

Media and the empowerment of communities for social change

**A thesis submitted to the University of Manchester for the degree of PhD
in the Faculty of Education**

February 2003

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Abstract

The broad research question for this study was to investigate how communication media empowers rural communities for social change. To achieve the goals of the study, both qualitative and quantitative approaches were used to investigate how participatory video and radio were being used to contribute to the advancement and empowerment of rural women, who lack or have limited access to both print and electronic media.

In the literature review, the trend in development communication since the 1960's is discussed. It was evident from literature that there has been a gradual shift from the one-way view of communication to a deeper understanding of communication as a two-way process that is interactive and participatory.

It emerged in this study that video is a reflexive medium, which enables actors in a participatory project to be both the subject and the object of reflection. Participants realised that they could do things, and say what they thought knowing that it would be heard beyond their local boundaries, and so video helped to build their confidence. When a video produced using the participatory approach was shown to other communities, it enabled members of these communities to see themselves through the lives and experiences of others and reflect. The conclusion of this study is that video and radio, when used in a participatory way, are extremely powerful in giving recognition to marginalised individuals and communities, which then generates the sense of empowerment that enables them to take action for social change.

The qualitative interviews with media practitioners from various government and developmental organisations revealed that access to information among rural communities was limited. They also acknowledged that using the participatory approach, simpler solutions to development problems could be found.

Declaration

No portion of the work referred to in this thesis has been submitted in support of an application for another degree or qualification of this or any other University or other institute of learning.

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Dedication

This thesis is dedicated to my mother, Judith Matewa, and my father, the late Reverend Stephen Tapindwa Matewa, who was an activist, priest and educator. He remains a source of inspiration to me. He believed that access to relevant information could contribute greatly to the advancement of rural communities in Zimbabwe.

I also dedicate this thesis to the rural women who participated in this study. I hope the findings of this study will have some meaningful impact in their lives and those of other marginalised groups and communities.

Acknowledgements

I acknowledge the guidance and advice given by my supervisors; Dr. Bob Houlton, Prof. Nick Boreham, Dr. Charles Hoy and Dr. Graeme Hutcheson.

Special mention is given to OSW for their material and moral support, particularly Mr. Konrad Itondo the student adviser. Special mention is given to Mr. John Reed, Bishop Dr. Sebestine Bakare, my mother, sisters, brothers and friends, for their encouragement and to my daughter for her understanding. Mother, thank you for being both grandmother and mother to my daughter Fadzisai, without your support I would not be what I am today.

Special thank you to all those who agreed to be interviewed and those who gave me advice, suggestions and secondary data which I used for this study who are too many to mention individually. I say a special thank you to you all.

Abbreviations

AVS	Audio Visual Services
AWC	Association of Women's Clubs
AWFT	Africa Women Filmmakers Trust
AGRITEX	Agricultural Training and Extension Services
DTR	Development Through Radio
DTRP	Development Through Radio Project
FAO	Food and Agricultural Organisation
FAMW	Federation of Africa Media Women
FAMWZ	Federation of Africa Media Women – Zimbabwe Chapter
FES	Friedrich Ebert Foundation
ICT	Information Communication Technology
IMBISA	Conference of Bishops of Southern Africa
MEB	Movimento de Educacao de Base
MISA	Media Institute of Southern Africa
NORAD	Norwegian Development Agency
OAU	Organisation of African Unity
OSW	Okumenisches Studienwerk e.V
RLC	Radio Listeners Club
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Education and Scientific Organisation
UNICEF	United Nations Children Fund
MDC	Movement for Democratic Change
OSW	Okumenisches Studienwerk.e.V

Note on names used

Names of some of the respondents have been altered while those of media practitioners and experts, Radio Listeners Club members and participants of the media projects by Africa Women Filmmakers Trust have been maintained.

The Author

I was born on the third of May 1965. I completed my B.A. General Degree at the University of Zimbabwe in 1987. I taught at high school for one year. In 1989 I was awarded a Third level Diploma in Marketing. I resigned from teaching in 1989 after I had been awarded a scholarship to study film production at Kenya Institute of Mass Communication where I specialised in production and directing. I was awarded a Diploma in Film Production and Directing in 1992. I worked as a teacher for about six months in 1992 after which I resigned to form the Africa Women Filmmakers Trust. I have worked as the Director of Africa Women Filmmakers Trust since its inception. I also took a part-time course in management and in 1994 I was awarded a Diploma in Personnel Management.

In 1996 I was awarded a scholarship to study at the University of Manchester. In 1997 I completed the programme and was awarded a Masters in Education and the Mass Media. My dissertation was entitled, ***The role of the Media in the Subordination of Women in Africa***. In 1999 I was awarded a scholarship to research on, ***Media and the empowerment of communities for social change***. I enrolled at Manchester University in September 1999. During the first academic year (1999-2000), I completed a Masters in Educational Research. The title of my dissertation was, ***The role of the print media in development: A case study of the Zimbabwe Rural Newspapers Project***.

Chapter 1

Introduction and the Rationale Behind the Study

1.1 Introduction

My Masters dissertation (Matewa, 1997) critically examined the role of the media in the subordination of Women in Africa and looked specifically at how colonisation, the patriarchal system and the way that media portrayal of women contributed to their social, political and economic marginalisation. The structural determinants of female stereotyping that functioned through the media served to maintain women as an oppressed group. It is because of this research that I felt there was a need to look at how media was playing or could play a significant role in the advancement of rural communities.

The failure of earlier communication for development initiatives in developing countries is noted (Andersen, 1997; Hornik, 1988). This could have been due to the failure to recognise the important role of women in development (Boserup, 1970; Amadiume, 1987; Balit, 2000) and to the techniques that were adopted (Okunna, 1995), or the channels that were used (van der Stichele, 2000), hence my interest in studying the relevance of community media and participatory approaches in development.

1.2 The rationale behind the study

I have worked as the Director of Africa Women Filmmakers Trust since its inception in 1992. I am also a paid up member of The Federation of Africa Media Women-Zimbabwe Chapter. The Africa Women Filmmakers Trust and the Federation of Africa Media Women – Zimbabwe Chapter are the only women media projects in the country working exclusively to improve access to information by rural women. These organisations have also pioneered the use of participatory methods in development communication in the country.

The main areas I focused on in this study were the issues of access and the impact of participatory techniques adopted to disseminate educational and developmental information.

The broad research questions addressed in this study were:

- ❖ How accessible is media among rural households in Zimbabwe?
- ❖ To what extent can participatory video and radio contribute to the advancement and empowerment of rural communities?
- ❖ How are the community needs, concerns and interests served by community media?
- ❖ Of what relevance could traditional media be in development?

By addressing the above questions, my aim is to show to what extent development media is accessible to rural households. The purpose of looking at the two case studies by Africa Women Filmmakers Trust and the Federation of Africa Media Women – Zimbabwe Chapter, is to show the relevance of community media in development and the advantages of incorporating participatory techniques. Qualitative in-depth interviews with key-informants from the Ministry of Health, Agriculture, Family Planning and with media practitioners from other development organisations provided information on how media was being used in Zimbabwe. Experiences of these key-informants in the field of development communication enabled me to critically examine the strengths and weaknesses of these approaches.

1.3 Zimbabwe – Historical Background

In 1888 Lobengula granted Cecil John Rhodes mining rights, which paved the way for colonisation of the country. In 1889, Rhodes obtained a Charter for his British South African Company. In 1890 the Pioneer Column invaded the region. This began the process of

encroachment on native lands under the company auspices. According to Bakare (1993), 'Rhodes was keen to exploit the country for its mineral wealth. Victoria, the Queen of Britain, was interested in the expansion of her empire....'(Bakare, 1993:50). The encroachment gained pace when Rhodes failed to find a 'second rand' like the one in South Africa. Rhodes's interest turned to agriculture (Bakare, 1993).

The Land Apportionment Act and Land Tenure Act, were passed in the mid-1940's, declaring most of the land European. Africans, living on this land, were considered to be squatters. Buhera district, where the survey was conducted, was declared a 'Native Reserve'¹.

“For, for unlike many other districts, Buhera (...) was never the scene of large-scale land alienation and eviction of Africans from their ancestral lands. As white settlers had little interest in its dry and sandy soils, the area comprising present day Buhera was left to its inhabitants and became known as the (southern) Sabi Native Reserve”. (Andersson, 2002:16)

However, the Native Reserves, that were created in the Shona-speaking areas experienced an influx of Africans who had been evicted from alienated lands (Andersson, 2002:34). Leasing of mission land to Africans was also prohibited. The government of the day followed a policy of segregation in development. Between 1953 to 1963, Zimbabwe, then known as Southern Rhodesia, was a member of the Federation of Rhodesia and Nyasaland. The Federation was dissolved in 1963 but independence was denied to Southern Rhodesia. In 1965, Ian Smith made a Unilateral Declaration of Independence. The international community did not recognise the sovereignty of Rhodesia (Ranger, 1985). Sanctions were imposed on Rhodesia. The country became isolated both politically and economically. Rhodesia had to learn to be self-reliant which led to the growth of its economy as domestic innovations in the agricultural

¹ Native Reserves were also known as 'African Reserves' or 'Tribal Trust Lands' and/ or 'communal areas'. These are now mostly referred to as 'rural' areas.

sector and industry were encouraged. During the same period the armed struggle, by the indigenous people, for independence was intensifying. In 1979 the first majority government was set up led by Bishop Abel Muzorewa. It was only in 1980, after the Lancaster House agreement, that the country declared its independence. This marked the end of the armed struggle and the re-birth of Zimbabwe, which literally means, 'house of stone' (Ranger, 1985).

In the short colonial period, which lasted for about 100 years, the means of production had been transformed (Weinrich, 1979; Schmidt, 1992). The female dominated traditional agricultural system was disrupted. Rural women were now among the poorest of the poor. The economic situation of the Africans in general was made worse as they were relegated to the drylands with poor soils and erratic rainfall.

1.4 Zimbabwe and the status of women

This study aims to investigate predominantly women hence the importance of looking at the status of women in Zimbabwe. Women in Zimbabwe constitute over 51% of the population (Census 1992- Zimbabwe, 1994:9). Matewa (1997) found that women in Zimbabwe were grossly under-represented in media institutions, held junior positions, very few of them were in decision-making bodies and they had the least training. It also emerged that issues of concern to women were underrepresented and rural women were virtually absent from both printed and electronic media. In this study, I aimed to support or refute the statements that Zimbabwean rural women:

- ❖ have limited access to printed and electronic channels of communication.
- ❖ lack adequate quality and appropriate programmes which address areas of interest and issues of concern to them.

- ❖ have very limited human and material resources for feedback.
- ❖ have different needs that are not recognised by the media.

Women in rural Zimbabwe are among the poorest in the country. They generally pursue endeavours in related farm and non-farm activities to supplement the little they receive from farming. Their current status is due to the fact that during the colonial era, agricultural policies kept production low and benefits for women small (Drinkwater, 1991; Schmidt, 1992) as their participation in growing cash crops was restricted.

Due to the work of Weber and Durkheim (Webster, 1990), development was believed to be only possible under Western influence. Development would occur through prior change in the values, attitudes and norms of the people. Webster, stated, “Development then depends on ‘traditional,’ ‘primitive’ values being displaced by modern ones” (Webster, 1990:49). Mass media were to be used to disseminate ideas and encourage increased awareness about society and also heighten political awareness and participation in the democratic system. Proponents of this stand were recruited from the United States of America and the United Nations to work in developing countries. The development initiatives launched tended to target men, as the role of women in African society was little understood.

According to Gaidzanwa, cited in Chhachhi and Pittin (1996), women in Zimbabwe had limited access to land and other resources, limited control over their labour, lacked mobility due to family commitments and social cultural restrictions. When agriculture became less productive during the colonial era, dependency of women on men for survival increased. According to Gaidzanwa cited in Chhachhi and Pittin (1996),

“.....the black women were moving closer to the white ideal of domesticity in terms of dependence on men’s incomes”. (Chhachhi & Pittin, 1996:227)

This resulted in the domestication of women. Since women were confined to the domestic sphere, Kabeer (1994:20) stressed that they were therefore recipients of home-economics not agricultural extension service. Western discourse did not recognise the productive and creative role of women. This refusal relegated women to divisions of labour that kept them in positions of subordination.

In legal terms, Zimbabwean women did not fair any better. A dual system existed during the colonial era, Customary Law and General Law which is based on Roman Dutch Law. The legal system placed men as the heads of households and the main decision makers (Weinrich, 1979). Women had limited rights to property. They could only control what they gained as craftswomen, midwives and the gifts of motherhood received when their daughters married (Weinrich, 1979; Schmidt, 1992).

