

UNIVERSITY OF TAMPERE

Ernest Kimomwe Mrutu

COMMUNITY RADIO IN AFRICA

Case Study: Tanzania

Licentiate's Thesis

Department of Journalism and Mass Communication

September 2008

Abstract

Mrutu, Ernest Kimomwe

Community Radio in Africa. Case Study: Tanzania (117 pages + 7 appendices)

Licentiate's Thesis

University of Tampere

Department of Journalism and Mass Communication, September 2008

This study explores the place and role of community radios in Africa, basing on the Tanzanian experience. The study started in 2004 with documentary readings and continued to 2007 with gathering of 92 interviews with varied audiences that included workers and volunteers in five community radios in different parts of Tanzania.

The focus is on the degree to which community radio has gone in raising and stepping up public awareness on the need to eradicate mass poverty, illiteracy and diseases, the main endemic problems the country has grappled with since independence in 1961. This is especially so in the rural areas and among the urban poor.

The study proved beyond reasonable doubt that community radio has played a crucial role in enhancing popular awareness on the major obstacles to the country's social, cultural, economic, political and overall development. However, it must be admitted that there is no way community radio can claim to have succeeded in leading to comprehensive enough changes in the residents of the geographical areas it has targeted, including in such initiatives as the war on HIV/AIDS. Similar efforts have been made previously by the much more powerful government-owned Radio Tanzania Dar es Salaam supported by a number of other radio and television station but without substantially solving the problems.

This said, community radio has played a commendable role in the Iramba, Orkonorei, Sengerema, Mlimani and Kilosa geographical areas and merits maximum assistance so that it continues with its crusade of helping make life in communities in Tanzania more meaningful.

Community radios in Africa have presented themselves as efficient media capable of serving the rural communities where they are based by touching on their occupational needs. This is chiefly in agriculture, animal husbandry and fishing for residents of areas along the coast, in lake zones and near rivers, from where they have been waging the war against poverty, illiteracy, diseases and other social and economic ills.

So far, Zambia, Ghana, South Africa and Tanzania are the only countries in Africa known to have enacted laws through their legislatures to allow community radios to operate. Community radio in Africa has been of immense benefit to the society by bringing people and communities together partly through religious events as well as by resolving land and other communities, creating job opportunities, promoting education, health and democracy, as well as helping the government in combating corruption and other forms of crime. However, most of these community radios have been facing crippling financial constraints that have seen most limp on only thanks to support from local and foreign donors and volunteers too committed to the cause to seek greener pastures elsewhere.

Contents

Preface and Acknowledgement	vii
-----------------------------------	-----

1. Introduction	1
1.1 Research task.....	5
1.2 Composition of the study	5

PART ONE: LITERATURE REVIEW

2. Development of community radio	6
2.1 North America.....	6
2.2 Europe	9
2.3 AMARC	12
3. Characteristics of community radio	16
3.1 Community radio defined	16
3.2 Social significance	25
3.3 Sustainability and financial constraints.....	30
3.4 Workers and volunteers	32
4. Community radio in Africa	34
4.1 Community radio as a voice of the poor in Africa.....	41
4.2 Community radio in Ghana.....	44
4.3 Community radio in Zambia	47
4.4 Community radio in South Africa.....	51
4.4.1 Licence, equipment and their conditions.....	53
4.4.2 Financial sustainability.....	55
4.4.3 Training programme and management	56
4.4.4 Volunteers training	59
4.4.5 Participation of people in programmes	60
4.5 Comparing community radios in Ghana, Zambia and South Africa.....	62

PART TWO: CASE STUDY OF TANZANIA

5. Community radio in Tanzania	67
5.1 History.....	67
5.2 Legislation.....	68
5.3 Radio sets	69
5.4 Community radio stations	71
5.5 Data collected.....	74
6. Community radio studied	77
6.1 Iramba Community Radio in Singida Region.....	77
6.2 Orkonorei Community Radio in Manyara Region.....	77

6.3 Sengerema Community Radio in Mwanza Region.....	86
6.4 Mlimani Community Radio in Dar es Salaam.....	93
6.5 Kilosa Community Radio in Morogoro Region.....	101
6.6 Summary of the five Community Radios	106

7. Conclusions and discussion.....	109
---	------------

Bibliography	113
---------------------------	------------

Appendices

1 Recommendations	118
2 Interview questions.....	119
3 Programme schedule for Iramba Community Radio.....	121
4 Programme schedule for Orkonorei Community Radio.....	122
5 Programme schedule for Sengerema Community Radio	125
6 Programme Schedule for Mlimani Community Radio.....	129
7 Programme Schedule for Kilosa Community Radio	134

Preface and Acknowledgement

My first visit to Tampere University was in August 2004. I was on attachment to Radio Moreeni under the sponsorship of Embassy of Finland in Tanzania. I thereafter enrolled for post-graduate studies the following month. The idea of studying community radio in Africa came from my supervisor, Professor Kaarle Nordenstreng, who advised me also to focus on contemporary community radios in Tanzania.

This study is undertaken with the conviction that an informed assessment on the viability and future of community radios in Africa in general and Tanzania in particular will be taken seriously by communities in the geographical areas where they are in operation, non-governmental organizations, religious groups, politicians, media practitioners and other stakeholders.

I would like to thank the Embassy of Finland in Tanzania for providing me with the material and other means that have facilitated my pursuit of my postgraduate studies in Finland.

My special thanks go to Professor Denis McQuail of Southampton University in the UK for having afforded me invaluable professional direction that helped me conduct research for my thesis at Tartu University in Estonia in 1995. I also thank Professor Ullamaija Kivikuru of Helsinki University and Professor Bob White of St. Augustine University of Tanzania for having so generously provided me with reading materials.

It is obviously impossible for me to name all those whose assistance has made the writing of this thesis possible. However, very special thanks go to Mr. Brian Severe and Ms Jane Ng`onda Nkoma of Iramba Community Radio, Mr. Lucas Kariongi of Orkonorei Community Radio, Mr. Felician Ncheye of Sengerema Community Radio, Mr. Tuma P. Dandi and Mr. Augustine J. Tendwa of Mlimani Community Radio, and Mr. Charles Chipindula of Kilosa Community Radio for providing me with data and audience participation interviews in most of the areas I visited for research. Lastly, I extend my thanks to the Deputy Vice Chancellor (Academics) of the University of Dar es Salaam for granting my request to conduct research for this study and to my supervisor, Professor Kaarle Nordenstreng, for guiding me very closely and professionally in all stages for this thesis for the past three years.

Dar es Salaam, September 2008
Ernest Kimomwe Mrutu

“Community radio is a social process or event in which members of the community associate together to design programmes and produce and air them, thus taking on the primary role of actors in their own destiny, whether this be for something as common as mending fences in the neighbourhood, or a community-wide campaign on how to use clean water and keep it clean, or agitation for the election of new leaders.”

(Arnaldo, C.2001:1) *Community Radio Handbook*
in Fraser and Restrepo, S. E. Paris: UNESCO

1. INTRODUCTION

In the 1970s and 1980s, rural papers were flourishing under the wings of literacy campaigns in various African countries. They were similar to the community radio in the sense that they had a strong developmental-democratic objective.

However, they did not really express their messages in strictly journalistic format or style. Above all, they remained mostly regional and seldom national in nature, scope and coverage.

They had a strong top-down tone. The link to the community was missing. In this respect, community radios were far more able to give the voices to the voiceless. The task is not without its problems, as I will strive to show in this analysis of the status of community radios in Africa, especially in Tanzania.

The thrust of this study is on how community radios have helped in solving communication-related problems in different parts of Africa through the people’s participation, which is seldom the case in respect of mainstream public and commercial radios.

As a phenomenon, the community radio has seen vast expansion around the world in the last two decades. This has had a direct link to the democratization and decentralization processes, through and by way of which broadcasting monopolies have been relaxed by state institutions while public disillusionment over the usefulness and relevance of commercial radios has grown appreciably. Community radio has emerged as a viable alternative to mainstream national and private commercial radios, notably as shown in Tanzania by the Orkonorei and Sengerema community radios in Manyara and Mwanza regions, respectively.

In general, awareness has been growing on the social and economic benefits to be reaped when ordinary people have access to appropriate information. Evidence has shown that the poor people can fully participate in communication processes and make meaningful changes in their everyday life. They can move forward from the traditional approach to development and provide support to agriculture, health, education, environmental sustainability and efforts to eradicate poverty. In that a substantial proportion of the people in Africa are illiterate, radio is practically the mass medium of most use and relevance to them, and this is particularly true of community radio dealing with local issues and broadcasting in local languages.

As pointed out by Ondobo (2001:iii), community radio is a medium that gives voice to the voiceless, serves as the mouthpiece of marginalized people and communities, and is at the heart of communication. It is noted that community radio is not commercial and does not share what could be called a prescriptive and paternalistic attitude of public service broadcasting. The major difference is that, while the commercial and public service models treat listeners as baits with which to capture advertisers or to be improved and informed, community radio aspires to treat its listeners as both subjects and participants.

Records show that community radio first saw the light of day some 50 years ago in Latin America. Poverty and social injustice were the stimulus to those first experiences, one beginning in Bolivia in 1947 and known as miners' radio and another in Columbia the same year and known as Radio Sutatenza/Accion Cultural Popular, (Fraser and Restrepo 2001:6).

While the groundwork was laid in Latin America, it was in Europe that community radio became an especially important alternative or critique of mainstream broadcast media. The first challenges to state public service broadcasting were witnessed in the 1960s and 1970s when swashbuckling entrepreneurs boarded the airwaves illegally and seized as much of the audience as they could carry away from the treasure chest monopoly controlled by the state. These pirate stations in the West served as a catalyst in motivating governments and national broadcasting systems to legitimize local radio. (ibid)

In Africa, the establishment of community radio gained added importance after the fall of the apartheid regime in South Africa and democratization in the rest of Africa – chiefly, in Mali, Ghana, Zambia and Tanzania. Community radio was typically instigated by pressure groups like miners, pirate radio operators and pro-democracy movements, with support from external donors and international agencies like UNESCO. The UN agency has extended crucial

assistance to stations in Ghana, Haiti, Cape Verde, St Lucia, Trinidad and Tobago, Surinam, Jamaica, Guyana, the Philippines and various other countries.

In May 1982 UNESCO started a community radio in Kenya's Lake Victoria town of Homa Bay, while the following year it launched another in Sri Lanka. The Homa Bay station, which was in the stronghold of the Luo tribe, had a good start but was closed down by the government of then President Daniel arap Moi in 1984 allegedly because it was interfering with the country's politics. But it is widely believed that then main reason for the closure was that the Moi government feared that Luo people would use it to challenge him, possibly by mobilising local residents to agitate for change of government.

In Africa, the community radio first came into being in earnest in Mali in 1991, again with the help of UNESCO. That was after 23 years of a military dictatorship that was toppled because it was unpopular and the era of multi-party democracy was just dawning. A string of other countries soon followed suit: Ghana (1992), Zambia (1993), Tanzania (1993) and South Africa (1994) and Burkina Faso (1995). In all these cases community radio began as an alternative to the mainstream national radio and private commercial radios and was principally out to broadcast news and programmes to specific geographical areas.

Radio broadcasting in Africa essentially began as a government-owned mass medium. The first radio station became operational in 1920 in South Africa in 1920, with Kenya next seven years later. The first radio stations began as communication media for white settlers, mainly in the southern and eastern parts of the continent. It was not until the Second World War that colonial governments started radio stations for the African population, with the first one coming in the then Northern Rhodesia, now Zambia, in 1941 and in Tanganyika, now mainland Tanzania, in 1951, (Head 1974:399-400); Kasoma 2000:33).

In contemporary Africa, both print and electronic media have recorded appreciable growth over time but newspapers and television continue to serve mainly residents of urban areas. This is mainly for logistical reasons. National, mainly state-run, radios are the ones which serve the majority of the population in rural Africa but few of their programmes are deliberately meant to help in solving the people's problems. Therefore community radios have greater potential to serve the rural people's information, education, entertainment and other needs.

The term 'community radio' refers to a geographic area, is defined by the people themselves and is expected to be readily accessible to them. These communities are those that exist in specific localities and share some common identity, characteristics or interests. Such communities can be urban or rural-based or a mixture of the two. Large urban areas should be viewed as a network of communities rather than one large or homogeneous community. It is this aspect of community radio - the re-identification of communities within a large urban sprawl - that underlies much of the philosophy of community radio the world over.

Community radios in Africa already on air often operate in small geographical areas and have been carrying reports from neighbouring villages on different events like funerals, outbreaks of dangerous diseases and their vaccinations and educating and sensitising the people on democratisation and the importance of taking part in elections.

Community radio can bring the people together with relative ease, almost effortlessly, and thus spare them the hazards of being weighed down by the feeling of separation and isolation from what is happening in their neighbourhood and the wider world, notes Alumuku (2006:35).

Community radio in Tanzania has greatly helped in solving problems such as land conflicts among Maasai herdsman in Arusha Region. It has made them change their lifestyles, like staying in permanent settlements, taking their daughters to school and empowering women to brainstorm on ways of ending genital mutilation among girls.

In the Lake Victoria zone, Sengerema Community Radio in the future may be able to change people's behavioural patterns. Similarly, residents of Kilosa District in Morogoro Region have changed their pattern of life and engaged more vigorously in fighting mosquitoes that spread the killer disease malaria.

Likewise, community radio has helped in rehabilitating youths lured into drug abuse, gambling, risky sexual behaviour and other unwelcome practices. They instead learn to appreciate the value of participating in agriculture, small-scale businesses and other income-generation activities.

1.1 Research task

This study looks into community radios as established in Africa generally and in Tanzania in particular but more specifically with regard to their success in conveying information to the voiceless people right in and from their home communities. Part of the focus is on their participation in making programmes and the problems they face in running and maintaining their respective community radio stations.

The overall purpose of this study is to see how community radio can help rural Africa generally and Tanzania in particular in part by informing the respective local populations on developments in other parts of the world. The study will also look into ways of ensuring that volunteers do not move to commercial radios, one way being paying them more handsome allowances. That would be considering that they are adults and have family and various other commitments. In practice, the study will focus on the following areas:

- (1) A general review of how community radio has developed in North America, Europe and the rest of the world.
- (2) A review of community radio in Africa in general and in Ghana, Zambia and South Africa in particular.
- (3) A synthesis of the characteristics of community radio based on relevant literature.
- (4) A close look into the five community radios in operation in Tanzania.
- (5) A discussion of conclusions emerging from the literature review and the case study.

1.2 Composition of the study

The following chapters cover the areas listed above and are divided in two parts. The first part (chapters 2 to 4) reviews literature on the development and state of community radio, particularly in Africa. The second part (chapters 5 to 6) presents Tanzania as a case study, complete with findings from the five community radios in the country. The last part (chapter 7) comprises discussion and conclusion, followed by bibliography and appendices.

PART ONE: LITERATURE REVIEW

2. DEVELOPMENT OF COMMUNITY RADIO

Community radio in North America and Europe came into being after the regulation of communication policies at a time when public radio already enjoyed a monopoly. The World Association of Community Broadcasters (AMARC) was started specifically to help community radios get going.

2.1 North America

Lewis (2002: 47) notes that the use of the prefix 'community' came from the early 1970s cable policy of the Canadian Radio and Television Commission (CRTC). In 1975, the National Federation of Community Broadcasters (NFCB) was formed in the United States. Its membership rules specified it as a not-for-profit organization serving a specific community and having a commitment to guarantee community access to information they needed to make rational choices or decisions.

The experience of both Canada and the US influenced developments in Europe in the 1970s, with NFCB rules and associated criteria adapted in 1983 as part of the constitution of Britain's Community Radio Association (CRA).

Fairchild (2001:93) notes that in the US the Pacifica Foundation, whose AM application had been denied in 1947, the first radio station KPFK went on air in Los Angeles in 1959. Facilities for WBAI in New York City were donated to the foundation in 1960, while KPFT was opened in Houston in 1970. After a nine-year struggle with the Federal Communications Commission (FCC) for a licence, WPFW was opened in Washington, D.C. in 1977.

It is also argued that Pacifica has for long been of central importance to the historical development of community radio in the US. It created a network of radio stations that

survived and grew through a combination of foundation grants, public money and listener support and allowed volunteers to attain the same status as paid employees – all having a significant voice in the stations' operations. Many stations in the US say policy changes have become the central and defining feature of community radios.

Partridge (1982:7) says community radio began in the US in 1948 when KPFA, an independent not-for-profit station supported by listener subscribers many of whom were pacifists and anarchists, started broadcasting from Berkeley, California. The mid-1960s and 1970s saw a rapid growth with the 1975 formation of the National Federation of Community Broadcasters, representing some 60 stations.

The early community radio shared many characteristics as a clear alternative to both commercial and public broadcasting, from which they differed along cultural and political lines. Partridge (1982:7) argues that their operation was unique in that neither commercial advertisements nor institutional funds paid the bills; instead the stations supported themselves through listener subscriptions. The community radio stations had a steady growth in public access and participation, chiefly because they were staffed mainly by volunteers. People were given the opportunity to air their views in commentaries and phone-ins, with the control role played by programme producers.

Dunaway (2002:63-84) says that in the US the most prominent is the growth of community/public radio. He says that listenership has more than doubled in the last decade. According to statistics compiled in 2000 by the New York Times from 9.8 million listeners in 1985 and 19.7 million in 1995 (Commutative Weekly Listenership), community-public radios in the US reached perhaps 100 million listeners on a regular basis. And, as the tide has gained momentum, both smaller community stations and their larger NPR counterparts have benefited.

The conclusion by Dunaway (Ibid.) is that if non-commercial radio survives in the US, it will be in the teeth of its own government. Public and community radio worldwide must contend with commercialism that undermines its very mission. The marketplace has not proven an effective protector of America's air, water or land; what it will do to the airways and to community broadcasting is worthy of dread.

Campus radio was born in Canada in 1922 on the campus of Queen's University in Kingston, Ontario. Begun as an electrical engineering experiment, this station, CFRC, remained Canada's only licensed campus station until CJUS-FM at the University of Saskatchewan was licensed in 1963.

Stevenson (1993) notes that campus radio clubs sprouted on campuses across the country during the 1950s and 1960s. They were primarily volunteer operations with very limited budgets (funded by their student councils) and broadcasts were restricted to closed-circuit operations on the respective campuses.

Some stations were fortunate enough to receive a few hours of airtime each week on a local commercial or CBC radio station. As interest and membership in these radio clubs grew, limited listening range created problems in getting increased support and more volunteers for these stations. In the 1960s, regional organizations and stations began meeting on a regional basis. By 1971, three regional organizations existed - The Western Association of University Broadcasters, the Ontario Association of Campus Broadcasters, and the Atlantic Association of University Broadcasters.

The first community radio station in the United States, KPFA in Berkeley, California, became operational in 1949 but Stevenson (1993) notes that community radio in Canada did not begin until 1974/1975. That was when four stations, CFRO-FM Vancouver, CINQ-FM Montreal, CKCU Ottawa, and CKWR-FM Kitchener, went on air. The late start was due primarily to the fact that in Canada, community radio stations must depend on donations from listeners for financial support.

Community radio in Quebec began to grow in 1975 and, with increased financial assistance and other help from the Quebec Ministry of Communications, Quebec now boasts 22 community radio stations while several more are in the planning stages.

In Northern Canada, 'native community radio has grown substantially since the Northern Native Broadcast Access Programme was started by the then Secretary of State in 1983. Thirteen regional production centres were established with financial assistance from this programme and there are now over 60 additional community stations in native communities in northern Canada.

National Campus and Community Radio Association conferences were held in Vancouver in 1984 and another one in Fredericton in 1985. Incorporation plans were discussed and by-laws for the organization drafted. In July 1986 the NCRO was incorporated as the National Campus and Community Radio Association, (Stevenson 1993).

According to Davies and Tachi (2002:10-12), there are three types of community radio - campus radio, native radio and ethnic radio. The number of licensed community radio stations stands at around 65. Most of these stations broadcast in French and about half operate in Quebec. There are around 10 English-language stations and a small number of bilingual ones.

Community stations are operated by not-for-profit distributing organizations and rely heavily on volunteers for programming and other station operations.

The Canadian Radio-Television and Telecommunications Commission (CRTC) is the one which regulates broadcasting in Canada. The Broadcasting Act 1991 empowers CRTC to establish classes or licences and issue the terms of those licences. The mandate of community radio stations regulated by CTRC is to provide community access to the airwaves and to offer diversity in programming. Programming should reflect the needs and interests of the communities served. Community stations play an important role in reflecting cultural diversity, especially by providing exposure to new and developing artists from minority cultural groups. CRTC ensures that community stations play music often ignored by commercial stations. They also ensure that community stations provide spoken word programming that reflects the perspectives and concerns to reflect the multicultural make up of the communities they serve in their employment practices.

2.2 Europe

The history of community radios in Western Europe starts with the development of national broadcasting which has been divided into three periods by Hollander (1992:116). These are the early period of broadcasting systems from 1920 until the Second World War, the consolidation of national broadcasting systems from 1950 until the late 1960s and the years since 1970 as the period of crisis and transition. In Europe, community radio stations began with a belief of mobilizing force and a conviction that its alternative information and format

would alter society and be a challenge to state monopolies for not actively asserting their social responsibilities.

Records show that by 1930 most countries in Western Europe had organized public broadcasting systems which were later extended and additional radio services were introduced to accommodate cultural and geographic diversity within respective countries. The programmes in broadcasting stations was accompanied by better and more sensitive radio receivers, which contributed to the expansion of radio stations and radio audiences.

It is argued that in Great Britain the Charter and Licence of the BBC was extended until 1951 with little public discussion. In France, the Radio diffusion Television Franchise, then in exile, was established as a centralized broadcasting company. It replaced the pre-war French broadcasting system which consisted of both public and private broadcasting companies.

In Norway, Sweden, Finland and Denmark, Hollander (1992:116) in Jankowski, Prehn and Stappers say that the broadcasting then in existence was extended, while in the Netherlands the Dutch Radio Union was established. In Austria, the Federal Republic of Germany, Switzerland and Belgium public broadcasting companies were organized within nationwide systems.

On community radio and television, Hollander (ibid) notes that during the mid-1970s, national experiments were held in England, Belgium and the Netherlands with community television. In Sweden experiments with neighbourhood radio began in 1979, in West Germany the exercise started a decade later, while in Denmark it was as recently as a few years ago.

Jankowski, Prehn and Stappers (1992) argue that during the past 15 years, Western European countries have experienced an unparalleled explosion of new radio and television stations. In the beginning of the 1970s, most stations were part of national public service institutions, with only a small number of private outlets funded. Today in contrast, they argue that, there are at least 12,000 private radio stations. By the 1990s, this diversification of the principal broadcast stream exploded in to two directions: the creation of commercial channels, at first local, then national; and the establishment of community radio, as experiments in the 1970s and 1980s; and then a more widespread basis in the 1990s. Still, the percentage of local radio that was community-oriented varied greatly, from 100% in the Netherlands to 0% in Britain.

In the period of the institutionalization of community radio experiments in Europe lobbying groups formed such as the Community Radio Association and Association Nationales de Radio Libres; in 1986, many joined into the Federation Europeenne des Radio Libres. Most were municipal or party funded, though in France and Norway, they drew funds from a national treasury. One of the central tensions in European community radio has been governance, which evolved in ways parallel to the US movement: from a freewheeling participatory model to one dominated by professionalism. Community radio never had a full-scale test run in England. By the time the lobbying power of the Community Radio Association had reached a critical mass, legislators were already succumbing to pressure to open up local commercial stations, Dunaway (2002:63-84).

Dunaway (ibid) notes that, for Europe the trend towards community radio has been part of a steady movement toward a more branched model of broadcasting. The approaches to radio devised in the 1970s were supported by national and local government and targeted segments of society previously underserved by national broadcasting stations. These included community-oriented programming services aimed at youth and immigrants and was an overall movement towards diverse, formatted and pluralistic radio.

Today, as more community stations accept advertisements, they turn into competitors for the state broadcasters and the audience-winning, profit-driven formats of commercial broadcasters. On finance, community radio shows that it is caught between two perspectives: open access, which fulfils the original and moral command of community radio's founding generation; and audience-building, referring to size, character, and financial resources (Dunaway 2002:63-84).

Lewis (2002:47) shows happiness on community radio theory by pointing out that in the late 1990s, the situation has improved and a recent initiative in the United Kingdom is attempting to make up a lost ground. In Europe, the response of the academic community to the new media was different in different countries. In Germany, both in the pre-Nazi Weimar period and after the war, writers and scholars involved themselves in radio with keen interest. In France, despite Pierre Schaeffer's pioneering explorations in radio and Musique concrete, it was film that had the most appeal to the post-war intellectual community.

In conclusion, community radio in Europe is usually considered complementary to traditional media operations and as a participatory model for media management and production.

Community radio stations are tasked with the provision of local programming and the encouragement of maximum participation by the community in this programming, as well as in the ownership, management and control of the radio stations.

2.3 AMARC

The World Association of Community Broadcasters which was started in 1983 in French-speaking Quebec has today more than 3,000 members and associates in 110 countries. Its acronym, AMARC, comes from the French name *Association Mondiale des Radio Diffusers Commnautares*. Its` goal is to support and contribute to the development of community and participatory radio along the principles of solidarity and international cooperation.

AMARC's organizing meeting of 1983, convened by the community radio association of Quebec, attracted more than 600 community broadcasters from 36 countries. The second conference in Vancouver, Canada, in 1986 led to the setting up of a permanent organization and AMARC was officially organized in the conference in Managua, Nicaragua, in 1988. Conference in Dublin, Ireland, in 1990 and in Mexico City in 1992, with representatives from 50 countries, consolidated AMARCs organizational structure and guiding principles. The 1995 conference in Dakar, Senegal, outlined a world strategy and the 1998 conference in Milan consolidated the links to UNESCO, to the European Union and to other major organizations. The world central office of AMARC is in Montreal. (Alumuku 2006:107).

AMARC's 7th Conference, which took place in Milan during the summer of 1998 as pointed above, followed the lines laid down at the Dakar Conference, allowing the organization to cross three new frontiers: the legal frontier, by discussing new international laws recognition of community media; the technical frontier, by helping members to meet technological challenges and by enabling community radio collaboration with other media with a similar vocation and the geographical frontier, by making a break through into Asia and the Arab countries, AMARC (2001-2003).

The radio community charter under the eye of AMARC was adopted on September 18, 1994 in Ljubljana, Slovenia, at the first AMARC Pan-European Conference of Community Radio Broadcasters. The charter observes a set of objectives which every community radio station is expected to work hard to achieve.

These were identified as follows: to promote the right to communicate, assist the free flow of information and opinions, encourage creative expression and contribute to the democratic process and a pluralist society; to provide access to training, production and distribution facilities, encourage local creative talent and foster local traditions with provision of programmes for the benefit, entertainment, education and development of their listeners; to seek to have their ownership representative of local geographically recognizable communities or of communities of common interest; to be editorially independent of government commercial, sectarian institutions and political parties in determining their programme policy; to provide a right of access to minority and marginalized groups and promote and protect cultural and linguistic diversity; to seek honestly to inform their listeners on the basis of information drawn from a diversity of sources and provide a right of reply to any person or organization subject to serious misrepresentation; to ensure that the stations are established as organizations which are not run for profit and ensure their independence by being financed from a variety of sources; to recognize and respect the contribution of volunteers, recognize the right of paid workers to join trade unions and provide satisfactory working conditions for both and to operate management, programming and employment practices which expose discriminations and which are open and accountable to all supporters, staff and volunteers, foster exchange between community radio broadcasters using communications to develop greater understanding in support of peace, tolerance, democracy and development. (Alumuku 2006:108-109)

We now turn to AMARC conferences and their historical perspectives, as shown in the AMARC report of 2001-2003. AMARC's 8th conference in Kathmandu, Nepal, was the largest gathering of community broadcasters ever to take place in the region. It became a cornerstone for the development of the community radio movement in Asia-Pacific, with participants endorsing the organization's strategic plan of action for 2003-2006. The Kathmandu Declaration was the final document ensuing from the discussions and adopted by the General Assembly, AMARC (2001-2003).

In Africa, AMARC held its first meeting in Dakar, Senegal, in 1995; it attracted at least 144 African delegates. The main objectives included strengthening links across the African continent, promoting the circulation of information sharing, radio experiences, expressing solidarity when difficulties arise in the political and economic arenas, and creating administrative structures that would keep an eye on the needs of Africa. After that conference,

coordination centres were established for central and West Africa, East and Southern part of Africa, (AMARC *ibid*).

AMARC held several meetings in Africa since February 1997, including in May 1997 when a Pan-African conference was held in Johannesburg with 150 community and independent broadcasters from the continent attending. It charted the future activities of AMARC-Africa for the next three years.

In the period from 2001-2003, AMARC in Africa has done the work of promoting the role of community media and fostering a greater understanding of power of popular communication and community media in social change and sustainable development. AMARC also devised a four year training programme which started at the end of 1997 in collaboration with some African partners. The programmes covered production of training of trainers and members of community radios.

AMARC-Africa has a social agenda philosophy with a strong focus on poverty alleviation, conflict resolution, HIV/AIDS, gender empowerment and human rights democracy. The three areas of empowerment, access to information and communication tools and awareness rising contribute to the fulfilment of AMARC-Africa's vision and mission, where the thrust is on building strong community radios.

