased numbers of the IDP/MVP population are allowed to speak out through the community communications, they will be raising their issues and circumstances and discussion programmes may then be limited to community representatives and decision makers of different capacities. The community communications are building blocks for identity formation and empowerment.

At least in the areas that FCTZ works, it will be very helpful if listening to the radio programme is more structured and systematic. Establishing radio-listening-clubs along the lines the Development-Through-Radio programme in Zimbabwe and the Canadian 'Farm Radio' would encourage active listening and action on the messages received. As Fossard (1996) mentions that people tend to use radio only as background to their lives without devoting their full attention, setting up the radio-listening-clubs will be imperative for that to happen in the FCTZ case. The clubs will be a vehicle for catching the full attention of the IDP/MVP population. The risk of the radio programme being used only as background, which is removed from the people, will be reduced. When the clubs meet to listen, discussion becomes spontaneous leading to ongoing dialogue, which gives the radio content emotional and geographical proximity to the people. The people will internalise the situations and circumstances they live with and the need for remedial action becomes immediate.

The functionality of the radio-listening-clubs depends on the existence of appropriate infrastructure and systems that organize and motivate the IDP/MVP population. One of the concerns that came out in this research was the disparities on radio ownership among the IDP/MVP population. Due to their low incomes, owning a radio and getting the batteries to power it is just not affordable. As such, the functionality and sustainability of the clubs demands that communities be equipped with free or subsidised radio sets. Or, FCTZ listening centres may be designated and equipped accordingly. The listening centres may be in the form of radios placed in public points like beer halls, youth centres, community centres, schools and clinics, where people can have an opportunity to discuss what they will have heard on radio. Currently FCTZ uses donor money to buy air time from Radio Zimbabwe. A solid proposal on how listening clubs would make possible increased impact of the radio programme should be sufficient to attract more donor funds to set up and equip the clubs.

The community media activities and listening clubs may prove a cheaper option on national radio that may allow farmer to farmer voices complementing the top-down approach. However, the compliance with Radio Zimbabwe would mean that while the cost of the community radio license is avoided, the 'high cost of free lunches', that is the cost of being hosted by Radio Zimbabwe will always make sure that the communities are not at any given time in total control of the radio programme.

To cut short the delay in feedback, some editions of the radio programme would need to be interactive and issue based involving phoning in. This way, the IDP/MVP population, although only a few of them have phone access, will be more prepared to bring out hot issues than they would in the presence of the production crew and community members. They will feel more independent and every topic of discussion will provoke more and more questions. Such kind of discussion programmes would be ideal especially in those editions of the radio programme where Radio Zimbabwe allows policy makers or decision makers to speak in response to IDP/MVP population issues that would have been raised in previous programmes.

While relying on the broadcasting expertise and infrastructure of Radio Zimbabwe may be a convenient marriage with FCTZ at present, it is not necessarily the best arrangement. When circumstances allow, it would be better to transform the radio programme into a stand-alone community or farm radio dedicated to the IDP/MVP population. This would allow more broadcasting time than the current 15 minutes per week and programming will become more innovative.

### **5.3 Conclusion of Study**

The power and potential of radio use for advocacy and communication has been demonstrated and is recognized in this research. The quantitative audience survey has revealed that radio is more popular with the IDP/MVP population compared to other forms of media especially the newsletter as illustrated in Chapter 4. The major determinant for this position is that compared to other media, radio has the greatest ability to cut across literacy levels, reaching the literate, less-literate and illiterate people, be they rich or poor. However, looking at it from the point of view of the FCTZ case study, this power of the radio is limited at the receiving end of the programmes. The lack of organized or structured listening limits the usefulness of the radio programme. The adhoc listening makes it difficult to follow the impact of the programme, although this research has tried to do so with limited success. More people also expressed during the audience survey that they prefer the radio programme to continue broadcasting in the local *Shona* language, which makes it possible for them to feel more like the programme is theirs.