According to Jacobs cited in Elson (1995), the status of Zimbabwean women deteriorated during colonisation.

“Colonisation affected black women as members of an oppressed people, but the effects on them were quite different from those on African men. In the reserves, the colonial administration attempted to consolidate the customary or tribal tenure system for instance, by emphasising the role of chiefs v. headmen in land allocation and by allowing Africans to continue to marry under customary procedures. The system created was, of course, not the same as the tribal system had been but, rather, was a distortion of it”. (Elson, 1995:54)

In this new capitalist economy, women were considered to be perpetual minors under the legal guidance of a male, father, husband, brother or relative (Weinrich, 1979). When she worked, her earnings were channelled through her husband, as she could not have a bank account of

her own. In many cases, the husband could dispose her earnings without consultation. As minors, women could neither open a bank account nor enter into a contract nor represent themselves in court. Colonial law therefore gave the control of women to the men (Matewa, 1997:47).

After independence in 1980, laws were enacted to give equal status both at work and socially. The Minimum Wages Act (1981) set a minimum wage for all jobs and the Equal Pay Act (1981) enforced equal pay for equal work. In 1985, the Labour Relations Act that prohibited discrimination, on any grounds, in relation to recruitment; wages, training, promotion and retrenchment became law. The Legal Age of Majority Act (1983), The Amendment to the Customary Law and Primary Courts Act (1981) improved the maintenance provision for women, The Matrimonial Causes Act (1985) focused on improving divorce law and the Deceased Person's Family Maintenance Act (1987) gave women some rights on matrimonial property, were other laws enacted in order to improve the legal status of Zimbabwean women.

In spite of these legislative reforms, according to Jacobs, cited in Elson (1995), women in Zimbabwe were still disadvantaged.

“Rural women in contemporary Zimbabwe are still among the most disadvantaged and oppressed sectors of the population. It should not be assumed, however, that rural women constitute a uniform analytical category, since rural as well as urban women are divided by class. Recent legislative changes have meant that black Zimbabwean women now have more rights before the law (Kazembe, 1986; Jacobs and Howard, 1987); however, they are still not the equals of men in legal terms. In effect black women, virtually regardless of their class positions, remain disadvantaged. This inequality is both a history legacy and as aspect of contemporary society”. (Elson, 1995:51-52)

Apart from all the above initiatives, women in Zimbabwe, particularly those in the rural areas, as in most developing countries, remain economically, socially, culturally and politically marginalised. They are the poorest of the poor.

“Women in rural areas share poverty, roughly 75% of the world’s population are among the poorest and therefore they make up the majority of the poor. Women today are living in a rapidly changing world where they are faced with many problems and pressures ranging from domestic work to the difficulties arising from the changing structure of the family and the community. Wherever they live they are bound together by the facts of their tremendous work burdens. They perform physically heavier work and work longer hours than men, hence less accessibility to development! Women, by virtue of their positions in the family, are engaged in a series of activities from morning up to midnight for the survival of their families”. (Kiwanuka, 1991:12)

My interest in this study was to show how media could play a role in bringing about social change among rural women by increasing productivity, and addressing the social, cultural, legal and political problems that hinder their advancement.

1.5 Outline of the study

This study is divided into six chapters. The **first chapter** starts with the introduction to the thesis, the author’s explanation and the rationale behind the study, the historical background of Zimbabwe, the status of women in Zimbabwe and lastly, the outline of the study.

The **second chapter** is the literature review. I critically examine the role of traditional media and the developments in communication for development in developing countries and the contribution of theory to the observed trend.

The **third chapter** discusses the methodological issues that concerned this study. I explain why particular approaches or methods were adopted and how they best answered the research questions. Detailed explanation is given of all aspects of the research from its planning, the designing of the instruments used for data collection, the methods employed, the piloting and the data collection and analysis process.

Results of the quantitative analysis are presented in **chapter four**. The focus of this chapter is on the aspect of access to both print and electronic media among rural households and female heads of households.

Chapter five shows the results of the qualitative research. The chapter is divided into three segments. The first two segments are the case studies of two women's media organisations in Zimbabwe, the Federation of Africa Media Women (FAMWZ) and Africa Women Filmmakers Trust (AWFT). These two case studies show more innovative ways in which radio and video are being used in development. The third segment focuses on how some government departments, Ministries and non-governmental organisations have been using media to disseminate educational and developmental information, as well as experiences of some media practitioners in the field of development communication.

The **sixth and final chapter** is the discussion of the results, recommendations and concluding remarks.

Chapter Two

Literature Review

2.1 Traditional Media in Africa

The communication environment in Africa has transformed enormously during the past five decades. In Zimbabwe, for instance, print media was the first to be introduced, followed by radio and television. According to Hove (1997), radio seemed to have had the greatest impact since it had replaced traditional communication in the homestead and instead of people sitting round a fireplace, listening to stories being narrated to them, they were now sitting around a radio. He goes on to say that the communicator, in the traditional scenario, was known to the villagers. Dialogue and participation were encouraged between the communicator and the targeted audience. However, when mass media was used, the communicator had no direct contact with their recipients. Quoting Charles Mungoshi's novel, *'Waiting for the rain'*, which featured a man who was sceptical about the introduction of radio, Hove (1997) suggested that what this man feared, with the introduction of radio, was the death of the human voice from a real human being. He was worried about the birth of a new type of silence in which the children, and even adults, were reduced to mere recipients of messages or information. This being the major difference between traditional and modern media as elaborated by Hove (1997).

“For, in traditional communication, the poem or the tale was almost unmediated. Everyone was part of the tale, performing their roles with effectiveness, propelling the story along”. (Hove, 1997:13)

The richness of traditional communication in Africa is also echoed by Yebio (1995) who makes reference to Eritrea. Traditional communication is said to be still dominant in the rural areas of Eritrea.

“Whenever two Eritrean pastoralists meet during their movements, ‘Mee reka (literally ‘What did you see?’) is one of the first questions they ask each other, following which each one recounts to the other what he or she saw and heard on the way. This way news, which is very important to the pastoralists and which often used to be supposed by the authorities, moves surprisingly fast. The traditional baito (village meeting) also used to be a very useful and effective means of informing villagers and soliciting their input”. (Yebio, 1995:8-9)

Traditional networks of information dissemination, including folk media, are not only still existent in some parts of the World, as shown by Yebio (1995), but also continues to play a vital role (Ayish & Al Shamsi, 1995).

“Traditional channels, within the system, have distinct roles and functions; together they interact with one another in the transmission of information and socio-cultural messages”. (Ayish & Al Shamsi, 1995:42)

In this section I looked at the role played by folk media, stories, songs, riddles, proverbs and the drums. Through these I showed how communication in traditional Africa was both a series of events and a process. The purpose of this section was to show the relevance of traditional communication in the African society and that participatory methodologies were not a new phenomenon to Africa. The failure of earlier development initiatives could have been attributed, to some extent, to the failure to integrate traditional communication networks. Bhasim (1994) explained the importance of oral traditions.

“We must learn from and strengthen those media, which are built on oral traditions, are low cost and require low technology inputs, support peoples knowledge and skills, develop dialogue and equal relationships, and remain rooted. Working with oral traditions will ensure that we do not marginalize the ‘illiterate’, that ‘media makers’ do not get separated from ‘media-consumers’ ”. (Bhasim, 1994:7)

It has been my observation that traditional communication has rarely been an area of interest among development communication researchers, hence its inclusion in this study. I hope this will stimulate interest, debate and further research on the subject.

2.1.1 Historical Background

In the past, little material was collected that dealt with African oral culture. There was therefore little evidence available to refute the popular European image of Africa as totally without a literary tradition (Finnegan, 1970:27). During the 1850's, missionaries became primarily interested in harnessing oral culture as an aid to their evangelisation mission in Africa. They collaborated with linguists who were interested in the area for comparative studies. It was later, under the patronage of Institutes of African Studies in the 1960's that interest in African Folklore developed. Journals focusing on African Folklore were launched, among them, *The Journal of American Folklore*, *Africa Today*, and the *Journal of Folklore Research*. No attempt was made to relate the texts that were gathered to the social context and there was little exploration of their significance (Finnegan, 1970). It was therefore not surprising that communication for development did not consider incorporating traditional communication in its projects. As pointed out by Cruikshank (1998:40), traditional communication was said to be reinforcing traditional ethos, norms and practices. Traditional and opinion leaders, were said to be advocates for continuity hence acting as agents who would resist the process of change (Rogers, 1995). They were therefore not integrated into the communication for development strategies adopted at the time.

Research during the late 1960's began to reveal that interpersonal communication was a force to reckon with in communication for development projects. The important role of opinion leaders, in bringing about change, was starting to be recognised. Adopters credited other people, not the mass media, as having influenced them. The media was seen to be less potent than initially believed (Rogers, 1995). Despite these observations not much was done to show the relevance of traditional oral media in communication for development initiatives for social change.

The way African communities perceived the new communication technologies could also have had an impact on how development and educational messages channelled through them were received. Among the Akan of Ghana, they referred to the telephone as ‘a liar’, a ‘tale-bearing wire’, the newspaper was called ‘*Koowaa krataa*’ which means ‘loose-tongued paper’ the tabloid was called ‘gossip’. Non-indigenous modes of communication were therefore looked at with suspicion. The Yoruba people of Tanzania said that radio was an instrument that spoke but did not accept replies. Soyinka, cited in Yankah (1999), expressed poetically how people felt tyrannised by such technology, which suppressed their voices.

“Who but a lunatic
Will bandy words with boxes
With Government rediffusion sets

Which talk and talk and never
Take a lone reply
I cannot counter words, oh

I cannot counter words of
A rediffusion set
My ears are sore
But my mouth is agbayun
For I do not bandy words
No I do not bandy words
With a government loud speaker”. (Yankah, 1999:8)

2.1.2 The African Drumbeat

News in Hausa, on Radio Nigeria, is always preceded by a brief recording of a Hausa drummer (Hachten, 1971). This is also my observation in the case of Zimbabwe, on national radio and television before and after the news. On Ghana’s Premier Broadcasting Station, and on radio there, are drumbeats. At the end of the news on radio, the drums are believed to be saying, ‘Listen Ghana, Listen Ghana’ (Ghana muntie Ghana muntie)’ (Yankah, 1999:8). This is appropriate, for much of Africa, since the drum has long been an important traditional

means of communicating. Each tone of the drumbeat sent a specific message, which communities were able to decode. The drum was also used to call people together as stated by Bakare (1997):

“In an African community, coming together in response to the beating of the drum is an opportunity to give one another a sense of belonging and of solidarity. It is a time to connect with each other, to be part of that collective rhythm of life in which young and old, rich and poor has given them. As they celebrate life and offer these gifts, they in turn receive new energies, new orientations and security”. (Bakare, 1997:3)

In the book, *‘The Drumbeat of Life’*, Bakare (1997:2) explained the change in the use of the drum from one that calls people together and expresses the mood of the people. He goes on to say that, ‘its beat is the heartbeat of the community’ (Bakare, 1997:2). Early missionaries realised the communicative powers of the drum, in the African Community, and discouraged its use during church service.

“Such is the power of the drum to evoke emotions, to touch the souls of those who hear its rhythms, that the earliest Christian Missionaries to Africa forbade its use in church services, imposing instead the organ or piano, ‘sober; instruments whose appeal was meant to be cerebral rather than emotional”. (Bakare, 1997:2)

It is unfortunate that the talking drum is now mostly used as an ornament in most African homes. Viki, a Zimbabwean poet in Bakare (1997), concluded that ‘Africa, you are symbolised, By the beating of the drums’ (Bakare, 1997:2). Each particular sound of drumbeat had a message embedded in it. This was the same with stories, songs and the different types of dances.

2.1.3 Songs and Poetry in Traditional Africa

Traditionally, people would learn through song and dance (Andersen, 1997). Songs were also used for entertainment and enjoyment (d’Azevedo, 1973:82) or as a form of recreation (d’Azevedo, 1973:159). According to Amadiume (1987) different traditional songs were meant for different occasions and purposes. In his study, of the Nnobi tribe, he observed that, ‘When

a child was born, statements about its future sex role were made through songs' (Amadiume, 1987:77). Women would also sing songs about the reality of their lives. Power and security for women stemmed from their ability to give birth and their role as mothers and when they sang, the atmosphere was said to be tense (Amadiume, 1987:77).