AMARC also facilitate community access to communication tools by building awareness among the membership and communities at large on the importance of community radio and empowering communities to be able to set up and effectively manage stations, to fully participate in the information society process and in all decision-making processes that have a social and economical impact on their lives.

In 1995 former AMARC President Eugenie Aw pointed out that democratization in Africa was a specific challenge and wondered how possible it would be for the continent's populations, in all their diversity, to determine their future and the type of development they wish for themselves. How can radio participate in creating a democratic culture that enables the population to take responsibility for political, economic and national management? Radio, the newfound medium of communication, is capable of rekindling the key tradition of oral expression in which speech builds the village, AMARC (2001-2003).

Alumuku (2006:107) notes that, MARC-Africa has also been conducting an awareness campaign on the right to communicate, which targets political and legal authorities which need a concern that even when this right is written into the national constitution, it is always not respected in practice. The AMARC report of 2001-2003 sees community radios four characteristics which are useful to development of Africa as ownership by people, access by people, involving people participation and non-commercial non-state dependence. This will make people recognize that the community radio station as their own by making sure that it does not collapse and contribute in planning and programme production.

The recruitment drive has enabled AMARC-Africa to increase the number of programmes and services offered to members. The programmes are said to fit into the overall social agenda which focuses on poverty alleviation, conflict resolution, HIV/AIDS, gender empowerment, human rights and democracy. AMARC programmes are divided into three categories, that is, awareness, access and empowerment with the continent's vision carefully considered. That vision is to build a strong community radio sector offering services that help communities have enhanced access to communication tools, build awareness among members and the communities at large. The goal is to empower the communities to set up and effectively manage radio stations and make them fully participate in the information society process and in all decision-making processes that have a social and economical impact on the lives of community they live, AMARC (2001-2003).

3. CHARACTERISTICS OF COMMUNITY RADIO

Community radio is supposed to serve a community rather than a whole nation. It should be owned and managed by a trust, foundation or association and should be non-profit service. The geographical area which is supposed to serve the community or people living in that area, should also participate in the programmes, so that their problems are heard by authorities, with expectation of being solved. Community radio is expected to change the behaviour of people in the area by participating in development projects, solving conflicts pertaining in the area and getting entertainment of local music and solving health issues, poverty and environmental sustainability.

The critic of above statements is that some of the community radios are owned by the churches, universities and district councils which are part of the government in power. Some of the community radio cannot survive on their own and have to compete for the advertisements with commercial radios, thus negating the idea of being non-profit. Community radios can be better placed as they can serve the community on awareness of health, poverty, illiteracy and lay foundation of democracy which had been absent in Africa for a long time.

3.1 Community Radio defined

Different scholars have given different definitions of 'community radio' but most seem to agree on factors like geographical areas, popular participation in the making of programmes and ensuring their voices re heard, the ventures are not for profit making through advertisements, and involvement of volunteers in running the programmes with only a handful of permanently employed workers.

Communities in the beginning

The word 'community' can mean a group of people, rural communities, and residential communities, small or larger groups. In the making of a community Mowlana (1996:90)

notes that one of the major questions in the modern world is how societies organize and define themselves over time. He comments that as humans, we have witnessed a historical series of social cultural organization as well as community formation ranging from nomadic life, the Greek city-state, St. Augustine's City of God, Rousseau's political community, Marx's proletarian community, De Tocqueville democracy, to the European Community and the United States and the former Soviet Unions super state communities.

The African Charter of Broadcasting, Windhoek 2001, defines community broadcasting as broadcasting which is for, by about the community, whose ownership and management is representative of the community that pursues a social development agenda and which is non-profit. Tabing's (2002:11) definition does not differ from the above one as he points out that a community radio station is the one operated in the community, for the community, about the community and by the community. The definition is clarified that community can be territorial or geographical – a township, village, district or island. It can also be a group of people with common interests, who are not necessarily living in one defined territory. Community radio is thus summarised by the above author that, it should be managed or controlled by one group, by combined groups, or of people such as women, children, fisher folk, ethnic groups, or senior citizens.

Communities of localities

Community radio, as its name implies, must refer to a geographical area, defined by the local people themselves and readily accessible to them. These geographically defined communities are those that exist in a specific locality and who share an identity. Such communities can be urban or rural or a mixture of the two. Large urban areas should be viewed as a network of communities rather than one large community, and it is this aspect of community radio, the re-identification of communities within a large urban sprawl, that underlies much of the philosophy of community radio around the world.

Communities of interest

The term community is used to designate the commonness of interests or feelings. The larger the geographic area, the more populous the area, the more process there is of this commonness. (A Voice For Everyone 1988: 26-27). University radios are good examples of communities of interest as they focus on communities which are not territorial. In South

Africa and Tanzania, the Universities have radio stations registered as community but do not real involve people in programmes setting and production. Some of the people living outside university campuses are city-based and are merely invited to participate in interviews and discussion programmes under the direction of students or employed workers.

It is noted that community media provide a vital alternative to the profit-oriented agenda of corporate media. They are also driven by social objective rather than the private and profit motive. It is argued that they empower the people rather than treat them as passive consumers, nurture local knowledge rather than replace them it with standard solutions. Ownership and control of community media by the communities they serve is the most important step with commitment to human rights, social justice, the environment and sustainable approaches to environment, (Fuller 2007:224-226).

Partridge (1982:7) defines community station as a non profit organization, governed by a board of directors that is generally part community and part station workers (including volunteers). Partridge says that although the board of directors has full legal authority for the station, this authority is general exercised through general policy, budget control, and the employment of key personal to run the station.

Community radio stations are also defined as those characterized by their ownership and programming and the community they are authorized to serve. They are owned and controlled but not for profit making purposes and their structure provides for membership management, operation and programming, primarily by members of the respective communities. Their programming should be based on community access and should reflect the special interests and needs of the audience they are licensed to serve. (Independent Radio and Television Communication of Dublin, Ireland, 1995)

Servaes (1999:259) quotes AMARC as saying the movement of community radio encompasses a wide array of practices. He points out that in Latin America they are termed popular radio, educational radio, miner's radio, or peasant's radio while in Africa they refer to local rural radio and in Europe it is often called associative radio, free radio, neighbourhood radio or community radio. Further in Asia they speak of radio for development and community radio while in Oceania they call aboriginal radio, public radio and community radio.

The association characterizes community radio as: radio that responds to the needs of community which it serves and contributes to its development in a progressive manner, favouring social change and radio that offers a service to the community it serves or to which it broadcasts, while promoting the expression and participation of the community through the radio.

Servaes (ibid) says that community radio is a type of broadcasting that responds to community concerns because it belongs to and is part of the community. As seen above, AMARC tries to facilitate access to and participation in their organization for all community radio broadcasters so that they can exchange information and experiences with each other.

He adds that community radio is an agent of social change, cultural development and democratization. This implies that every community radio broadcaster has a democratic dimension; popular participation in the management of the station and in the production of its programmes.

Community radio should also be accessible and be neither the expression of the political power nor the expression of capital. It should continue to be controlled democratically by the population it serves on the bases of non-commercial relationship with its audiences. The mission of community radio should be group development as it informs, motivates discussion, entertaining and broadcasting music and poetry that regenerate the collective soul, (Serves 1999:260).

Community radio is also defined as a type of radio services that caters to the interests of a certain area, broadcasting material that is popular to a local audience but is overlooked by more powerful broadcast groups. The term has somewhat different meanings in the United Kingdom, the United States, Canada and Australia. In the UK, it originated in the many illegal pirate stations that came from the influx of Afro-Caribbean migrants such as London, Birmingham, Bristol and Manchester in the 1970s. (The Wikipedia Free Encyclopaedia 2005)

Therefore, community radio remains largely synonymous with pirate radio for many people. In America, community radio is more commonly non-profit and non-commercial, often using licensed class DFM band transmitters, although pirate radio outlets have been operated in many places. Canadian and Australian community stations operate somewhat similarly to their American counterparts.

The meaning of community radio can also be looked through public and private radio. The public radio is owned and operated by government with the purpose of serving the general public in the way the government wants. The private commercial radios are owned and operated by individuals or companies with the aim of making money and are run by professionals. While community radios are owned and operated by a community with the aim of developing the community in participatory and social development than making money. Participatory means everybody has a chance to help, while social development is about improving the quality of life in the community.

Lewis and Booth give the meaning of community as all things to all people (usually rural society where loyalty, belief and kin provided a shield against the wickedness of the wide world), (Lewis and Booth 1989:90). Also Lewis and Jones after making contrast of state and private commercial radios which broadcast programmes to the community on basis of advertising and are run by professionals described community radio as radio by the people for the people. They argue that the voices heard are those from social groups not usually given space in mainstream media, unless edited as “vox pops” or framed in a professional discourse. They give a conclusion that community radio since the latter half of the 20th century has set itself the mission of giving such voices and opinions airtime, “a voice to the voiceless,” (Lewis and Jones 2006:15-17).

The concept of community radio and community communication is pointed as the study of communication structures and communication processes within a distinct social setting, geographical community or a community of interest and therefore focus on both the structural and process characteristics of mass communications, (Hollander, E. 1992:116).

Community radio should have the aspects of non-profit making community ownership, control and community participation. Michel Delorme, a former AMARC president, states that community radio is neither the expression of political power nor the expression of capital. It is the expression of the population. It is a third voice between state radio and private commercial radio. Community radio is an act of participation in the process of community creation. Howley (2005:34) refers community media to grass roots or locally oriented media access initiatives predicated on a profound sense of dissatisfaction with mainstream media form and content, dedicated to the free expression and participatory democracy and committed to enhancing community relations and promoting community solidarity.

K. Tomaselli (2002:232) sees community radio providing a conceptual frame for characteristics used to describe the ideal type of community radio, as well as an explanatory model of actual, with empirical examples of community radios question that can be examined.

Kasoma (2002:22-25) defines community radio as a sound broadcasting station that serves a specific section of a society known as a community, which is a collection of people, usually living in the same area, with common interests that include having a common history, traditions and cultural background. Macedo (2007) and Rennie (2006) all define community media as that which allows for access and participation in programme making by members of the community with non-profit and owned by or accountable by the community that seek to serve. The Civil Society Plenary of Geneva paper (2003) describes community media as independent, community-driven and civil society-based institutions with a particular role to play in facilitating or enhancing access to and participation in all the information, especially the poorest and most marginalized communities.

Possi (2003:167) says that, according to Bonin, the word '*Community*' can be quite flexible and includes social, pectoral, secular, political, economic and cultural factors. *Community media* are the media used by a society or people with common ideas, characteristics, interests or ownership. Community radios are used for mobilizations, sensitizations and education for holistic development.

Possi (2003:168-172) defines community radio as radio for people from one geographical area or location, and having similar or specific interests. Community media therefore, can be defined as media for a certain community and for specific reasons. They are owned and controlled by a defined community, are non-profit making and have boards of trustees or boards of directors. In other words, they are media of the people, for the people and by the people. They are services that influence the public opinion, create consensus, strengthen democracy, and above all, create a community/communities.

For his part, Ondobo (2001:iii) says community radio is a medium that gives voices to the voiceless, that serves as the mouthpiece of the marginalized and is at the heart of communication and democratic processes within societies. Ondobo (ibid) also says that with community radio, citizen have the means to make their views known on decisions that concern them. The notions of transparency and good governance take on new dimensions and democracy is reinforced. Community radio as in Maasai-Orkonorei in Tanzania catalyzes the

development efforts of rural folk and the underprivileged segments of urban societies, given its exceptional ability to share timely and relevant information on development issues, opportunities, experiences, life skills and public interests. Ondobo (ibid) ends by saying that, given the audiences low literacy rate and radios ability to involve women and to treat them not only as objects or merely as target audience, but as participating agents and as valuable source, community radio become one of the most promising tools for community development.

Cavendish (2004:1) pointed out that community radio may be defined in a variety of ways “depending on its role in a nation’s media system”. Community radio, he says, may be defined technically in terms of “low-powered transmission to a homogeneous population area”, or it may refer to the participation of community members in the production of programmes rather than in policy and planning.

Other definitions or, more accurately, descriptions of functions emphasize the fundamental intention for which community radio is undertaken. For example, in its declaration of principles, AMARC (1988) says: “Community radio responds to the needs of the community it serves, contributing to their development within progressive perspectives in favour of social change. Community radio strives to democratize communication through community participation in different forms in accordance with each specific social context.”

Another description by Cavendish (2004:2), which is not very different from AMARC’s, sees community radio as “the systematic use of radio for the purpose of facilitating consciously the development of people within a geographical area with clearly defined psycho-physical boundaries”. This means radio broadcasting within a limited geographical area in which people with vastly similar characteristics, problems and aspirations reside.

Cavendish (ibid) notes that, the guiding philosophy of community radio should be to serve the interests and aspirations of the community. The people must be reached where they are-at their current stage of educational development, levels of interest and understanding-in an attempt to help them attain their articulated goals. The intention is to promote human development consciously through the broadcast of programmes designed to help people diagnose their problems and clarify their objectives so that they may be able to make wiser and more informed decisions.

Community broadcasting helps people accumulate and integrate knowledge that they can use to make decisions. It involves people in the community in the generation, processing, dissemination, utilization and evaluation of information. This is based on the assumption that people are not only the recipients of development efforts but are also the pioneers of development as well.

The overall philosophy of community broadcasting is, therefore, the dynamic involvement of people in the use of radio to facilitate and speed up human development. It is a form of people participation and people empowerment.

Other intellectuals like Dolorme (in Possi 2003:167-172) defines community media as popular or education media, rural or local media or media serving people, media that encourage expression, participation, and value local culture. They are aimed at giving a voice to the voiceless, such as the marginalized groups and communities far from the large urban centres, where the population is too small to attract commercial or large scale state radio.

The author contends that community media encourage direct exchange of ideas amongst community members and they are dedicated to advancement. They act as counterbalances to the concentration of media power in the hands of a few and the homogenization of cultural content. Community broadcasts offer alternatives for internal development.

Fuller (2007:224-226) defines community media as those which members of the community have access, for information, education, and entertainment, when they want to access and community participates as planners, producers and performers. Fuller further describes community media as alternative to mainstream media, supplementing it on both organizational and content levels.

Carpentier, Lie and Sevaes (2003:250-251) in Lowe and Hujanen, as shown in table one have the same idea with other scholars argue that, conceptualization of community refer predominantly to geography and ethnicity as structuring notions of the collective identity or group relations. He further says that these structural conceptualizations are put firstly into perspective by introducing the concept of community of interest which extends community “across conurbations, nations and continents.”

Table One. Carpentier, Lie and Servaes (2003:250-251) in Lowe and Hujanen, summaries of the four theoretical approaches to community media as follows;

	1	2	3	4
Approaches To Community Media	Serving a community	Community media as an alternative to mainstream media	Linking community media to the civil society	Community media as rhi-zome (mass of roots)
Importance of Community media	<ul style="list-style-type: none"> Validating and strengthening the community. Treating the audience as situated in a community. Enabling and facilitating access and participation by members of that community. Topics that are considered relevant for the community can be discussed by members of that community. Opening a channel of communication for misrepresented, stigmatized or repressed societal groups. 	<ul style="list-style-type: none"> CM show that the third way is still open for media organizations. Alternative ways of organization, and more balanced and/or horizontal structures remain and actual possibility. CM can offer representations and discourses that vary from those originating from mainstream media Emphasis on self-representation, self-representation, resulting in a multiplicity of societal voices. Diversity of formats and genres-room or experiments. 	<ul style="list-style-type: none"> Importance of Civil society (as such) for democracy, with CM as part of civil society. Democratisation of media in relation to micro & macro participation. Democratisation through media: extensive participation in public debate and opportunities for self-representation in the (or a) public sphere. 	<ul style="list-style-type: none"> CM as the crossroads where people from different types of movements and struggles meet and collaborate. Deepening democracy by linking diverse democratic struggles. Highlighting the fluidity and contingency of media organizations. Questioning and destabilizing the rigidities and certainties of public and commercial media organizations, making at the same time room for collaboration and partnerships. Elusiveness makes CM (as a whole) hard to control and to encapsulate guaranteeing their independence.
Threats to Community media	<ul style="list-style-type: none"> Dependency towards the community. Raising the community's interest for two way communication when the dominant media discourse is based on one way communication. Lack of two way communication skills and interest. Lack of technology facilitating two way communications. Reduction of community to its geographical meaning, trapping CM in the position of small-scale local media, gradually de-emphasizing their role towards serving the community. 	<ul style="list-style-type: none"> Lack of financial and organizational stability, being small-scale, Independent and horizontally structured organizations. Articulated as unprofessional, inefficient, limited in their capacity to reach large audience and as marginal as some of the societal groups they try to give voice to. Low political priority given to the "marginal". 	<ul style="list-style-type: none"> CM as contenders among commercially oriented media. Rejection of advertising as prime sours of income leads to financially hazardous situations. Dangers caused by a repressive state. Dealing with a certain degree of inefficiency. Making democracy work requires contact attention. 	<ul style="list-style-type: none"> Not realizing its role as crossroads. Diverging or conflicting objectives with civic organizations, threatening the medium's independence towards these organizations. Incorporation by state and market organizations loss of independence towards these organizations. Lack of clear common ground leading to lack of policy efforts, complicating the functioning of representative organizations and preventing the emergence of a well-defined CM movement.

Community media are supposed to use languages of the members of the community by broadcasting issues relevant to the community/country and promote socio-economic activities. They normally uphold positive, moral and cultural values of the community. On ethical grounds community media are not supposed to run sexist programs or those biased against the disabled and minority groups.

The summary of community radio meanings as defined by many scholars' shows that it should be of a certain geographical area, be in urban or rural area, owned and controlled by that community and should be non-profit making.

3.2 Social significance

Community media are supposed to be oriented towards a community, regardless of its exact nature of their geographical area and should promote the participation of community in production of programmes. Lowe and Hujanen (2003:240-241) notes that, community media represent strategic alliances between social cultural and political groups mounting and organizational resistance to the hegemony of dominant media institutions and practices and also publicize oppositional messages that are either distorted by or altogether omitted from mainstream media coverage.

The social significance of community radio is to strengthen the people's participation in the topics that seem to be relevant during a particular time like outbreak of dangerous diseases, educational awareness campaigns and democratisation process taking place in their geographical areas. Other social significance and characteristics of community radio is given in the following list; first, it should be owned and administered by a community organization with a board of trustees elected by the community in an open meeting.

Second, it should be directed by a small permanent paid staff of persons experienced and often trained in community education and development whose main role is to establish a framework for participation by community organizations and volunteers;

Third, a set of its programmes should largely be educational in nature aimed at different major audience groups in the community: women, youth, and occupational groups such as fishermen or farmers;

Forth, programmes should be produced largely by volunteers from the community with the guidance and training of the small permanent staff;

Fifth, there should be frequent use of the educational campaign method, for example, in AIDS awareness, civil responsibility in political elections;

Sixth, it should use local languages and favouring local culture, talent and being supported by a variety of sources: small fees for paid announcements, advertising, community funding campaigns and grants from overseas development agencies.

The most important programmes should alert to major development problems in the community and skilled at opening up debate on these issues, questions on violence, sanitation, exclusion of groups such as women, health, etc. The lively debates generate a kind of entertainment value to virtually all programmes.

Alumuku (2006:46) notes that community radio is characterized by the active participation of the community in the whole process of creating news, information, entertainment and cultural programming, with emphasis on local issues and concerns. With training, local producers can create programmes using local voices. The community can also actively participate by contributing to the management of the station and having a say in the scheduling and content of the programmes.

Secondly, he points out that as a non-profit enterprise in these days of highly commercialized broadcasting, the ethos of community radio consists of independence and responsibility to serve the community, and not the advertiser and since the community owns the station, the community has a responsibility towards the ethical performance of the station.

Thirdly, community radio programming is designed by the community, to improve the social conditions and the quality of its cultural life as the community itself decides what its priorities and needs are in terms of information provision.

The programming of community radio can be successful if it appeals to the interests, tastes and desires of its audience through entertainment and seeking to facilitate change in social progress and better conditions in the small geographical area where the community radio serves.

The community radio is also supposed to have its editorial independence top the government, political parties, commercial and religious institutions in determining its policies and programming. The policy is usual set by the community-committee while its implementation on daily basis is carried out by the radio manager.

The founder of Pacmca, Lewis Hill, numbered community radio on four characteristics: (a) the active participation of volunteers; (b) that the quality rather than numbers of listeners was paramount; (c) that listeners should listen selectively, rather than around the clock-which suggested the patchwork quilt of specialty shows still dominant in community radio; (d) that volunteer staff were not cheap labour, but an extension of the listening community itself. “By suppressing the individual, the unique, the industry reduces the risk of failure and assures itself a standard product for mass consumption.” (Lewis1989:90)

Community radio is also characterised by access, participation and self management with the following functions characteristics: transmission of societal values, encouraging social interaction and social utility by the community and assisting in the realization of personal identity by community members.

Other characteristics of community radio is to provide programmes that is particular to the community’s identity with reliance on local content which includes outside news and events that have a special interest and implications for its audience. It also focuses on culture of local area. That is how people celebrate their new born baby, burial ceremonies, greetings, weddings, drum beatings on harvest celebrations and attending the sick ones.

Cavendish (2004:2) tried to identify some major characteristics of community radio which may be effective in broadcasting as purpose, audience-oriented, research based, service-oriented, audience-participated, built inn monitoring and evaluation system, an integrated element in the learning process and cooperation from people and institutions concerned with community development. They are elaborated in the following;

Purposive. It should have a well-defined purpose which can be achieved in very specific and clear terms;

Audience-oriented which refers to the basis upon which radio programmes are developed as the audience must be actively involved in the conceptualization, preparation, utilization and evaluation of the broadcasts;

Research-based unveils the how’s, whys, what’s and wherefores of community broadcasting and its effects on people. In short, programmes must be based on factual information rather than on mere assumptions;

Service-oriented is the welfare of people that is being sought;

Audience-participative makes the listeners feel that they are an important part of the whole process and participation gives people a sense of belonging, of purpose, of importance and of achievement;

Built-in monitoring and evaluation system where the community broadcaster must automatically monitor and evaluate his performance;

Relevant and well-defined objectives which are to focus on a few tangible objectives and make sure that an impact is made on listeners.

An integrated element in the learning process, providing listeners with new knowledge and specific instructions on how to do certain things, as well as explaining why things must be done in certain ways, is also important;

Cooperation from people and institutions concerned with community development in the community radio makes it easier for development agents to perform their tasks. (Cavendish 2004:2).

As pointed out above, the characteristics and objectives of the community radio are to achieve the ideal of making a local community a caring community and a better place to live in with the improvement of the living standards of the people and finding solutions to their local problems.

Through the invitation of different people in the community and giving them democratic openness participation, it creates different voices and opinions to go on the air. In such forums, they can be used for solving ethnicity or religious conflicts by bringing the parties concerned to discussion and reaching a dialogue of compromise. Through freedom of expression people in the community can express their grievances to the government on problems facing them like lack of schools, healthy facilities, poor roads, absent of clean tap water which they were promised earlier by political candidates of Member of Parliament during election campaigns.

In Africa, where the vast majority of people don't have a common language and use foreign languages of their former colonial masters, tribal languages could be used for their developmental programmes with women and youth taking part in their gender problems, ways of solving them including forced marriages to young girls and also sending them to schools just like boys. On the fight against illiteracy, promoting health and development community radio has been of success to the areas it exists. UNESCO has recognized this as it

has given funds in the starting of many community radios in Africa because it is the most effective medium of communication for the rural communities.

Alumuku (2006:158-159) implicitly underscores the impact of community radio in the provision of missing communication services by saying that in poor rural areas of Africa, where telephones hardly exist, community radio replaces them to an important extent by broadcasting messages with an example of a family living in a remote part of the community can be informed that a relative in the town has been taken ill and would they please come to visit. The community radio could also announce information on dates and venues of naming ceremonies of newly born babies or funeral of relative. Also a person looking for temporary jobs to help with farm work could alert those people who are interested to offer their services through a broadcast announcement.

The local government authorities' official visits or health doctors on vaccination to the villages in the rural areas could be broadcast earlier, so that the people could wait for them and even prepare their grievances on poor performances of development projects in their area. So community radio by playing a watchdog role, it makes the local authorities and politicians more conscious of their responsibilities. As Alumuku (ibid) points out on some of the major objectives of any government include, raising the living standards of its citizens, guaranteeing security of life and property, creating a conducive environment for the pursuit of progress and development that lead to satisfaction among the governed. For the government authorities who are aware of their responsibilities, fee compelled to co-operate with local community radios to put across new proposals for social development within their communities.

In today's world, where HIV/AIDS pandemic and drug abuse are rampant, community media can be very instrumental in informing the members of the community on how to protect themselves from HIV/AIDS and ways of desisting from using drugs. It is argued that the community media can assist in providing information on agriculture. Take the case of people in certain areas of Uganda where they grow bananas, people would probably like to hear more about a new breed of the crop, or new type of fertilizer suitable for banana plants. The community media could be used to inform the farmers. In Kenya and Tanzania for instance, the Maasai herdsmen would like to be informed about better medicine for their cattle, or constructing better cattle dips, better water systems and how best to obtain green pastures for feeding their animals. Community media would be ideal for providing such information.

The Community radio, then and now, (Dunaway 2002: 73).

	Community Radio 1975
Governance	Anarcho-syndicalism (Those who work at a station control its direction)
Origination	Largely local
Format	Eclectic, patchwork folk/jazz/freeform radical/free speech
Funding	Local, grassroots donations local institutions
Audience	Constituency-based model diverse, minority-oriented students/alumni/community demographics: 18-35
Identity	Local, responsive freewheeling, amateur station loyalty access

On the format of programmes, Dunaway (2002:74) urges that there is a dangerous tendency for volunteer producers to urge programming decisions-that suit their own tastes, as reinforced by fans who call in. This is said to be a form of hobby radio, where devotees of African or Andean music find others through the airways and form mutual admiration society. It is agreed to be certainly consonant with the goals of community access radio, except when the frequent assumption is made that serving one's own tastes is the same as the listening community's.

On governance, Dunaway (ibid) points out the decisions on programming may be most highly changed ones, but radio management necessities other decisions. On community radio decision making, there is no single structure though many radio stations in the US have evolved their governance from the CPB – mandated community Advisory Boards.

3.3 Sustainability and financial constraints

The first and major problem of community radio in Africa is financial. Most of the community radio in Africa started with the help of UNESCO, International Non Governmental Organisations and Funds from the governments. When the assistance comes to

end, the local community cannot sustain as after failing to raise the required funds, hence leading to closure. There is also very little advertisements as cannot attract the big commercial industries and business companies because of its limited geographical area to broadcast and compete with mainstream public and private radios. The kind of educational and community development work needs more resources than the typical commercial radio station. Alumuku (2006:51) notes that the economic sustainability of community radio stations is a crucial issue and poses a challenge to the eventual survival of community radio particularly in Africa where an enthusiastic reaction has reportedly always greeted new radio stations. Many stations have difficulty paying the salaries of staff, funding their programme production and administration costs. The problem is especially acute in rural-based stations where advertisements are not always available. Unless some subsidies come from the state or from international agencies, many stations will simply sell out to commercial interests.

Secondly, although volunteers are an integral part of the community radio ideal, there is need for some more stable staff. Unless volunteers have some form of stable income, they will soon move in to some form of employment. Many stations do not have a clear policy for dealing with volunteers.

A third problem is the lack of reliable infrastructure such as stable electricity supply and transport. Stations have to have their own regenerators and transport which causes additional costs.

Finally, radio stations in Africa must import all of their equipment and face problems when there is some kind of breakdown. Competent technicians are difficult to find or are very expensive. (Alumuku2006:51-52)

On the future of community radio in Africa Alumuku and White (2004) concludes by saying that in spite of all these difficulties, the number of community radios is growing rapidly and an increasing number of countries have legislation for community radio. Radio is the major form of communication on the continent, and it is likely that community radio will play a permanent and important role in communication for development.

3.4 Workers and volunteers

In many countries, community radio uses the support of volunteers because the stations cannot afford to pay everyone salaries. Perkins (2000:53) notes that the use of volunteers is another form of community participation as in return the volunteers benefit because they are empowered with skills and jobs such as being news reporters, readers, programmers, presenters, DJ's and marketing agents. From the experiences they have gained and the popularity of name made some volunteers move on to become professionals in the various fields. The community radio scene in Africa according to Alumuku (2006:146) is largely dependent on volunteers whose activity are generally referred to work undertaken on behalf of self or others outside the immediate family, but not for the state or its agencies and undertaken by free choice and not directly in return for wages. He also points out that volunteer at community radio stations aim at making a personnel contribution to life in their communities as well as enhancing the quality of life of their societies.

Although the volunteers invest their time without pay, they are entitled to consideration and treatment as good as that of paid workers in all respects. Alumuku (ibid) further argues that the organization for which they work is expected to recognize an ethical contract which requires at the minimum proper management, clear expectations, training where it is appropriate, indemnity against reasonable risks and reimbursement of necessary expenses.

As some of the volunteers have families with no other job to earn them a living, they dearly expect some financial gain for their services rendered hence there is a need to have a clear regulation regarding the sort of contribution which could be made to them. As many stations in Africa rely almost completely on volunteers, this effects the production as when they face economic hardships; many of them leave their voluntary activity abruptly as soon as they find a job which means getting someone new.