The top-down model of communication for development remains useful in communicating issues down to the IDP/MVP population that needs to be empowered through information and knowledge to pursue informed actions. The

listening clubs would be a hub of audience activity and prompt feedback or emerging dialogue/debate, an opportunity for community involvement, interaction and participation. The nature of doing advocacy, where the advocate (FCTZ) plays an intermediary or facilitator's role for communication and action to take place demands that top-down approaches be employed at broadcasting stage. However, the top-down approaches need to be complemented by active participation of the intended beneficiaries of the advocacy work through organized and structured listening as well as influencing themes of issues to be discussed in the radio programme. The participatory approaches are therefore more useful at the level of the interpersonal communication that happens before and after information is obtained from the radio programme.

In its present form, the FCTZ radio programme is largely mass media based, hence the top-down approach. The IDP/MVP population is consulted on issues to be discussed on air and is also interviewed, but the people are not directly in control of the radio programme. They have access to it but they do not own or control it. A satisfactory participatory model of the programme would only be realized from a balanced blend of community and mass media. A possible route to achieving that in future, would be to work with the community in fully utilizing the community media to articulate issues, thereby directly producing programmes and only going the mass media route as an opportunity to send a message to a large audience. The participatory approach would allow FCTZ to get the two parties (IDP/MVP population and policy/decision makers) speak together. Thus, an interchangeable top-down and bottom-up process would be established. Advocacy involves different parties that should get fair opportunities to speak to each other. Community media would allow more deep seated issues to come out, while the mass media (radio), projects the issues to the targeted audience.

The community media may also be useful at interpersonal communication, where the IDP/MVP population may further explain and simplify messages from the radio through song, drama or poetry. The community media is good at catching the attention of people because it is packaged as entertainment, yet loaded with useful information. The potential of the community media approach remains a rich opportunity for FCTZ to explore. It, however, demands more resources and attention to set up community structures that will get it running and keep the momentum.

The audience survey brought out audience preferences that show the potential and suitability of radio as a medium of communication to the IDP/MVP population. However, this should not be taken to mean that the radio strategy is the most sustainable. The sustainability of the radio programme is determined by the FCTZ/Radio Zimbabwe marriage of convenience and financial and technical resources to bring radio more to the people. Broadcasting in the local *Shona* language and the accessibility of radio sets and waves compared to television and newspapers, makes radio popular and more suitable. What remains to be done is

to adapt the radio medium to more participatory approaches that will take radio down into the people's hands as a technology for community media. Despite the limitations, this research arrives at a conclusion that radio remains a suitable mass medium for community development. Although it is not an answer to poverty and deprivation by itself, it is a potentially helpful starting point for cutting back the frontiers of human suffering.

## **BIBLIOGRAPHY**

Adam, G. (2005) Radio in Afghanistan: Socially Useful Communications in Wartime in Hemer, O. and Tufte, T. (Eds.) *Media and Glocal Change: Rethinking Communication for Development*. Goteborg: Nordicom and Clacso.

Asamen, J.K. *et al* (Eds) *Research Paradigms and Social Behavior*. Thousand Oaks: Sage.

Central Census Office, *Zimbabwe Census 2002*. Harare: Central Statistical Office

Centre for Development and Population Activities (1995) *Cairo, Beijing and Beyond: A Handbook on Advocacy for Women Leaders*. Washington: CEDPA.

Dagron, A.G. (2002). Vertical Minds versus Horizontal Cultures. An Overview of Participatory Processes and Experiences. In Servaes, J. (Ed.), *Approaches to Development: Studies on Communication for Development* (pp.86-110). Paris: UNESCO.

Deacon, Pickering, Golding and Murdock (1999) *Researching Communication: A Practical Guide in Media Cultural Analysis*. London: Arnold.

Dearing, J.W. and Rogers, E.M. (1996) *Agenda-Setting*. Thousand Oaks: Sage.

Farm Community Trust of Zimbabwe (2004) *Communication Programme Evaluation Report*. Harare: FCTZ.

Fiske, J. (1990) *Introduction to Communication Theories*. London: Sage.

Fossard, E.D. (1996) *How to Write a Radio Serial Drama for Social Development*. Jonh Hopkins University: Center Publications.

George, N (1993) Using Radio for Community Mobilization: Experiences in Zimbabwe and Kenya in *Africa Media Review Vol. 7, Number 2, 1993*.