“Usually the atmosphere was highly charged emotionally when women sang and danced to such songs. Barren women might weep, women maltreated by their husbands in spite of having had many children could become uncontrollably violent. The happy ones became radiant and some with tears in their eyes, sang to their fellow women to remain in their marital homes for the benefits of childbirth”. (Amadiume, 1987:78)

Through song, social problems affecting some women in the community would be addressed.

There were songs for the rain-making ceremonies, when harvesting, when calling the medium spirits, on marriage, at funerals, or to appease the spirits (Amadiume, 1987; d'Azevedo, 1973).

During the singing the community would join in. Bhasim (1994) comments about how empowerment could be achieved through singing.

“Singing, I find, is the only medium where others can join in almost immediately, where all voices become one and powerful, which empowers everyone, creates a sense of community. The rational and the emotional merge, the body and the mind merge, fun and seriousness merge. Music manages to transcend language barriers. There are no hierarchies left when you sing, especially when I sing”. (Bhasim, 1994:7)

Participation enabled the community to be part of the process. It also facilitated the understanding of the meanings embedded in the process (d' Azevedo, 1973; Amadiume, 1987). Women are said to have used songs to also communicate favourable gender ideologies.

“Through songs dealing with these life-cycle rituals and ceremonies, women generated favourable gender ideologies and stressed the social importance of their various roles and duties, irrespective of anti-female rules and practices embodied in the patriarchal aspects of the culture”. (Amadiume, 1987:86)

So, traditional songs served an important social and educational role. Through song, women also expressed the reality of their lives and shared the same.

Both songs and poetry were used traditionally to disseminate information. There seems to have been different types of poetry. One of the most common forms of poetry, in Southern Africa, was 'praise' poetry. According to Enoch Timpunza Mvula (1990), 'praise' poetry had different uses among the people of Southern Africa. It was used as an expressive art form of oral literature that was dynamic, developing out of the way folk groups consciously perceived and utilized their economic, political, historical and social milieu (Mvula, 1990:108). Among the Nguni speaking people, for instance, they used 'praise' poetry to legitimise the chief's power.

"After raiding expeditions official poets composed and recited praise poetry in order to legitimise the chiefs power and authority by celebrating his achievements in raiding and conquering other ethnic groups. Since leadership was not only based on achievement but hereditary, praise poetry was also created and performed to affirm the legitimacy of the chief's descent from the ancient Shakan royal patrilineage. While praise poetry was usually associated with the dominant aristocracy, individual warriors also created their own poetic praises". (Mvula, 1990:109)

What is evident is that both songs and poetry had an important role to play in traditional Africa. Songs were also incorporated in most of the traditional stories.

2.1.4 Traditional Story-Telling

According to Brown (1990); Bruner (1987); Graham (1984) and Langellier (1989) (Lindlof, 1995:173), events of groups and organisations are communicated through storytelling. However, according to Bruner (1987); Fisher (1985) and White (1981) (Lindlof, 1995:173), the 'urge to narrate is a universal trait of humanity'.

"More than a means of amusement, stories encode the information needed by members of society to carry on the most critical activities of social intercourse, economy, politics, art, spirituality, birth, and death". (Lindlof, 1995:173).

In African culture, storytelling was an opportunity for the older generations to pass on their wisdom to the next generation. Storytellers, in the process of telling a story, knew at what

point to inject an appropriate message. Jokes, proverbs and songs made the stories lively and interesting.

According to Finnegan (1970) women also told stories. However, her observations were that most of the stories, told by women, were in a relatively unusual context. These women were either wives of wealthy and literate Paramount Chiefs or free-lance women traders in the biggest of the Limba towns.

Skinner (1969), studying the Hausa of Nigeria, concluded that women were the main storytellers. This might suggest that storytelling was a function of either men or women in different communities or sometimes the function of both. In Zimbabwe for example, it was a female prerogative while in Nigeria, as described by Amadiume (1987), both men and women told stories but since children spent more time with women, 'their stories were the best known' (Amadiume, 1987:85). When men told stories, they mostly talked about wars and adventures with spirits to boys.

“...what was common to most of the stories, whether told by men or women, was the fact that the heroes and heroines were motherless children, orphans or paupers, who always vanquished the more privileged by miraculous or magical means. Motherhood was glorified by showing the suffering and loneliness of children who had no mother. Usually their mothers reappeared to kill off their foes. The loss of a mother caused greater suffering than the loss of a father. Stepmothers were always villains; favouritism by fathers was common” (Amadiume, 1987:85)

These stories were passed from one generation to another by word of mouth. Finnegan (1981) says that the basis of the Limba stories were traditional and when asked where they had heard the stories, they would always say, 'I heard it from the old people' (Finnegan, 1981:101). Like the Limba, the basis of our stories are traditional, passed from one generation to another. Great importance was attached to telling them so that they could be passed on to the next generation. Chenjerai Hove (1997:13) said that through story-telling children learnt how to communicate, to tell a tale in the old traditional way where the tale was performed by both

story-teller and the recipients. The oral tale has therefore been the pillar of indigenous communication in Zimbabwean society particularly among the Shona-speaking people. Morality and education was the centre of all communication (Hove, 1997:13).

Story-telling in traditional Africa was characterised by periodic group singing to keep children awake, involved and interested. ‘Values were thus communicated to children in the most informal, serene, and unruffled way’ (Asante & Asante, 1985:113). Story-telling, like other forms of traditional communication, had an educative function. According to Boateng, cited in Asante and Asante (1985), the educative function was ignored when the Western formal education system was introduced.

“In Africa, the introduction of western formal education has oftentimes served as an obstacle to the process of cultural transmission and intergenerational communication, which are viewed culturally as some of the functions of the school. It is an accepted fact in educational circles that the school must participate in the process of passing on to the young the nation’s heritage and in developing the skills needed for its upkeep. Unfortunately, as an indispensable agent of colonialism in Africa, Western formal education did not consider cultural transmission as a goal of the educative process for Africans”. (Asante & Asante, 1985:109)

According to Boateng cited in Asante and Asante (1985), traditional African education was effective as a vehicle for intergenerational communication which he defines as the ‘continuous preservation of the values of a society from one generation to the other’ (Asante & Asante, 1985:110).

2.1.5 Proverbs and idioms

Proverbs and idioms, in the African context, were used to inform in different circumstances.

Granqvist (1993) commented that:

“...both genres represent age-old wisdom from which human and social behaviour and attitudes take their inspiration. Even in the modern and materialistic world of today, these genres play an important role in daily life, both through the traditional forms and their uses in modern literature and poetry”. (Granqvist, 1993:19)

Among the Yoruba people, the proverb was considered as the workhorse of conversation, a source of wisdom (Smitherman, 1999:234). According to Finnegan (1976) cited in Smitherman (1999), the list below shows the different uses of proverbs in Africa.

1. educate children
2. argue legal matters
3. embellish oratory
4. give ordinary advice
5. comment obliquely to avoid hostility
6. shame one into compliance
7. indicate irony and sarcasm
8. instruct, initiates in secret societies
9. serve as oral and written literary devices
10. represent a people's philosophy
11. suggest widely held truths
12. accomplish indirect suggestions (Smitherman, 1999:233).

When a third party invaded the place, or when something could not be said directly or for the sake of being polite, proverbs were used. This led Penfield (1983:19) to conclude that the meaning of the proverb was 'ambiguous without its surrounding interactional setting'. This meant that a proverb, used in different settings, had different meanings and therefore served different purposes. However, there are some proverbs which have constant meaning irrespective of social settings. Because of their general indirect nature, proverbs, at times, saved different parties from embarrassment by reinforcing a message or suggesting ways of correct behaviour. Boateng cited in Asante and Asante (1985) said:

“The educative and communicative power of proverbs, in traditional Africa lies in their use as validators of traditional procedures and beliefs [...] There is a pronounced tendency on the part of adults to moralise and to communicate their values indirectly to children by the use of proverbs”. (Asante & Asante, 1985:117)

Below is a table with a few examples of Shona proverbs and idioms and their intended and literal meanings. Idioms and proverbs made traditional communication rich.

Table 2.1 Examples of proverbs and idioms and their different meanings

Proverb (in Shona language)	Literal meaning	Intended meaning
Isa matama pasi	Put your cheeks down	Go to sleep
Ndakabereka gumbo	I carried my leg	I ran away
Sayings – idioms	Literal meaning	Intended meaning
Aiwa madziwa mazambuko	What used to be a big dam is now a place you can just walk across	This means that things change with time, for example a person who was very rich may be now very poor.
Matakadyakare haanyaradzi mwana	A starving child will not stop crying because they ate well in the past	What has happened in the past is not helpful what matters is the present situation.
Kuziva mbuya huudzwa	To know your grandmother you ought to be told by someone	To know something, you learn from others

There is need to study to what extent developmental and educational messages are making use of or could make use of proverbs and idioms in communicating educational and developmental information in Zimbabwe.

2.2 Experiences of using traditional media in developing countries

According to Rao's (1966) study of two Indian Villages, cited in Hartmann *et al* (1989), modern educational information could be disseminated using traditional channels. Opinion and traditional leaders' support was also said to be important (Hartmann *et al.*, 1989). Research, during this period, revealed that traditional media was more credible than mass media, which was distrusted by people. Mass media also alienated people (Singh, 1979). The success of Mao Tse-Tung and Mahatma Gandhi, in communicating with millions of rural illiterate peasants relying on a multiple flow of information, word-of-mouth, mass campaigns and using a language that was appropriate at a time when communication development

initiatives were proving to be a failure, increased interest in traditional media. Research done, at the time, found that traditional media was superior, more intimate with the masses, richer in variety, more readily available at a lower cost, was relished by different age groups and both sexes and augmented a direct and instant feed-back possibility (Singh, 1979).

Assumptions that traditional media was only good at reinforcing traditional values, norms and practices was questioned as interest in it increased.

“Since the seventies, ‘folk media’ have attracted the attention of communication professionals as an alternative or as a complement to mass media. They have been used to transmit information and transfer knowledge, to educate, persuade and entertain, to influence values and address taboos, and to change behaviour and lifestyles. They have been used in family planning campaigns, in health care and environment programmes, in politics, in adult education. Communication teams all over the world have tapped, in various degrees of sophistication, traditional resources to convince farmers how to grow better crops, persuade children, influence traditional attitudes about family size, and change unsettling lifestyles”. (Van der Stichele, 2000:1)

The Food and Agriculture Organisation of the United Nations now acknowledges the important role traditional media could play in disseminating information on agriculture, a stance also supported by Mowlana (1997) and Okunna (1995:618) who advocated the use of traditional media complemented by appropriate technology.

“A combination of traditional and modern communication methods can help extension workers to improve the quality and outreach of their programmes with women. Fieldworkers need to abandon top-down approaches in favour of participatory communication skills and methods and establish a climate of confidence and trust. They need to learn how to promote dialogue among women farmers, help them identify their needs and strengthen their self-confidence”. (Balit, 1999:27)

The advantages of traditional media according to the Food and Agriculture Organisation of the United Nations, is that the audience could interact with each other and use oral expressions which are easily understood by the community.

“Traditional folk media are cultural resources that accumulate indigenous knowledge, experiences and expressions passed down from generation to generation. Woven into

proverbs and poems, songs and dances, puppet plays and stories, rhythms and beats, they are embedded with a strong sense of cultural identity that can be a potent force for development. In many cases, these media are the traditional conduits of indigenous knowledge, experience and culture. Creative use of these cultural resources in communities where they are popular and well entrenched can be a subtle and effective way of introducing development ideas and messages”. (FAO, 1998:<http://www.fao.org/sd/CDdirect/CDan0017.htm>).

The challenges facing development practitioners was how to effectively integrate traditional media with modern media. This was the justification for the project by Anamara Decock and Robert Van Poelje, both from the Food and Agricultural Organisation. They put up a package called, ‘A Participatory Methodology to produce Traditional and Popular Media’. This was based on population communication experiences in Africa. Folk media performers were brought together and thematic development issues of concern, to the organisers, were discussed. Folk media performers were asked to conceptualise appropriate development messages and interpret them using their individual performing arts. After fine-tuning, the show was staged to villagers. However, due to lack of funding, no follow-up was done and no effort made to assess the impact of the project. A conference to explore the use of traditional media in disseminating developmental messages was held in Malawi from the 23rd of August to the 3rd of September 1999. The need for research to understand indigenous communication networks and systems in order to use them for national development was recognised. The questions raised at the workshop were, How could the use of folk media be integrated into local development plans? What is the context in which folk media operates? Based on the experiences of using folk media, questions were raised. Why had the use of Gule Wankulu failed in Malawi? The effectiveness of the use of traditional media, to disseminate educational and developmental information, was questioned (van der Stichele, 2000).