On hierarchical structure, Dunaway (2002:63-64) says that one of the surest ways of distinguishing a community station from a public one is via its visible hierarchy, such as mast head on its program guide, and also it reaches a smaller audience, with fewer resources, hence its staff being forced into multiple roles and must share out responsibility. For the retention of these volunteers, Alumuku (2006:146) gives an advise that in order to avoid the negative effect their departure may cause, stations require a minimum number of steady and fully

employed staff that are supported by volunteers in order to ensure that production quality of the station is not affected by the departure of a volunteer or volunteers.

Community radio volunteers are said by Dunaway (ibid) to be oppositional to lobbyists for the wealthy, canned formats and government propaganda, thus becoming an anti-authority. These volunteers cannot really be fired or disciplined, except by barring them from running programmes, a decision that could backfire if they are popular with listeners. Without these volunteers of good heart and diverse experience, community radio would be out of business, from Sidney, Australia to Homer, Alaska.

4. COMMUNITY RADIO IN AFRICA

In Africa, community radio started after governments revised their national broadcasting regulations through their legislative assemblies – notably in Ghana, Zambia, South Africa, Tanzania, Burkina Faso, Mali, Mozambique and Senegal. The movement towards greater democratisation has given the media a more powerful voice, leading to the expansion of both private commercial and community radio stations.

Community radio in Africa should be made to address the communication needs and interests of the rural communities with some level of participation in production of programmes. As noted by Bofo (2001:6-7), community media should be evaluated in terms of achievement of standardised improvement in sectoral target areas such as agriculture, health, population, literacy, poverty alleviation and environmental sustainability. Community media in Africa should be made to provide people at the grassroots level on ways to make their voices heard.

According to the World Press Review (2001), Burkina Faso has more than six community radio stations; South Africa has around 90, while Senegal has nine and Niger four. Mali has about 300 local stations more per person than in the Netherlands. Community radio stations have boosted their strength and enhanced their closeness to the local population as a result of globalization, improved communication devices such as the internet and strategies leading to more air time for the rural population.

The information in the following chapters originate from Alumuku (2006). The failure of one-way communication flow as pointed out by Alumuku (2006:38-40) gave rise to a search for a better model that could propel the needed development in post-independence Africa and community radio provided an option as a broadcasting model with the potential for a much needed dialogic communication which could create an atmosphere for understanding and participation in discussion matters of governance and social issues. Alumuku (ibid) notes on the following reasons the which had led to the growth of community radios in Africa and also as alternative model of broadcasting; is due to the large numbers of different local languages in African communities, only community-level stations are able to ensure that people are able both to listen to broadcasts and more important understanding them.

On languages, Alumuku (2006:65) says that only four small African nations out of 60 speak single tongues. They are Rwanda, Madagascar, Lesotho and Somalia, which boast 18 trade languages that cut across political boundaries. Among them: Hausa in West Africa, Kiswahili in East Africa and Arabic in North Africa.

Community radio encourages media education, which majority of people in Africa are lacking, as also not receiving enough information of the global village and around their societies; hence community radio could help create an information culture. Community-led radio enhances political emancipation and creates a platform for debate, exchange of ideas and reactions to plans and projects with the accommodation of people's ideas, satisfying their spiritual and psychological esteem needs.

The globalization of information and the advent of satellite communications, community radio can offer communities a cheap but vital way of protecting their language and heritage and serve as a means to standardize a local language.

It is argued that, (Alumuku2006:158) the growth of African broadcast culture has been spectacular by whatever quantitative or qualitative criteria we use to measure it. By the mid-twentieth century there were estimated to be something over a million sets in sub-Saharan Africa. With the increasing number of radio sets in Africa, when looking on the 1993 World Radio Book, indicates that by the end of the 20 century, in some African countries, there are as many as three and a half radio sets per every five people. South Africa and Mali are the two countries which have made a determined effort to establish community radio, account for nearly 200 stations or half the total number of community stations in Africa. While slow progress is visible in many of the other countries which have liberalized the airwaves, in some countries the legal, regulatory and policy environments have made it impossible for community radio to take off. Some of the governments in Africa have not realized the role community radios can play in development and prefer to take a cautious position.

The case of Nigeria, Africa's most populous nation, is an especially curious and interesting one. Despite massive pressure from the continent, Alumuku (2006:158) notes that, a half-hearted liberalization process was implemented with no option for community radios. Commercial licences have been granted to a few organizations but the majority of the licences are in the hands of politicians of the ruling party. In purposely preventing people from the establishment of private radio, exorbitant charges of about US\$ 50,000 have been fixed for

license fees whereas in other African countries, broadcasters complain that \$ 3,000 is too expensive. The laws guiding the process of application and the exorbitant license fees, the highest in Africa are suggestive of the government's unwillingness to democratize the airwaves.

Jean-Pierre Liboudo, an expert with the FAO Extension, Education and Communication Service, according to Alumuku (2006:159) holds that community radio is Africa's Internet, because it reaches all including the illiterate and hungry. The truth is that community radio in many localities will be the first organization to bring the use of the Internet to areas where the telephone remains an exclusive privilege for the elite only.

In Africa evangelization demands the use of radio. The most adaptable system for religious broadcasting is through community radio, which aims at building communities and is based on the communion model of communication. Already, the church in many African countries like Zambia has engaged themselves fully in the promotion of community radio. Since the church is recognized as a true partner in progress in Africa, its involvement in community radio will create enthusiasm not only among the faithful but also from all who wish to see true peace, stability and progress in Africa.

The ultimate success of community radio stations in Africa will depend on their democratic management and participation aroused by the enthusiasm and conviction of the entire community. It will also depend on the constancy in reviewing programme-relevance, transparency in financial management, the significant and collaborative role of volunteers and the stations' professional production quality, (Jean-Pierre in Alumuku 2006:159).

There is a noticeable growth in community radio in Africa, with a total of 400 stations established so far. This shows a giant leap forward in the level of awareness within and among national and regional authorities.

UNESCO and religious groups have also played a big role in the formation of community radio in different parts of Africa. AMARC-African says that in the 1980s there were fewer than 10 privately owned stations in the whole of sub-Saharan Africa. This has risen to more than 600, most of them community radio stations, according to Accram (2004).

Community radio started as an experiment by governments to communicate comprehensively and effectively with the people. Accram (2004) argues that today radio is the most appropriate

communication medium in Africa. The mushrooming began with the wave of democratization that swept across the continent and liberalized the airwaves. Previously, the media were controlled by government and the audience had little say in the continent, which meant that the information might have been irrelevant as far as the livelihood of most so-called ordinary people was concerned.

The main reasons for starting community radio in Africa include the fact that public and state broadcasting has not served the people as well and effectively as it should. Community radio serves the needs of audience in a different way from the manner public broadcasting's macro-audience is served.

Community radio in Africa has enabled people to discuss and debate relevant local issues and find their own expression in a language that they understand. It caters for the specific needs of the community because they decide on the content priorities. Last, community radio has squashed the old school of thought that only professional people should be on air.

Accram (2004) notes that one of the biggest challenges facing community radio is how to sustain themselves financially. The stations often struggle to attract advertising since they operate in defined local areas, with listeners who do not have much disposable income.

Studies by the World Press Review show that the annual operating costs of rural stations in West Africa are about \$20,000, which are well within the grasp of them. It is often difficult for stations to obtain reliable listener ship figures, which can be presented to potential advertisers. If they do manage to get advertising, they often run the risk of taking on a commercial orientation and so losing their community focus. Stations also rely on governments and donor agencies for funding, but again, this is said to be unreliable and sometimes comes with strings attached.

Community radio stations in Africa are heavily dependent on volunteers but as they often operate in communities with high level of unemployment as they risk losing skilled volunteers who might find a paying job. Most community station stations are very limited financially, barely managing to pay their monthly bills. The few that have thrived financially are run as non profitable organizations, so money earned must be ploughed back into the station or into the community.

Another challenge is that equipments are expensive and difficult to maintain. Technical assistance had to come by. A number of community radio stations in Zambia, for example, closed up after technical problems. The stations also face threats from government propaganda and leaders in some African countries. In some cases, stations have actually been burnt to the ground in an effort to silence them.

Community radio stations in Africa are vital in running educational programmes, including those on such matter as entrepreneurship and how to run small businesses. Because community members participate in the running of the station, they learn important skill which could be used in other entrepreneurial activities such as women empowerment programmes working hand in hand with NGOs on themes such as conflict resolution, disarmament, HIV/AIDS prevention, environment conservation and human rights and could work in some regions of Tanzania, Uganda and South Africa.

The World Press Review further notes that these radio stations serve not only as a powerful mechanism to spread democracy on the continent, but also help to break down sigma and tribal tensions. Media expert are convinced that stations need to survive so that they can check social-economic imbalances, (Accram 2004).

Alumuku and White (2004) say that, in order to understand why community radio provides a particular important choice of development broadcasting, we need to look briefly at the historical and political evolution of broadcasting in the continent. They cite the benefits enjoyed by industrialized nations but even greater participation in the cultural, social and political life of the nation.

The historical and political establishment broadcasting systems in Africa were started in the colonial period to provide information, news, and entertainment for the political and educated elite which consisted of European settlers, colonial administrators and the small group of educated Africans. There were some educational programmes for the general population, but were rarely coordinated with any agriculture, health or community development organization. After independence these broadcast systems were taken over by the new governments, but the structure and programming orientation remained largely the same as had earlier been pointed by Kasoma (2002:22-25).

Broadcasting facilities and equipment were located in the capital and much of the programming was oriented toward an urban elite group. Even when the target audiences were the rural people, programming was produced by people from an urban social class with little knowledge of or interest in the people of the rural areas. A single national broadcasting system did not have programming time for the many linguistic and cultural groups in the interior and there were no consistent development of broadcasting policy.

On the development of community radio in Africa, Alumuku and White (ibid) say that most governments in Africa have been and still are quite hostile to the idea of community radio because they fear a form of communication that they cannot control. The resistance of the Moi government in Kenya to the Homa bay experiment is only example of this. Zambia and Tanzania were the first countries to introduce some form of legislation for community radio in 1993 followed by South Africa in 1994 and Ghana in 1995. The development has been most rapid in South Africa.

Zambia's National Broadcasting Regulations Act of 1993 established an independent authority with powers to license, regulate and allocate broadcasting frequencies as an essential element in the broadcast liberalization process that began in African in the early 1990s. The Zambian law was particularly open to community initiatives on some issues. For example, it explicitly states that "licenses may be issued to natural and legal persons (corporate bodies) and associations of persons established on a permanent basis other than political parties." (Opoku Mensah1998:110).

In South Africa the conditions set by the government are extremely stringent in terms of community control and community efforts to gain financial support. In Ghana and Zambia, the initiatives have been taken largely by development oriented NGOs that have a permanent base in the community or district and that act as a kind of trustee organization on behalf of the community. Radio Ada in Ghana, which in some ways is the most successful community radio in Africa, was started by a couple with long-association with UNESCO's community radio efforts in Africa who are from the Ada community. Some community radios were initiated by church related organizations with strong educational and development efforts in the community and the capacity to organize and help fund a community-controlled organization.

On the model of community radio in Africa, Alumuku and White (2004) argue that the actual organization of community radio in Zambia, South Africa varies a great deal, but in general the pattern follows that recommended by AMARC and by UNESCO, the two major international promoters. In Ghana a national association of community radio has tried to set the ideal norms.

Kivikuru (2005:3-7) gives a critic of leaders' participation in the community's radio in Africa by pointing out that general public participation and civil society are frequently using phrases in broadcast policy discourse, as since 1990s, the liberation of airwaves has started in many African countries, and such changes have often been done under the slogan of public participation. She notes that although these changes have often been done under the slogan of public participation, they have enabled on-air discussions of public issues, but has turned out to be far more complex than ever with the imagined base of public participation as community radio.

Quoting the Media Institute of Southern Africa (MISA), Kivikuru (ibid) notes that the principle of community involvement and participation is often compromised because stations are preoccupied with generating income for survival. She adds that the difficulties faced by the stations in implementing community participation in their day-to-day activities can be seen to operate both on conceptual and practical levels as the local officials and politicians unwilling to appear in community radio station programmes. On the side of the citizens, are also said to be unaware on how the local government operates, as local officials are afraid of appearing in public using the channel of radio instead of local papers, which are oriented to the white population in the community and which the apartheid government frequently used as advertising forum.

Community radio is definitely a natural channel in promoting democracy and participation in African societies according to Kivikuru (ibid). She further gives a critic that there are still problems involved in community radio activity even in South Africa which is probably presently the best representative of an organized community radio sector within the National Medias cape as it requires fund, continuous training and production support mechanisms. On the whole community radio in Africa should be made to provide the local people a wide range of media messages within their local geographical areas.

The idea of democracy and transparency in community radio is supported by Fairchild (2001:93&139) who notes that democracy in communication is the most amorphous yet omnipresent ideal that defines community radio. The argument is that this is dependent on the other more practical aspects of media practice which is noted for its realization or in other words a radio station can be considered more or less democratic only if it facilitates participation and is reasonably accessible to the local population.

It is also argued that the ideally, management of a community radio station should comprise of a democratic structure although there are difficulties of attempting to establish and maintain democratically based media which is a problem of what constitutes a communicative democracy and how to realize one in practice (Boyd-Barrett 1997:20).

4.1 Community radio as voice for the poor in Africa

One principle of community radio is to involve the local people in the participation of production of programmes aiming at solving their immediate problems of agriculture, health, population, literacy, environmental sustainability and poverty alleviation. Once the communities are allowed to participate at grass root level, making their voices heard, this will make the poor people know their plight of changing their lives instead of becoming conservatives in resisting development and changes.

Social scientists believe that better local communications can boost development and democracy. Their transmitters may reach only a few miles, but community radio stations are enabling isolated communities across Africa to voice their own concerns. On air, ordinary citizens discuss issues that are central to them, such as gender relations and combating HIV/AIDS. They share farming tips and income generation ideas and explore ways to improve education.

“Development work at times can be like sleepwalking in fog,” Ms. Denise Gray-Felder, President of the Communication for Social Change Consortium, told Africa Renewal. “You know you’re not where you are supposed to be, and you conscience motion... but it is unclear exactly where you’re headed. (The Guardian Tanzania, March 1, 2006)

Community radios provide profound new opportunities for more inclusive sustainable development. Through community radio stations, listeners in remote rural areas can hear news, practical information and the views of their neighbours. Millions people in Africa remain voiceless, despite a multitude of new information outlets. Most media remain largely state controlled but the tide of democracy sweeping the continent has seen government loosening their grip on the airwaves.

AMARC (2001-2003) noted that there were fewer than 10 independent radio stations on the entire continent in 1985 but today South Africa alone has more than 150 community stations, while a number of other countries are fast catching up.

The idea of accelerating development by using both media such as radio and newer information and communication technologies have gained momentum in Africa over the past decade. The continent's development blueprint, the New Partnership for Africa's Development (NEPAD), places information technologies high among its priorities.

Governments agree that good Internet telecommunications and broadcasting services can foster regional trade and improve integration into the global economy. The ability of ordinary people to communicate with each other also helps promote democracy and good governance.

But the cost of setting up communications infrastructure is very steep, especially in rural areas where distances are vast and population densities low. Most areas outside the major towns do not have the electricity necessary for operating land telephones or computers. By contrast, radios are inexpensive and can run on batteries or solar power. As a result, radio is by far the dominant mass medium in Africa.

The content of radio programmes can be made cheap in recording as most of Africa is still having high illiteracy rate where some people are still using local languages. Despite community radio advantage, it has some limitations when you examine the role of radio in promoting better farming methods, where the farmers can learn so much without demonstrations. Community radio is therefore the best used to complement rather than substitute for agricultural extension workers.

According to AMARC (2001-2003), the broadcasters' association, community media should have a social agenda, and not be driven by purely commercial motivations. They should

involve community level decision-making and participation. While the impact of local radio stations varies, they often give isolated villages many of which are not reached by the public broadcasting which is a means of education, self-expression and communication, while at the same time promoting the community's history and oral traditions.

Announcements can be put on community radio to tell the people and relatives on important events and listen to the village music. Radio Benso Station in Mali has served the community since 1999 as part of Mali-Rural Radio Revival Project, an initiative that gave birth to four stations, each serving about a half a million people within a 100 kilometres radius.

Mali has one of the strongest community radio networks in Africa. After the fall of the last one-party regime in 1991 and the end to an outright state monopoly of the means of communications, the information media blossomed. Today, Mali has more than 110 private radio stations; 86 of them are community radios, most rural based.

Positive change has also taken place at the personnel level. Radio projects bring opportunities for community members to learn new skills, thus improving prospects for employment at commercial stations. In southern Mali, local technicians, facilitators and programmer producers, as well as board members, took a training course run by rural radio centre in Burkina Faso.

According to AMARC (2001-2003), community media should not entail outsiders doing something for the community, but community members doing something for themselves. This implies owning and controlling the means of communication. But in Africa, few community radio stations are yet self sustaining. When donor funding for a programme dries up, it usually spells the end of the project.

Exceptions do exist, especially in urban areas. The Soweto Community Radio in South Africa was set up with funding from the Communication Assistance Foundation, a Dutch organization that supports media diversity. After the two-year funding period, the station had become self-sufficient through income generated from advertisements.

Across Africa, most community radios are funded primarily by external donor countries, church organizations, international development agencies and some advertising. The stations also rely heavily on voluntary services, thus being forced to struggle to develop new talent as staff members keep moving on. AMARC President Steve Buckley notes that the state

subsidies of community media are the norm in Europe and North America but are largely absent in Africa, AMARC (2001-2003).

While accepting external funding can be limiting, it does not always entail relinquishing the all critical decision making power. The Netherlands and the UN Food and Agriculture Organization (FAO) provided funding for southern Mali stations, but local people have been involved at all stages, including the projects initial design. The villagers themselves constructed the stations buildings, drawing on their own resources and labour. The stations are managed by a board of directors and a committee elected by the community while the staffs are hired locally. On the operation of a community radio, scarcity of funding invariably means that small community radios generally operate with the barest of equipment. Stations are also isolated by a shortage of transport and telephones. Cellular phones are said to be helping somewhat but are expensive while access to Internet is still a dream for many in rural areas. Despite the constraints, these stations are helping to shift the communications balance from a distant voice controlled from the top, to one in which the voices of marginalized and poor can be heard.

4.2 Community Radio in Ghana

The democratic wind of change did not spare Ghana, which had no option but to embrace multiparty politics. In 1992 after overwhelming pressure from within the country and external donors' community, Ghana amended its Constitution by allowing the introduction of private media, thus paving the way for community radios.

The new law implemented in January 7, 1993 opened the doors to the private media. The legislation of media was placed by the parliament under the National Communications Authority Act (524) in 1996 as an effort to put the administration of telecommunication into the line with international legal and technical standards. The payment for registration fee of private radio was put set at US\$ 5.000.

A total of 13 community radios had been registered and had begun operating in Ghana by 2000. According to Alumuku (2006:168-169), these were Akwapian FM, Aburi, Radio Afram Plains, Donkorkrom, Radi Hera, Kitanpo, Simli Radio, Dalun, Ada Radio-Accra, Big Ada, Radio Peace-Winneba, Radio Progress-Wa, Dormaqa, OTEC-FM, Kumasi, Royalsw FM,

Wenchi, Comboni Radio, Sogakope, Meridian FM, Tono, Tema and North Star Radio. The development brought about monumental changes in the country, partly because the people could now discuss their developmental and other problems or issues over the radio and they could hear their own voices. Nothing of the sort had existed since the Ghana Broadcasting Corporation became operational in 1935.

Three community radio stations in Ghana are said to have performed excellently from amongst the 13 community radio registered in Ghana after the constitutional amendments of 1922 and 1993. They are Radio Ada-Accra, Radio Peace-Winneba, and Radio Progress-Wa.

The information in the following pages discussing community radios of Ada-Accra, Peace in Winneba and Progress in Wa Region, originate from Alumuku (2006:171-205).

(i) Radio Ada-Accra is situated in the rural Tetsonya village, Dagma East District of the Greater Accra Region. Ada is located in the Coast of Atlantic Ocean and fishing is the main occupation of its inhabitants. The land is also very fertile and people are involved in agriculture productions especially vegetables and tomatoes, according to Alumuku (2006:171). Radio Ada is the first community radio in Ghana and is using the language of Dangme which was the core mission of starting it and also reviving their culture and music. Radio Ada was official granted a licence to operate in 1996 by Ghana Frequency Registration and Control Board (GRFCB).

Radio Ada broadcasts covers the radius of 80 kilometres and has an estimated audience of 500,000 people, most engaged in fishing and farming but a substantial portion of them illiterate. The management of programmes production is done by workers and volunteers. One of the popular programme is fishermen and fisher mongers which has created a dialogue among men and women in Ada`s fishing community. Women use the programme to speak about their trade of dressing and smoking fish, from sea-shore to the kitchen and lastly to the market. Women who bought fish from their husbands and sold them to the market were left alone to take care of the families. The issue was brought to the radio by women challenging men, who finally agreed to participate in caring for their families, especially children.

As fishermen are working at the sea, they always communicate using mobile phones to the radio in case of accidents. As the area is infested with mosquitoes due to untidy and stagnant ponds, the community radio has been able to educate them on a programme on cleanliness

and filling the ponds, hence killing the breeding grounds of mosquitoes and reducing the spread of malaria diseases.

Radio Ada has been successful in a programme called The Scarecrow, which discourages the use of alcohol as it is very detrimental to the health of people and it has worked out. It has also used the Christian religion to change the people's behaviour vis-à-vis the spread of HIV/AIDS. Other programmes which Ada has been successful is the raising of literacy and educational levels, local and foreign music, promoting democracy of registering and voting a candidate of your choice, news and current affairs and stimulating economic development, Alumuku (2006:171-205).

(ii) Radio Peace in Winneba boasts very effective coverage of a radius of 70 kilometres and an audience of 1.8 million. It is located along the coast between the capital of Accra and Coast Cape Region. Winneba is a university town with schools and a number of learned civil servants. The language used in broadcasting is English 20% and the rest is local languages of Fanta, Efutu and Ewutu. The name Peace was chosen by founders as the region was having many conflicts among the chieftains. The major achievements of the station was an invitation to all the chiefs in the region to come to the radio station and pledged on air, their desire to work together for peace. Alumuku (ibid) says this had strong impact on the communities as their subjects expressed their willingness to be committed to working together for peace since their leaders were calling daily for peace initiatives to be undertaken in the region of Winneba.

Radio Peace also airs immediately on stories of complaints of stolen property and unlawful behaviours of people in the community with the hope that of such information will aid the police in tracking down the culprits. Programmes aired for development are news, discussions, debates, interviews, music and drama, documentary on various types of journalistic, educational, personal portrait, historical development and features.

Other programmes aired for the community are health and sanitation as majority of children suffer from malnutrition because of eating fish as the main staple food and people have changed their behaviour. Religious programmes, promotion of national goals and economic development, entertainment and music feature the Peace Winneba community radio. Just like other community radio in Africa, volunteer's work together with the employed staff, Alumuku 2006:(2006:171-205)

(iii) Radio Progress in Wa Region belongs to the Roman Catholic Church and was granted license to broadcast in 1995 and started broadcasting in 1997. Radio Progress has employed 50 people, ten are permanent staff and the rest are volunteers. According to Alumuku (2006:196), the community is made up of Christians, Muslims and members of African traditional religious. It broadcasts at the northwest corner of Ghana and the neighbouring country of Burkina Faso.

Islam is given air time to broadcast its programmes on Fridays although the radio belongs to the Catholic Church. This has helped in unifying the people living in the area. Of course, some Muslims do not always go to mosques for prayers but all can follow the proceedings aired by radio.

Other programmes carried by Progress Community Radio are education and empowerments of women. Parents are advised to send their children to school. One of the influential chiefs in the area participates often in the programmes, appealing to parents to send their children to school and this has worked out as the programme is repeated many times. Women in the area have since steered clear of practising the female genital mutilation, which is outlawed anyway in Ghana.

On health programmes people are given education on awareness to the dangers of the spread on HIV/AIDS. Programmes on social economic development, promotion of national goals, music and evangelism are aired to the interest of Wa community, Alumuku (ibid).

4.3 Community Radio in Zambia

Zambia enacted in 1994 legislation on telecommunications under which was established a national Communications Authority, whose duties are to license, supervise and control private commercial and community radios communications, although the final responsibility lies with the minister in charge of Information and broadcasting services.

Zambia has 73 tribal languages and five community radios, according to Kasoma (2002:22-25) and Alumuku (2006:231&237). The community radio stations are Yatsan in Lusaka, Icengelo in Kitwe, Mazabuka, Lyambai, Chikaya and Chikuni in Tonga Land. All these community radio belong to Roman Catholic Church. Community radio of Chikaya started

broadcasting in the year 2002 in Lundazi area using the language of Tumbuka. It is argued that the use of local languages in the communities' radio in Zambia would promote a rich cultural diversity.

In Zambia, a community radio project funded by the US Agency for International Development (USAID) is helping local communities adopt safer reproductive care practices. Positive results have shown that there is no more rushing to hospitals in the midnight as people through education on health programmers are aware on how to deliver a baby safely.

(i) Yatsan Community Radio in Lusaka

This community radio was started by the Roman Catholic Church in the Diocese of Lusaka with the aim to help the people in sharing of Christian faith with others. Second, it was aimed at serving as the link with Vatican Radio as to share with Catholics in Zambia on information activities with the Universal Church and the Pope. It gets its funding from Europe. The absence of telephones in most families in Lusaka has made people to come and prepare programmes of greetings, talking point and the recordings of Christian church choir. The participation of recording local choir music improved the singing quality as people could hear their songs played through the community, hence are challenged to practise more so as to improve their singing, (Alumuku2006:232).

Yatsan Community Radio has been broadcasting programmes on the detrimental use of drugs and alcohol which contribute to the underdevelopment of people's progress in doing their daily work activities. Property grabbing from widows and corruption by civil servants, helped the community and workers to change their behaviour. The programme stresses the illegality of the acts and invites the widows to publicly tell the audience what has happened.

Corruption is another major problem in public office in Lusaka where someone has to bribe in order to get a piece of land. The same applies to traffic police who demands a bribe in a very small mistake from vehicle owners. Like for most other community radios in Africa, the problem of HIV/AIDS is highlighted in the programmes at Yatsan, where people of all ages but most particularly the youth are advised to abstain from sexual intercourse and should not believe that the use of condoms is the best solution to the pandemic disease which has claimed millions of life's in Africa, (Alumuku 2006:233-236).

(ii) Icengelo Community Radio in Kitwe

The community radio was started in September 1995 by the Roman Catholic Church of Ndola Diocese with the aim of educating, informing, entertaining and evangelism. The radio involves the community in programmes production, hence making it very popular station in Zambia's Copper belt. The radio also maintains balance between the church music and secular music which is played in the station. Icengelo is very popular in helping the poor in their community. It has changed people hearts to help the poor and street children and against prostitution. Good results have also been achieved through awareness programmes with jobs and other forms of assistance offered to people whose cases were identified and discussed, (2006:237).

On the political front, people are advised to promote democracy and governance by registering and voting for candidates of their choice. This has helped to fight corruption in public offices by voting out those people proved to be lacking in competence in solving the problems they ought to deal with. On economic development and promotion of national goals, people are advised on how to get loans and paying back. Some individuals and groups have benefited from the loans given to their businesses or enterprises as a result of programmes on Radio Icengelo.

The community radio of Icengelo under the church in Zambia has acted as a mediator in national conflicts when moving from One Party State Dictatorship of President Kenneth Kaunda and other opposition's political parties. The radio has created a harmony between political parties through invitation to discussions in a round table programme.

(iii) Chikuni Community Radio

The information in the following chapters discussing about Chikuni community radio, originate from a Master's Thesis by Kristiina Juutinen (2008) of Tampere University, Finland, who carried a case study in Zambia. Chikuni community radio is owned by the Jesuit Fathers of Roman Catholic Church and was established in 1905. It has a potential audience of 250,000 people living around Chikuni Parish. The aim starting of Chikuni community radio was aimed at helping the local population to develop themselves in all areas of human life developments, Juutinen (2008:28-30).

Chikuni community radio is situated in rural area where the newspapers are unavailable because of long distances and bad roads from the major towns and the residents are surrounded by illiteracy. The other four radio stations in the Chikuni area are; Sky FM, ZNBC Radio One, ZNBC Radio 2 and ZNBC Radio 4. Juutinen (2008:44-45) points out that the first one is a commercial station, being located in a near by town of Monze, having a focus on entertainments of music. The rest are public broadcasting services. Chikuni is said to be the most popular having good coverage and large audience.

Programmes

Music is said to be most loved by hearts of Tongas tribe in the area of Chikuni. According to Juutinen (2008:53), there are top nine most interesting programmes which are; Zambian music, agriculture, listeners choice, greetings, announcements, drama, news, culture and religion.

Educational programme

Chikuni Radio is broadcasting school programme at Taonga Market. The programme is produced by Educational Broadcasting Services of the Ministry of Education in collaboration with education centre. The radio school programme offers a chance of a full education up to grade seven, hence ensuring that pupils are able to remain active in their farming communities.

Agriculture programme

People in Chikuni area mainly living on agriculture production of maize, keeping animals, growing groundnuts and producing vegetable oil. The area depends on imported food as they were using old methods of burning grasses before cultivation. After getting education knowledge on proper methods of farming from Chikuni radio, people have responded and there is an improvement.