Girard, B. (2001) (ed.) *A Passion for Radio: Radio Waves and Community*. [www.communica.org/passion](http://www.communica.org/passion)

International HIV/AIDS Alliance (2004) *Advocacy in Action: A Toolkit to Support NGOs and CBOs Responding to HIV/AIDS*. <http://www.aidsalliance.org/sw19016.asp>

Jayaweera, N. *et al* (1991) *Folk Media and Development Communication: Myth and Realities*. Maniola: Asian Social Institute.

Jensen, K. B. and Jankowsk (1991) *Qualitative Methodologies of Mass Communication Research*. London: Routledge.

Lewis, P.M. and Booth, J. (1989) *The Invisible Medium: Public, Commercial and Community Radio*. Houndsmill: McMillan.

Matewa, C.E.F. (2002) *Media and the Empowerment of Communities for Social Change – A thesis submitted to the University of Manchester for the degree of PhD in the Faculty of Education*.  
<http://www.comminit.com/socialchange/idmatewa/sld-2241.html>

McQuail, D. (1987) *Mass Communication Theory*. London: Sage.

Melkote, S.R. and Steeves, H.L. (2001) *Communication for Development in the Third World: Theory and Practice for Empowerment*. New Delhi: Sage Publications.

Mehta, L. <http://www.id21.org/insights/insights44/insights-iss44-art05.html>

Moemeka, A.A. (1994) Development Communication: A Historical and Conceptual Overview in Moemeka, A.A. (ed.) *Communication for Development: A New Pan-Disciplinary Perspective*. Albany: State University of New York.

Moisa, L., Riddle, C. and Zaffiro, J. (1994) From Revolutionary to Regime Radio: Three Decades of Nationalist Broadcasting in Southern Africa in *Africa Media Review, Vol.8, No.1, 1994*.

Morris, N. (2001). *Bridging the Gap: An Examination of Diffusion and Participatory Approaches in Development Communication*. (Unpublished)

Msipa, S. (2005) Personal Communication

Nyakunu, N. (2004) New broadcasting fees restrictive. MISA-Zimbabwe - <http://www.misazim.co.zw>

Schramm, W. (1964) *Mass Media and National Development*. Stanford: Stanford University Press.

Servaes, J. (ed.) (2002) *Approaches to Development: Studies on Communication for Development*. Paris: UNESCO.

Servaes, J. (1995) *Communication for Development in a Global Perspective* in Okigbo, C. (ed) *Media and Sustainable Development*. Nairobi: African Council for Communication Research.

Servaes, J. and Malikhao, P. (2002) *Development Communication Approaches in an International Perspective*. In Servaes, J. (Ed.), *Approaches to Development: Studies on Communication for Development* (pp.102/212-139/249). Paris: UNESCO.

Skelton, T. and Allen, T. (1999) *Culture and Global Change: An Introduction*. In Skelton, T. and Allen, T. (Ed.) *Culture and Global Change* (pp1-10). London: Routledge.

Spradley, J.P. (xxxx) *Participant Observation*. Fort Worth: Harcourt Brace College Publishers.

Thomas, P. (2002). *Communication and the Persistence of Poverty: The Need for a Return to Basics*. In Servaes, J. (Ed.), *Approaches to Development: Studies on Communication for Development* (pp.25-45). Paris: UNESCO.

UNESCO (1980) *'Many Voices, One World' The McBride Report*, Paris: UNESCO.  
*Voices, One World' The McBride Report*, Paris: UNESCO.

Wimmer, R.D. and Dominick, J.R. (2000) *Mass Media Research*. Belmont: Wadsworth.

Yin, R.K. (1984) *Case Study Research : Design and Methods*. Beverly Hills: Sage.