Gule Wankulu or Nyau is a traditional dance of the Chewa people. The Chewa people are found in Malawi, Zambia, Zimbabwe and Mozambique. The dancers are called Zinyau or

Zirombo (animals). Among the Chewa it is believed that animals belong to the world of the irrational and spirits. Anyone displaying Nyau behaviour outside a dance event is considered to be mad or stupid. Without understanding the beliefs in the community, the extension workers in Malawi integrated the Nyau dance to disseminate development information. It failed. Van der Stichele (2000) explained why this method had failed.

“They have created information - educational materials within the Nyau mode and taken them to Chewa people without understanding the Chewa world view and its communication systems. As a result of this, there has been very little or no adoption of recommended ways of looking at life as advocated by the extension worker. The extension worker who uses the Nyau dance to explain rational behaviour is a bundle of contradictions, if not a mad person. In the eyes of the villager, the entire system that supports such extension workers is also stupid and mad”. (Van der Stichele, 2000: 8)

The importance of involving communities in the creation of media messages, if folk media was to be incorporated, cannot be overemphasised. Communities are better at identifying how and where folk media can be used most effectively.

‘When crops are harvested’, said Mark, a fellow student from Malawi, ‘the pace in villages in Malawi is slower and more relaxed’ (Mark, personal communication, 2000). It is time for cults, rites, ancestor worship, rituals and fun. Through proverbs, rhythm and drumbeats, culture is generated and regenerated. Storytellers call on villages, and puppeteers, theatre groups and women dancers perform to the people. In so doing, they ensure the continuity of their culture. In the process, knowledge is generated and shared.

One of the important functions among the Chewas of Malawi is a traditional ceremony called Kunenepa. After harvest, the women get together. The function is presided over by an old woman. Four to five cocks are brought and cooked after which the women get together in silence. The woman presiding over the ceremony hands a piece of meat to every woman present. Different parts of the chicken are distributed reflecting the individual's behaviour or

information about that person. For example, the feet signify that one spends valuable time visiting other people and not working. After all the women have been given a piece of meat or particular parts of the chicken, the meeting ends as they ponder about what it means. Those with flesh meat know it signifies that they have been working hard and those with only bone, know it means that they are lazy and should make more effort. Those who are given the feet, know it means that they spend valuable time visiting others instead of doing productive activities (Mark, personal communication, 2000). Cruikshank (1998) said that:

“Oral traditions are not natural products. They have social histories, and they acquire meaning in the situations in which they are used, in interactions between narrators and listeners. Meanings shift depending on how fully cultural understandings are shared by teller and listener”. (Cruikshank, 1998:40)

There is need for more research on traditional communication and on how it can be integrated with modern media for development.

In this section, I have looked at the relevance of traditional media in pre-colonial Africa. The aim being to stimulate debate on how traditional media can be integrated with modern media for development. Rogers (1995) illustrated how the failure to recognise the importance of traditional media, opinion leaders, and traditional leaders contributed to the failure of communication for development initiatives. It is only now that development agencies are beginning to realise the important role traditional communication could play in development. The strength of traditional media is well stipulated by Parmar (1994) who studied folk media in India and observed that:

“Traditional folk media are most intimate with the masses in all the regions of the country. Their primary appeal is to their emotions rather than intellect.

They command an immense variety of forms and themes to suit the communication requirements of the masses.

They are local and live, and are able to establish direct rapport with the audiences as they antecede the mass media.

They are low-cost media, easily available, flexible to accommodate new themes and thoroughly enjoyable and approved by all the age groups”. (Parmar, 1994:28)

There is need to look at ways of adopting traditional media in disseminating modern educational and developmental information as it is believed to be; superior, intimate with the masses, rich in variety, readily available and relished by all age groups (Kunczik, 1984; Parmar, 1994). In this study, I show how Africa Women Filmmakers Trust has successfully integrated traditional media with video.

2.3 Theories and Trends in Development Communication

Early communication for development theorists assumed that lack of information and knowledge was the cause of underdevelopment in Africa. Cases, which had succeeded in the North, were regarded as being good for adoption in the South. The local context was not taken into consideration. Results of efforts, based on this modernisation theory, showed that information alone was not enough (Hornik, 1988). Structural changes could not be changed by media alone (Gonzalez, 1991:18). It became evident that in spite of the tremendous advances in technology at the disposal of the mass media, and the believed persuasive power of their messages, receivers were not passive. Transmission of messages did not guarantee their acceptance or adoption (Rogers, 1995).

The assumption that ignorance and acting irrationally were the causes of underdevelopment assumed that all the resources needed for development were available and under-utilised. This was refuted by Hornik (1988) and Rogers (1995). Rogers (1995) pointed out that while information was important at the knowledge stage in the diffusion process, at the persuasion, decision and confirmation stages, interpersonal communication was more important and. in many cases, communities had limited access to resources needed to transform their lives.

The Package Program Model, which addressed both lack of information and resources, was first launched in Mexico as part of the Puebla Project (Fraser, 1996). Its target audience were low-income corn producers. The success of the Puebla Project was attributed to the media, educational programmes, availability of material resources, credit and maybe most importantly the democratisation of science since the subjects were actively involved in the process. Participation was recognised as one of the important factors in development communication.

2.4 Behaviour Change Models

Behaviour change models have been the dominant paradigm in the field of development communication. It was generally believed during the modernisation period that mass media content was equal to effect. Communication was presented as an instrument that would solve all the problems of underdevelopment. The Shannon-Weaver, which was developed in engineering studies (Hiebert *et al.*, 1985) and the magic bullet model, described communication as linear, one-way process (McQuail & Windahl, 1993:17). These models were adopted to bring about the desired change in developing countries during the 1950's and 1960's (Schramm, 1964; Lerner, 1958). Traditional values and attitudes were perceived as hindrances to development.

The magic bullet model also known as the hypodermic needle and the transmission belt model was adopted in the Third World Countries as a quick and efficient answer to a myriad of social ills and underdevelopment, which led Servaes (1995) to conclude that:

“This narrow emphasis on media and media effects has also led to a premise... that media information is an all-powerful panacea for problems of human and socio-economic development”. (Servaes, 1995:151)

The assumption of the magic bullet or hypodermic needle was that the receiver was passive and would therefore absorb messages as a sponge absorbs water. The process was mechanical. Education was equated to expertise. Technical consultants were believed to have answers to local solutions whose context was generally foreign to them. Beneficiaries of these programmes were to be seen and not heard. The assumption of the magic bullet theory, also referred to as the pipeline model was that development would start from the top and trickle down gradually (Gonzalez, 1991:47). The Mass Media was said to be ‘multipliers’ of modernisation (Lerner, 1958; Pye, 1963; Schramm, 1964).

According to Lowery and De Fleur (1988:22), the underlying assumptions of the theory of Uniform Influences, which was the basis of the magic bullet model, stated that:

- “1. The media present messages to members of mass society who perceive them more or less uniformly
2. Such messages are stimuli that influence the individuals emotions and sentiments strongly
3. The stimuli lead individuals to respond in a somewhat uniform manner, creating changes in thought and action that like those changes in other persons
4. Because individuals are not held back by strong social controls from others, such as shared customs and traditions, the effects of mass communication are powerful, uniform, and direct”. (Lowery & De Fleur, 1988:22)

The magic bullet theory also known as the hypodermic needle or transmission belt, was drawn from comparative and neuro-biological paradigms. It was believed, at the time, that the biological mechanisms individuals inherited, governed human behaviour in more or less the same way for all (De Fleur *et al.*, 1982:162). As described vividly by Lasswell cited in De Fleur *et al.*, (1982:163), the media was, ‘the new hammer and anvil of social solidarity’. It is also very similar to the trickle down theory which assumed that if there were enough messages trickling down on people, for a sufficiently long time, it would become effective in bringing about the desired change (Franz-Josef Eilers *svd*, 1994:66).

Research later revealed that people were different in how they perceived the world. So, the uniform influence theory was questioned. The theory of selectivity emerged.

“....., the effects of the media are neither uniform, powerful, nor direct. Their influences are selective and limited by individual psychological differences”. (Lowery & De Fleur, 1988:23)

Social categories emerged as the other forms of selectivity. The essential propositions of this theory are stated below:

- “1. The media present messages to the members of the mass society, but they are received and interpreted selectively
 2. An important basis of this selectivity lies in the location of the individual in the differentiated social structure
 3. That social structure is composed of numerous categories of people, defined by such factors as age, sex, income, education, and occupation
 4. Patterns of media attention and response are shaped by the factors that define these categories, making response to mass communication somewhat similar in each.
 5. Thus, the effects of the media are neither uniform, powerful, nor direct, but are selective and limited by social category influence”.
- (Lowery & De Fleur, 1988:23-24)

According to Lowery and De Fleur (1988), more research was done to verify the above assumptions and to measure the influence of these variables. Other attributes were noted. These could not be attributed to psychological variables or social categories. Selectivity, based on social relationships, was observed. Lowery and De Fleur (1988:24) concluded that:

The effects of the media are neither uniform, powerful, nor direct, they are greatly limited and shaped by the person’s social interactions with others (Lowery & De Fleur, 1988:24).

Researchers had concentrated on specific effects, produced in the short-run by specific media content, until this theory of Indirect Influence, which proposed that media could produce powerful; long-range and indirect influences, emerged (Lowery & De Fleur, 1988:26).

2.5 Modernisation theories

Modernisation theory perceived development as being directional, irreversible, progressive and imminent with reference to the nation state aiming to catch up with the developed countries (Servaes, 1995:137). It was apparent that most social intervention programmes even in the work of United Nations between 1960-1980, was the notion that newer was better than the old ways. According to the modernisation theory:

“....the problem of development was inextricably linked to the creation of ‘modern’ man who was characterised as universalistic, future orientated, educated, achievement orientated and rationally minded....”. (Lewin & Little, 1982:4)

Adopting new ways would result in development. Information, readily available in the West, was all that was required to transform rural communities in the developing countries. Communication was described as a linear process.

Gonzalez (1991:13) pointed out that the assumption that rural communities in developing countries lacked information and knowledge, readily available from the West, to transform their lives led to the introduction of Western diets in some communities. This is said to have resulted in poor nutrition, increased blindness and brain damage among children. He also noted that when milk powder was introduced, in some Third World Countries, it resulted in deaths of infants. This was attributed to the fact that the parents, being illiterate, failed to follow instructions on how to prepare the milk powder. Gonzalez (1991) added:

“This does not mean that all innovations are necessarily worse but that the social and economic context in which the innovation take place, as well as the characteristics of the intended beneficiaries, may make all the difference. In industrialised countries, the

introduction of powdered milk, to largely middle class families, did not result in a similar tragedy”. (Gonzalez, 1991:13)

The hypodermic needle model, which was based on the modernisation theory stated that information would flow in a linear process from sender to receiver. All communicated information, it was assumed, would be good for the targeted groups. Research by Paul F. Lazarsfeld, of Columbia University, cast doubt on the hypodermic needle model (Rogers, 1995:284). Results revealed minimal effects (McQuail, 1994:330). The hypodermic needle model, also known as the ‘magic bullet’ theory, was challenged. The ability of media to influence every individual more or less uniformly, as assumed by the mass communication theorists, was questioned (Lowery & De Fleur, 1988:20). The assumption that all innovation would benefit the target groups, if adopted, was also refuted. Rogers (1995) gives an example of the mechanical tomato pickers, in California, to illustrate the misconceptions of such an ideology.

When mechanical tomato pickers were introduced, they proved to be ideal for large commercial farmers. However, they drove the small-scale farmers out of business. Bali island communities had a different experience. The people in Bali worked on their farms with the water goddess’s, Dewi Danu’s, approval. The Priests would come, once a year to Dewi, to discuss water-sharing and pray. During the period, 1978-1984, The Asian Development Bank aided the government to modernise Balinese agriculture to the tune of US\$24 million. This was meant to help in the introduction of new rice production practices. The use of chemicals was also introduced. The chemicals killed off the protein-rich fish and eels in the rice fields, which villagers grew for food in between harvests. Rats, brown leaf-hoppers and other destructive pests developed an immunity and multiplied. Community resistance was ignored. Consultation of Dewi’s priests had been dismissed as ‘religious nonsense’. The project failed.