Health programme

Chikuni area is infested with mosquitoes and malaria is endemic in the area. The radio programme has helped the people to follow the guidelines and advice given by health officers. The area is also stricken with HIV/AIDS but after people getting education through radio programmes, they have changed their behaviour.

Participation and democracy programmes

People in Chikuni area have been made to change by participating in some of the programmes which lead to entertainments, debate, building democracy and getting news from the area at the international level. People call the radio as community builder as are encouraged to participate in development activities like digging water wells to reduce the distance of fetching water. Religious teaching of evangelising takes place in the radio to all Christians of Chikuni.

4.4 Community Radio in South Africa

The history of community broadcasting started in South Africa with the legislation of Independent Broadcasting Act of 1993. The fight for the liberalization of air ways was part of fighting the end of apartheid and promotion of democracy in the country with the aim of uniting all the people of different races. So the Broadcasting Act (1999) and the IBA Act (1993) have divided broadcasting into three different spheres of public, commercial and community. The Broadcasting Act empowers Independent Communications of South Africa (ICASA) to grant free radio community broadcasting licenses on non-for –profit basis and it includes local participation as one of the defining elements of community broadcasting services. Community radio stations in South Africa can be viewed as part of civil society, and as broadcasters, they have an important role to play as one of the major public spheres.

Kivikuru (2001:12) points out that the birth of community radios in South Africa followed very closely Delorme's definition. Before the *Jabulani* Conference and the conference on *Media in Transition* (1992, Cape Town), a small group of people, predominantly from the University of Western Cape (UWC, meant for the coloured and named Bush College already in the 1960s) became interested in development of simple communication systems and formed an organisation that decided to record relevant information into cassettes, to make duplicates, and to distribute these to the poverty-stricken townships situated close to Cape Town.

Thus people outside the conventional mediascape had a possibility to be exposed to subjects that they previously had no opportunity of learning about (literacy, health issues, transport, and avoidance of crime). This was the start of an organization called *Caset* (Cassette

Education Trust). Right from the beginning, *Caset* had an underlying objective to make airwaves available to everyone in South Africa. A discussion paper towards establishing a community radio facility at the UWC was published in March 1991. By June 1991 it was decided to establish the radio on the campus but locate it outside as local people would not have had easy access to the station, because the campus was built far away from any of the black communities due to security reasons. The station adopted its name from its mother university, (Kivikuru2001:12).

The oldest of the South African community radio stations is said to be *Bush Radio*, which was born and started operating illegally in 1993. It received a licence from the Independent Broadcasting Authority (South Africa-IBA) in 1995. Currently, it operates under a four-year licence and is allowed to broadcast 24 hours a day, but the time might be reduced to 12 hours on a 48-hour warning. This is because *Bush Radio* shares the frequency with another station which is now off-air and the *Bush Radio* can thus use the whole sphere, which is an indication of the chaotic nature of licence procedures. It is today perhaps not the best example of the community radio format. It reaches some 32,000 people of the huge “community” of Cape Town (population over 2 million), and accordingly, the station has in the harsh competition situation ended up using programmes formats of the commercial radio, and its links to the community around are not very strong, though volunteers are queuing to work there, (Kivikuru 2001:12).

Bush Radio still has its status as the mother of community radio stations in South Africa. It is pointed out that the *Bush Radio* is a well-established radio station with a newly-established training unit which offers its services around the country. Its schedule includes special programmes for women, children, gays and lesbians, produced by local groups, but *Bush Radio* also sends out every day 2-3 hours of foreign programming from *Voice of America*, *BBC*, *Radio Netherlands* and *RFI* (the French international service), Kivikuru (ibid).

Not only that the field is labelled with instability, but also with incredible enthusiasm as one radio has for years broadcast from a simple shipping container (*Radio Zibonele*, Western Cape). The station had its origin in a health campaign among children and grandchildren of “surplus people” from Ciskei and Transkei turned urban dwellers. *Radio Zibonele* functions in a sprawling informal settlement of Khayelitsha, where the unemployment rate approaches 80% and 90% of the population live in shacks made of wood or corrugated iron or plastic.

The station still has a social calling which is well-organised and run by rural women, Kivikuru (2001:12).

Movement (*Radio Moutse*, Mpumalanga) has at least temporarily closed down. Its “broadcasting policy”, as explained in Sunday Independent (1996) by one of the activist, is quite typical for NGO-based stations: “The aim is to unite and empower women. We had no assets, no land, and no cattle. We had no control. The husbands had the control and they were working in Johannesburg”. *Radio Moutse* is off-air due to financial problems. It is not easy to collect even modest sums to run a radio station in a remote and socio-economically depressed community. Many other community stations have also been forced to close down, definitely or for the time being. This fact complicates any planning or training efforts concerning the field, (Kivikuru 2001:13).

4.4.1 Licences, equipment and their conditions

South Africa has about 80 community radio stations in operation, while an additional 20-30 are known to have already applied for licences. The IBA Act (1994) envisages community broadcasting service as “geographically founded”, or founded on “an ascertainable common interest” in, say, classical music, jazz or religion. The vast majority of present-day community radio stations fall into the category of “geographically funded”, and among the dozen or so interest-based radios, various religious groups are dominating. They are predominantly based in urban settings and are not discussed more in detail here. Naturally, also they might have a say in the promotion of democracy and especially citizen activity, but they do not represent “broadcasting” but rather specialized “narrowcasting” in their operation.

They construct the community on joint beliefs or hobbies in the same manner as some commercial radio stations use the township language *lingo* to create a feeling of closeness between their audience and the programmes, filled with international popular music. In the geographically founded radio stations, the idea is to offer a variety of themes and programme formats, although scarce resources often set severe limits, (Kivikuru 2001:13).

With regard to equipment, a station has to make a choice quite early by accepting them through a non-governmental organisation, from the government or from the Open Societies Foundation of Cape Town - which leases out equipment. The government does not give

conditions on offering the equipment but keeps an eye on the functioning of the station (Kivikuru 2001:11-17).

Giving the example of the character of the South African community radio, Kivikuru (2001:14) comments that despite difficulties, the stations right from the beginning wanted to get organized on a more general scale also. Parallel to the developments around Cape Town, a loose national coordination committee was set up with representatives of the major centres, namely of Johannesburg, Cape Town, Durban and Grahams town. In 1993, this loose *ad hoc* committee was formalized in Soweto and formed into the National Community Radio Forum (NCRF), an elected body that serves the development-oriented community stations around the country. Most of the “real” community radio stations belong to this advocacy organisation. It has grown in significance in the recent years. Though some community radios belong to the National Association of Broadcasters, they remain a marginalized group in this organisation of commercial broadcasters, (ibid).

As of 2005, there were roughly 100 community radio stations on air in South Africa which are more evenly distributed all over the country than in the beginning, when the poorest provinces did not provide community radio stations arena to operate. It is noted that the network stations is still strongest in semi rural area where programmes are run mainly by volunteers, but the station management is today far more professional than 10 years ago, when the system started. In these community radio stations programmes are mainly live, but fixed to schedules with the emphasis on local activities and projects, Kivikuru (2005:3).

The Radio Audience Measurement Survey (RAMS) conducted in 2004 by the SA Advertising Research Foundation (SAARF), the combined listenership of community radio is the fourth biggest in the country (5.4 million), just below the South African Broadcasting Corporation (SABC), Ukhozi FM (6.5 million) and Metro (5.8 million). It is pointed out that in 2003, the community radio stations with largest listenership figures were Unitra (194,000), Jozi FM (14700), Bushbuckridge Community radio (112,000), Qwa Qwa Community Radio (106,000) and Moutse Community Radio (92,000). Most community radio stations claim that their listenership is larger than the SAARF figures indicate, because listeners are not easily counted in townships and villages (Kivikuru 2005:4).

Turning to the community radio stations investigated in South Africa, it is noted that these were Durban Youth Radio (DYR), Khwezi Radio, and Highway Radio, Radio Phoenix and

Radio Maritzburg. They were chosen mainly because they represent all the community radio stations in the environment of the greater Durban metropolitan area. Each radio station differs from one another in terms of their community, their audience, the relationship between the community and radio station, as well as their content and formatting styles. However, although there may be differences in actual empirical operations of community radio stations, they all in one way or the other still meet the fundamental aspects of the definition of community radio, which is community representation and commitment to meeting local community representation needs and aspirations, Ruth-Teer Tomaselli (2003:82).

On debates in the community radio stations Ruth-Teer Tomaselli (2003) gives the following comments: “Tune to any community radio station and you will be struck by the strong links the station has with the community” and she suggests “they talk about every specific problem; they know community members and they are sensitive to what their listeners want. Community radio provides the platform for debates in communities that formerly relied on media which seldom bothered to present their views or ask questions which plagued them”. Community radio has been credited with operating in a way to democratize communication, give voice to the voiceless, marginalized groups and communities, (Ruth Teer-Tomaselli 2003:79-82).

4.4.2 Financial sustainability

Following a tour of South African Community Radio, Mfundisi (2005) noted that some of the keys to sustainability of ABC Ulwazi as presented at the AMARC Africa Pan-African Conference in April 2005 in Kenya, noted that one of the issues facing community radio stations in South Africa and other parts of Africa is the question of sustainability of the community radio stations. The government in South Africa has issued broadcasting licenses to a little over 80 community radio stations, and with some donors, the government has provided studio equipment and training opportunities. The government and donors do not on the whole provide stations with running costs.

The rural nature of many of the community radio stations with a listener ship that has limited disposable income which has made community radio stations less attractive to big business for advertisements, hence limiting that source of revenue for community radio stations. As a coping mechanism, community radio stations depend on volunteer staff, have limited number

of programs, broadcast for a fewer hours, and often the quality of the programs is compromised.

ABC Ulwazi with the support of a number of donors, has in the last three years, been implementing a sustainability development program for community radio stations. The main objective of the program was to build the capacity and provide support to community radio stations to become sustainable.

4.4.3 Training programmes and management

On the training programme for station managers and board members aims at addressing two fundamental issues. One is to introduce to senior management the realization or belief that a community radio station can be sustainable. The assumption here is that if senior management and board members understand and accept that the radio station can be sustainable, they will introduce and manage the needed changes. The second objective of the training program is to provide the radio stations with tools they can use to move the station towards sustainability. (Mfundisi 2005)

The training programme is organized over two sessions with sufficient time in between for participants to apply the lessons in their community radio stations. Following the training, each community radio station is supported to develop a one year work plan that focuses on three main groups of activities. These are income generating activities, publicity and promotion, station management and board governance, and financial systems. The work plan is translated into monthly deliverables to which the radio station agrees to be held accountable. (ibid)

On the Station management Mfundisi paper (2005) notes that, training program provides simple guiding principles on the management of the radio station, including supporting the set up on financial systems. The marketing and promotion training program looks at how the community radio station should identify its client base, inform them of the services they offer to the client hence add value to the client. This approach to marketing and promotion puts the radio station in a position of a service provider, rather than the traditional way community radio stations have approached companies and government asking for help to make them sustainable. The business proposal training aims at enhancing the capacity of the community radio stations to prepare comprehensive and professional programme funding proposals.

Community radio stations have been helped to understand their market surveys which have been conducted in a number of stations. With a better understanding or knowledge of their markets, which is broadly defined to include listeners, advertisers, government, corporations, civil society and collaborators with community radio stations refocusing their programs and target their markets much better. On the outcomes of ABC Ulwazi is that it has been working with about 20 community radio stations. A number of successes can be observed as noted by Mfundisi (2005) to include;

- (i) Increased understanding and appreciation of and for the need to be sustainable by community radio stations. The staffs of the radio stations in the program clearly believe that they can be as successful and professional as any of the commercial radio stations in South Africa. And that a community radio station need not be a stepping stone to better things of becoming the greener pasture by itself.
- (ii) Increased income generation through radio stations participating in the program that has increased their income generation mostly through local government program sponsorships and local advertisements. These are more stable sources of income than national advertisements and donations. Radio stations have increased their income generating capacity from about R25, 000 a month at the start to about R80, 000 a month after two years of participation in the program.
- (iii) Improved Station Management through the reflection in the development of work plans, clear role distributions among staff with roles defined in terms of reference, regular and more substantial reports to their boards.
- (iv) Improved Board Governance, as the directors in the radio stations participating in the programmes have also improved their performance. This is reflected in a number of ways to include regular and substantive board meetings, board members taking part in promotional activities of the community radio stations, board members promoting the community radio stations in the forums they attend, and limited conflicts between station management and board members.
- (v) Increased visibility of the community radio stations in their communities as reflected in the number of events that draws in the community like fun runs, outdoor broadcasts increased and more effective participation of community members in annual general meetings and increased participation of community members in the process of license renewal, (Mfundisi 2005)

For the radio stations that have done well, a number of success factors can be identified and generalized. At the station level, these factors include the following examples as pointed out by Mfundisi (2005);

First, there is the acceptance by board management and staff that the community radio station can be sustainable, and not just a shadow of the commercial radio stations.

Secondly, station management has the capacity and willingness, is focused and puts in time to run the station, irrespective whether the manager is full time or part time.

Thirdly, the Board has been playing an active supportive role in four broad areas including the monitoring on the running of the station through receiving and reviewing on regular basis reports from the station manager, supporting the radio in revenue generation activities through creating linkages with local and provincial government and with the local business sector.

Fourthly, promoting the radio station in various forums in which they participate in radio initiated community events or activities;

Fifthly, the stations being able to identify its markets and being able to successfully exploit the market for revenue generation, through developing programs that appeal to local and provincial government for program funding, preparing professional programme proposals that focus on the value of the radio station can add to the target recipient of the proposal, identifying local businesses and bringing them into the radio station and creating linkages with other civil organizations;

Sixthly, financial management system quickly developed and utilized; the station being responsive to and participating in community events and lastly continuing and consistent useful support to the radio stations at program level and realization that it takes time to move organizations to sustainability, with all its implications on resource needs.

The critical challenges of community radio in South Africa is that there are difficulties in the implementation of the radio program that have been associated with board of directors being non functional, limited leadership and management by station management, stations doubting that it can be done and perception of lack of professionalism of the community radio station by community or various segments of it, (Mfundisi: 2005).

It is noted that that community radio is the favourite child of northern European development assistance organisations today: it is the grassroots oriented, it is relatively cheap, it is in most cases what is called an independent medium, operating outside the sphere of the state. Such community radio is pointed as by no means a child of the 1990s or 2000s. It was on the agenda already in the 1960s, both in Latin America where it was born and somewhat later in Asia and West Africa. It was also strongly linked to rural development projects, but the democracy aspect was already there in the thinking of the Brazilian educator and philosopher

Paolo Freire who most often is given the honour of being the father of the community radio, although he described it as “popular radio”, Kivikuru (2001:11).

4.4.4 Volunteers’ training

On training it was observed that not all independent producers start and end with the sending of packages. They also offer training, and so do a variety of training institutions, also getting their money from abroad. The training needs are obvious and continuous. Most volunteers have a very modest formal education if any, and they do not stay long. Some stations such as *Bush Radio* have developed a system in which volunteers remain active for three years, and during their third year, they find a successor from the community and train him/her on the basics of the profession. Also many of the training institutions prefer hands-on training at the stations, but some call participants also for courses held at the institutions. It is also noted that as the *First Footprints* 2001 report indicates, the level of professionalism among trainers varies considerably somebody could even describe the situation as chaotic and one problem with courses is that even competent instruction does not help, if it cannot be applied to the station’s modest equipment. On the other hand, individuals sent for training tend to keep the new information for them, instead of redistributing it at the station. Some present-day media professionals have started at community radio stations, and there are no hard feelings found as stations tend to be proud of such a former employee, because his/her success is interpreted as an indication of the high professional level of the station, Kivikuru (2001:16).

Most responsible trainers do carry out a needs assessment before designing the format of training, and naturally it includes substance matters also. But most volunteers have a very modest educational background, and it takes a while, although it is also rewarding to teach them the basics of radio programming techniques.

As noted by Mfundisi (2005), majority of community radio stations have a permanent or semi-permanent staff of 2-3 people and a volunteer circle of 30-80 people, offering its services against the coverage of travel costs and occasional fringe benefits. Although the idea of volunteers without payment, the community radio in South Africa gives evidence to the fact that voluntary services are feasible also in a poor country with high unemployment figure. Poor, often unemployed people simply seem to enjoy of working and meeting new challenges such as coping with the computer. They do not ask for compensation, against all northern

expectations. They simply enjoy of the fact that they have learned new things, that they command their lives better. For young people, there still are benefits available as well, because they receive basic training in radio journalism and can perhaps utilize these skills in the future training in this field.

4.4.5 Participation of people in programmes

The following discussion of the people's participation in programmes originates mainly from Rhodes Journalism Review (2005:47). Community radio stations in South Africa are mandated by the Independent Communications Authority of South Africa (ICASA) to provide members of the community access to the airwaves and to offer them diversified programming that reflects their interests and needs. According to ICASA regulations, members of the community have to participate at all levels of the community broadcast entity. But, it is community participation in the selection and provision of programming that underpins the democratic values of community radio. This aspect of participation is not just through letters, phone-ins, musical requests, on-air competitions, greetings and dedications and simple conversations, but the involvement and participation of community members in the actual design, implementation and evaluation of stations' programming schedules.

In the following three paragraphs discussing about ABC Ulwazi participation, also originates from Rhodes Journalism Review (2005:47). It starts with the participation of community members in programming decisions that upholds community radio as a focus of a truly democratic media. In their written proposals applying to obtain licenses, most stations promise to facilitate methods that ensure that community members participate in the selection and provision of programmes. They promise to establish programming committees consisting of members of the community. The ideal is that members of the community will be afforded an opportunity to critique the stations programming and suggest new programming ideas. ABC Ulwazi, a Johannesburg-based training and production house for educational radio programming, launched a "listener's association" early 2005 year, a unique model developed by community stakeholders and stations.

According to ABC Ulwazi, the short-term goal of the association is to encourage local experts and opinion formers to participate in community radio programming. It is pointed out that the ABC Ulwazi's productions and marketing is a long-term objective, with the content

generation by the community, which is specific to their needs and context. The essential question for community radio stations in South Africa is not whether community members are able to control the medium technically, culturally and politically, but rather to the extent to which they are involved in programming decisions at their stations.

Community radio stations could be the solution to the problems of reaching and representing communities who are geographically distant, poor and therefore not attractive to advertisers, or which carry content not driven by the primary purpose of providing audiences for advertisers, often struggle to collaborate effectively with community members in creation of programming that both reflects their interests and development of needs.

Modise Lobelo, station manager at Vryburg Community Radio in North West Province, is quoted by the Rhodes Journalism Review (2005:47) as saying the station invites members of the community into meetings where programming issues are to be discussed. He reports that there is usually low turnout in those meetings despite the fact that the meetings are well publicized.

“There’s too much apathy among community members. They show little interest in programming issues. It is quite possible that they don’t understand that content programming affects their lives. This is very regrettable,” he says.

The station decided to review its programmes every six months by offering listeners an opportunity to phone-in on-air and voice their opinions about programmes and presenters. This had a positive impact on the programming content and quality of presenters after responding to the issues raised by listeners and adapting the programmes according to their needs and wants.

Happy Bongoza, a programme manager at Unitra Community Radio, points out that the sole reason for the existence of the station is its listeners. But he agrees that the station, which has 406,000 listeners according to the latest Radio Audience Measurement Survey figures, has paid lip-service to the importance of involving community members in the selection and provision of programmes. Many people, in the Unitra Community Radio are not aware of their rights to participate in the process of crafting and designing programmes according to Happy Bongoza. She points out that it is important that the stations tell the people about their right to participate in the crafting and designing of programmes. It is pointed out that the

station is involved in a process to gauge the needs and interest of its listeners through a community-mapping exercise and has received practical support from the Department of Communications, (Rhodes Journalism Review 2005:47).

It is argued that there is a big challenge to involve members of the community in important issues of the station. People believe that as staff and presenters possess the essential knowledge to craft the programming according to people's interests and needs. Raphahlelo argues that they want people to come in and participate, but people generally don't come. Community participation in the selection and provision of programming is the most distinguishing characteristic of community radio. Community radio stations can contribute to programme diversity with real alternatives of scope and genre only if members of the community directly influence the programming content, (ibid).

4.5 Comparing community radios in Ghana, Zambia and South Africa

Community radio in Ghana (Ada-Accra, Peace - Winneba, Progress - Wa), Zambia (Yatsani - Lusaka, Icengelo - Kitwe, Mazabuka, Lyambai and Chikaya) and South Africa (Jozi - Soweto, Bush- Cape Town, Rippel - Pretoria) all carry programmes on agriculture, health, education, poverty eradication, environmental sustainability, and entertainments.

Ada Community Radio has been able to carry programmes by inviting leaders to discuss and solve conflict on religious, fish market and land problems.

Soweto Community Radio has managed to cut the incidence of vehicle thefts as people make telephone calls soon after alerts that a stolen vehicle has been found, as per number, colour and other details given earlier.

Icengelo community radio allows chief leaders to come and apologize as a way of solving religious conflict and fighting corruption in the public sectors.

On typical community problem-solving episodes Alumuku and White (2004) comment that most of the time, broadcasting was taken up with educational programmes such as health, news (both national and local) presented from the local perspective, interview with community leaders and organizations about community events, music (especially local music), and announcements by individuals and organizations. The stations attracted the

greatest attention and created the greatest development impact when problems were touched that were like smouldering fires that could explode into debates when the programme producers opened a space of freedom to talk about these questions.

On promoting holistic health education, conflict resolution, education for responsible democratic government fighting crime and corruption, Alumuku and White (2004) say that virtually all the stations were carrying on continual health-education campaigns on malaria and most other endemic diseases typical of rural and urban lower status in Africa.

The most striking efforts are in the area of AIDS Bush Radio in Cape Town. This kind of health education is recognized as a leader in the anti-AIDS programme, and it won a silver medal in recognition for its presentation at the “Youth against AIDS” competition at the New York Radio Festival in 2000. Bush Radio dedicated an hour daily five days a week with its programme “Positive Living”, which revolves around how to live with AIDS. It features local residents doing outstanding work either in AIDS prevention or in helping AIDS patients cope with their disease. Community radio typically does not simply have monologue programmes of rather boring experts talk in incomprehensible technical language but allows community members to speak with each other about how to cope with health problems, Alumuku and White (2004).

All the nine stations had programmes on conflict resolution on problems in particular villages or neighbourhoods or endemic conflict in the areas. Typical is Radio Progress in northern Ghana which goes out to villages with conflicts and leads the people to reconciliation. In some striking cases, the station presents programmes in which local chiefs have recognized that they were instigators of violence and asked pardon of their communities.

Radio Progress, sponsored by the Catholic Church, brings all religious groups on the station and brings together religious leaders for dialogue in cases of outbreaks of religious tension. It is significant that northern Ghana has had relatively little open religious conflict or aggression in recent years. Radio Peace in Winneba, south western Ghana was established to help calm the ethnic and political violence in the area. When violence breaks out in the district, people come to the station to report this and lead an investigation into the causes.

In a way, the origin of the stations as described by Kivikuru (2001:17) gives a hunch of the different character of South African community radio, when compared with the farm radio in

West Africa. The development aspect is naturally involved in the process also, but the South African community radio has right from the beginning had a strong socio-political advocacy component which definitely belongs to Freire's thinking but is hardly found in West African equivalents. Without exception, South African geography-based community radio stations are owned by voluntary associations and build upon voluntary work, although some key members might get paid. In most cases, the volunteers form the association, sometimes a trust. Most members do programme work; some organize the music archive, or help in other forms. Some work a few hours per week, some do in fact full days, and many are unemployed and are able to spend their time at the station.

Radio Rippel in Pretoria, an Afrikaans radio station, has made reconciliation of Afrikaners with blacks which are a major objective in post-apartheid South Africa. In conflict over land and job opportunities the station tries to get each side of the conflict to see the problem from the perspective of the other side, Kivikuru (ibid).

On gender equality, Alumuku (2006:175) notes that Ghana's Radio Ada offers a typical example of how a programme for women opened a space to protest their mistreatment. In one fishing village the men caught the fish and sold it to the women who then dressed, smoked and sold the fish to cover the household expenses. As the town modernizes, the costs of education, medicine, clothing and other expenses have mounted, but the men refused to help cover these costs. The problem arose on a live programme and involved virtually all of the community in the debate, eventually including men who tried to defend their stand. Although the episode may not have changed the gender power relations radically, people in the community have gradually begun to rethink their roles.

A number of the stations have carried on campaigns promoting equality of girl children in education. Radio Progress in northern Ghana established a programme specifically for girl-child education. In Ghana all of the stations have programmes on human rights, responsibilities of elected officials and responsibility in voting and this is something good to copied to all community radio in Africa. In Ghana all of the stations carried on civic education campaigns in the presidential elections and agreed on a policy of political neutrality in the 2000 elections. Radio Icengelo in Zambia drew the wrath of the ruling party because it opened debate on issues in a country that was a one-party state until the early 1990s. The

station held its ground and showed that people will respect and support a station that is ready to take an independent stand, (Alumuku 2006:198).

In the growing slum areas surrounding all major African cities, crime is a problem that the police rarely are able to cope with, but which communities can confront with their concerted effort. The community stations are sometimes part of this effort. Jozi FM in Soweto has gained a reputation for some effectiveness in the area of car theft. Members of the audience telephone the station to report a stolen car, giving the colour, number and other descriptive. Anyone who sees the car anywhere calls the station and reports where it was last seen. According to people of the station, these live broadcasts have helped to reduce car-theft and crime in Soweto. (Alumuku 2006:217)

Radio Peace in Ghana took up questions of violence on the roads and also receives reports of suspected corruption on the part of government officials. (Alumuku 2006:188)

On defending local development interests, local music, culture, stimulating economic development, help for the need and destitute, Alumuku and White (2004) say that many of the stations attempt to explain the implications of national news and national political action for the local community. For example, in Ada in Ghana many people earn a living by producing salt in marshes along the sea coast. When the government was promoting a project that would have given the salt industry over to a large private company, the radio station led the community in fighting off the project.

When visiting the literatures of Kasoma (2000) and Alumuku and White (2004), they show that many of the stations are inviting in local musicians to record their music to feature not only on the station but market their music nationally. One station in Zambia holds a national music festival for groups producing music, choirs, and local singers. Today the festival lasts almost two weeks and attracts musical groups from all over Zambia.

Radio Ada in Ghana has opened a drama workshop run by a drama teacher who is from Ada but who now teaches drama in the national university. The station regularly broadcasts radio drama produced by local drama groups.

All of the stations have programmes on local cuisine, history, languages, dance, clothing and traditional art as part of their programming. The aim is to remain close to their roots and to revive or maintain the local culture.

Virtually all of the stations are working with government agencies and NGOs involved with improving agricultural production and marketing. The fact that the stations are close to the people and the villages means that the farmers themselves and their organizations can be involved in the programmes.

The stations have informed people how to get loans for small businesses and how to market products. Stations in urban areas such as Jozi- Soweto in South Africa have worked closely with local businesses to advertise and inform the public about products that are useful for them.

Icengulo Community Radio of Kitwe, Zambia, carries regular programs about villages or neighbourhoods afflicted by drought or unemployment. This has motivated the people of the community to provide emergency help in many cases.

On supporting religious groups Alumuku and White (2004) say that Africa has a deeply religious culture and the stations have a policy of providing equal support and presence for all of the religious groups. This tends to encourage inter religious understanding and support. Stations in Ghana and Zambia feature the immensely popular religious music, and invite local church choirs to present their best music on the radio station. The community stations encourage a broadcasting policy which recognizes the importance of religion in the culture, but helps to avoid the domination of local broadcasting by any one religious group.

The single most important factor in this process is the fact that community radio taps into and revitalizes community communication, the strongest and most vital form of communication in Africa. Sharing of joy, sorrow and resources is a way of life in Africa communities where inter-dependence and quality of being are the norm. The development model introduced into Africa has not only neglected the community, but often has attempted to destroy it. People are hungry for community communication. The ongoing feuds and tensions remains, but community radio is defence against the politicians and religious fanatics who enter to stir up the flames of conflict.

Community radio in Zambia, Ghana and South Africa faces the same kind of problems that are met in other parts of the world like financial sustainability, lack of participation from the community voice and maintaining of volunteers from moving to greener pastures.

PART TWO: CASE STUDY OF TANZANIA

5. COMMUNITY RADIO IN TANZANIA

The study proposes the analysis on the importance of community radio in Tanzania as compared to the mainstream national radios like the government-owned Radio Tanzania Dar es Salaam and private commercial ones like Radio One Stereo and Radio Free Africa.

It was the purpose of the research to find out the development on education, health, agriculture, poverty eradication, environmental sustainability, HIV/AIDS, democracy, religion, music and promotion of local culture brought by the five community radio since they were started. Another step was also to raise discussion on experience from the community radios of Ghana, Zambia and South Africa.

5.1 History

Radio broadcasting in Tanzania is not a Union matter and so Zanzibar has its own legislation. Therefore, my discussion on the state and operations of community radio in Tanzania will be based on the mainland only. The re-introduction of multi-party politics in 1992 also gave rise to the registration of a plethora of private media and community radios in Tanzania. There was only one radio which belonged to the government, and it is the one known as Radio Tanzania Dar es Salaam. The Broadcasting Services Act of 2003, as amended in 2006, gave rise to the registration of a total of 47 radio stations, according to the Tanzanian Communication Regulation Authority (TCRA). Four community radios were registered and one is yet to receive the licence.