## APPENDICES

### Appendix 1: Interview Guide

Research Questions/Themes	Interview Questions
Practice and sustainability of radio	<ol style="list-style-type: none"> <li>1. How many of your target population own radio sets?</li> <li>2. Do you supply radio sets and batteries to the target community?</li> <li>3. How is the listening done; is it organized or adhoc?</li> <li>4. What does FCTZ do during production and after broadcasting of every single radio programme?</li> </ol>
Impact of radio programme	<ol style="list-style-type: none"> <li>5. Are there any recorded changes/developments that can be ascribed to the radio programme?</li> <li>6. What kind of feedback do you receive and what happen with it?</li> </ol>
Relevance of radio use	<ol style="list-style-type: none"> <li>7. How important is radio in your work and why?</li> <li>8. How does the radio compare with other media that you are using?</li> <li>9. Can radio be a good advocate?</li> </ol>
Radio programme content	<ol style="list-style-type: none"> <li>10. What issues make up the content of your radio programmes?</li> <li>11. How do the issues end up in the programme? Who decides on them and how is the deciding done?</li> </ol>
Community participation	<ol style="list-style-type: none"> <li>12. What role does you target population play at programme production and after every programme broadcast?</li> </ol>
Editorial control	<ol style="list-style-type: none"> <li>13. Who directs the production process of radio programmes?</li> <li>14. What is the level of involvement of the national broadcaster Radio Zimbabwe?</li> <li>15. Is the present broadcasting arrangement serving your purposes well? If not, what would you prefer?</li> </ol>

### Appendix 2: List of Structured Interviews

1. Community Leader, Chihwiti
2. Village Health Worker, Gambuli
3. FCTZ national director, Harare
4. Policy marker (parliamentarian), Harare
5. Agricultural Labour Bureau representative, Harare
6. Radio Producer/Presenter, Mutasa

### Appendix 3: Questionnaire

#### QUESTIONNAIRE FOR FARM COMMUNITIES, EX-FARMER WORKERS & WORKERS

Date of Interview \_\_\_\_\_/\_\_\_\_\_/\_\_\_\_\_  
Name of Interviewer \_\_\_\_\_  
Type of settlement \_\_\_\_\_  
District and Province \_\_\_\_\_

#### Instructions

Respond honestly to all the questions and be as objective as possible  
Information supplied will be treated with strictest confidentiality  
Information supplied is for research purposes only

1. Age: -18  19-30  31-40  41-50  51-60  60+   
Sex: Male  Female
2. Occupation/Status (Tick where appropriate)  
Farmer  Farm Worker  Ex-Farm Worker
3. For how many years have you been at the farm? (Tick }  
1-5  6-10  11-15  16-20  21-25  26-30  Over 30
4. Education: Primary  Secondary  Tertiary   
Never went to school
5. Indicate language(s) that you can speak, read & write. (Tick)  
Ndebele  Chewa  Shona  English  Other (Specify) \_\_\_\_\_
6. Do you read Budiriro Mumapurazi? Yes  No
7. If yes how often?  
All articles  Most articles  Few articles  Skim through   
Reason(s) \_\_\_\_\_
8. Do you listen to Upfumi Kuvanhu Radio Programme? Yes  No
9. If yes how often? All programmes  Most programmes   
Few Programmes  By Chance   
Reason(s) \_\_\_\_\_
10. Please show your opinion on the effectiveness of the FCTZ communication programmes indicated below in educating and informing readers about farm community issues and state the language you want for the programme

in the table overleaf. Show also by placing [x] against the letter of the interviewee's choice representing the ratings below.

KEY: A = Excellent B = Good C = Fair D = Poor E = Very Poor

Communication Programme	Symbol	Preferred Language
1. Budiro Mumapurazi Newsletter		
2. Upfumi Kuvanhu - Radio Zimbabwe Programme		
3. Booklets		
4. Fact Sheets and Pamphlets		
5. Information Resource Centre		
6. Workshops		
7. Newspaper Articles & ZBC News		

11. What information do you find useful from **Budiro Mumapurazi** and **Upfumi Kuvanhu-Radio Zimbabwe Programme**? Indicate useful information choice by [x] or write other important issues to be communicated/covered below.

INFORMATION	CHOICE
1. Feature stories about children's needs/rights	
2. Health education on nutrition, diseases, sanitation	
3. Stories on HIV&AIDS	
4. Technical information about birth and death registrations, national IDs, compensation & labour/wages issues	
5. Letters to the editor	
6. Editorial comment	
7. News and information on workshops and staff issues	
8. Reports on project activities	
9. Legal issues important to farm communities, children	
10. Technical information, advice, assistance in income generation	

<b>11. Other issues</b> _____	
-------------------------------	--

11. Please indicate preferred frequencies of broadcasts for the radio programme

\_\_\_\_\_

13. What other communication activities/programmes should FCTZ do?

\_\_\_\_\_