A process was put in place to determine what was going wrong. Comparisons of the new ways and old ways were assessed. By 1988, they had concluded that old ways were better and many farmers had reverted to the old system with success. The acknowledgement of the important role, played by tradition, was a source of pride to the communities. Dewi's priests were regarded as having been acting as 'ecological master planners'. The assumption that traditional societies have nothing to teach and the myth shrouding the indigenous technical knowledge was refuted (Gonzalez, 1991).

The banking approach, defined by Freire as a situation whereby teachers (experts) who are assumed to be knowledgeable deposit information to the students (communities) was widely used during this era. Communities were therefore assumed to be containers, receptacles waiting to be filled. This summarises how diffusion technologists perceived development during the modernisation era.

“Many technologists believe that advantageous innovations will sell themselves, that the obvious benefits of a new idea will be widely realized by potential adopters, and that the innovation will therefore diffuse rapidly. Seldom is this the case. Most innovations, in fact, diffuse at a disappointingly slow rate”. (Rogers, 1995:7)

The transformation of communities through the trickle down of information leading to adoption did not take place as expected. Maybe, what the technologists perceived as advantageous innovations were not perceived, in the same light, by the target communities.

2.6 Dependency Theories

The dependency theory was one of the most powerful critiques of modernisation and diffusion theories. It assumed that the problems faced by Third World Countries were due to the dynamics of capitalist development. Underdevelopment was therefore seen as the flip side and a consequence of Western World Development (Hornik, 1988) not lack of information or traditional values or attitudes as assumed by modernisation theory (Rogers, 1995). The plight of the developing world was said to have been worsened by internal factors, which made it difficult for individuals to adopt new attitudes and behaviour. Lack of infrastructure, credit facilities and poor health care services were listed as some of the internal constraints (Hornik, 1988). It was also noted that external factors could have profound effects ‘on the economics of relatively small countries dependent on foreign exchange on a restricted range of primary commodities’ (Lewin, 1987:89).

Advocates for the dependency theory criticised modernisation, which was advocated by behaviourists, positivists and empiricist approaches, as a cause of underdevelopment and focused on the individual and not on the social causes of poverty. UNESCO sponsored debates during this period, 1960’s and 1970’s entitled ‘New World Information Order’. Third World Countries proposed the design of national communication policies in their countries. It was generally agreed that governments had to control media structures and oppose domestic and foreign elites as well as business interests. These were perceived as serving the interests of individuals and not those of the people.

According to McAnany (1980) the dependency theory was, 'good on diagnosis of the problem.... but poor on prescription of the cure'. The welfare and dependency theories instead of improving the welfare of the people, reproduced socio-economic and political structures at the periphery in accordance with the interests of the centre powers (Servaes, 1995: 145).

Both Modernisation and Dependency Theory did not identify women as an integral part of the target audience (van Crowder, 1998). Women were generally not recipients of extension services or integrated in the communication initiatives. The role women played in the farming sector was not acknowledged. This prompted the Food and Agricultural Organisation to launch pilot projects in Namibia and Nepal. These projects were meant to improve channels of communication between farmers, extension agents, policy-makers and planners. This project involved training extension workers in gender-sensitive agricultural planning as well as how to encourage farmers to express their needs and participate in the planning before going into the field (van Crowder, 1998).

The other approaches that emerged, as a critique of the modernisation theories, were Participatory Theories.

2.7 Participatory Theories

The participatory or interactivity model was meant to redress the weaknesses of the modernisation theories. Participation was believed to be important if development was to take place.

The Participatory Theories opposed modernisation theories on the grounds that they promoted a top-down ethnocentric and paternalistic view of development. The general failure of modernisation programmes was attributed to faulty theoretical premises. Apart from that, weaknesses of the traditional approaches were attributed to the fact that the solutions for local problems were generated and executed from outside the communities they served (Mody, 1991).

A sense of disempowerment was evident in how development communication projects were implemented during modernisation because targeted communities did not have a choice or a channel to reject recommendations or of introducing modifications and interventions. The interactivity model, which was being advocated, had a component of empowerment as one of its goals.

Gonzalez (1991:49) argued that the initial problem with the interactivity model was how practitioners perceived it. He said that it should not have been seen as an independent model of the communication process, but:

“Instead, they represent degrees of interaction among the participants along a range. Where communication is equal, non-participatory and asymmetrical, interactivity is low”. (Gonzalez, 1991:49)

This research project examines how two women’s media projects have adopted the participatory approach and the benefits that have accrued.

2.8 Freire and Snowden's Contributions to Participatory Development Communication

Freire and Snowden contributed immensely to the field of participatory development communication. Freire, whose interest was in literacy training perceived the world as a world of the oppressed in which the banking approach was used in education. The assumption was that the teacher had all the knowledge. This knowledge would be deposited to the student who was seen as an empty vessel, hence the term, banking approach. According to Freire, education was never neutral. Either it was for the domestication of people or for their liberation. With the banking approach, silence marked the lives of those who were not conscientised, the illiterate. His assumption was that, if one was able to read and write, one could be able to enter into an equality dialogue, which would enabled them to name their world and transform it. The literacy programmes were therefore seen as an introduction of the democratisation of culture (Freire, 1996).

In terms of the failure of early communication for development initiatives, Freire (1970) stated that it reflected the failure of the communication strategies adopted. Media technologists were supposed to supplement interpersonal communication strategies and not play the central role in development communication strategies. He also questioned the value judgement, by early development theorists, who viewed agricultural practices in developing countries as being backward and obstacles to development.

Snowden, in contrast, developed the Fogo Process heralding a new way of thinking about communication for development. Instead of focusing only on technology transfer, the human, social, political and economic elements, which had received little attention in the past, were taken more seriously. He also established a two-way communication between the communities and the experts whereby experts were able to listen and understand the communities and hence learn from them.

The participatory approach perceived both the receiver and sender as participants in the communication process, hence the two way communication model. Rogers, cited in Rogers (1995), noted the ‘passing’ of the linear model in 1976. At the time, he believed that development could only be boosted by the two-way flow of communication. A decade later, the linear model was still in existence. The passing of the dominant paradigm had therefore been greatly exaggerated. The linear model was still very much in use (Rogers, 1995).

The participatory model, also known as the interactivity model, was also not without problems. Gonzalez (1991:49) stated that the problem with the interactivity model was how development communication practitioners looked at it. It should have been seen as a matter of degree. The two models, the linear and interactivity model should not have been seen as independent models of the communication process.

In literature, it is evident that the linear model remains the dominant model of communication, up to this day although its ineffectiveness, in most development work, has been acknowledged. This could be the reason why development communication failed and continues to fail to make the desired impact in spite of communication being perceived as important for development.

2.9 Debates in the field of Development Communication

The aim of development communication is to reduce poverty, increase employment, bring about gender equality in all spheres, eradication of diseases like HIV/AIDS, lower child and maternal mortality rates, increase food production and result in higher educational achievement. Development, in this case, refers to the social, economic and political benefits

which can be accrued over time and not only in terms of increased food production. Hence the importance of the integrated rural development approach which involves; economists, sociologists, social workers, development agents and communicators. The weakness of this integrated approach was that it overlooked the importance of communities' participation in the process.

Nyerere, the former president of Tanzania, perceived development in terms of liberation. He said:

“Man can only liberate himself. He cannot be liberated or developed by another. For Man makes himself. It is his ability to act deliberately, for a self-determined purpose, which distinguishes him from the animals. The expansion of his own consciousness, and therefore his society, must therefore ultimately be what we mean by development. So development is for Man, by Man, and of Man”. (UNESCO, 1981:11)

Nyerere defined development in terms of personal growth, experience and decision-making. During the 1960's and 1970's, development was seen quantitatively in economic terms. To some extent it was therefore seen more as a problem for economists. During the 1990's, it began to be seen as a process of change and self-determination rather than in terms of structural change. Development therefore had different meanings to different people at different times.

“For women, development has meant disempowerment of all kinds. They have been marginalised and subordinated by male religions, male science and knowledge, and male mal-development. The billion-dollar pornography and sex industry has reduced us to mere commodities. We continue to be subordinated within our own homes. For the poor of the Third World, development has meant less and less control over their own resources and lives. Their struggle to survive has become more difficult, their existence has become more precarious”. (Bhasin, 1994:14)

In literature, it became evident that feminists have been calling for a strategy which enables communicating the 'female way' in development. Communicating the 'female way' could be empowering and less manipulative or misleading. Communicating the 'female way' places

emphasis on the importance of sharing rather than taking away or controlling. One communicates not only with the head but also with the heart, hence communicating with feeling and emotions (Bhasin, 1994:14).

As pointed out by Richardson and Rajasunderam (1998), communication for development initially focused on technology transfers, hence the adoption and diffusion processes. The Fogo Process, initiated by Snowden heralded a new way of thinking about communication for development.

What also emerged, from the literature review, was that Development Communication failed to identify women as an integral part of the target audience. They were generally not recipients of extension services or integrated in the communication initiatives. The role women played in the farming sector was not acknowledged (van Crowder, 1998).

The dominant communication, for development paradigm during the 1960's, failed to acknowledge the important role that opinion and local leaders played in the development process and in influencing adoption. According to Rogers (1995), Katz and Lazarsfeld were the first to highlight the importance of opinion leaders. They regarded them as the key factor in media consumption. It was believed that opinion leaders had more access to media and played an important role in the adoption process as members of the community emulated and imitated them, hence the two-step or personal influence theory (Jones & Jones, 1999:161). The strength of this approach was that media was placed within a social context. The weakness of this approach was its failure to state how opinion leaders could be identified, why only opinion leaders were considered to be the active ones and why they referred to it as a two-step and not a multi-step process.

The other factors, which could have contributed to the general failure of communication for development, was the omission of the participatory communication strategies (McQuail, 1987). This was worsened by the fact that media practitioners did not have experience in the use of media with illiterate people and the dissemination sometimes of content not appropriate for the particular situation (Okunna, 1995).

“The failure of mass media to play a pivotal role in rural development arises from the use of the media to issue urban – originated directions to rural dwellers in a unidirectional, linear flow of information, in which the rural populations play no active part in identifying their needs”. (Okunna, 1995:618)

Gonzalez (1991:31) quotes Castillo who said that although participation was embraced, especially during the 1990’s, making everyone participate was a prescription for chaos. Even substantive participation had its limits. Representative participation seemed to be more effective (Hornik, 1988).

“But the designated representatives have to receive sufficient authority and autonomy. On the other hand, they have to be held accountable for actions they take on behalf of their constituents”. (Gonzalez, 1991:32)

The structuralists, in contrast, attributed the general failure of communication for development initiatives to the fact that structural changes had to take place first. This approach placed emphasis on production, distribution and intent. The structuralists said, ‘...structural change is a pre-condition for any successful development objective’ (Mowlana, 1997:49). Among structuralists, participation emerged as a central issue. In Swaziland, hybrid seeds were introduced as well as the use of chemicals and modern technology. However, productivity remained low because of the structural conditions. Farmers in Swaziland occupy less productive land. Half of the male population work in neighbouring South Africa, which leaves women to do the bulk of the farm work (Gonzalez, 1991:29). By custom, extension officers

are discouraged to visit women in the absence of their husbands. As a result, women have to travel to the extension office for advice. Apart from the above factors, it is difficult for women to secure credit.

Participation and structural changes result in the shifting of power. They are therefore political, requiring time and commitment. Freire talked about a form of participation called dialogical pedagogy while UNESCO looks at participation in terms of access and self-management, advocating a two-way communication instead of linear communication. The problem with the UNESCO approach is that the poor generally have limited access to information.

Communication for development assumed that Mass Media was rapid and more efficient in transmitting information. It did not take into account the importance of interpersonal communication in the diffusion process (Rogers, 1995).

“On the other hand, interpersonal channels are more effective in persuading an individual to accept a new idea, especially if the interpersonal channel links two or more individuals who are similar in socio-economic status, education, or other important ways. Interpersonal channels involve a face-to-face exchange between two or more individuals”. (Rogers, 1995:18)

This is the point of departure of Servaes (1995) from this communication and development paradigm. Servaes (1995) stresses that interpersonal communication is crucial and working together with communities is of paramount importance.

“It is at the local community level that the problems of living conditions are discussed, and interactions with other communities are elicited. The most developed form of participation is self-management. This principle implies the planning and production of media content”. (Servaes, 1995:135)

A shift from a ‘communicator’ to a more ‘receiver-centric’ orientation through participation was emerging.

Hornik (1988) looked at why most communication for development rarely succeeded and concluded that the way programmes were designed, implemented and the political circumstances were sometimes obstacles to development apart from a lack of relevant information.

Although I have focused above on the general failure of communication for development initiatives, in the past decades, and the debates surrounding it, as pointed out by Ramirez (1998), communication for development has an important role to play in the development process.