The history of radio in Tanzania dates well back to the British colonial period when Radio Dar es Salaam was born in 1951. What is now mainland Tanzania was then known as Tanganyika Ng'wanakilala (1981:31-32), Head (1974:399-400), Mwaffisi (1985:51-53),

Amupala (1989:22) and Matumaini (2006:35-37) say that Radio Tanzania Dar es salaam changed its name and hands of government Ministers several times from Radio Dar es Salaam, Tanzania Broadcasting Corporation and finally retaining Radio Tanzania Dar es Salaam (RTD). It was the only radio station under government control and also doubled as the mouthpiece of the ruling party, Chama Cha Mapinduzi. The 1993 legislation ended the monopoly of Radio Tanzania Dar es Salaam. A total of 3,631,000 households in Tanzania have at least one radio set each, while the phone per subscriber per inhabitants is 3.37 (2003) data by ITU.

Kivikuru (1994:71), in a case study in nine Tanzanian villages, shows that a communal radio listenership is quite significant part of consumption and is just average. The author quoted BBC that the regular radio audience in Tanzania was still less than half of the population (48%), while the total radio audience, including also the occasional listeners reached (72%). Rogers (2001:23) notes that in Tanzania radio is the most appropriate channel for broadcasting of entertainment and education programmes to a mass audiences and that 52% of the 2,652 Tanzanian households (1993 survey) owned a radio set, and 62% listened to radio regularly.

5.2 Legislation

Tanzania Broadcasting Corporation (TBC) under the parliament act of 1993 was given mandate of granting license to radio and television. TBC changed its name to Tanzania Communications Regulatory Authority under the parliament act of 2003 with more powers in giving license and control of the government and private owned radio and television stations. Tanzania Communications Regulatory Authority is the only license granter through Parliament Act, of 2003 for the provision of content services in the United Republic of Tanzania.

The Act No. 12 of 2003 defines four categories of broadcasters as follows: public broadcasting services, commercial broadcasting services, non- commercial broadcasting services and community broadcasting services. According to the act;

Public Service Broadcasting (PSB) means a public owned and funded broadcasting service by the public either directly by taxpayer's money through direct subvention from the treasury or by licence fee. The service is not for profit;

Commercial Service Broadcasting (CSB) means a service that is exclusively owned privately and funded by advertising and other private sources except money laundering and suspect sources. The service is exclusively for profit;

Non-Commercial Broadcasting (NCB) means a service which is not for profit. It is a service that is owned by non-profit organisations like religious organisations and NGO's;

Community Service Broadcasting (COM) means a service that is exclusively owned by a local community not for the community and for profit.

Up to February 2006, radio stations given license TCRA are 47 and are categorised as Public Broadcasting Services (2), Commercial Broadcasting Services (23), Non-Commercial Broadcasting Services (18) and Community Broadcasting Services (4). The licence fee for Non-Commercial Broadcasting and Community Broadcasting Service are US\$1000.

The above are the regulations provided by the Tanzania Communications Regulatory Authority Act, 2003 of which anyone who wants to provide services for radio and television has to apply and adhere for being granted permit for construction and broadcasting license. According to Berger (2007:112) Article 47 empowers the TCRA, in consultation with the Minister, to make rules with respect to a code of conduct, records information to be kept and information supplied to it. The Minister must be consulted by the TCRA prior to the regulator making any declaration. In addition the Minister is empowered to make such regulations and rules as he/she considers necessary or desirable to give effect to the provisions of the act. The Chairman and Vice Chairman are appointed by the President, one being from Mainland Tanzania and the other from Zanzibar)

5.3 Radio sets

The findings carried by Mutambo and Mufrume (2002:67-69) show that Tanzania ranks as one of the countries with a very high per capital in terms of radio ownership with a total of 86% of the population in possession of an operational radio. He says given that the population of radio is growing at a rapid annual rate of 15.5 % and the opportunities for radio operation

are immense and any new operation are likely to be reasonably accommodated in the industry. Muntambo and Mufrume (ibid) key findings were as follows:

People owning radio sets in Tanzania. Finding of Muntambo and Mufrume (2002:67-69)

Rural & Urban Categories	Have radio (%)	Do not have radio%
Small-scale farmers	78%	22%
Medium-scale farmers	89%	11%
Large-scale farmers	97%	3%
Non-agriculture	77%	23%
Low-cost Areas	69%	31%
Medium-cost areas	96%	4%
High-cost areas	96%	2%
Mean	80%	14%

According to Muntambo and Mufrume (ibid), the results indicate an evenly distributed and very high radio population across various categories and locations. The following factors explain this as the relative low prices of radio sets arising from accessibility to cheap import routes of the Pacific Rim and Dubai including the lack of television broadcasting for a long time until 1994 when people were left with few opinions for access to information and entertainment. The ITU data of 2003 shows that the radio households are 3,631,000 and phone per inhabitants are 3.37 in Tanzania.

Potential for community radio

Radio Tanzania Dar es Salaam, once under the Ministry of Information and Tourism, constructed radio stations on Frequency Modulation (FM) in Dodoma, Kigoma, Mbeya, Mwanza, Arusha and Songea which were to relay programmes from the mainstream radio and have their own local programmes in their geographical areas.

These stations had all the necessary equipment, studios for programme production, trained announcers, engineers and a Land Rover for collecting news. This was the case between 1975 and the 1980s. The FM stations never carried any programme of their own but merely served as relaying stations, at times playing non-stop music without saying a word in between. The FM stations belonging to Radio Tanzania Dar es salaam would have been a potential for

starting community radios in Tanzania but that would be without meeting the strict definition of community radio. The surprising thing is that Tanzania with a population of 35 million people has been left behind by the countries of Ghana, Zambia and South Africa in starting community radios despite the existence of the 1993 legislation allowing on the registration of community radios.

5.4 Community radio stations

Radio Tanzania Dar es Salaam, Radio One Stereo and Radio Free Africa deal mainly with territorial issues and advertisements. The community radio in Tanzania began in earnest in 1993 with the aim of promoting farming, animal husbandry and fishing, fighting poverty, illiteracy and HIV/AIDS, as well as ensuring environmental sustainability in their geographical areas. The people in areas now having community radio were seldom reached by the mainstream radio, the exception being when a politician visited them for an important assignment such as following a disaster or during the countdown to an election.

Since the content of programmes of the three radio stations does not satisfy all the people of Tanzania, community radio stations give people a sense of mutual togetherness and specific problems and issue faced by communities which can only be addressed by community radio. The specific objective of each community radio in Tanzania, (Iramba, Orkonorei, Sengerema, Mlimani, and Kilosa) although they differ in their geographical areas and culture, should aim at informing their communities about what is happening in outside the community, interpreting news so that it is seen in relation to life in the community, educating the community about things they need to know in order to improve their life condition, promoting and preserving a communities cultural heritage, promoting the sale of goods and services as well as peoples ideas and feelings, promoting harmony within community and promoting general development in the communities.

Kasoma (2002:33) insists that, community radio should have programmes of uniting people as to avoid what happened in Radio Colle Mille in Rwanda which at the height of country's genocide, was inciting its listeners to kill named people who were all of the same tribe.

The setting up of community radio in Tanzania should answer the following questions, as established by Kasoma (ibid); as to whether the particular community needs the radio station;

where and when such a station should be established; who should spearhead the establishment of the radio station; what type of information the station should disseminate; how the information should be disseminated like the editorial policy; who should work for the community station and under what conditions; how the station should be managed and sustain itself.

The concept of community radios has often been reduced to its geographical context, meaning gradually de-emphasizing their role towards a serving the community and eventually copying commercial media formats in their efforts to survive. Community radio also becomes an alternative to mainstream media as a supplement. The mainstream media are considered to be large scaled geared towards national and private companies with an audience of 120 tribes of Tanzania.

The mainstream media in Tanzania tend to work towards different types of elite and ruling class as its news broadcast are favouring government elites and the ruling party in power, hence becoming biased. It is community radio which can become breeding ground for the geographical audiences and participation. In the democratization of communication community media first, breaks or reduces the barriers according to MacBride (1980:169), who points out that first, it gives broader popular access to the media and through assertion of the right to reply and criticize through phoning and writing cards for the particular radio.

Second, community radio helps participation of non-professionals in producing and broadcasting programmes which enables the local audiences to make use of information sources and individual artistic creativity. Third, the development of alternative channels of communication and participation of the community and media users in management and decision making usual is limited to local media.

White (2007:13-15), notes that community media, especially community radio could be far more effective in supplying needed information as has been more successful in confronting in just treatment of and lack of services for women, poor farmers, school children, the sick, prisoners and the tendency of central government to exploit and exclude the community as a whole.

Community radio stations

NAME OF THE RADIO STATION	IRAMBA-SINGIDA	ORKENEREI MANYARA	SENGEREMA MWANZA	MLIMANI DSM	KILOSA
THE YEAR STARTED	JUNE 2001	26/6/02	1/7/03	25/11/03	6/3/2007
FREQUENCY – FM	NO FREQUENCY BUT ON AIR	94.4	98.8	106.5	102.5
POPULATION IN AREA	400,000	2MILLION	1.5MILLION	8 MILLION	600,000
PERMANENT	2	8	1	3	1
VOLUNTEERS	17	2	10	25	9
HOURS ON AIR	3	7	8	16 TO 24	6
LANGUAGE USED	KISWAHILI	KISWAHILI & MAASAI	KISWAHILI & KISUKUMA	KISWAHILI & ENGLISH	KISWAHILI

These community radios run programmes, using Kiswahili, the national language of Tanzania. Iramba radio use Kiswahili while Orkonorei use Kiswahili and the Maasai language, Sengerema uses Kiswahili and Kisukuma, Mlimani use both Kiswahili and English while Kilosa uses Kiswahili only.

Problems facing the visited community radios differ from one another. Radio Iramba has old equipments but the District Council had been advised to purchase moderns equipments. Orkonorei, Sengerema, Mlimani and Kilosa seem to be better off on financial and are stabilized. Kilosa Community Radio has new equipments and housed in a permanent building, getting their finance from the District Council. The area chosen for this study of community radio in Tanzania were Iramba Community Radio run by District Council in Singida Region, Orkonorei Pastoralist Community Radio in Manyara Region and is funded by Swedish International Development Agency (SIDA); Sengerema Community Radio in Mwanza along the shores of Lake Victoria, run by the Project of Sengerema Tele-Centre; Mlimani Community Radio run by University of Dar es salaam, and Kilosa Community Radio run by the District Council in Morogoro Region.

The state-run Radio Tanzania Dar es Salaam runs regular educational development programmes, while most private radio stations concentrate on providing entertainment and running advertisements with hardly any information regarding community development. While it is relatively cheap to start a community radio, it is expensive to run it in terms of

development relevant content which is costly and needs skills, equipment and resources. Running costs for air time, studios on fuel power generators as there is no electricity in some rural areas all add to expenses which are unaffordable.

Stronger financial commitment by both public and private sectors to support broadcasting is invertible and these can well be supported by the public private partnerships and revisiting high licenses fees and time for their licensing of community broadcasters. There is also an importance of making sure that the volunteers get some training before producing a programme and airing of news. Volunteers should be paid allowances and transport refund as some of them are adults and have to attend to pressing personal or family commitments

5.5 Data collected

In the case of the research methodology of this thesis on community radios in Africa, the case study of Tanzania included gathering techniques by visiting the areas where the community radios are situated in Iramba - Singida, Orkonorei - Manyara, Sengerema - Mwanza, Mlimani - Dar es Salaam and Kilosa - Morogoro. The researcher looked into the five radio stations, particularly in the positive creation of development-oriented awareness among the audiences when compared to others in Ghana, Zambia and South Africa. This data was collected through questionnaires and interviews from the employed staff and volunteers as well as the audience.

The empirical data were collected between November 2005 and July 2007. The researcher travelled to Sengerema, Orkonorei, Mlimani, Iramba and Kilosa. It was necessary to get data from the study that would enable the researcher to find out whether or not, if community radios have brought social development as those of Ghana, Zambia and South Africa.

Basic data of the station research questions 1-29 questionnaire, attached at the appendix 1 was used. In Iramba community, the workers interviewed were 2, the volunteers 17 and the audience were 27. The work of gathering answers was easier from the volunteers as majority of them were workers from different departments of the district council. The manager was the only one who filled my questionnaire but the rest I had to record their responses myself. It took me seven days to collect the answers and I was always accompanied by the Iramba radio manager.

In Orkonorei community radio, the workers interviewed were 8, the volunteers 2 and the audience were 19. The station's manager filled one questionnaire form, while the rest of answers I got from the audience in the marketplace. This place was different from others as the audience interviewed thought I was an agent of a tourist company seeking information from them, but the manager who accompanied me gave a lot of help. Orkonorei community radio lies in the area of Manyara Region, where there is tourism industry. I spent three days there.

Sengerema Community Radio is located along an earth road to Geita mines and the one leading to the neighbouring countries of Uganda, Rwanda, Burundi and Democratic Republic of Congo. It is very close to Mwanza city, the second largest town in Tanzania. The manager was the only one who filled the questionnaire. The volunteers who responded to my verbal questions were 10 and the audience were 15. I was always accompanied by the station manager and spent three days there.

Mlimani Community Radio listeners who responded to my questionnaires were: three employed workers, 25 volunteers and 24 other people. Getting answers here was more difficult than in respect of most other community radios because it is in the city of Dar es salaam where there are many commercial and non-commercial radio stations, including public ones. Some respondents said they had not heard about the radio at all, while other said they only tuned to television. I spent 20 days and was not accompanied by anyone from Mlimani FM.

The Kilosa community radio had only a manager, who is the one who filled the questionnaire form. Nine volunteers and 12 listeners answered my questions verbally. I was always accompanied by the manager and spent no more than two days.

Iramba, Orkenerei, Mlimani and Kilosa, their workers and volunteers have received training while Sengerema are not trained. According to my data collected through interviews of both workers and listeners, they seem to have made some success in their educational programme as people have responded and send their children, especially girls to schools. Maasai herdsmen have started settling down and are keeping smaller livestock herds. In Sengerema, on the shores of Lake Victoria, fishermen no longer practise dynamite and poison fishing while in Kilosa the people are using mosquito nets against prevention of malaria disease and

the young people have stopped smoking hashish as well as indulging in drug abuse and gambling.

During the October 2005 General Election, after listening to democratic education process in areas where community radio exists, the majority of the audience registered and voted for candidates of their own choice.

The methods used in the collection of data were interviews, questionnaires, observations, data collections and instruments of small cassette tape recorder machine as some listeners in Iramba, Orkonorei, Sengerema and Kilosa areas are still illiterate.

Table of Interviewed listeners and workers:

Community radio area	Listeners interviewed Male and Female			No. of Workers and their names
	M	F	Total	
Iramba	20	06	26	Mr. Brian Severe (1)
Orkonorei	14	08	22	Mr. Lucas Kariongi (1)
Sengerema	11	03	14	Mr. Felician Ncheye (1)
Mlimani	12	10	22	Mr. Augustine Tendwa & Mr. Tuma Dandi (2)
Kilosa	10	12	12	Mr. Charles Chipindula (1)
Total	67	39	96	Total 6

A total of 92 listeners and 6 workers participated in the interview which took thirteen months in the selected places between December 2005 and March 2007.

The recent proposals to reduce licensing fees for local and community radios which is US\$ 1,000 give a promise of an increase in number of stations in the near future in Tanzania.

6. COMMUNITY RADIOS STUDIED

6.1 Iramba Community Radio in Singida Region (on air from 2003 to May 2005)

Iramba District has a population of 392,645 and comprises two parliamentary constituencies. It has seven wards, 26 sub wards, 126 villages 718 households.

Iramba Community Radio was set up in 2001 and went on air in 2003, running broadcasts from 8.00 am to 10.00 pm. It is owned by the local government and operates from the offices of the District Council, using a US\$ 600 French-made 100-W Sofratec transmitter.

The radio has 17 trained personnel who received their training in radio programme production (including news) for ten days at the University of Dar es Salaam's, Institute of Journalism and Mass Communication. The trained personnel hail from different departments in the district, ranging from health to water, land, the environment, cooperative societies, education, forestry, agriculture, livestock development, roads and tourism. They are supposed to make programmes from the villages when they visit them during the performance of their duties. The programmes range from talk, interview, discussion and news collection.

Iramba Community Radio covers the whole of Iramba District and parts of the neighbouring districts of Mbulu, Maswa, Meatu, Igunga, Sinyanga, Hanang and Singida Rural.

The district produces a wide range of food crops, chiefly millet, maize, sweet potatoes, cassava, rice and beans. The cash crops they grow include sesame, groundnuts, Indians beans, cotton and onions. They also keep cattle, sheep, goats, chicken and other livestock, mostly traditional breeds.

The district has no perennial rivers, with those entire present active only during the rainy seasons. However, it boasts lakes Eyasi and Kitangiri, sharing the former with Arusha Region and the latter with Shinyanga Region.

Iramba District also boasts 75 natural forests, including Senkenke-Tulya, Ushora-Ndago, Kirumi, Nduguti and Kinyangiri. It has 157 primary and 16 secondary schools and four

teachers' training colleges - Kinampanda, Folk Development College, Leadership College and the Lutheran Church-run Bible College.

The radio used to broadcast its own (locally made) programmes but was put off air in May 2005 and is now waiting for a licence from the Tanzania Communications Regulatory Authority (TCRA). Among the programmes it used to air before it was closed down were pop music, local dance music, sports, and news from Radio Tanzania Dar es Salaam and the BBC.

Effective from February 2008, the Iramba District Council has been intent on registering for a new community radio licence from TCRA. In the interim, it now daily relays direct programmes from Radio One (Dar es Salaam) and Radio Free Africa (Mwanza) from 6.00am and to 10.00 pm. The radio's transmitters are operated by a single technician who is on its payroll.

26 audience views and opinions on Iramba Community Radio

Reception

Ten listeners said reception was good and 16 that it was poor in the valleys.

Strengths

On programmes, 20 listeners preferred local drum music from the villages, while six said they preferred mixed music from around the world.

Weaknesses

All 26 listeners own radio sets but eight said sometimes they have no money for buying dry cells, while 18 listeners said they could afford dry cells as well as electricity for their radio sets.

Suggestions

Listeners have not been able to use the small radio studio based in Iramba but are recorded with the use of an old tape recorder. They said they would appreciate using a bigger studio for live performances but that remains a remote dream.

6.2 Orkonorei Community Radio

Manyara Region has a surface area of 46,356 sq. kilometers and a population of 1,040,461 people. The major tribes are the Mbulu and the Maasai, whose main preoccupations are

agriculture and animal husbandry. Since the region lies deep inside the sprawling Manyara National Park bordering Serengeti and Loliondo, some of its residents are employed in the tourism sector.

Orkonorei Community Radio went on air on June 22, 2002 and operates at 94.4 FM. The radio listenership covers the whole area of Simanjiro District and is also heard in some parts of Arusha, Moshi, Same, Babati and Karatu districts. Maasai pastoralists reside in all these areas.

The radio's programme officer is Lucas Kariongi, a secondary school leaver who speaks good English. He trained in radio programme production and news broadcasting in Italy, Uganda, Kenya and Tanzania.

Kariongi says at least two million Maasai pastoralists tune in to the local radio, adding: "We have eight members of staff and two volunteers who are paid 40 USD as monthly honorarium. We also give them other incentives like tuition, training and seminars." All the staff and the volunteers have received training in broadcasting radio.

Orkonorei Community Radio broadcasts from 3pm to 10 pm but has very few advertisements, fetching a mere 6,000 USD a year. Kariongi says the most interesting programmes to the audience in the districts of Babati, Kiteto, Singida and Simanjiro include open debates on the lives of pastoralists as well as road shows. Listeners phone and freely chat with one another while also sending greetings. The road show programme is mainly meant for Maasai community members who don't like to send their children to school. The recording of the programme is done in the market using the members' own language, with getting gifts like sugar and rice.

"Since we first went on air in 2002, there have been remarkable changes among the Maasai pastoralists as most no longer keep large herds of cattle, willingly take their children (both boys and girls) to school; participate in school construction work, practise some farming and live in permanent settlements," reports Kariongi.

Local women also participate in discussions on the disadvantages of female genital mutilation, a practice whose incidence has since fallen appreciably.

(i) Historical background

The radio's objectives include:

- (a) Running educational programmes for schools within the pastoralist community in both English and Kiswahili.
- (b) Broadcasting health education programmes aimed at making the pastoralists aware of modern methods of preventing diseases.
- (c) Providing relevant information to pastoralists in the event of outbreaks of contagious animal diseases.
- (d) Broadcasting tailor-made programmes on the best methods of producing more milk and meat from cattle.
- (e) Broadcasting local and international news.
- (f) Provide airtime for commercial advertisements, with a view to generating revenue, thus contributing to the radio's sustainability.
- (g) Running entertainment programmes comprising local and national music to hook the pastoralists into listening to the radio.

As seen above, the main objective of starting Orkonorei community radio was to transform the pastoralists' economic and social practices through sensitisation, advocacy for human rights and the provision of key services in commonly neglected areas.

Orkonorei Pastoralists Community Broadcasting was conceived and established during the UN's desertification convention of September 1993. Possibilities were being explored of empowering pastoralist communities through community-based information and communication structures in order to make them participate more effectively and decisively in environmental conservation campaigns, including how to improve land tenure or ownership systems. This was aimed at arresting desertification and combating poverty.

Community radio and community video projects were identified as powerful tools able to disseminate educational information in Maasai pastoralist communities and make them participate more fully and meaningfully in environmental conservation measures in far-flung areas inaccessible by road.

Orkonorei Pastoralist Community Radio Broadcasting comprises Orkonorei FM Radio Services in Terrat Village in Simanjiro District, Manyara Region; Orkonorei Community

Video Project; e-mail and internet connectivity; World Space Digital Satellite Broadcasting Facility; six community libraries and resource training and learning centres at Terrat and Orkesumet in Manyara Region, Kisiwani, Same in Kilimanjaro Region, and Kaloleni in Arusha.

(ii) Purpose

Orkonorei Pastoralists Community Broadcasting seeks to empower local pastoralist communities through provision and dissemination of quality, true and relevant information to large segments of listeners and viewers in the shortest time possible.

(iii) Vision and mission statement

For the 2003 to 2007 period, the vision was to transform the perception of the pastoralist communities on the need to observe the law, observe human rights and promote gender equality. Meanwhile, the mission was to provide quality education, ensure respect for religion and offer entertainment programmes on the social, economic, cultural and general sustainability of community members.

(iv) Programmes

Programmes on ways to solve Maasai problems

Maasai and other pastoralists' communities in Tanzania are still living in traditional communities in remote rural settlements, where they practise their own ways of life by continuing keeping huge herds of cattle and keep moving from one area to another in search of pasture and water. Some engage in shifting cultivation.

The community radio airs public awareness programmes targeting the Maasai pastoralists and mainly on the need for the provision of social services like education, health, veterinary services, water and proper marketing for livestock.

Maasai pastoralists are grappling with an alarming loss of lands, every so often evicted to pave the way for the establishment of national parks, game reserves, hunting blocks, mining activities, and the establishment of large-scale cash crop farming to cater for the export market.

As a result, the pastoralists have been migrating en masse to urban centres, often looking for elusive jobs and ending up as poorly armed and meagrely paid security guards or selling traditional medicine at very low prices. This is because most are not highly educated and cannot land better jobs. Prolonged droughts have aggravated the situation, forcing many to migrate to urban areas.

Orkonorei Community Radio's Kariongi explains: "My long experience working on ways to transform the pastoralist communities' ways of life have enabled me to discover that above 88 per cent of pastoralists are completely uninformed on contemporary national and international issues, particularly with respect to development policies and plans and what globalisation actually entails. They lack a lot of the information they need to improve their lives, especially in relation to livestock marketing and bank systems and making informed decisions on ways to deal with poverty."

Programmes on education to youths and adults

Orkonorei Community Radio produces programmes on the importance of taking youths of both sexes to schools at an early age instead of letting them continue to care for livestock, later marrying at an early age. Parents participate in the programmes with Maasai leaders taking the leading role. Women openly discuss the importance of taking girls to school and abandoning female genital mutilation, a practice prohibited by law in Tanzania.

Environmental sustainability programmes

The area inhabited by Maasai pastoralists is faced with serious soil degradation mainly caused by overgrazing and the random felling of trees for firewood and building houses without planting new ones. The top soil is also carried away by stormy winds during dry season and water when it rains heavily.

The radio has been airing programmes on environmental protection, often by advocating tree planting, cutting the size of livestock herds and settling in permanent villages. Response has been encouraging. The Maasai had a tradition of setting forests and grasslands ablaze during the dry season as a way of killing tsetse flies and snakes and paving the way for the natural growth of fresh green grass after the rainy season. This habit has been discouraged using the radio, the message being that it precipitates or worsens soil degradation and fuels desertification.

Livestock disease treatment and marketing programmes

These programmes are among the ones most loved by Maasai pastoralists but the main complaint concerns chronic shortages of veterinary drugs in local pharmacies. The price of most drugs is beyond their means because they are channelled through middlemen instead of registered pharmacies and other registered dealers in the districts.

In many villages, the government has constructed cattle dips where the animals are bathed and given prevention medicines. Since cattle are the main commodity, the Maasai pastoralists are advised to sell them in open markets to fetch decent prices. This is because cow meat is the favourite of most Tanzanians in both urban and rural areas.

HIV/AIDS advocacy programmes

HIV/AIDS has not spared the Maasai pastoralists, especially men who keep travelling to urban areas looking for one reason or another or keep migrating in search of pasture and water for their cattle. Many rich Maasai also commonly engage in polygamy, which can easily fuel the spread of the disease without the women knowing about it in advance and thus take precautions. The radio's advocacy programmes warning Maasai young men moving to urban areas against indulging in high-risk behaviour have helped in curbing the spread of the disease.

Community development programmes

This programme is prepared by the radio's workers with the help of district leaders in different departments of the government. Calls are made for community members to contribute money for the construction of classrooms, dispensaries and water reservoirs. Adults are also encouraged to see the need for childcare classes, attending clinic for expectant women, and taking livestock to vaccination centres.

Human and land rights programmes

Maasai pastoralists have often blamed magistrates in primary courts for "twisting our arms" in the event of land disputes. There have been allegations that some magistrates commonly solicit and receive bribes, as a result tilting rulings in favour of bribe givers. To counter the trend, village-based land officers run awareness programme on land laws and ownership rights on which they inform the people that all land in Tanzania is government property. Elders in the respective areas participate in the programme for effect.

On the human rights programme, young and middle-aged persons in the area are sensitised on the importance of their rights when employed in the lucrative tourism sector that lures people from around the globe. There is also a programme on child labour, which seeks to discourage the employment of children, particularly in the tourism and mining sectors – both of which have a strong presence in Manyara Region.

Religious programmes

Maasai pastoralists are known to enjoy religious and music programmes run by Orkonorei Community Radio since most are Christians and the rest have their own traditional religions. A major problem with wealthy Maasai men is that few are ready to stick to monogamy because they believe that anyone with a large herd of cattle almost by definition ought to have more than one wife to take enough care of the cattle and the resultant milk. The radio is still struggling to make them disabuse themselves of this mistaken belief but progress is slow.

Orkonorei Community Radio has since its inception in 2002 aired various programmes which have helped the Maasai pastoralist change their ways of living for the better.

Advocacy programmes

The Ilamatak lorkonorei Institution (ILI) has been very successful in producing educational programmes on advocacy, human rights and land rights and airing them at Orkonorei Community Radio. It has also collaborated with local government authorities in curbing environmental degradation in nearby communities.

Programme officer Kariongi says ILI is widely identified with respect and recognized by pastoralist communities in Arusha, Kilimanjaro, Tanga and Manyara regions as well as several other parts of northern Tanzania for its advocacy role, notably with regard to human rights, land rights, education and economic empowerment through the community radio's broadcasts.

Jointly with Simanjiro District government authorities, ILI provides facilitation and material support in beekeeping projects, educates people on ways to eliminate discrimination in workplaces, and addresses people on ways to fight poverty and the spread of HIV/AIDS, promote community development, public health, education, gender equality, the welfare of children and environment management skills.

With the advocacy of ILI, there has been increased access to formal education through assistance in the payment of school fees and the construction of schools with many girl students, striving for increases in the enrolment of children in nursery schools. More women than men attend adult literacy classes. Maasai pastoralists have been introduced to modern methods of treating livestock diseases and safeguarding the environment by caring for pastureland and water sources.

ILI advocacy has also helped in reducing cases of land conflicts in the communities, most no longer taken to courts of law. Maasai pastoralists' hostility towards local government authorities has been reduced through negotiations, compromise and mutual trust and respect.

ILI, the local government and pastoralist's communities have been able to address the issue of environmental sustainability on indiscriminate cutting of trees, bush fires, protection of sources of water and its management, unplanned mining activities which gave employment to child labour as opposed to human rights. For children dropping out of schools and then employed in mining sector, ILI seeks to widen its scope of education awareness through Orkonorei Community Radio on the creation of a safer mining environment and the promotion and protection of child labour as per International Labour Organization regulations, land rights and proper exploitation of natural resources.

18 audience views and opinions from Orkonorei Community radio.

Reception

Twelve listeners said that the reception is good in Manyara town, where the transmitters are located; as six listeners pointed out that the reception is poor after 40 km away. A town where reception is poor is in Moshi and Same.

Strengths

On programmes aired, four female listeners wanted to have more time for discussion programmes. They argued that women are still commonly victimised by men when it comes to the selling of cattle. The amount of money is not revealed and women are told to keep only the little money made from milk sales. A total of 14 male listeners said they were happy with the programmes but not with calls for adherence to monogamy. Greetings through the phone-in arrangement are the most loved programme and have led more listeners into acquiring mobile phones.

Weaknesses

All the listeners pointed out that they would love to have more Maasai songs instead of songs based on the Bible. Four women listeners complained that men are always carrying radio sets with them whenever they are away from home, adding that it would be much better if each household had two sets so that one always remained at home.

Suggestions

Eighteen listeners said they would like to have a programme on tourism introduced to sensitise local youths on importance of Maasai and Tanzanian cultural values and the dangers of joining the tourism market, which effectively meant leaving their homes and abandoning cattle keeping altogether. They added that they would like to have more programmes on land rights so that they would know how to deal with investors in the mining sector out to “grab” their land.

6.3 Sengerema Community Radio

Sengerema Telecentre (2006) shows that Sengerema Community Radio is in Sengerema District, one of the eight districts in Mwanza Region. The district was born in 1975 after being separated from Geita District. The other districts include Ukerewe to the north, Nyamagana and Ilemela to the east, Geita to the west, and Misungwi to the south.

The district has a surface area of 8,817 square kilometres, out of which 3,335 square kilometers is land and 5,482 square kilometers Lake Victoria waters. It has four major villages - Ibisabageni, Nyampulukano, Nyatukara and Mwabaluhi. It is divided into Sengerema and Buchaso parliamentary constituencies. It has 121 registered villages and a population of 502,919 people. Women are 247,182 and men are 254,733. It has 76,182 homes each comprising of 6.5 as per 2002 national census. (Sengerema Telecentre 2006).

Most Sengerema residents originally migrated from Ukerewe Island, where there was a critical shortage of land. However, it is difficult to distinguish them from the Wasukuma because their language cuts across board. Most Sengerema residents are engaged in agriculture, animal husbandry and fishing. They are one of the tribes that have never faced starvation, the main reason being that their land is fertile and they enjoy good rains. The main crops are maize, cotton, rice and beans but the district also boasts a modern milk processing

and packaging factory that local residents view as a real saviour. This district is well covered by the Sengerema Community radio. (Sengerema Telecentre 2006).

Sengerema Community Radio works together with Sengerema Multipurpose Community Centre, which is 35 km from Mwanza - one of the second largest cities of Tanzania which lies near the shores of Lake Victoria. It is owned by the Tanzania Commission for Science and Technology, under the Ministry of Transport and Telecommunications, which is the one that mooted the idea of starting it.

The radio broadcasts at 98.8 FM and was born on July 1, 2003. The main purpose of establishing it was to sensitise the local community on HIV/AIDS and water-borne diseases like malaria, which had killed many people in the district. The radio station's manager-cum-chairperson, Felician Ncheye, says its major content is local programmes from predominant Sukuma people and their preoccupations. The radio runs on a 350-W transmitter and boasts around 540,000 listeners in Sengerema and Biharamulo districts.

Sengerema Community Radio has an 11-strong workforce, that is, ten volunteers and one permanent employee. Ncheye says the monthly honorarium the volunteers get is a paltry USD 8, which has made four volunteers leave for greener pastures. The radio is on air daily from 1.00pm to 10.00 pm and earns a mere USD 5,000 a year from advertisements.

Programmes

The programmes carried by the radio include educational ones on diseases, the environment, child and gender issues, traditional dances, local and foreign music, economic issues (particularly on crop price fluctuations), religion (for Muslims on Fridays and Christians on Sundays) and local, regional and international news.

Health and disease programmes:

Sengerema District has 45 dispensaries that ensure health care for the people. The major endemic diseases are malaria, HIV/AIDS, anaemia, malnutrition, typhoid, tuberculosis and waterborne diseases. Vaccinations are always given to pregnant mothers and children. Relevant sensitisation messages or alerts are routinely relayed through local news bulletin and other educational or informational programmes. Through the programmes on awareness, the community is advised to refrain from practices like drug abuse that are detrimental to health and impact negatively on development.

HIV/AIDS first hit Sengerema in 1994, chiefly because the highway from Mwanza to the neighbouring countries of Ruanda, Burundi and Democratic Republic of Congo passes through the district. The district is dotted with cotton ginneries and also boasts Buhindi Forest and fishing islands in Lake Victoria and is highly susceptible to HIV/AIDS.

As the table below shows, a whole 11.1% of the population was infected with HIV in the period between 1997 and 2002. Between January and May 2003, a total of 74 (or 12.5%) of the 589 tested were found HIV positive were 74 equal to 12.5%. The period also saw 317 people succumb to the pandemic.

Sengerema Community Radio has been making programmes through interviews with those already affected, discussions by health experts, advocacy from NGOs and religious leaders calling on the community to refrain from practices or behaviour likely to fuel the spread of HIV/AIDS.

Table	People tested on HIV in Sengerema District		
YEAR	TESTED	+ VE	%
1997	1,695	210	12.3
1998	1,836	203	11.0
1999	975	50	5.12
2000	75	50	66.6
2001	322	167	51.8
2002	3,327	236	7.1
TOTAL	8,230	916	11.1

Source: Sengerema Telecentre 2006

Ibisageni Water Basin

This water basin is the one from which many local people draw water for their daily use. People, mainly children, also commonly visit it for a bath while animals drink water from the very same source – hence the great possibility of its being a breeding ground for water-borne diseases. The community radio has rightly been carrying programmes on the importance of boiling drinking water and refraining from polluting the basin.

Greetings programmes

The most popular programme aired by the Sengerema Community Radio is Greetings through the reading of cards. It is called 'What has been going on around you'. Ncheye reports that residents of the areas served by the radio are allowed to produce programmes on drama, local music, discussions, women's issues, and so on. The radio has helped make many people change their behaviour, including stopping poison and dynamite fishing.

Environmental sustainability

The community radio has, in collaboration with an NGO called Christian Reformed World Relief Committee (CRWRC), been running an awareness education programme on environmental sustainability in which the people are sensitised on the importance of planting new trees after cutting old ones. CRWRC started a tree planting campaign known as CLITUS that boosted the planting of trees for timber, fruit, firewood, etc.

Combating the spread of malaria

Malaria is the biggest killer disease in Sengerema District, affecting mostly children aged under five and expectant women. There are also education programmes in which people are strongly advised to use mosquito nets and keep their surroundings clean by cutting grass and filling water ponds with soil to stop mosquitoes from breeding further.

Religious programmes

Like elsewhere, Fridays and Sundays are observed as special religious days for both Muslim and Christians. The religious leaders are given airtime to come and broadcast religion and play their music. The audience enjoys these programmes as they preach peace, which is the main pillar of Tanzanian politics and culture. Religious leaders running programmes on the radio have won accolades for pleading with people to change their sexual behaviour and refrain from drug abuse, particularly in the face of the spread of HIV/AIDS.

Educational development programmes

Sengerema Community Radio has been inviting district development directors and education officers and parents to make awareness programmes on their community to allow their children to attend primary, secondary and non-formal education and also participate in fund raising of construction of classes, houses for teachers and school equipments as teachers are paid their salaries by the government.

Sengerema District has 138 classes of non-formal education; 160 primary schools, 10 secondary schools, 160 adult education centres and 7 centres for teachers' continuing education. The district authorities plan to spend Tshs. 1, 165,723, 818 (equivalent to US\$ 165,723) on the construction of 3,003 classrooms, 11 teachers' houses, 84 pit latrines, 10 primary schools, purchase of 29435 books, 70 science kits and 1,611 desks. This is according to July 2003 statistics.

Traditonal culture drum dance of BHUGOBHOGOBHO

The traditional drum songs are also given importance in the Sengerema community radio as it carries information of encouraging people to participate in agriculture production instead of staying idle. The Bhugobhogobho drum dance is famous in the Wasukuma tribe and Sengerema district. It is used during cultivation season, helping farmers in cultivating together their farms. The artists are paid their money for their performance. All men and women participate in dancing and farming while twisting and holding their hoes.

Sengerema Multipurpose Community Telecentre which works together in the same premises with the Community radio runs an internet café, a computer training programme, offers scanning, faxing and telephone services and employs 16 people each with their own computers. About 700 hundred people make use of the internet café, while training programmes attract some 50 community members a month. The centre attracts people because it offers low prices.

Sengerema Telecentre (2006) says that donors supporting the centre include the International Development Research Centre (IDRC), the United Nations Educational, Scientific & Cultural Organization (UNESCO) and International Telecommunication Union (ITU). Local backers have also come into the fold, and include the Tanzanian Communications Regulatory Authority.

The Sengerema Multipurpose Community Telecentre (together with MCTs in Kasulu and Magu) offers a wide variety of ICT services and applications, including libraries, conference facilities, training programmes, tele-health, e-commerce hence helping to improve and serve as a vehicle for improved integrated rural development. The centre has also overcome the technological barriers to communication, access and exchange of information with the rest of the world. The use is made of the MCT by certain members of the community who are

teachers, health workers and agricultural officers have been of great help to the benefit of the whole community of farmers, students and patients, (Sengerema Telecentre 2006).

Sengerema Community Radio and MCTs have clearly done a good job in the same community offering a broad spectrum of distinct services. United Republic of Tanzania Community Television Report (2005:4-5) says that, when their traditional and innovative technologies are actively combined, they can offer far greater possibilities for engaging a community, in its own development. The possibilities generated by the combination of the two are not confined to quantify or range but the qualitative nature of those possibilities also change. There is always a success when there is a combination of grass-root public accountability that is essential for strengthening democracy and good governance.

What has also been evidenced at Sengerema MCT is on the specific added value which is offered by the community multimedia centre deriving from the unbroken continuum it established between different types of information, people with different levels of learning and at levels of contact both within a community and the rest of the world. The Sengerema Community Multimedia Centre is an all-inclusive information-rich agent of development that not only meets identified learning needs but also creates new demand for learning, information and knowledge.

The idea of combining the information technology along side with the community radio is something of modern in contemporary world as it speeds the communication information to the people of Sengerema, thus joining them with the outside world. This idea is supported by Melkote (2001:30), who notes that enormous advances have been made in communication technologies, resulting in rapid increases in information globally. The number of radio and television stations has risen appreciably, with internet, cellular phones and fax machines occasioning massive changes at homes and workplaces.

Melkote (2001:257-259) also points out that all this has largely been the result of the convergence of three technological inventions: computers, which provide information, storage and data-transfer capacities previously unknown; satellites, which relay information over vast distances quickly; and digitization, which converts any kind of communication data-pictures, sound, text-to a binary code that can be readily transmitted, decoded and delivered to the intended individual or audience.

Sengerema Multi-purpose Community Telecentre, with support from community radio and internet services, is important to all people who use it as they join the outside world and get all types of developmental information. Melkote (ibid) points out the advantages of internet in the rural development communities is in the area of agriculture, the internet can serve as a gateway to global markets and information.

Well-organized user groups can access information relevant to local needs and realities. New information can be fed into the community through existing channels such as community radio, bulletin boards at local co-operatives, stores, and interpersonal networks internet which can serve as an information resource and a research tool.

Melkote's views (2001:257-259) are now applicable at Mlimani Community Radio, which boasts a website of its own and one can tune in to it through www.ijmc.udsm.ac.tz. Meanwhile, the Sengerema one has internet services just like Orkonorei and Iramba has fax services. Internet services help in getting international news as well as national news from Tanzanian newspapers with website, a ready example being IPPMEDIA.COM in Dar es Salaam.

Combining Sengerema Community Radio with international and local community database developed by local people has enabled the building up of a store of relevant data for educational and development use, thus providing a solid knowledge base for both literates and their less fortunate compatriots. For this particular community radio, this is a splendid case of transfer of technology which encourages the building up of cultural self-confidence among its users.

As pointed out earlier, community radio is less costly to operate and reaches all parts the surrounding areas of the community through local languages and can offer information, education, entertainment as well as a platform for debates and cultural discussions. As a grassroots channel of communication, it maximizes the potential for development to be drawn from sharing information, knowledge and skills already existing within the community.

Therefore, community radio can play a catalytic role for community and individual empowerment and operate in some form of self-contained world within a very limited broadcast radius. To access and exchange information with the rest of the world, links via telephone, internet, e-mail, fax, satellite, television, and newspapers are required – and hence

its inevitable combination with other media carriers like the telecentres of Sengerema in Mwanza Region.

14 audience views and opinions from listeners of Sengerema Community radio

Reception

Ten listeners say that the reception is good but there are a lot of interruptions from radio transmitters broadcasting from Mwanza, some from Radio Free Africa, Kiss FM, Passion FM and Radio Tanzania Dar es Salaam. Three women listeners similarly complained that their husbands usually left home in the evening with radio sets, making them miss some important programmes.

Strengths

Ten listeners said they prefer more mixed music from outside Tanzania, while four said they enjoy listening to local drum music from Sengerema.

Weaknesses

Fourteen listeners said there is a serious challenge to Sengerema Community Radio from commercial radio stations based in Mwanza, 35 kilometres away. They said that not everyone tunes to Sengerema radio but still it is loved for its educational health programmes because those in Mwanza often play music and run many advertisements.

Suggestions

Ten listeners suggested that they should have more air time on phoning and greetings. Four female listeners said they prefer having two radio sets in each home to solve the conflict resulting from men travelling with radio sets, leaving their homes with nothing.

6.4 Mlimani Community Radio in Dar es Salaam

Mlimani Community Radio went on air on November 25, 2003. It was under the Tanzania School of Journalism (now Institute of Journalism and Mass Communication), itself then a wing of the Prime Minister's Office. The radio was registered as community radio but looks more of a University campus radio station like those of Canada Campus radio stations.

University and journalism school students from Dar es Salaam, Mwanza, Morogoro and Iringa as well as volunteers from Dar es Salaam, help in compiling and airing news and other

programmes at the station. If it were not for volunteers from outside IJMC, Mlimani Radio would have long gone off air.

IJMC students are often too busy with their studies and passing their examinations. We have to get students through screening as everyone would love to broadcast at Mlimani, especially reviewing morning newspapers but not making serious programmes. The governing board of Mlimani Radio is made up of the lecturers and workers of the University of Dar es salaam but have good contacts with surrounding listeners. Different listeners and musicians are invited to make programmes and some are paid transport allowances like those who participate in the language of Kiswahili and poems.

The radio also competes with other City Commercial and non-commercial radios for advertisements to exist and pay the volunteers from outside the University of Dar es salaam. It is difficult for listeners to distinguish between Mlimani Community Radio and public, commercial and non commercial radios although still it has more public awareness programmes and plays less music. Its coverage includes Dar es Salaam Region and parts of Coast Region and Zanzibar. Dar es Salaam Region has an area of 1,393 square miles and a population of 4,500,000, while Coast Region has an area of 34,407 square kilometres with a population of 889,154 people. The population of Dar es Salaam, Tanzania's chief commercial city and most important port comprises different tribes. Most residents are industrial and office workers in government or private service or self-employed. The region's rural dwellers are mostly engaged in fishing and agriculture, the major crops being coconuts, cassava, fruits and vegetables. The main tribes of Coast Region are Wakwere and Wazaramo, the vast majority of whom are also engaged in fishing and cassava, coconut, fruit and vegetable farming.

The major reason of starting Mlimani Community Radio was to help TSJ (now IJMC) students have ready access to facilities to help them practise what they are taught in class by their broadcasting journalism lecturers. For many years when students were sent for their practical in mainstream radio stations, most were not allowed anywhere near broadcasting equipment or gadgets and could thus not produce radio programmes or air the news. This was for both the government-owned Radio Tanzanian Dar es Salaam and all other private radio stations which were registered in 1993 after the re-introduction of multiparty democracy in Tanzania which witnessed a mushrooming of private media institutions.

The project proposal for Mlimani Community Radio was written way back in 2000. It was emphasized that the station would mainly be for use by TSJ students and would be manned by volunteer students. At the beginning the United States of America Embassy in Dar es Salaam showed interest in funding the radio and promised to extend assistance to the tune of 20,000 US dollars. But that was not to be, following the change of guard at the White House as Democratic Bill Clinton gave way to Republican George W Bush as US President. So the school had prospect for its own local funds under the new leadership of Professor Mwajabu Possi, who was really serious about and committed to seeing the radio start running programmes.

The radio has also got its own staff development and editorial policy which requires volunteers to get training on professional broadcasting before producing radio news and other programmes. The policy also requires broadcasting journalism students to adhere to professional ethics which is applicable to all media persons.

The radio broadcasts at 106.5 Mega Hertz of Frequency Modulation (FM). It covers the area of radius of 50 kilometres, which means the entire area of Dar es Salaam Region plus Kibaha, Kisarawe, Bagamoyo, Mkuranga and Rufiji districts as well as parts of Zanzibar. Mlimani Community Radio broadcasts to an estimated five million people.

In July 2007 Mlimani Radio completed putting up an antenna at 63 meters above sea level at Kisarawe in Coast Region and installed a new two-KW transmitter with the capacity of broadcasting around 300 kilometres from Dar es Salaam, thus covering the whole of Dar es Salaam, Coast, Morogoro, Zanzibar and Tanga regions as well as parts of Iringa, Kilimanjaro and Dodoma regions. It covers an area with a combined population of 8 million people.

The radio is run thanks to funding by the University of Dar es Salaam administration, meaning the government under the Ministry of Science, Technology and Higher Learning. The radio carries few advertisements which accounts yearly at about 15,000 US dollars. It has two permanent employees and 34 volunteers from the BA Journalism, BA Mass Communication, BA Public Relations and Advertising and One Year Certificate courses. Other volunteers come from other schools of journalism, mainly Saint Augustine University in Mwanza, Tumaini University in Iringa, Morogoro Muslim University, TIME School of Journalism and Dar es Salaam School of Journalism.

The volunteers are paid an honorarium of five to 30 US dollars per month on average, depending on the number of programme hours to their credit. The radio broadcasts for 18 hours a day from Sunday to Thursday and non-stop on Fridays and Saturdays. Augustine Tendwa and Tuma Provian Dandi, the two permanent employees, say the most popular programmes are old Tanzania music, coastal music (taarab) and greetings through phoning because the radio is connected to a landline cable telephone network.

Local residents are also invited to come and make programmes like Kiswahili poetry and the language generally. The two employees are highly qualified, with Mr. Tendwa (who has since moved to the Prime Ministers Office for greener pastures) holding a three-year Advanced Diploma in Journalism with specialization in Radio and Mr. Tuma holding a One Year Certificate in Journalism with the specialization in Radio. The station has recently employed Mr. Hamis Dambaya from Radio Free Africa; he holds an Advanced Diploma in Journalism from IJMC.

Lecturers from different faculties of the University of Dar es Salaam also air professional programmes free of charge but have been demanding payment for transport and the radio is unable to pay the money. During the university's graduation ceremonies every November, Mlimani Community Radio airs live briefings from different dignitaries in attendance. Meanwhile, in July 2007 the station acquired an outside broadcasting van and support equipment. All the broadcasters at Mlimani Community Radio receive basic training of broadcasting before producing radio news and other programmes. They are also introduced to the radio policy of which they are supposed to adhere when working at the radio so that they acquire professional standards, which can make them on completion their studies, get a permanent employment in other City radios.

Programmes

Mlimani Community Radio took off with only a few programmes on public awareness, education, entertainment and its airtime was almost 80% local and foreign music. Some music and phone-in programmes have since been replaced by more serious and better prepared programmes on HIV/AIDS, disasters, poverty, people with disabilities, youth and parenthood, gender, drug abuse, religious instruction, sports, traditional music, local and international news relayed from Radio Tanzania Dar es Salaam and German Radio (Deutsche Welle).

Newspapers reading review

This programme is aired everyday for one hour in the morning from 7.45 am to 8.45 am. Unlike most other FM radio stations, Mlimani Community Radio reviews both Kiswahili and English-language newspapers. The students who read these newspapers are those already with enough practice and several years' experience. Any broadcasters with pronunciation problems are barred from reviewing the early morning newspapers, which session boasts a large audience. As a result, many volunteers and students have complained to the station's management that they are needlessly and unfairly barred from reading the newspapers.

Poverty eradication

The rationale behind the running of the programme on poverty eradication on Mlimani Community Radio is that poverty is one of the three main enemies of Tanzania, the others being illiteracy and disease. This is as per declaration by Tanzania's founding President, Mwalimu Julius K. Nyerere, at Independence on December 9, 1961. Therefore Mlimani Community Radio makes programme on talk, interviews and discussions on poverty to help their audience in the five regions of Tanzania. It is the radio's belief that the impact of poverty can be eased through awareness programmes able to make the citizenry expose and deal with those plundering or otherwise mismanaging the country's natural and other resources.

Disaster management programme

The disaster management programme aired by Mlimani Community Radio is prepared by the Prime Minister's Office. It is aired by Radio Tanzania Dar es Salaam and relayed to Mlimani Community Radio on Sundays but the latter station has a similar programme on Wednesdays done through talk, interviews and discussions. Since the enhancement of public awareness through the station is crucial in disaster risk reduction, Mlimani Community Radio has been creating awareness among its audience in the seven regions of Tanzania.

The background to the disaster management programme in Mlimani Community Radio is that Tanzania has experienced a variety of natural phenomenon and disasters. These disasters have seriously disrupted development gains made over years. Past experience shows that drought, floods, epidemics, fire, strong winds, accidents, earthquakes, pest infections and influx of refugees are major types of hazards in the country. Disasters have seriously caused loss of lives, damage to properties, infrastructure and environment degradation. The Tanzanian government is understandably getting increasingly concerned over the country's vulnerability

to disasters. It is also concerned about the lack of mechanism to reduce the vulnerability, to prepare for the events that may occur and to respond to the peoples needs in an effective way, (The Guardian Tanzania, 2007-10-33:22-27).

Disasters in Tanzania has carried away lives of people and brought damages to livelihoods, have also resulted in emerging demand for more awareness enlightening and helpful information. Public awareness on disaster is viewed by disaster managers and experts as an excellent opportunity to sell the message to the audience of disaster reduction, particularly in disaster-prone areas, (ibid).

Youth and parenthood programmes

This is one of the programmes which went on air immediately after the radio was given a licence to broadcast. The youth and parenthood programme is aired on Saturdays and repeated on Sundays. The audiences of this programme are youths yet to get married and aged between 13 to 25 years. It prepares the youths for becoming responsible citizens, fathers and mothers of future Tanzanians. The programme is carried through talk, interviews and discussions. Parents have been invited to take part and also the youths. The topic of the programme is the proper use of money, working, helping parents at home by doing some activities of working, how to select friends, boyfriend or girlfriend for marriage, sexual transmitted diseases, HIV/AIDS, drug abuse, the dangers of becoming pregnant while still schooling, the dangers of abortions, smoking and alcohol use and how to ensure a happy married life. During the conducting of the programme a variety of relevant music carrying the same message on youths and parenthood is played.

Greetings and debates through mobile phones

This is one of the most interesting programmes as it invites people of different ages. People engage in chats, send greetings and crack jokes. Depending on the nature of the debate of the day, many people have been scrambling for a chance to participate in the hot debate as a way of becoming popular. This helps the Mlimani Community Radio management to know how many people use the radio stations and the areas where they make phone calls. One criticism of this programme is that much the same listeners keep making phone calls everyday. Fishermen along the Indian Ocean coastline, most of who carry along radio sets in their boats, usually use the programme to send greetings to their friends through mobile phones.

HIV/AIDS programme

The programme is featured in almost all the community radio stations, including Orkonorei, Sengerema and Kilosa in Tanzania. The pandemic was first officially reported in 1982 in north-western Tanzania's Kagera Region. This is in the Lake Victoria zone and borders Uganda; it also has close proximity to Rwanda, Burundi and Democratic Republic of Congo. As has been well documented, the scourge spread mainly through sexual intercourse and blood transfusion. In Dar es Salaam it has spread alarmingly fast and killed a lot of people, mainly in the 19 to 45 age bracket.

This programme on HIV/AIDS is aired by experts from Ministry of Health, NGOs dealing with advocacy on HIV/AIDS, people living with HIV/AIDS, discussions with elders of the community and traditional and local music's telling the people to change their behaviors as way of stopping its spread.

Religious programmes

Fridays and Sundays are set aside for Muslim and Christians to air programmes on Mlimani Community Radio. So far it is students who broadcast these programmes but are selected from the learned devoted Muslims and Christians who are well versed to the Holy Books - that is, the Quran and the Bible. They skim through verses and play music to match. Also Sheikhs are invited from the neighbouring Mosques to come and discuss and preach their religion. This has made Mlimani Community Radio become a trusted friend of all religious denominations.

Sports programme half an hour from 7.00 pm to 7:30 pm. This programme is one of the radio station's most popular because it is the first radio sports programme going on air in Dar es Salaam. Consequently, it has large audience as people would eagerly like to hear about the performance of their favourite local and foreign teams for the day. The programme is prepared by seven presenters who collect sports news reports from the regions via land and mobile phones.

Other programmes aired revolve around the war on corruption in private and public offices, drug and alcohol abuse and sexual behaviour among youths. Women, traditional music, local and foreign music, local and international news programmes also form part of Mlimani Community Radio's menu.

22 audience views and opinions from Mlimani community radio reception

14 listeners say the reception is good in the areas surrounding Kiserewe and Mikocheni areas where the transmitter are placed. 8 listeners living in areas of Kibaha where there are hills and valleys say that the reception is poor and it is difficult to get the frequencies of 106.5 FM as there are so many commercial and non commercial radios of Upendo FM, Maria FM and Quaran FM which are very close the frequencies of Mlimani. As no audience research has been carried out after the installation of 2 kilowatts transmitters in Kiserewe, it is difficult to say whether it covers the areas in the regions around 300 hundred kilometres. Through phoning greetings and commentary programmes, listeners around 200 kilometres from Morogoro, Rufiji, Zanzibar and Saadani have been making calls, giving an indication of proof for being received in the radio sets.

Strengths

16 listeners prefer phoning programmes, commentary and the 45 minutes morning newspapers review. 10 female listeners prefer gender and children programmes and would like to have more time increased. They also said they prefer to listen to the songs of coastal areas like the Taarabu.

Weaknesses

22 listeners pointed out that they would like to hear Members of Parliament in Dar es Salaam and Coast Regions make discussion on how much they have fulfilled to their voters on promises made during seeking voter's campaigns. Also wanted the music programme reduced as to give more time to serious programmes like health and other educational programmes. University of Dar es Salaam lecturers who used to come and produce programmes on sports and economics have dropped, after Mlimani radio failing to provide them with transport allowances.

Suggestions

22 listeners recommended that people who come and participate in producing different programmes, should be paid some allowances. 12 listeners suggested that the Mlimani Radio should go on air for 24 hours while 10 said the contemporary 10 hours are quite enough.

6.5 Kilosa Community Radio in Morogoro Region

Kilosa is one of the districts that make up Morogoro Region, which is part of Tanzania's eastern zone districts. It is bordered by Mpwapwa, Kongwa, Kilindi, Mvomero, Kilombero and Kilolo districts, some forming Dodoma, Iringa and Tanga regions. It has an area of 14,245 square kilometers with a population of 488,191.

The biggest tribal communities in the district are Wakaguru, Wasagara and Wavidunda. Maasai herdsmen also occupy the areas which are not for agricultural purposes, but move from one district to another in search of greener pastures and water. The main preoccupation of the people is agriculture. The food crops they grow are rice, maize, sweet potatoes, beans and soybeans. The cash crops are cotton and sesame oil. They keep livestock such as cattle, goats, poultry and sheep. Agriculture mostly depends on rain just like elsewhere in the country. Kilosa is blessed with a number of permanent rivers, among them Mkata, Mkondoo, Miombo and Rudewa.

The major disease which prevails in this area is malaria, mainly because the district lies in lowlands surrounded by marshy swamps. The disease has been fought through a series of campaigns carried out by NGOs and the district health department under the Ministry of Health and Social Welfare. Kilosa Community Radio, which broadcasts at 102.5 FM, started its operations on March 6, 2006 with assistance from Kilosa District Council. The equipment was provided by National Commission for Science and Technology, which operates under the wings of the Ministry of Science, Technology and Higher Learning.

The radio director, Mr. Charles Chipindula, is employed by the Kilosa District Council. He said that the main aim of starting the radio was to eradicate poverty, encourage people to engage in modern agriculture, environmental protection, fighting diseases and illiteracy, promote local culture through songs, drama, news and Tanzanian music. This makes Kilosa residents become more aware of what is going on other parts of Tanzania and the outside world.

Kilosa Community Radio has a transmitter with a capacity of 100 watts and covers 70 kilometres around the district and its neighbours, serving a total of 600,000 people of all ages.

Mr. Chipindula said he is the only one employed and doubles as station manager, while the rest of 9 broadcasters are volunteers receiving 10 US dollars in allowances per month. The

volunteers, besides honorarium get other incentives by travelling with district leaders for reportage upon which they are paid good allowances.

Kilosa Community Radio broadcasts from 5.00 am to 10.00 pm and has secured small advertisements since it started 10 months ago. So far, it has collected 300 US dollars in total.