“The opening for the communication field comes from the recognition that in sustainable development there are multiple stakeholders all generating and exchanging information. There is, therefore, a need for building bridges, linking different viewpoints and creating a common ‘language’ among different stakeholders. The contrasting interpretations of reality between rural folk and policy makers, or between scientists and field staff, are the challenges faced by the field of communication for development. These are the entry points for strategically designed communication efforts aimed at linking different stakeholders. Communication for development is about aiding different types of actors interested in understanding needs and assessing opportunities jointly, it is about providing them with the methods and media to reach common meaning, and about enabling them to negotiate with other actors with contrasting perceptions and interests”. (Ramirez, 1998:38-39).

However, Okigbo (1997) argued that, although the transfer of technology was seen as the needed ‘impetus for development’, technology is never really transferred as no country or organisation is willing to let go ‘the secret and basis of its greatness’ (Okigbo, 1997:284) hence the failure of the trickle down approach during modernisation.

2.10 Trends in Agricultural Development Communication Initiatives

This section investigates the trends in agricultural development communication. From the literature review, it is evident that most development communication initiatives were geared to increasing agricultural productivity.

The Extension or Community Development approach is the oldest and most common approach used in Rural Development. Its rationale was that there was much knowledge from scientific and technical research that could help to improve the lives of rural families. The role of extension workers was to carry out demonstrations and write reports. Through this process, rural communities would be transformed. Agricultural transformation did not take place as expected.

The extension approach was followed by the Ideological and Mass Mobilization Approach which is clearly illustrated in the experiences in China and Tanzania. Rural Development was perceived as a process of radical change in social relations. It was meant to lead to new social formations in rural society. Development communication was meant to heighten the political consciousness of the peasants and workers, encourage the collective control of the basic norms of production, mobilise internal resources rather than borrow and import technology from outside. Development communication, in countries that adopted this approach, was the responsibility of governments who organised it around party or political structures, as did China (Schramm & Lerner, 1978).

The third approach is the Mass Media and Education approach, which was mainly used in Latin America. Radio was chosen as the medium of communication because radio was cheaper to set up compared to television. Radio reached a wider audience compared to both the print media and television. Because it built on oral traditions, radio seems to have been

widely accepted in development communication (Burke, 1999:69). It was said to have the advantage of being able to stimulate the imagination better than video and television. It could also be used to encourage discussions after broadcasting, therefore it was ideal as an educational tool. However the disadvantages of radio were that listeners could not ask for repeats and on its own it was said not to be good enough to teach new skills and therefore required reinforcement on the ground by field workers or through other visual or print materials. Lastly, due to the underdeveloped infrastructures in most rural areas of the Third World, most places have no electricity. Batteries or electricity are generally expensive and therefore not affordable to the common person. However, because of the high levels of illiteracy in the rural areas, radio was widely used in earlier communication for development initiatives as illustrated in the examples given below.

One of the most outstanding communication projects for development, which was launched during the 1970's, was in Brazil. It was called the Movimento de Educacao de Base (MEB). Its aim was conscientization and not the imparting of technical educational skills. Input was sourced from educationists, philosophers, sociologists, economists and anthropologists. Radio was used to motivate communities along with other techniques. The use of radio for development was also similarly adopted in Honduras (UNESCO, 1981).

More radio development projects were set up, among them the radio forum. They were initiated in Canada and spread to India and then Africa. The aims of the radio forums were to stimulate and educate the rural communities for development. In Ghana, they were launched in 1964-5 with assistance from UNESCO. In Tanzania, radio forum was launched in 1967. It was organised on a campaign basis. The Senegalese radio forum was launched in 1969. It involved listening and feedback groups and was concentrated in the groundnut regions where

a decline in the profitability of that crop was causing considerable distress. Community participation was incorporated as a key feature (Moemeka, 1981).

2.11 Christian inspired radio for development projects

The Cultural Popular Program, sponsored by the Catholic Church and initiated by Father Jose Joaquin Salcedo, was one of the early radio based development communication projects (Schramm & Lerner, 1978). Father Jose Joaquin Salcedo believed that had St. Paul had a microphone, he could have touched the hearts of many. His aim was therefore to use the power of the microphone to breathe back life to the hundreds of villagers who were economically and technologically disadvantaged. Villagers were intellectually poor and cultural initiatives were scarce. His argument was that education could change the terms of the sad reality to the extent that the individual, his family or social group could realise gains that could go beyond economic prosperity. The project was initially put on an experimental basis, as some were sceptical about it. They wondered how this project could stop rural-urban migration.

It had been observed that those who had gone to the urban areas in search of a better life, brought with them their hope and ignorance. They, however, continued to live in similar miserable conditions, as they had known on the farms. This was the basis and justification of the Popular Cultural Action Project.

This programme was based on the following assumptions:

“...the main barriers to rural development are: illiteracy; ignorance; traditional attitudes of conformity, passivity, dependence, and fatalism; and lack of spiritual, civic and community values among rural peasants and workers. The main task of rural

development is to remove these socio-psychological and cultural barriers. It can only be done by a massive 'fundamental integral education' of the illiterate and ignorant rural adults. This fundamental integral education strives importing basic information and knowledge on (1) literacy, (2) mathematics, (3) health, (4) economy and work, and (5) spirituality. The information and knowledge have to be relevant to the real life situation of the rural people". (Schramm and Lerner, 1978:157)

It therefore aimed to tackle the fundamental contradictions using mass media and radio. During this period, the mass media was considered as heralding a new way of life. The costs of establishing the project were not revealed. This development campaign was inspired by principles of solidarity. At the time, other development institutions ignored the urgency of development as the debate on whether to teach the poor to fish or to give them fish went on.

This project was limited to giving the most basic education and literacy courses. The objective of the project was defined as 'integrated fundamental education'. The methodology adopted was to be readjusted to bring about individuals who were conscious of their environment. The physical, sociological, social, cultural and moral were the five individual values identified as needing to be cultivated. The focus was on health, literacy, numeracy, economy and labour. The information delivery system was built around a radio network complimented by print materials. The 19-hour weekly radio programmes broadcast were either informative, educative or both. The project was sensitive to government and political manipulation. As a result, it remained isolated from other rural development programs operated by other agencies and governments. It generated awareness and interest but without the material resources needed to transform the information and knowledge into practice it alienated the rural poor with no capacity to apply the new technologies. The importance of linking local leadership, and other organisations interested in development, was realised. This project managed to prove that mass media could pursue human development as an objective even among the depressed rural poor (Schramm & Lerner, 1978).

During the late 1980's, another Christian inspired communication for development initiative in Southern Africa was launched by the Social Communication Department of IMBISA, which is the Conference of Catholic Bishops in Southern Africa (Pacheco, 1996). Its aim was to rid South Africa of apartheid and to promote freedom of expression in Angola and Mozambique. This project envisaged overcoming all the constraints ranging from legal bans and restrictions on broadcasting to widespread illiteracy. The ultimate goal of setting up a station in Swaziland did not materialise due to financial constraints. It was also believed, among the Christian community, that the underlying need was not for a radio station, which could be a vehicle for bishops' views, but rather a media system that would serve the people and offer recreation, training and information.

In Mozambique, the Social Communication Department of IMBISA felt that Radio Pax, which had made a significant contribution during the 1960's to the struggle for a free Mozambique and closed down in 1977, could be revived. The greater political openness in the country would make the initiative worthwhile. This initiative could provide an alternative, credible and informative alternative as the country braced for elections in 1994. The next stage in the implementation of this project was the training of personnel, which explains how the first group of Christian journalists in Mozambique emerged (Pacheco, 1996).

Due to red tape, customs regulations, the project failed to broadcast in the run-up to the general elections in 1994. However, the young journalists became sources of independent information. They started a newsletter, which was circulated using fax, religious channels and other means. The establishment of Radio Pax had not been abandoned as it was re-launched in a community centre in Inhamizau twenty kilometres from Beira. The station focuses on

gathering information about local traditions and broadcasts programmes targeted at women and the youth by the Young Christian journalists who have since formed the Association of Independent Young Christian Journalists. Their aim is to promote the inalienable right of freedom of expression (Pacheco, 1996).

2.12 Accessing Radio in Developing Countries

The major problem facing the use of radio for development has been the scarcity of electricity in rural areas in most developing countries (Moemeka, 1981). The alternative source of power for the radio sets, batteries or solar, seem to be unaffordable to the majority of the rural poor. It was due to this assumption that the need for an alternative source of power to improve access to radio was desperately needed. Trevor Bayliss, a British researcher, invented the winding radio. The winding radio, it was hoped, would make a major breakthrough by making possible access to radio among the rural poor.

The winding radio, invented by Trevor Bayliss, is wound resulting in the spring inside the set tightening. When the spring is released, energy is also released which enables the radio to operate. The initial invention would work for an hour before it was rewound again. Since then, research and development has come up with a radio set which also uses solar energy in addition to the winding up technique.

Rory Stear, a South African businessman realised the potential of the radio and took up the project from where Trevor Bayliss had left it. He contacted the British Overseas Development Administration (ODA) who provided the finances for technical development of the Bayliss generator. Kagiso Trust Investments and Liberty Life Foundation are both organisations working in South Africa devoted to issues on development and provided funds for the setting up of BayGen Power Company and an assembly plant in Cape Town whose mandate was the

production of the radio sets. The company employed handicapped people and a number of South African Organisations of the handicapped invested in the company as well. The project had created employment opportunities and was generating revenue, which could be invested in other development initiatives, and was seen as an answer to the power problems in rural areas (Trevor Bayliss: Inventor of the freeplay wind up radio, (*undated*), <http://www.ogormans.co.uk/Bayliss.htm>).

Although the importance of radio is generally recognised among those working in communication for development as a medium for communication, information and education, there are still problems which need to be addressed to make it more effective in disseminating agricultural information, health, hygiene, literacy and social information. According to Holasek (1985) the fact that the audience is characterised by many ethnic groups and numerous cultures and languages is a problem for communication for development practitioners, which has to be addressed. Programmes continue being produced centrally. This does not take into account the heterogeneous nature of the audiences. Community radio stations, which have increased in popularity since the late 1980's, were meant to redress this problem by integrating communities in the production and distribution of the programmes. Being local, it seems they have been able to address the problem of language since they produce in local languages. The methodology used is also believed to be giving a voice to the once voiceless. In this study an aim has been to find out to what extent the community radio project by the Federation of Africa Media Women – Zimbabwe Chapter has fulfilled the above.

2.13 Video and Development Communication

More experiments were done using radio in communication for development work during the past decades because of its flexibility compared to television and video, which were seen as being too expensive and not accessible to the rural poor. Earlier attempts to use video for development had also not made a significant impact until Snowden's experience in Fogo Island. His experience there demonstrated how video could be used effectively for development (Richardson & Paisley, 1998).

2.13.1 Experiences with video in development communication projects

Participatory video production was introduced over 25 years ago in Canada. According to Matthews (1977), cited in Webster (1990) the experience in Canada and Newfoundland showed that development experts sometimes decided that communities had to be transformed to remain viable. Communities did not see it that way, and so resisted and disrupted the process and initiatives by experts. It was evident that experts and communities held different views in relation to the development in Newfoundland. The assumption, by experts in Newfoundland, was that the inhabitants of the small fishing villages had to be relocated to larger growth areas since they were no longer economically viable. Villagers saw themselves as being socially and culturally viable and economically, the situation was not as bad as the experts portrayed since the communities felt that they had access to a number of material resources.

“The majority of the villagers resisted the move, not because they were opposed to the potential material gains to be had elsewhere but, because they sought to meet development ‘on their own terms’, without having to abandon their community. They wanted ‘a style of development related to their own goals and values’”. (Webster, 1990:38)

Participatory video was adopted but, because of its focus and its empowerment agenda, it did not gain acceptance in most developing countries until much later.

2.13.2 The Fogo Process and Participatory Video

Freire's ideas, of educative education and development, have similarities with the participatory video production methodology which was used in Fogo Island. A film crew, from the Canadian Film Board's Challenge for Change, set out in 1971 to record events of a settlement in Newfoundland. Fishing, which had been the main economic activity, was proving to be unprofitable hence the need for resettlement, according to experts. The proposed resettlement process was being passively accepted by most of the members of the community (Snowden, 1999).

Snowden, and his crew, went and recorded the responses of communities and planners' proposals. The recordings of the communities were shown to the experts. The reactions of the experts were also shown to the communities. More discussions and proposals were recorded. Media became a medium of dialogue between experts and the communities. A two-way communication between planners and the communities had been established. Some lessons were learnt through this Fogo Island experience. It was realised that video could be used to stimulate and mobilize communities. It also enabled development projects to be approached in an open-ended way (Snowden, 1999).