Programmes

Kilosa Community Radio relays main news from Radio Tanzania Dar es Salaam only but it makes its own programmes and has also local news from Kilosa as per timetable. Its manager says that the most loved programmes are on health, HIV/AIDS, senior citizens, women, youth and development as local residents and experts come direct to participate in live discussions, interviews and talks. The radio is soon to be connected to cable landline telephone and listeners will be able to phone and talk to each other and send greetings.

Programmes on the control of malaria

Malaria is a major killer disease in Tanzania and this also applies to Kilosa District as it is surrounded by water marshy swamps. Statistics from the National Malaria Control Programme in Tanzania as of July 2007 shows that the death toll from malaria stood at 14,465 in 2003 and then shot up to 18,039 the following year, dropping slightly to 17,701 in 2005 and then shooting up again to 20,704 in the year 2006. Children aged below five years have remained the main victims, comprising about half the total deaths. In the year 2006 alone witnessed 5,125,032 under-fives affected by the disease out of 10,339,154 patients. Malaria alone has been responsible for about 32 per cent of deaths caused by diseases in Tanzania, half the victims being children. Many people still observe the old tradition of doctoring themselves, while others start the process by visiting a medical doctor, getting tested and being given a prescription, but few follow through with the prescribed treatment, (THE SUNDAY OBSERVER, TANZANIA 2007-10-07 10:31:05).

Malaria is one of the problems plaguing Kilosa district and is one of the major reasons of starting the community radio as to make people aware on the dangers of mosquito bites which spread the killer disease. People who come to make the programme include staff from the district health office, health facilities and NGOs based in the area and concerned about the spread of malaria. People are advised to cut grass surrounding their residences, fill water ponds with soil, insecticide the pit latrines and sleep in mosquito nets. People are also advised

to visit the nearest dispensary when they feel that their children and themselves have malaria fever, instead of visiting the witch doctors.

Programme on control of TB

Kilosa District has different types of animals, ranging from cattle, goats, sheep, and wild pigs which provide meat and milk to the residents of the district. Dogs are also kept for security purposes and hunting wild animals for meat. Cats are kept mainly so as to keep rodents at bay. TB affects all manner of animals and can thus pass on to human beings. People are educated on the importance of boiling milk before drinking it since it might be contaminated by tuberculosis and not to eat meat of dead animals. The slaughtered cattle meat is not sold until it has been checked and testified by the government veterinarians.

It is Veterinarians from the district council are the ones who produce these programmes of awareness education with the participation of herdsmen from the Kilosa District. People are educated that the reservoirs of infection are men and cattle. However other animals, domestic and feral pig have been found to be infected with *Mycobacterium bovis*. People are also educated on the three approaches to the control of TB which are test and slaughter approach, test the segregation and chemotherapy approach. The test and slaughter approach is the most effective method that can eradicate TB and it relies on the slaughter of reactors to the tuberculin test. Herdsmen are advised through the radio educational awareness programme to take their animals for tuberculin test every three months, dipping and receive drugs from veterinarians and other authorised pharmacies.

Environmental sustainability programme

Kilosa district is blessed with rich forests, permanent rivers and plenty of rainfall throughout the year. People are sensitised on ways to preserve forests by planting new trees after harvesting old ones and are discouraged from farming along river banks. In a programme known as 'Our environment', residents of local communities are invited to discuss the best ways of planting new fruit and other trees like coconuts which can earn them a decent income.

HIV-AIDS programme

Kilosa is both the name of a district and of the district's administrative headquarters. It is one of the major stations on the central railway line that runs from Dar es Salaam to Kigoma and Mwanza via Dodoma and Tabora. The railway runs from the Indian Ocean port city of Dar es Salaam right to Tanzania's border with the Democratic Republic of Congo, Rwanda and

Burundi. The Kilosa municipality is also not very far away from major roads leading to Mbeya and the border with Zambia and Malawi.

Kilosa District is a high-risk area with regard to the spread of HIV/AIDS, which has claimed thousands of lives in Tanzania since the first case was reported in 1982. An awareness programme on ways to arrest the spread of the pandemic is being implemented by the medical personnel from the district hospital, NGOs dealing with the disease and people already affected by the disease.

Agriculture and fishing programme

Cash and food crop farmers are advised to apply modern agricultural methods like spacing when planting maize. They are advised to make careful note of weather forecasts relayed from Radio Tanzania Dar es Salaam through the Kilosa community radio on timely farm preparations, planting and harvesting, particularly in respect of rice. Kilosa boasts several rivers and people are advised against engaging in poison fishing and the use of small fishnets.

Religious programmes

Most Kilosa District residents are either Muslims or Christians and all enjoy the right to make religious programmes for airing on Fridays or Sundays, as appropriate, as guaranteed by the country's laws.

Traditional, local and foreign music

The radio's programme producers allocate enough time to traditional, local and foreign music, sometimes with the relevant groups invited to play traditional music instruments.

Birthday greetings and death announcements programme

The Kilosa community is allowed to send card greetings, birthday greetings and death announcements. The radio manager said that this is one of the interesting programmes in the radio and has made it become very popular in a short time since when it was started. Other programmes aired at the Kilosa community radio are women programmes, sport announcements, local and international news.

Professional training and feature programmes.

Chipindula says that only two of their staff members have received professional training in programme production and writing for radio. Listeners participate in programme production

and enjoy excellent relations with government authorities in the district since the radio is owned and financed by the Kilosa Municipal Council.

The radio manager says their goal is to reach the whole district, adding that they already have played a noticeable part in changing for the better the lifestyles of the people of Kilosa since the community radio went on air 10 months ago. “Kilosa parents have been wholeheartedly thanking the radio for supporting campaigns against abuse, which has made many youths stop indulging in gambling, smoking hashish, drinking illicit liquor and gossip and instead engage in farming and other forms of gainful employment,” explained the manager.

12 audience views, reaction and opinions from Kilosa Community radio

Reception

Eight listeners say that the reception is good in the small town of Kilosa but four are not happy with the poor reception outside Kilosa, where the villages are surrounded by hills

Strengths

As the radio is new to the area, listeners are happy with their voices being heard. Programmes on health, which were run by NGOs chiefly through meetings, can now be heard over the Kilosa radio. Listeners are happy to hear news from Kilosa District.

Weaknesses

Twelve listeners say that they should introduce phoning programmes which is yet to be fixed for greetings and comments.

Suggestions

Ten listeners prefer mixed music from Tanzania and foreign countries. Two listeners say they prefer music from their region of Morogoro. Listeners demanded that more people around the area should be involved in programme production and not health officers only from Kilosa District and Non Governmental Organisations.

6.6 Summary on the five community radios

The research study is limited to five community radio stations. These are Iramba in Singida Region, Orkonorei in Manyara Region, and Sengerema in Mwanza Region, Mlimani in Dar es Salaam Region /City, and Kilosa in Morogoro Region.

There have been a lot of campaigns in Tanzania after the country's independence on December 9, 1961 in connection with the war on poverty, ignorance and diseases. This was carried out through meetings by experts and politicians using Radio Tanzania Tanzania and various other media outlets. The registration of Orkonorei, Sengerema, Mlimani and Kilosa community radios have helped in making positive changes possible.

The Tanzania Communication Regulatory Authority (TCRA) had by 2006 registered 47 radio stations in the public, commercial, non-commercial and community categories. However, this study is limited to social development programmes on agriculture, health, HIV/AIDS, education, local culture, environmental sustainability, democracy, poverty eradication, local and foreign music, poems, phoning, debates and entertainment in Iramba, Orkonorei, Sengerema, Kilosa and the urban and rural areas of Dar es Salaam and Coast regions.

The data and information collected were on programmes produced by workers, volunteers and the audiences on the purpose, social importance and its characteristics, sustainability and financial constraints, professionalism and ethics in broadcasting. Comparison was done with other community radios in North America, Europe and Africa.

After having collected substantial empirical data in the five community radio in Tanzania, and despite shortages of funds and time, I discovered that community radios in the different geographical areas visited had triggered positive results and had served as true agents of change.

They had succeeded in translating into concrete action a number of strategies aimed at improving practice and behaviour in the health, agricultural, education and other sectors as well as promoting local culture and entertainment, especially through greetings.

How has this happened? Some Maasai have abandoned female genital mutilation, are keeping smaller herds of cattle than previously and live in permanent villages.

In Sengerema, Mwanza, some people have steered clear of dynamite and poison fishing in Lake Victoria, while in Kilosa swelling numbers of people are using treated mosquito nets as a safeguard against the spread of malaria.

This study also recommends that community radio are better for reaching an audience in one geographical area of Iramba, Orkonorei, Sengerema, Mlimani and Kilosa and is a good alternative to the mainstream national Radio Tanzania Dar es Salaam and the commercial Radio One Stereo and Radio Free Africa. The public and commercial radio deals with political propaganda and advertisements for their survival.

I have discovered that people served by the five community radios are very enthusiastic about taking part in making programmes and being heard by persons who know them in the respective villages or elsewhere in the district. Iramba Community Radio has helped in promoting local culture such as the traditional dances popular among most clans in the area. This has at times been done through inter-village and other competitions.

Most Iramba residents get news relayed from RTD and the BBC more clearly using the local community radio than if they were to tap straight from Dar es Salaam or London. The radio is now off air because it did not meet the qualification of getting a licence from Tanzania Communication Regulation Authority (TCRA) and now has applied for a new one.

Orkonorei-Manyara Community Radio has played an invaluable role in enhancing people's participation in making programmes on the importance of taking both girls and boys to school, putting a halt to female genital mutilation, keeping manageably small herds of livestock, settling in permanent villages and ensuring environmental sustainability.

For its part, Sengerema Community Radio has won the hearts and minds of the local people. They are happy participating in the making of programmes on environmental sustainability, including stopping dynamite or poison fishing or using small fishnets and poison. People are now more aware of the dangers of the spread of HIV/AIDS and have changed their sexual and general behaviour. Most have chosen to resort to phone-in greeting programmes and engaging in local dances like *gobogobo*.

Mlimani Community Radio competes with city radios in programmes aimed at wooing larger audiences. This included reading morning newspapers, playing mixed local and foreign music, greetings through phoning and different debates on politics and development-based

programmes. Sports programme is one of the loved programmes as the station starts broadcasting before most other radios like Radio One Stereo and Radio Tanzania Dar es Salaam. But because the station is based in metropolitan Dar es Salaam, it becomes difficult to evaluate the impact of its role in changing behaviours when compared to the rural-based community radios.

Kilosa Community Radio has made some changes in the behaviour of people after sensitising them into participating more fully in programme productions. Malaria, which used to be the biggest killer of under-fives as well as adults, has been tamed to a reasonable degree as more and more people now use treated mosquito nets and more youths have stopped indulging in gambling and drug abuse. Most have turned to self-employment in agriculture and other preoccupations. In summary, one can safely say that the five community radios have engendered changes in the local people with regard to health, entertainment and overall development.

There exist close links between Kilosa Community Radio and the Kilosa District Council, with the latter extending financial support to the former. In fact, the salary of the radio station's manager is paid by the council while the council also takes care of the upkeep of the station's volunteers travelling to rural areas to collect news material and make programmes.

But the extension of the assistance contradicts the very meaning of community radio, which is supposed to be supported directly by the local population it serves as well as NGOs.

7. DISCUSSION AND CONCLUSIONS

Thanks to the existence of the community radio stations in Tanzania, the people have been alerted on problems in the areas concerned. The democratization of community radio in Tanzania since 1993 has helped rural communities a lot as most newspapers are based in and focused on urban areas and has little impact in the rural areas, where the majority of the people are still illiterate.

One of the distinct qualities that distinguish community radios in Africa from the public and private commercial radios manifests itself in times of political debates. The onslaught of mobile phone makers like Nokia in Tanzania has triggered massive changes for the better both in urban areas and among rural communities. It has opened channels for community radio in supporting highly interactive talk shows and discussions with political leaders and non-governmental organizations.

The culture of silence is effectively over as people have decided what to discuss on the performance of their leaders through the highly charged talk shows. The role of community radio is especially vigorous in Tanzania during elections as journalists get closer to the local people and politicians soliciting votes.

Social issues like HIV/AIDS, the war on crime, rape, and female genital mutilation, corruption in the public service, land and religious conflicts, prices of agriculture crops, fishes and environmental sustainability are discussed openly. Government officials in the respective areas have willingly come up with clarifications. The advent of community radio in Africa and the mobile phone 'revolution' have played a key role in revolutionising rural development and giving voice to the voiceless.

Community radios in Tanzania sprang up soon after the 1993 Act took effect and their number has grown to five out of 47 registered radio stations - two public service broadcasting, 23 commercial, 18 non-commercials, and four communities. This is as per radio station licences issued by Tanzania Communication Regulation Authority (TCRA) as of February 2006. The community radios have, to some extent, helped improve the ways of life of the people in the geographical areas in which they broadcast.

Surprisingly, the growth of community radios in Tanzania has not attracted many people or organisations into registering more despite of the relatively low fee of US dollars 1,000 charged by the Tanzania Communication Regulation Authority (TCRA). Tanzania has laid a foundation on the starting of community radios as there was already development programmes on health, education and eradication of poverty aired by Radio Tanzania Dar es Salaam.

Ng'wanakilala (1981:35) says that on the three channels of Radio Tanzania Dar es salaam; national service aired adult education programmes for 19.7% of 126 hours per week; commercial service aired 2.4% out of 72 hours per week and lastly external service which aired 2.7% out of 62 hours per week. Other programmes aired were general education, agriculture and health.

Orkonorei Community Radio in Manyara Region has, through its educational and awareness programmes, sensitised Maasai herdsmen into keeping small numbers of cattle in one area. In fact, some herdsmen have decided to settle in permanent villages, an unprecedented development.

Maasai women now discuss openly on radio traditions like female genital mutilation and marrying girls at early ages and now send daughters to school alongside boys. Conflicts over land and water sources among Maasai herdsmen and farmers have been settled to some extent as they are brought for discussion over the community radio.

Sengerema Community Radio in Mwanza Region has made fishermen change their behaviour and stopped to some extent on the use of dynamite and poison during fishing In Kilosa Community Radio in Morogoro, has made the people who live in lowland with permanent water marsh swamps which is the breeding grounds for mosquito's helping in spreading the disease of malaria, are now using mosquito nets and attending hospitals instead of visiting local traditional doctors.

Kilosa youths have steered clear of such misbehaviour as drug abuse and gambling and are now engaged in agriculture and other forms of gainful employment. Other awareness programmes carried by Kilosa Community Radio which has benefited the people are environmental sustainability, HIV/AIDS awareness, fighting poverty and illiteracy.

Mlimani Community Radio, which is surrounded by much bigger national and private commercial radio stations in Dar es Salaam, has attracted a large audience through phone-in programmes, debates, comments and greetings. Other educational and awareness programmes aired by Mlimani Community Radio are on disaster management, fight against HIV/AIDS, poverty eradication, poems, youth and parenthood, children in primary schools, Tanzanian, Congolese and miscellaneous other foreign music.

One major problem faced by many of the community radios in Africa in general and in Tanzania in particular is that of financial sustainability and volunteers moving to greener pastures. Some community radios in South Africa have closed down because of financial problems. Since the inception of community radio from 1992 onwards in Ghana, Zambia, South Africa and Tanzania, it has become an alternative to mainstream national and private commercial radios. Community radios have fulfilled their main objective of enhancing the participation of the local people as their voices are heard and politicians respond to public calls for solutions to development problems.

We can safely conclude that, in general, community radios in Africa have been facing problems with financing and so on but have still done a good job in changing people's behaviour and creating harmony among the respective community members in their geographical areas. All the community radios produce programmes which have helped in the fight against HIV/AIDS, poverty, corruption and environmental degradation and in the promotion of public health, local music, and religious harmony.

The definition of 'community radio' seems to be a problem when one looks at existing radios as the most successful ones tends to take more advertisements and tend to look like commercial radios. This is now becoming a problem to many existing community radio in many countries of the world, including Africa.

Problems with regard to funding and volunteers moving to greener pastures are also faced by industrialized countries although they are more stable economically and otherwise. However, there is still a great need to have more community radios in Africa and in Tanzania in particular, because they serve wonderfully as an alternative to mainstream national and private commercial radio stations.

One recommendation from the study is that all community radios in Africa should respect their respective national laws and other pieces of legislation on the registration and running of radio programmes. They should also continue to respect all religious groups as well as promote peace, democracy and the culture of silence, all of which prevailed even during the era of the one-party state.

BIBLIOGRAPHY

Printed sources

- Alumuku, P.T. (2006) *Community Radio for Development. The World and Africa*. Nairobi: Pauline's Publications Africa.
- Alumuku, P. and White, R. (2004) *A paper on Community Radio in Ghana, Accra*. Unesco.
- Amupala, J.N. (1989) *Developmental Radio Broadcasting in Namibia and Tanzania: A Comparative Study*. Tampere: University of Tampere, Department of Mass Communication.
- Arnaldo, C.A. (2001) Introduction in Fraser and Restrepo S.E “*Community Radio Handbook*”. UNESCO, p.1.
- Baran, S.J. (2004) *Introduction to Mass Communication. Media and Literacy Culture*. Boston: McGraw Hill.
- Boafo, S. (Ed.) (2000) *Promoting Community Media in Africa*. Paris: UNESCO.
- Boyd-Barrett, (Ed.) (1997) *Media in Global Context, A Reader*. London: Arnold Publishing Ltd.
- Berger, G. (2007) *Media Legislation in Africa. A Comparative Legal Survey*. Grahamstown: UNESCO and the School of Journalism and Media Studies, Rhodes University, South Africa.
- Carpentier, N., Lie, R & Servaes, J. (2003) “Is There a Role and Place for Community Media in the Remit?” in Lowe, F. and Hujanen, T. (eds.) *Broadcasting & Convergence: New Articulations of the Public Service Remit*, Gothenburg: NORDICOM, pp. 250-251.
- Cavendish, M. (2004) *Community Broadcasting, Concept and Practice in the Philippines*, Singapore: Eastern Universities Press.
- Civil Society Plenary Geneva, 8 December 2003 “Shaping Information Societies for Human Needs” Civil Society Declaration to the World Summit on the Information Society.
- Community Television Study (2002) Dar es Salaam: Development Associates Limited.
- Davies, E.P. and Tachi, J.O. (2002) *Community Radio in Global Context: A Comparative Analysis in Six Countries*. London: Thames Valley University.
- Dunaway, D. (2002) “*Community Radio at the Beginning of the 21st Century: Commercialism vs Community Power*” in Jankowski and Prehn.
- Fairchild, C. (2001) *Community Radio and Public Culture*, Cresskill. HAMPTON PRESS.
- Fraser, C. and Restrepo, C. (2001) *Community Radio Handbook*. Paris: UNESCO.

- Fuller, L. K. (2007) (Ed.) *Community Media, International Perspectives*, New York: Palgrave Macmillan.
- Head, S. (1974) *Broadcasting in Africa. A Continental Survey of Radio and Television*. Philadelphia. Temple University Press.
- Hollander, E. (1992) *The People's Voice, Local Radio and Television in Europe*, in Jankowski, N. Prehn, O. and Stappers, J. (Ed), London: John Libbey and Company.
- Howley, K. (2005) *Community Media, People, and Communication Technologies*. Cambridge, University Press.
- Independent Radio and Television Communication (IRTC) of Dublin Ireland, 1995.*
- Jankowski, N. and Prehn, O. (Ed.) (2002) *Community Media in the Information Age, Perspective and Prospective*. Cresskill, NJ: Hampton Press.
- Juutinen, C. (2008) *A community and its radio. A case study of Chikuni radio in Zambia*. University of Tampere: Unpublished MA Thesis.
- Kasoma, F (2002) *Community Radio. Its Management and Organization in Zambia*. Ndola: Mission Press.
- Kasoma, F. (2000) *The Press and Multiparty Politics in Africa*. Tampere: University of Tampere.
- Kivikuru, U., Lobulu, W. and Moshiro, G. (1994) *Changing Mediascapes A Case Study in Nine Tanzanian Villages*. Helsinki: University of Helsinki.
- Kivikuru, U.(2001) *Democracy and Radio, South Africa Evaluation of the Idasa Project Programmes and Their Reception by Community Radio Stations and Their Public Consultancy Contract KAPC 0004*. Helsinki.
- Kivikuru,U. (2005) *Democracy and Radio as a means to strengthen the "voices of the voiceless" in South Africa. Assessment report Feb.2005*. Helsinki.
- Kone, T. and Diallo, M. (1998) *The African Community Manager's Handbook*. AMARC Africa and Panos, Southern Africa Publishers.
- Lewis, P. (2002) in Jankowski and Prehn "Radio Theory and Community Radio" Cresskill, New Jersey: Humpton Press.
- Lewis, P. and Booth, J. (1989) *The Invisible Medium Public. Commercial and Community Radio*: London: Macmillan Education Ltd.
- Lewis, P and Jones, S (2006) *From the Margins to the Cutting Edge, Community Media and Empowerment*. Cresskill, NJ: Hampton Press.
- Lowe, F.G and Hujanen, T (2003) *Broadcasting & Convergence, New Articulations of the Public Service Remit*, Gothenburg: Nordicom.

- Matumaini, J. (2006) *The Role of Radio in the Process of Development in Tanzania: A Comparative Study of Radio Tanzania Dar es Salaam, Radio Tumaini and Clouds FM*. Pontifical Gregorian University.
- MacBride, S. et al (1980) *Many Voices, One World. Communication and Society, Today and Tomorrow*. Paris: UNESCO.
- Macedo, G. (2007) Manuscript on the state of community media in European Union, Culture and Education Study, Brussels.
- Melkote, S.R. and Steeves, L.H. (2001) *Communication for Development in the Third World*. 2nd Edition. New Delhi: Sage Publications.
- Mfundisi, T. (2005) A paper on Some Keys to Sustainability ABC Ulwazi, Presented at the AMARC Africa Pana African Congress.
- Mowlana, H. (1996) *Global Communication in Transition. The End of Diversity?* London: Sage Publications.
- Mutambo, S. and Mufrume, P. (Ed) (2002) *Trends in Commercial and Private Radio Stations in Southern Africa*. Gaborone.
- Mwaffisi, M.S. (1985) *Broadcasting in Tanzania. Case Study of a Broadcasting System*. University of Washington. Unpublished M.A. Thesis.
- Ng'wanakilala, N. (1981) *Mass Communication and Development of Socialism in Tanzania*. Dar es salaam: Tanzania Publishing House.
- Ondobo, C. (2001) "Preface" in Fraser and Restrepo, p. (iii).
- Opoku-Mensah, A. (1998) *Up in the Air? The State of Broadcasting in Southern Africa*. Lusaka: Panos.
- Partridge, S. (1982) *NOT the BBC/IBA. The Case for Community Radio*. London: Comedia Publishing Group.
- Perkins, I. (2000) *The African Community Radio Managers Handbook*. Johannesburg: MARC Africa Printers.
- Possi, M. K (2003) Community Media Defined" in Nasanga, G. *The East Africa Media and Globalization. Defining The Public Interest "*, Kampala: Industrial Graphic System, pp.167-169.
- Rennie, E. (2006) *Community Media, Global Introduction*. New York: Rowman & Littlefield Publishers.
- Rhodes Journalism Review* 25, November 2005.
- Rogers, E.M. (2001) "A Staged Model of Communication Effects; Evidence from an Entertainment-Education Radio Soap Opera in Tanzania." Dar es salaam: Article.

Servaes, J. (1999) *Communication for Development, One World, Multiple Cultures*. Cresskill NJ: Hampton Press.

Tabing, H. (2002) *How to Do the Community Radio*. Paris: UNESCO.

Teer-Tomasselli, R & Mjwacu, T. (2003) Developing Communicative Competence: The Potentials and Limitations of Community Radio A Case Study within Kwazulu-Natal in *Valittamisen tiede (in Finnish, The Science of Communication)* Malmelin N. (Ed.), Helsinki; University of Helsinki.

The Guardian, Tanzania, March 1, 2006.

The Sunday Observer Tanzania, 2007-10-23, 31.

The Tanzania Communications Regulatory Authority Act, 2003 Licence Granter.

Tomaselli, K. (2002) *Media Democracy and Renewal in Southern Africa*. Durban: International Academic Publishers.

United Republic of Tanzania Television Case Study (2002)

United Republic of Tanzania (2005) Community Television For The Poor, A Scooping Study, Country Report Tanzania, Dar es Salaam. Development Associates Limited.

A Voice for Everyone All You Need to Know About Community Radio. (1988). Dublin Criterion Press.

White, R. (2007) The Media and Civil Society of Africa, A paper presented at 27th EURICICOM Colloquium, on Communication and Culture, in Fiesa, Slovenia, September 13-15, 2007.

World Press Review 2001

Online sources

Accram, A. (2004) Community Radio, Bridging the Information Divide in <http://www.business Africa.net/new-features/ media/ 332617>

African Broadcasting Charter. www.misa.org/broadcasting_nersource-acb/charter eg 20 4 slide

Community Radio (2005) <http://en.wikipedia.org/wiki>

http://www.idrc.ca/smsi/ev-90357-201-1--DO_TOPIC.html 1.9.2006

<http://www.sengerema.or.tz/sengerema-mct-.htm> 3.9.2006

<http://Africa.amarc.org/page.php?topic=home-EN> 4.10.2006

<http://wiki.amarc.org/?topic=What-is-amarc&=EN&style=asiapacific&site> 4.10.2006

<http://www.tanzania-online.gov.uk>

Stevenson, J.H. (1993) The History of Community Radio in Canada
<http://www.ncra.ca/business/History.cfm>

APPENDIX 1

RECOMMENDATIONS

More specifically, it is recommended as follows:

- (i) Community radios in Tanzania should be allowed to have more advertisements as a way of keeping them from being totally closed as the case in South Africa.
- (ii) Participation of local people voices in programmes production should be increased. Programme content should reflect the interests of various social groups in the community, especially youth, women and children.
- (iii) Volunteers should be paid some kind of allowances/ honorarium which can make them live as are adults with personal commitments.
- (iv) Community radio should make sure that all volunteers receive some form of on-the-job training before making programmes and going live on air.
- (v) Community radio licences should not cost very much because the radios operate in small geographical areas and do not cover the whole country.
- (vi) As has been seen, the power of community radio is to spread information during conflicts of tribes or ethnicity, community radio should not be used in the negative side as was demonstrated by infamous Radio Miller Collins in formatting genocide in Rwanda.
- (vii) Community radios should not be forced into competing with the mainstream national and private commercial radio stations. Rather, they should plan to concentrate on developmental programmes of their geographical areas.
- (viii) A community media fund should be established in all African countries having community radios through partnerships with the donor community that would boost investment in and support for community-driven and community-based media undertaking information and communication initiatives using both traditional media and new information and communication technologies.
- (ix) The content and programmes of community media should deal with issues affecting most African countries such as conflict resolution and prevention, culture, environment, human rights, gender, health, civic education, ethics and values, economic development and non- formal education, (Boafo 2000:171-172).

APPENDIX 2

INTERVIEW QUESTIONS

Answer the following questions on the sheet supplied. You may use a separate sheet if necessary.

1. The name of your FM radio station is
2. What are the frequencies?
3. When was it started? Date.....Month.....Year.....
4. What led to the idea of starting a community radio in this area?
5. Who listens to your community radio?
6. How large is your audience in terms of numbers and percentage of population.....
7. Where do you get funds with which to run your community radio programmes?
8. How big is your community radio's workforce?
9. How many are employed?
10. How many volunteers are employed?
11. Do you provide any honorarium or allowances to volunteers?
12. How much do you pay them in Tanzanian shillings?
13. How many volunteers have left you for greener pastures since you began your operations?
14. Besides honorarium, what incentives do you give deserving volunteers?
15. Do you have any advertisements?
16. What is your annual income from advertisements?
17. For how many hours is your community radio on air?
18. What is your programme schedule for the hours you go on air?
19. Do you air news and programmes from other radio stations like Radio Tanzania Dar es Salaam, Deutsche Welle (Germany), BBC London and Voice of America?
.....

20. What are the most interesting programmes in areas where the community radio frequencies reach?
21. Is your Community radio having a cable landline telephone where the listeners can phone and talk to each other and send greetings?
22. How many workers are employed as radio programme producers or as volunteers having received professional training on broadcasting radio?
23. Do you allow people in your area to participate in the production of radio programmes?
24. How good are your community radio's relations with ordinary people, local authorities and district and regional level government leaders?
.....
25. Has your community radio ever received any warning from TCRA?
.....
26. If yes, what were the reasons?
27. What strategies do you plan to employ so as to have wider coverage?
.....
28. Since you started your community radio, how have the programmes changed the lifestyles of the people in your area?
29. Are the people happy with your community radio programmes?

INTERVIEW QUESTIONS FOR THE AUDIENCE

1. What is your favourite radio programme?
2. Do you have a radio set in your household?
3. How is the reception of programmes in your geographical area?
4. Do you ever participate in radio programmes production?
5. What are the strengths of the radio programmes in your area?
6. What are the weaknesses of radio programmes in your area?
7. What are your recommendations and suggestions for improving the weaknesses of radio programmes in your area?