This approach was believed to be a threat to the existing hierarchies. It is a two-way, bottom-up approach, which sought to establish dialogue with communities, and inspired them for social change defined by themselves. It is a people-centred community development approach, which assists communities to come to grips with their problems, opportunities and visions (Richardson, 1997).

“In participatory video work, the communication process is more important than the production of a video. This aspect of the process is frequently misunderstood by observers of communication for development projects. It is not important for

participants to become communication professionals: the goal is to provide media that are flexible enough to allow people to articulate and share their ideas. Integrated into development planning activities, such a communication for development approach enables farmers and rural people to actively participate in development processes". (Richardson, 1997:22)

The purpose of this research was to show how important the process is when participatory methodologies are adopted in development communication.

2.13.3 Use of Participatory Video

Snowden (1984) expressed the benefits that could be obtained by a skilful community worker with access to a video:

"In the hands of a skilful community worker, portable videotape recording (VTR) equipment is a tool, which can greatly accelerate the process of self-help and learning. As a catalyst for community action, video can assist in changing the human condition as well as describing it. Community workers can use it within a village to show individuals or groups what they already know. Used this way, video becomes a mirror. It is through such videotapes the community worker can help individuals or groups analyse what they are saying about their own hopes and problems". (Snowden, 1984:4-5)

In literature, the importance of using participatory approaches as well as indigenous media are stressed. According to Burke (1999), the success of the participatory methodology was dependent on how the communities were involved.

"The success of initiatives often depends on the extent to which people feel involved in them. A public information announcement that reaches a large number of people may raise awareness, but have little effect on behaviour. This limited effect can be a product of a lack of involvement of the people the communications are designed for. The distance between people and communications can be reduced, by using media that allow for participation, by choosing indigenous media which people associate with, or by involving people in the creation of the media". (Burke, 1999:28)

Participatory approaches were therefore believed to be paving the way for community based ownership and could be used to empower communities.

"By fostering a dialogue between rural people, and other sectors of society, communication processes can empower both women and men to provide information

and knowledge as a basis for change and innovation, take decisions concerning their own livelihood and thereby increase their overall involvement in development. More specifically, communication processes can give rural women a voice to advocate changes in policies, attitudes and social behaviour or customs can help women exchange experiences, find common ground for decisions, take more control of their lives and add value to their role as active partners in rural and sustainable development". (Balit, 1999:3).

These videos, once produced, could be screened to other communities thus promoting horizontal communication. The leadership, once they saw the video films, became aware of people's concerns. To the participants, a playback gave them an opportunity to reflect on their own experiences and learn from themselves.

"The ability to view immediately one's own self-speaking on videotape assists individuals to see themselves as others see them. This self-image conveys the impression immediately that one's own knowledge is that important and that it can be effectively communicated. These video techniques create a new way of learning, which not only build confidence, but show people that they can say and do things that they thought were not possible before". (Snowden, 1984:7-8)

However, while the empowerment of rural women and communities is seen as crucial to the development process, the major problem among development practitioners is that of access.

"The problem, however, is that the rural poor who need to benefit from human development efforts, are often beyond easy reach. They are frequently illiterate and have ideas, knowledge and practices shaped by deep-rooted cultural norms, traditions, experiences and values different from those of development workers. These differences render the task of planning and implementing human development projects and programmes difficult". (Richardson & Paisley, 1998:75-76)

Apart from video playbacks, some communities have also used video in more innovative ways. Harris (1998) said that the Aboriginal communities of Tanami for instance, use satellite video conferencing, which enables them to have a face-to-face visual telecommunication with the rest of the world. A community, which is separated by 20 hours of road travel, has managed to use technology to bridge the gap. Legal, health and welfare educational programmes were also introduced. Apart from the educational component, it is playing an

important role in restoring traditional knowledge and ceremonial life, which is important to Aboriginal culture.

In Jamaica a communication project was launched, by FAO, called 'Participatory Communication for Fertiliser Technology Transfer: A Gender Approach'. Media in this project was meant to be empowering, culturally relevant and supportive of indigenous knowledge (Protz, 1998). In this project, a multi-method communication approach was adopted. During the first phase of this project, there were video screenings and the communities were impressed with what other farmers had achieved. Community demonstration plots were video recorded and the aim was to show the effects of various soil nutrient applications not completed. What emerged from this stage is that:

“Gender relationships, within the household, affected the flow of agricultural information to rural women. Many women identified their male partners as their main source of agricultural information. Where good relationships between the men and women existed, the flow of information to women was likely to be higher than expected”. (Protz, 1998:57)

Drama was used to verify the baseline findings and to improve understanding of how the nature of gender relationships within the farm family affected agricultural decision-making, particularly with respect to fertiliser use and soil fertility issues.

During the second phase, technology was introduced and tested. A newsletter was used to keep the communities informed of developments and to raise interest in the project. There was a participatory video production course and programmes were produced using the participatory methodology. Phase three involved redesigning the techpack before it was launched. In this project, a multi-medium, participatory approach had been successfully used with communities. The Food and Agricultural Organisation had proved that the small format,

a medium that had initially been dismissed by many development planners as too high-tech and inappropriate for development, had made a significant impact.

2.13.4 Other Development Communication Initiatives using Video

The government of Peru used video during the 1970's when they were initiating agrarian reform among the Peruvian campesinos. Audio-visual programmes were used as the main channel of communication. The project was called, 'Training for Rural Development'. Its aim was to apply, on a massive scale, an audio-visual training methodology suited to the socio-economic conditions of rural Peru and to train technicians. About 400 video taped training lessons of 25 minutes each were produced. Personnel had been trained in equipment handling and production skills.

“Executing the local development plan invariably called for orientation and training. In the years 1978-1984, the Rural Communication System produced more, almost 400 videos, mainly for training, and supported by printed materials for course participants and technicians. They covered a wide range of agricultural and rural development topics. Videos were also used to provide a feedback of information from the project areas to institutions, thereby helping them towards better management and coordination”. (FAO, 1997: <http://www.fao.org/sd/cddirect/cdan0007.htm>)

The evaluation of the Development Support Communication Branch of FAO's Information Division discovered that the campesino had benefited from training. Unfortunately benefits, in terms of practice, were not assessed. It was concluded that when video was used without any concurrent development activity, the training process was of little or no benefit at all.

Since then, video has been used in many countries. Farmers in Rajasthan used video to show that water was needed in the area while in Sri Lanka and the Philippines it was successfully used to promote family planning. Using a mobile video unit, these films were shown with the

intention of stimulating discussions and creative activities. In Gambia, it was used to lure people to come to meetings. These experimental projects proved that video could be an appropriate method of establishing communication links, helping communities to concretise problems and in opening channels for dialogue across bureaucratic boundaries. In spite of these findings, video seemed to have been used only on an experimental basis. The cost of equipment seems to have been one of the major problems.

The Centre for Mayan Women Communicators, a non-profit making organisation in Guatemala, is one of the early women media initiatives which promoted the use of video in development. The UNDP, and other donors, supported this project. It provides training to indigenous women in video production, photography, computer use and internet communication. Video and photography is used for research, dialogue and community organisation.

In Mexico, a group of women were shown a video from another community and decided to form a similar project. Video, in this case, was used to encourage other communities to venture into other productive activities. It also promoted discussion, which made the FAO realise that people had to be protagonists of their own development. It enabled communities to articulate, more clearly their opinions about the reality in which they lived. Nepalese illiterate women, in contrast, discovered that they could use video to communicate, hence the concept of video letters (Fraser, 1996:14).

FAO's help was sought concerning communication for development in the Integrated Rural Development in the Tropical Wetlands Project in Mexico. The World Bank financed this project. Video was chosen as the medium of communication. FAO had successfully used

video in Peru as stated earlier. The success was continuing and video equipment had also become cheaper. It was therefore a logical choice. Video was used, in this project, to analyse farmers' problems and options and to facilitate their training and educational programmes.

Fraser (1996) said:

“Peasants often have difficulty in articulating their view of their reality, and they seldom declare their ‘truth’ to outsiders in a normal interview situation. Although each peasant certainly has his individual perceptions, development work cannot be sustained on the basis of these. What is required is a collective perception within the community of the local situation and of the options for improving it. This can only be reached through an internal debate within that community about its history, its present, and its possible future”. (Fraser, 1996:21)

One of the communities in Mexico, called Maya, formed resistance against the project. Officers pondered on how best to resolve the problem. They decided to use one of the community members to talk about the problems from a historical perspective. This video was shown to the communities. They were impressed to see a member of their community, speaking their language on video. The community began to take stock of their own situation and to think seriously and critically about their values. This process had therefore prepared ground for discussions on developmental issues with the communities (Fraser, 1996: 23).

During the same period, experts took a drainage plan to cure the regular flooding to the communities. They wanted the communities to know how they wanted to resolve the problem. The community members studied the plans and one of the peasants pointed out that it would not solve the problem. The peasant explained why it would not work. The discussion and explanation were recorded. The experts went and listened to his explanation and analysed it critically. They realised that the peasant had been right, so they incorporated his opinions in the new design (Fraser, 1996:26). The process had managed to show experts the importance of local information in resolving development problems.

Agriculture remains the dominant sector in the Philippine economy. Two thirds of the country's estimated 69 million in 1994 were rural based and directly or indirectly, dependent upon agriculture for their livelihoods. When Corazon Aquino came into power, her aim was to promote the small-scale farmers, who constituted two thirds of the 60% of the people living under the poverty line.

Media has been used in the past, in the Philippines, to promote rural development. The most popular communication strategy was the Masagana 99 campaign in 1973. Apart from agriculture, media has also been used to promote health, nutrition, population and agriculture (Coldevin, 1995).

The Applied Communication Division is another project in the Philippines, which used the media. It initially used the print media to disseminate information. This was followed by the introduction of Agri-vans (Coldevin, 1995). These vans moved from one village to another showing films on agricultural issues. This was meant to increase farm productivity and household income.

The project faced some problems. The Philippines lies in a major typhoon belt. The audio-tower was susceptible to the effects of typhoons. In terms of the audio-tower, equipment that had been considered to be simple was complex and an engineer had to be engaged. It was concluded that the integration of existing media in the network be adopted. A holistic approach was therefore taken (Coldevin, 1995).

2.14 The Internet

Although my main interest in this study was on using radio, video and traditional media, I decided to include the internet since there has been much interest in it as a tool for rural development in the developing world in the past decade. The internet is being seen as the ‘magic bullet’, a solution to all the problems of development. Yet the rapid increase in the use of the internet in developing countries is largely an urban phenomenon (Richardson, 1999).

In the literature review, it was evident that the FAO was among the first organisations that supported projects using the internet for development. These projects were set up in Chile and Mexico. They were meant to link farmer organisations to the internet so that they could access information on crops, markets, prices, weather, technical and training information. At these information centres, farmers were able to access all the different information they needed (Richardson, 1997).

Richardson (1997) explains why the internet is an important medium that rural and agricultural development activists should not ignore as it could be used for bottom-up, horizontal and top-down communication. He, however, suggested that the internet should be used in a participatory way as participatory video has been used. He does not clarify how that can be achieved. The similarities between video and the internet are also not clarified. He therefore fails to convince sceptics how the rural communities can participate effectively, taking into consideration the unavailability of resources and the high level of illiteracy in most Third World Countries. Apart from that, English remains the dominant language on the internet, hence alienating those who cannot speak, read or understand it.

Anderson *et al.*, (1999) acknowledges that direct access to the internet by rural communities, is not feasible. They therefore suggest that a link should be established through, for example, extension services.

“Although the emphasis in developed countries has been on the personal computer and personal access to the Internet, this situation is not feasible in rural areas of the developing world, at present. Therefore, the link between ICTs and local people will, most likely, have to be made through existing communication channels, such as extension agents, NGO workers and rural teachers. Attention to creating and sustaining these linkages will be crucial to ensure that ICTs reach their potential as tools for development. In this regard, it is important to direct attention to how telecentre infrastructure and technology can best be configured or organized to facilitate group use”.

(Anderson *et al.*, <http://www.fao.org/sd/cddirect/CDan0010.htm>)

To improve access to the internet in Zimbabwe, World Links has established 11 school-based telecentres. The twelfth centre is a mobile van equipped with a computer, fax, printer and mobile telephone. Zimbabwe Farmers Union is in the process of developing a project to support the implementation of ‘public access communication and information centres’ in the rural areas. These will focus on the procurement of agricultural inputs. Ten pilot centres will be established in the Midlands Province. Organisation of Rural Associations for Progress is currently using the internet technology to expand collaboration and understanding on a local and global level. They intend to set up telecentres for training, information provision and to improve rural connectivity.