APPENDIX 3

PROGRAMME SCHEDULE FOR IRAMBA COMMUNITY RADIO

From Monday to Sunday

8.00 - 9.00 a.m.	Opening of the Radio and Mixed Music
9.00 - 10.00 a.m.	Local Drum Music
10.00 - 10.10 a.m.	News from RTD
10.00 - 1.00 p.m.	Mixed Music
1.00 - 1.10 pm.	News from RTD
1.10 - 3.00 p.m.	Mixed Music
3.00 - 4.00 p.m.	Local Drum Music
4.00 - 4.10 p.m.	News from RTD
4.10 - 6.30 p.m.	Mixed Music
6.30 - 7.30 p.m.	News from BBC
7.30 - 8.00 p.m.	Sports
8.00 - 8.10 p.m.	News from RTD
8.10 - 10.00 p.m.	Mixed music and Closure of Radio

APPENDIX 4

PROGRAMME SCHEDULE FOR ORKONOREI COMMUNITY RADIO 94.4 FM

Monday

3.00-3.30 PM	Opening of the radio and Maasai Songs.
3.30-4.00 PM	Maasai songs.
4.00-4.10 PM	News from Radio Tanzania Dar es Salaam.
4.10-5.30 PM	Community Health
5.30-6.30 PM	Phoning greetings.
6.30-7.00 PM	Club greetings.
7.00-7.05 PM	News in brief
7.05-8.00 PM	Club greetings.
8.00-8.45 PM	Community News
8.45-9.00 PM	Traditional music
9.00-10.00 PM	Debate and closure of radio

Tuesday

3.00-3.10 PM	Opening of radio
3.10-4.00 PM	Traditional music
4.00-4.10 PM	News from Radio Tanzania Dar es Salaam.
4.10- 5.30 PM	Old is gold music.
5.30-6.00 PM	Phoning greetings.
6.30-8.30 PM	Club greetings.
8.30-8.45 PM	Kiswahili community news.
8.45-9.00	Traditional music.
9.00-4.00 PM	Debate and closure of the radio.

Wednesday

9.00-9.10 PM	Opening the radio.
9.19-4.00 PM	Reggae Time.
4.00-4.10 PM	News from Radio Tanzania Dar es Salaam.
4.10-4.30 PM	Know the law.
4.30-5.00 PM	DJ's music choice.
5.00-5.30 PM	Counselling.
5.30 -6.00 PM	Greetings through phoning.
6.00-6.30 PM	Environment.
6.30-7.00 PM	Orkonorei greetings.
7.00-7.05 PM	News in brief.
7.05-8.00 PM	Orkonorei greetings.
8.00-8.30 PM	Phoning debates.

8.30-8.45 PM	Swahili community news.
8.45-8.55 PM	Maasai news.
8.55-9.00 PM	Traditional music.
9.00 10.00 PM	Debates and closure of the radio.

Thursday

9.00-9.10 PM	Opening of the radio
9.10-4.00 PM	Coast Taarab music.
4.00-4.10 PM	News from Radio Tanzania Dar es Salaam.
4.10-4.30 PM	DJ's choice.
4.30-5.00 PM	Traditional medicine.
5.00-5.30 PM	South African Music.
5.30-6.00 PM	Greetings through phoning.
6.00-6.30 PM	Food diet and health.
6.30-7.00 PM	Orkonorei greetings.
7.00-7.05 PM	News in briefs
7.05-.8.00 PM	Orkonorei greetings.
8.00-8.30 PM	Phone-in debates.
8.30-8.45 PM	Kiswahili news.
8.45-8.55 PM	Traditional music.
9.00-10.00 PM	Debate and closure of station.

Friday

9.00-9.10 PM	Opening of station.
9.10-4.00 PM	Listeners' choice.
4.00-4.10 PM	News from Radio Tanzania Dar es Salaam
4.10-5.00 PM	Listeners' choice.
5.00-5.30 PM	Comments of Maasai.
5.30-6.00 PM	Phone-in greetings.
6.00-7.00 PM	Orkorenei greetings.
7.00-7.05 PM	News in brief.
7.05-8.00 PM	Club greetings.
8.00-8.30 PM	Phone-in debates.
8.30-8.45 PM	Swahili news.
8.45-10.00 PM	Traditional music and closure of station.

Saturday

9.00-9.10 PM	Opening of station.
9.10-4.00 PM	Spotlight on women.
4.00-4.10 PM	News from Radio Tanzania Dar es Salaam.
4.10-5.00 PM	Sports entertainment.
5.00-5.30 PM	The world this week.

5.30-6.30 PM	Our visitor.
6.30-7.00 PM	Orkorenei greetings.
7.00-7.05 PM	News in brief.
7.05-8.00 PM	Club greetings.
8.00-8.30 PM	Telephone debates.
8.30-8.45 PM	Swahili news.
8.45-8.55 PM	Maasai news.
8.55-9.00 PM	Traditional music.
9.00 10.00 PM	Analysis of life living and closure of the radio.

Sunday

9.00-9.10 PM	Opening of the radio
9.10-4.00 PM	Let us be happy with children.
4.00-4.10 PM	News from Radio Tanzania Dar es Salaam.
4.10-5.00 PM	Gospel songs.
5.00-5.30 PM	The word of God and songs.
5.30-6.30 PM	The wonders of the world.
6,30 7.00 PM	Club greetings.
7.00-7.05 PM	News in brief
7.05-8.00 PM	Club greetings.
8.00-8.30 PM	Phoning debates.
8.30-8.45.PM	Swahili news.
8.45-9.00 PM	Traditional music.
9.00-10.00 PM	Magazine programme and closure of the radio

APPENDIX 5

PROGRAMME SCHEDULE FOR SENGEREMA COMMUNITY RADIO 98.8 FM

Monday

12.58-7.00 PM	Jingles for opening the radio.
7.00-7.10 PM	News from Radio Tanzania Dar es Salaam
7.10-2.00 PM	Lunch package.
2.00-3.00 PM	Talk with them.
3.00-4.00 PM	African music.
4.00-4.10 PM	News from Radio Tanzania Dar es Salaam.
4.10-5.00 PM	Tanzanian flavor music.
5.00-6.30 PM	Old and today's music.
6.30-8.00 PM	Listen to greetings.
8.00-8.10 PM	News from Radio Tanzania Dar es Salaam.
8.10-8.15 PM	The prices of the crops.
8.15-8.30 PM	Wise words of Father of Nation Mwalimu Nyerere from RTD.
8.30-8.45 PM	Greetings.
8.45-9.00 PM	Any new briefs.
9.00-9.15 PM	Let us feed each other.
9.15-9.58 PM	DJ Music
9.58-10.00 PM	Radio jingles and closure for the day.

Tuesday

12.58-1.00 PM	Jingles and opening of the radio.
1.00-1.10 PM	News from Radio Tanzania Dar es Salaam.
1.10-2.00 PM	Lunch package.
2.00-3.00 PM	Your commercials
3.00-4.00 PM	The African music
4.00-4.10 PM	News from Radio Tanzania Dar es Salaam.
4.10-12.00 PM	The bursting corner.
12.00-12.30 PM	Education for eradicating diseases.
12.30-8.00 PM	Greetings.
8.00-8.10 PM	News from Radio Tanzania Dar es Salaam
8.10-8.15 PM	The prices of crops.
8.15-8.30 PM	The wise sayings of the Father of Nation from RTD.
8.30-8.45 PM	Listen to greetings.
8.45-9.00 PM	New events.
9.00-9.28 PM	The music hits of DJS.
9.28-10.00 PM	Jingles and closure of the radio.

Wednesday

10.58- 11.00 AM	Jingles and the opening of radio.
11.00-11.30 AM	Education for primary schools.
11.30-12.00 NOON	A happy family.
12.00-12.45 PM	Traditional music.
12.45-1.00 PM	Internet news.
1.00-1.10 PM	News from Radio Tanzania Dar es Salaam.
1.10-2.00 PM	Lunch package.
2.00-3.00 PM	The music hits of DJs.
3.00-4.00 PM	African music.
4.00-4.10 PM	News from Radio Tanzania Dar es Salaam.
4.10-5.30 PM	Tanzanian music.
5.30-6.00 PM	Our environment.
6.00-1.00 PM	Women hour.
1.00-8.00 PM	Listen to greetings
8.00-8.10 PM	The prices of crops.
8.10-8.30 PM	The wise word from the Father of Nation from RTD.
8.30-8.45 PM	Greetings.
8.45-9.00 PM	New events.
9.00-9.58 PM	Talk to them.
9.58-10 PM	Jingles and closure of the radio.

Thursday

12.58-1.00 PM	Radio jingles and opening of the radio.
1.00-1.10 PM	NEWS FROM RADIO TANZANIA DAR ES SALAAM.
1.10-2.00 PM	Lunch package.
2.00- 3.00 PM	Talk to them.
3.00-4.00 PM	African music.
4.00-4.10 PM	NEWS FROM RADIO TANZANIA DAR ES SALAAM.
4.10-5.00 PM	The hit music of DJ.
5.00-6.00 PM	Reggae music.
6.00-1.00 PM	Students magazine
1.00-2.00 PM	Listen to greetings.
2.00-2.10 PM	NEWS FROM RADIO TANZANIA DAR ES SALAAM.
2.10-2.15 PM	The prices of the crops.
2.15-2.30 PM	'Wise sayings of the Father of the Nation Mwalimu Nyerere'.
2.30-2.45 PM	Listen to greetings.
2.45-9.00 PM	New events
9.00-9.15 PM	Lets educate each other.
9.15-9.58 PM	The corner of busting
9.58-4.00 PM	Jingles and the closure of station.

Friday

12.58-1.00 PM	Jingles and the opening of the radio.
1.00-1.10 PM	NEWS FROM RADIO TANZANIA DAR ES SALAAM.
1.10-2.00 PM	Lunch-time package.
2.00-2.30 PM	Our environment.
2.30-9.00 PM	Traditional knowledge.
9.00-4.00 PM	Your commercials.
4.00-4.10 PM	NEWS FROM RADIO TANZANIA DAR ES SALAAM.
4.10-5.00 PM	Tanzanian Chapter.
5.00-6.30 PM	Taarab music from the coastal area.
6.30-6.45 PM	Welcome to community radio of Sengerema.
6.45-1.00 PM	Learn about internet
1.00-2.00 PM	Listen to greetings.
2.00-2.10 PM	NEWS FROM RADIO TANZANIA DAR ES SALAAM.
2.10-2.15 PM	Prices of crops.
2.15-2.30 PM	The wise sayings of the Father of Nation from RTD.
2.30-2.45 PM	Listen to greetings.
2.45- 9.00 PM	New events.
9.00-9.15 PM	Islamic teachings.
9.15-9.58 PM	Weekend entertainments
9.58-4.00 PM	Jingles and closure of the radio.

Saturday

12.58- 1.00 PM	Jingles and opening of station.
1.00 -1.10 PM	NEWS FROM RADIO TANZANIA DAR ES SALAAM.
1.10-2.00 PM	Lunch package.
2.00-3.00 PM	The world of children.
3.00-4.00 PM	Women magazine.
4.00-4.10-PM	NEWS FROM RADIO TANZANIA DAR ES SALAAM.
4.10-5.00 PM	The corner hit music.
5.00- 6.30 PM	The old and today's music
6.30-7.00 PM	Education for the sick people.
7.00-8.00 PM	Listen to greetings.
8.00-8.10 PM	NEWS FROM RADIO TANZANIA DAR ES SALAAM.
8.10-8.15 PM	The price of crops.
8.15-8.30 PM	'Wise sayings by the Father of The Nation' from RTD.
8.30-8.45 PM	Listen to greetings.
8.45-9.00 PM	New happenings.
9.00-9.30 PM	Prayer Time.
9.30-10.58 PM	Entertainment of the weekend.
10.58-11.0 PM	Jingles and closure of the radio.

Sunday

12.58-1.00 PM	Jingles and opening of the station.
1.00-1.10 PM	NEWS FROM RADIO TANZANIA DAR ES SALAAM.
1.10-2.00 PM	Religious songs.
2.00-3.00 PM	New events of this week.
3.00-4.00 PM	Greetings from hospital in-patients.
4.00-4.10 PM	NEWS FROM RADIO TANZANIA DAR ES SALAAM
4.10-5.00 PM	The music chapter of Tanzanians.
5.00-5.30 PM	A happy family.
5.30-6.30 PM	Students magazine
6.30-8.00 PM	Listen to greetings.
8.00-8.10 PM	NEWS FROM RADIO TANZANIA DAR ES SALAAM.
8.10-8.15 PM	The prices of the crops.
8.15-8.45 PM	Listen to greetings.
8.45-9.00 PM	New happenings.
9.00-9.30 PM	Sunday preaching's.
9.30-10.58 PM	Entertainment of the weekend.
10.58-11.00 PM	Jingles and closure of the radio.

APPENDIX 6

PROGRAMME SCHEDULE FOR MLIMANI COMMUNITY RADIO - 106.5F

Monday

Time	Programme
06:00	DW News
07:00	News from Radio Tanzania Dar es Salaam
07:10	Good Morning
07:45	Swahili Newspapers review
08:30	English Newspapers review
09:00	Disasters/Talk/discussion on AIDS (re-aired)
09:30	Music variety
10:00	News from Radio Tanzania Dar es Salaam
10:15	Our Origin (Tanzania transitions and customs)
11:00	Greetings (sms)
12:00	Lunch Time (slow songs)
13:00	DW News
14:00	Tanzanian Hip hop
15:00	News in brief from Radio Mlimani FM
15:05	Reggae music
16:00	News from Radio Tanzania Dar es Salaam
16:15	Tips of the Week
17:00	News from Mlimani Radio
17:10	Greetings – live
18:00	Dw News
19:00	Sports today
19:20	Child's voice
20:00	News from Radio Tanzania Dar es Salaam
20:30	Your letter
21:00	Dreams of Life (disabilities' issues– re-aired)
21:45	Music
22:00	Good Night (slow songs)

Tuesday

Time	Programme
06:00	DW News
07:00	News from Radio Tanzania Dar es Salaam
07:10	Good Morning- Music variety and adverts
07:45	Swahili newspapers review
08:30	English Newspapers Review

09:00	Yesterday & Today-Historical past issues
09:45	Music variety
10:00	News from Radio Tanzania Dar es Salaam
12:05	Lunch Time (slow songs)
13:00	DW News
14:00	Tanzanian Hip hop (interview)
15:00	News in brief from Radio Mlimani FM
15:05	Mixed grill
16:00	News from Radio Tanzania Dar es Salaam
16:10	Greetings –lively
18:00	DW News
19:00	Sports today
19:30	How Hi issues on drugs
20:00	News from Radio Tanzania Dar es Salaam
20:10	Music
20:30	Your Letter
21:00	Women Issues (Re-aired)
21:45	Music
22:00	Good Night

Wednesday

Time	Programme
06:00	DW News
07:00	News from Radio Tanzania Dar es Salaam
07:10	Good morning-Music variety and adverts
07:45	Swahili Newspapers review
08:30	English Newspapers review
09:00	Child’s cry (Re-aired)
09:45	Music variety
10:00	News from Radio Tanzania Dar es Salaam
10:10	Zouk music
11:00	Greetings – sms
12:00	Lunch Time
13:00	DW News
14:00	Tanzanian Hip hop
15:00	News in brief from Radio Mlimani Fm
15:05	Mixed grill
16:00	News from Radio Tanzania Dar es Salaam
16:15	Psychological issues
17:00	News bulletin from Mlimani Radio
17:10	Greetings – live
18:00	DW News

19:00	Sports today
19:20	Your Health
20:00	News Bulletin RTD
20:10	Music
20:30	Avoid Disasters (aired by RTD)
21:00	Learn Swahili (re-aired)
22:00	Good night

Thursday

Time	Programme
06:00	DW News
07:00	News from Radio Tanzania Dar es Salaam
07:10	Good Morning (Music variety and adverts)
07:45	Swahili Newspapers review
08:30	English Newspapers review
09:00	Society with children
09:30	Music variety
10:00	News from Radio Tanzania Dar es Salaam
12:00	Lunch time
13:00	DW News
14:00	Tanzanian Hip hop
15:00	News in brief from Radio Mlimani FM
15:05	Mixed grill
16:00	News from Radio Tanzania Dar es Salaam
16:10	Greetings – live
18:00	DW News
19:00	Sports today
19:15	Dreams of Life (disabilities)
20:00	News from Radio Tanzania Dar es Salaam
20:10	Music
20:30	Our origin – Tanzanian traditions and customs (re-aired)
21:00	From Colleges (Re-aired)
22:00	Good night

Friday

Time	Programme
06:00	DW News
07:00	News from Radio Tanzania Dar es Salaam
07:10	Good Morning- music variety cont.
07:45	Swahili Newspapers review
08:30	English Newspapers review
09:00	Psychological issues (re-aired)

09:45	Music variety
10:00	News from Radio Tanzania Dar es Salaam
10:10	Greetings-sms
12:00	Lunch Time (slow songs)
13:00	DW News
14:00	Tanzanian Hip hop (interview)
15:00	News in brief from Radio Mlimani FM
15:05	Our Arts
16:00	News from Radio Tanzania Dar es Salaam
16:10	Religious – Islam
17:00	Music
18:00	DW News
19:00	Sports today
19:20	AIDS/HIV Pandemic
20:00	News from Radio Tanzania Dar es Salaam
20:10	Music
20:30	Your Letter
21:00	Yesterday & Today/Historical past issues
21:30	Music:
01:00	Mixed grill and adverts

Saturday

Time	Program
06:00	DW News
07:00	News from RTD
07:10	Good Morning-music variety
07:45	Swahili Newspapers review
08:30	English Newspapers review
09:00	Youth care
09:30	Learn French
10:00	News from Radio Tanzania Dar es Salaam
10:15	Women struggles
11:00	Poverty Alleviation
12:00	From Colleges
13:00	DW News
14:00	Learn Swahili
15:00	News in brief from Radio Mlimani Fm
15:05	Sports this week
16:00	News from Radio Tanzania Dar es Salaam
16:10	Lets talk
17:00	News Bulletin From Mlimani Radio
17:10	Our Bands – Tanzanian Music

18:00	DW News
19:00	Sports today
19:20	Coast Music
20:00	News from Radio Tanzania Dar es Salaam
20:10	Coastal Music cont.
21:00	Your Health (re-aired)
22:00	Weekend's flavour
01:00	Mixed grill

Sunday

Time	Programme
06:00	DW News and adverts
07:00	News bulletin – RTD
07:10	Good morning
07:45	Swahili newspapers review
08:30	Diplomat
09:00	Old music
11:00	Children of Mlimani
12:00	African music
13:00	DW News
14:00	Beauty and fashion
14:30	Music
15:00	News bulletin
15:05	The world this week
16:00	News from Radio Tanzania Dar es Salaam
16:10	Religious (Christian)
17:00	News Bulletin from Mlimani Radio
17:10	Old School
18:00	DW News
19:00	Sports today
19:20	Music
20:00	News from Radio Tanzania Dar es Salaam
20:10	Music
21:00	Youth care (re-aired)
22:00	Good night

APPENDIX 7

PROGRAMME SCHEDULE FOR KILOSA COMMUNITY RADIO 102.5 FM

Monday

Time	Programme
4.58- am	JINGLE
4.59-am	Opening of radio
5.00 – 6.00am	Music and advertisements
6.00 – 6.30 am	Here and there KILOSA
6.30. – 12.59 am	Mixed music
7.00 – 7.10 am	News – RTD
7.10 – 7.20 am	Commentary and death announcements
7.20 – 8.30 am	Morning greetings
8.30 – 9.00 am	Music and announcements
10.00 – 11.00 am	Birthday greetings
11.00 – 12.10 am	Death announcements
12.10 – 1.00 pm	Our music bend
1.00 – 2.00 pm	Lunch time
3.00 – 2.30 pm	After noon greetings
3.05 – 4.00 pm	The time of word
4.00 – 5.00 pm	Bongo flavour
5.00 – 5.00 pm	Music and announcements
5.30 – 6.00 pm	Our elders
6.00 – 6.30 pm	Women programmes
6.30 – 5.40 pm	News – KILOSA
6.40 – 7.00 pm	Mixed music
7.00 - 7.45 pm	HIV – AIDS
7.45 – 7.59 pm	Music and announcements
8.00 – 3.10 pm	News from RTD
8.10 – 8.15 pm	Commentary – RTD
8.15 – 8.45 pm	Sports and entertainment – KILOSA
8.45 – 9.30 pm	Night greetings
9.30 – 9.59 pm	Sleep with comfort – music
10 .00 pm	Closing the radio

Tuesday

Time	Programme
4.58 am	Jingle
4.59 am	Opening of RADIO
5.00 – 600 am	Music and advertisements
6.00 – 6.30 am	Commercial news

6.30 – 12.59 am	Announcements of different departments
7.00 – 7.10 am	News – RTD
7.10 – 7.20 am	Commentary and death announcements
7.20 – 8.30 am	Morning greetings
8.30 – 9.00 am	Those in hospital (repeat)
9.00 – 10.00 am	Birth day greetings
11.00 – 12.00 am	News in brief – KILOSA
12.00 – 12.10 am	Our environment (Repeat)
12.10 – 1.00 pm	News – REPEAT – KILOSA
1.00 – 2.00 pm	Death announcement
2.00 – 3.00 pm	Education through radio
3.00 – 3.05 pm	Community health
3.05 – 4.00 pm	Lunch time
4.00 – 5.00 pm	After noon greetings
5.00 – 5.00 pm	Congo music
5.30 – 6.00 pm	The time of lord
6.00 – 6.30 pm	Community health
6.30 – 6.40 pm	Music and announcements
6.40 – 7.00 pm	News – KILOSA
7.00 – 7.45 pm	Lets go
7.45 – 7.59 pm	Youth and development
8.00 – 8.10 pm	News from RTD
8.10 – 8.15 pm	Commentary RTD
8.15 – 8.45 pm	Music
8.45 – 9.30 pm	Sports and entertainment
9.30 – 9.59 pm	Night greetings, music and good sleeping
10.00 pm	Closure of radio

Wednesday

Time	Programme
4.58 am	Jingle
4.59 am	Opening of radio
5.00 – 6.00 am	Music and advertisements
6.00 – 6.30 am	Here and there
6.30 – 12.59 am	Music
7.00 – 7.10 am	News from RTD
7.10 – 7.20 am	Commentary
7.20 – 8.30 am	Death announcements
8.30 – 9.00 am	Morning greetings
9.00 – 10.00 am	Community health (REPEAT)
10.00 – 10.00 am	Zook music and announcements
11.00 – 12.00 am	Birth day greetings

12.00 – 12.10 pm	News from KILOSA
12.10 – 1.00 pm	Death announcements
1.00 – 2.00 pm	News – KILOSA (REPEAT)
2.00 – 3.00 pm	Announcements
3.00 – 3.05 pm	Different studies
3.05 – 4.00 pm	Your business
4.00 – 5.00 pm	Lunch time
5.00 – 5.00 pm	Afternoon greetings
5.30 – 6.00 pm	The actor of the week
6.00 – 6.30 pm	Song of my choice
6.30 – 6.40 pm	Our expert
6.40 – 7.00 pm	Music and announcements
7.00 – 7.45 pm	Kilosa News
7.45 – 7.59 pm	Lets go
8.00 – 8.10 pm	News from RTD
8.10 – 8.15 pm	Commentary
8.15 – 8.45 pm	Get to know Kilosa
8.45 – 9.30 pm	Sports and entertainment
9.30 – 9.59 pm	Night greetings and soft music for sleeping
10.00 pm	Closure of Radio

Thursday

Time	Programme
4.58 am	Jingle
4.59 am	Opening of Radio
5.00 – 6.00 am	Mixed music and announcements
6.00 – 6.30 am	Here and there
6.30 – 12.59 am	About Kilosa
7.00 – 7.10 am	News from RTD
7.10 – 7.20 am	Commentary and death announcement
7.20 – 8.30 am	Commercials (REPEAT)
8.30 – 9.00 am	Our music bends
9.00 – 10.00 am	Happy birthday greetings
10.00 – 11.00 am	Music
11.00 – 12.00 am	Kilosa News (REPEAT)
12.00 – 12.10 pm	Death announcements
11.10 – 1.00 pm	Music and announcements
1.00 – 2.00 pm	Youth and development (REPEAT)
3.00 – 3.00 pm	Lunch time
3.00 – 3.05 pm	Afternoon greetings
3.05 – 4.00 pm	Taarab music
4.00 – 5.00 pm	Our expert (REPEAT)

5.00 – 5.00 pm	The Lord's Time
5.30 – 6.00 pm	Music and announcements
6.00 – 6.30 pm	Kilosa News
6.30 – 6.40 pm	Women (REPEAT)
6.40 – 7.00 pm	Know TASAF (REPEAT)
7.00 – 7.10 pm	Music
7.10 – 7.20 pm	Commentary
8.00 – 8.10 pm	Music
8.10 – 8.15 pm	Sports and entertainment
8.15 – 8.45 pm	Night greetings
8.45 – 9.30 pm	Night greetings
9.30 – 9.59 pm	Soft music for sleeping
10.00 pm	Closure of radio

Friday

Time	Programme
4.58 pm	Jingle
4.59 pm	Opening of radio
5.00 – 6.00 am	Music and announcements
6.00 – 6.30 am	Here and there
6.30 – 12.59 am	Music and announcements
7.00 – 7.10 am	News from RTD
7.10 – 7.20 am	Commentary
7.20 – 8.30 am	Death announcements
8.30 – 9.00 am	Morning greetings
9.00 – 10.00 am	Local music
10.00 – 11.00 am	Our agriculture
11.00 – 12.00 am	Birthday greetings
12.00 – 12.10 pm	Music
11.10 – 1.00 pm	News (REPEAT)
1.00 – 2.00 pm	Death Announcements
3.00 – 3.00 pm	Islamic religion
3.00 – 3.05 pm	Reggae music
3.05 – 4.00 pm	Lunch time
4.00 – 5.00 pm	Afternoon greetings
5.00 – 5.00 pm	My Song
5.30 – 6.00 pm	Top Ten hits from Tz
6.00 – 6.30 pm	The Lord's Time
6.30 – 6.40 pm	Music and announcements
6.40 – 7.00 pm	Kilosa News
7.00 – 7.10 pm	Poems
7.10 – 7.20 pm	From Kilosa Institute

8.00 – 8.10 pm	News (RTD)
8.10 – 8.15 pm	Commentary
8.15 – 8.45 pm	Sports and entertainment
8.45 – 9.30 pm	Soft music for sleeping
9.30 – 9.59 pm	Night greetings and soft music for sleeping
10.00 pm	Closure of Radio

Saturday

Time	Programme
4.58 am	Jingle
4.59 am	Opening of Radio
5.00 – 6.00 am	Music and announcements
6.00 – 6.30 am	Here and there
6.30 – 12.59 am	Music and announcements
7.00 – 7.10 am	News from RTD
7.10 – 7.20 am	Commentary
7.20 – 8.30.00 am	Death announcements
8.30 – 9.00 am	Morning greetings
9.00 – 10.00 am	From Kilosa Institute
10.00 – 11.00 am	Our children
11.00 – 12.00 pm	Birthday greetings
12.00 – 12.10 pm	Your views
12.10 – 1.00 pm	News (REPEAT)
1.00 – 2.00 pm	Death announcements
2.00 – 2.00 pm	Your business
3.00 – 3.05 pm	Lunch time
3.03 – 4.00 pm	Afternoon greetings
4.00 – 5.00 pm	Who is the best
5.00 – 5.00 pm	Correspondence education
5.20 – 6.00 pm	Music and announcements
5.00 – 6.30 pm	Get to know TASAF
6.30 – 6.40 pm	Kilosa News
7.00 – 7.15 pm	Drama
7.15 – 7.45 pm	Here and there (REPEAT)
7.45 – 7.59 pm	Music
8.00 – 8.10 pm	News from RTD
8.10 – 8.15 pm	Commentary
8.15 – 8.45 pm	Sports and entertainment
8.45 – 9.30 pm	Night greetings
9.30 – 9.59 pm	Soft bed-time music
10.00 pm	Closure of Radio

Sunday

Time	Programme
4.57	Jingle
4.58	Opening of Radio
5.00 – 6.00 am	Music and Announcements
6.00 – 6.30 am	Here and There
6.30 – 12.59 am	Announcements
7.00 – 7.10 am	News - RTD
7.10 – 7.20 am	Commentary
7.20 – 8.30 am	Zouk music and announcements
8.30 – 9.00 am	Birthday Greetings
9.00 – 10.00 am	Kilosa News
10.00 – 11.00 am	Our Environment
11.00 – 12.00 am	Local Drums Music
12.00 – 12.10 pm	Death Announcements
12.10 – 1.00 pm	Lunch Time
1.00 – 2.00 pm	Christian Religion
2.00 – 2.00 pm	Afternoon
3.00 – 3.05 pm	Events of the week
3.05 – 4.00 pm	Kilosa Club Show
4.00 – 5.00 pm	Women Programme
5.00 – 5.00 pm	Music and Announcements
5.30 – 6.00 pm	Kilosa News
6.00 – 6.30 pm	Get to know Kilosa
6.30 – 6.40 pm	HIV/AIDS
6.40 – 7.00 pm	Kilosa News
7.00 – 7.20 pm	From the Kilosa Institute
7.20 – 7.59 pm	Music
8.00 – 8.10 pm	News from RTD
8.10 – 8.15 pm	Commentary
8.15 – 8.45 pm	Sports and entertainment
8.45 – 9.30 pm	Night greetings
9.30-9.59 pm	Soft music and sleeping
10.00 PM	CLOSURE OF STATION