2.15 Entertainment Education

Bandura’s social learning theory states that people of all ages learn by example. Miguel Sabido had an interview with Bandura, a professor at Stanford University, after which he came up with the idea of using tele novellas (soap operas) to communicate educational information.

This involved creating role models to influence social values and behaviours (Polston, (undated): 5).

During the 1970's, Miguel Sabido developed what is now known as the Sabido Method, a technique for writing and producing media drama in a way that attracts and engages audiences in the characters and their stories while imparting social messages (Polston, (undated)).

“One of the advantages of using serial dramas, as opposed to documentaries or single-episode dramas, is that they allow time for the audience to form bonds with the characters and allow characters to evolve in their thinking and behaviour with regard to various issues at a gradual and believable pace in response to problems that have been well illustrated in the story-line. Just as important, entertainment programs forge emotional ties to audience members that influence values and behaviours more forcefully than the purely cognitive information provided in documentaries or single-episode dramas. As described in the social learning theory, of Stanford University psychologist Albert Bandura, vicarious learning from others is a powerful teacher of attitudes and behaviour. Next to peer and parental role models, role models from the mass media are of particular importance in shaping cultural attitudes and behaviour”. (Ryerson, (undated):<http://www.populationmedia.org/research/effectiv.html>)

In 1977 the first soap opera, dealing with health issues, was launched in Mexico entitled *Acompañame*, which means *Accompany Me*. It was broadcast for nine months. This was followed by four others namely; *We Go Together*, *Let's Walk*, *We the Women* and *For Love*. The programmes were a success. Ryerson, the founder of Population Media Centre, initiated projects in Africa and Asia which used the Sabido Methodology. Ryerson concluded that:

“Programs that capture the attention of a large audience because of the entertainment quality of the drama and that create characters, with whom the audience can identify, have greater potential to provide role models that the audience will follow as those characters evolve from traditional attitudes to modern attitudes regarding status of women, family size decision and the use of family planning”. (Ryerson, (undated):<http://www.populationmedia.org/research/effectiv.html>)

Ryerson concluded that there were three factors that influenced the success of an educational Soap Opera. Firstly, the quality of the audience research which is used to design the programs, the quality of the writing and lastly, the quality of the acting.

2.16 Conclusion

The literature review focused on the role of traditional media in developing countries, and the different communication for development initiatives adopted over the past five decades. The central issue has been to show how the conceived power of communication technology was being harnessed for positive development.

Development communication, a term first used in the Philippines in the 1970's by Professor Nora Quebral, was initially meant to inform people about development projects and how they could benefit if they took advantage. The marketing model, which used the same approach as used in advertising programmes, was adopted. Advertisements are generally targeted to specific audiences and so was development communication. This top-down, authoritarian approach influenced the visual content and programming during these early years.

It was evident that the stimulus response model was generally used for agricultural, nutrition and general educational programmes during the 1970's. In the health sector, the advantage of family planning, for instance, was highlighted. A small family was synonymous with a good life, better education for the children and a happy family. It was believed that certain kinds of behaviour could be changed by exposure to the right information. In the agricultural sector, for instance, according to Lerner (1958) and Schramm (1964), this one way model failed to acknowledge that farmers were a heterogeneous group with and without land, literate and

illiterate, and that the adoption of innovations was also influenced by external factors such as the economic and political situation.

The community media approach, also referred to as the participatory approach, acknowledged the importance of information and argued that development communication should be seen as more than just the transmission of information, it should also involve the community. Development is therefore seen as something that cannot come from the outside. This approach or technique is not limited to any particular type of media and the involvement of community varies from one project to another. However, feedback mechanisms are important. This is its main difference from earlier communication for development initiatives.

Freire argued that the transfer of knowledge alone was not enough. The growth of human development and of critical consciousness, capable of influencing change in society, was seen as important. He saw development communication as a tool that rural communities could use to take control of their destiny, to be protagonists of their development.

Claims are made for the impact that improved information and communication technologies could have on the lives of poor people in developing countries. Many development projects were set up, which have been illustrated above, based on that assumption. Most of these projects were also pilot projects and therefore had a short life-span. It is therefore difficult to assess or evaluate the impact of development communication on the target groups.

It was evident, from the literature review, that access to media in some communities is still a problem. Rural communities, in developing countries, are still characterised by isolation from ideas and information and services, due to underdeveloped facilities. They are cut from

markets and therefore benefit the least in terms of education, health and other services. Media projects were therefore set up to improve access to information and to stimulate development. Traditional media such as radio, television and the print media although theoretically believed to have increased in the last decade, still have not really penetrated most of the rural communities in Africa (Boafo & Arnold, 1995:3).

UNESCO uses the index approach to show how media has penetrated in the developing countries. Data from 1980 to 1995 showed that there has been an increase in both radio and televisions in Zimbabwe.

“Radio

- ❖ There has been an increase in the number of radio receivers per 1000 people since 1980.
- ❖ In 1980, there were 34 radios per 1000 people
- ❖ In 1990, there were 84 radios per 1000 people
- ❖ In 1995, there were 89 radios per 1000 people

Television

- ❖ VCR Penetration in Zimbabwe is 34%
- ❖ There were 250, 000 television sets in 1997
- ❖ The number of television receivers in Zimbabwe has increased to give a fairly good reach into the country
- ❖ In 1980 there were 10 televisions per 1000 inhabitants, which nearly tripled by 1990 to 26 per 1000. Most recent data from 1995 shows 29 televisions sets per 1000 people”. ([Communication Profile-Zimbabwe, \(undated\): http://www.comminit.com/ctrycommprof/sld-338.html](http://www.comminit.com/ctrycommprof/sld-338.html))

From the statistics above, it is evident that there has been an increase in both radio and television in Zimbabwe. The approach, used above to assess the degree radio and television have penetrated the country is criticised and discouraged on the same lines as the use of the gross national product and per capita income as measures of economic development, because it does not differentiate distribution patterns in the countries (van Crowder, 1998:3). In this study, examination of how accessible developmental and social information was to the rural households and female heads of households was carried out. It was observed, during the

literature review, that in some instances, the role of women in development was not appreciated, and so they were not targeted by some of the development communication initiatives. For example, in Zambia, extension services demonstrated the importance of using beakers to men when applying fertiliser without taking into consideration the division of labour at the household level and the important role women play in agriculture (UNDP, 2000). When they tried to assess how many had complied, they discovered that the initiative had achieved minimal impact. What they overlooked was that, men do not generally discuss new innovations with their wives. In this community, it is the women's role to apply fertiliser so it appears that the extension service targeted the wrong group.

In the literature, it is clear that there is no medium which is inherently better than another and that a mix of media may be more effective and efficient than the use of only one. The FAO argued that, by using media mixes, rural Africans can be brought into a dialogue about things that affect their livelihoods. They become part of a process of knowledge and information sharing for improved food security (FAO, 1998:20). Jacques Diouf, Director – General of the FAO also supported the multi-method approach to communication for development:

“The use of modern communication technologies, integrated with local channels and networks, will enable more women to be heard and reached”. (Balit, 1999:1)

The question which arises is how this can be achieved in practice.

“It must be part of, and a partner in, a process of sustainable development. At its core, communication is about the human factor in development. It is most useful when it starts by listening to what people already know, what they aspire to become, what they perceive is possible and what they can productively sustain”. (FAO, 1998:21)

The multi-media approach, it was believed, could help identify appropriate agricultural technologies and in the dissemination of required knowledge. In Jamaica, a project sponsored by the Jamaican and Canadian government used various participatory communication

approaches to deliver appropriately designed soil nutrient technologies to rural women. The aim was to develop appropriate agricultural and soil fertility technologies for rural women. The communication approach incorporated both indigenous and scientific knowledge, that is drama, video, oral history testimonies, a quarterly newsletter and participatory video training. The project was a success.

Ramirez (1998) concluded that communication could become a powerful tool, a meeting ground for sustainable development when attention is given to:

- ❖ “a supportive policy environment
- ❖ capable human resources within local organisations
- ❖ a flexible, co-ordinated external institutional context
- ❖ a strategic use of communication and information activities designed to meet specific needs and applications with a balanced approach to the three roles of communication: transfer of ideas, insight and technology; awareness raising on policy and institutional issues; and facilitating communication among actors with a stake in natural resource management”. (Rameriz, 1998:51-52)

Boafo and Arnaldo (1995:3) said that in promoting human-centred development, individual and communities were to be at the centre and communication was important, not only in terms of development, but, also in the process of participation and nurturing of a civil society. The question of freedom of expression of the media and human rights had to be addressed. They concluded that:

“Communication for development, then, is conceived not merely as a tool for conveying messages or teaching techniques, but, more significantly, as part of a large social and political process of delivering power to the humblest levels of society and enhancing the participation of all segments of the population in its development”. (Boafo & Arnaldo, 1995:3)

In the literature, I observed that there was a scarcity of technology-based communication for development projects in Africa. This could be attributed to the cost of the equipment and

maintenance, lack or limited technical expertise and knowledge on how to use technology to compliment development initiatives.

It was also evident, from the literature, that the use of entertainment-education, although it was initiated during the 1970's, not much has been written about it. However, the process has been successfully used to communicate reproductive health issues. Through research, it is evident that the use of soap operas and the mass media brings about changes in the targeted communities.

In communication research, the problem has been reporting what has happened, and not informing future projects. Research is required that can reshape and redirect projects in existence, with meaning for the people involved in those projects, not just for academics or for fund-raising purposes. It is important to assess the impact of new technologies on development and how they can be used to promote democratic and social rights. A general consensus has been reached on the need of participation, at all levels, in development communication as stated by the FAO slogan, 'There is no development without communication' (Balit, 1988). Programmes based only on information transmission, as occurred during the modernisation era, are doomed to fail. The need for people to articulate their viewpoints, needs and concerns, promotion for both bottom-up and horizontal communication cannot be over-emphasised. Development should be seen as the central aim, not something one can do to another, but can only be done through the creation of an environment that is empowering, enabling, and promotes freedom of expression.

Through communication, people are able to go from being recipients of external development initiatives to generators of their own development. The participatory approach emerges as a

process that unfolds in each unique situation and cultural context. In this study, I look at how one could operationalise participatory communication concepts and how they could be used in non-formal education. I therefore looked at how the Africa Women Filmmakers Trust, based in Zimbabwe used Participatory Video Production and Screening Workshops for the empowerment of communities for social change and how the Development Through Radio Project by the Federation of Africa Media Women used the participatory methodology in the production of radio programmes which are broadcast on national radio. For contrast, I also look at how some non-governmental organisations are using the media to promote rural development.

Chapter Three

Methodology, Data Collection and Analysis Procedures

3.1 Methodology

Preliminary research for this study revealed that the survey and experiments were the two quantitative methods that were prominent in social science research until the 1950's. The basis of this approach, also referred to as the orthodox approach, is that knowledge is scientific, measurable and objective. This approach was also widely used in mass communication research studies particularly during the Second World War when there was demand for research measuring the impact of media. This approach contributed to theory. Its weakness, according to Hartmann *et al* (1989:32), was its heavy reliance on figures.

“...the orthodox approach, with its heavy reliance on quantitative methods, tends to carry the implication that the mass communication process can be understood in terms of relationships. This is not a necessary assumption of the tradition but it is nevertheless one that is very often made, if only implicitly”. (Hartmann *et al.*, 1989:32)

Herbert Blumer (as cited in Hartmann *et al.*, 1989), was particularly disillusioned by limiting the study of human behaviour and its origin in a social reality as experienced and lived to the positivist's approach. The second, or alternative approach which was being advocated by Blumer, was the qualitative approach which had been in existence prior to the surge of interest in it as a method during the 1960's. Prior to that, the limited interest in the qualitative approach seemed to have been due to the assumption that it lacked explicit clear research procedures in both data collection and analysis.

3.2 Broad Aims of the Study

Having established that the issue of access to information among rural women was limited during modernization since the role of women was little understood and the fact that women media projects in the country are under-researched, I sought to find out:

- ❖ how accessible print and electronic media were among the rural female heads of households in Zimbabwe.
- ❖ to what extent participatory video and radio could contribute to the advancement of rural communities, particularly women.
- ❖ how community needs, concerns and interests are served by community media.
- ❖ the relevance of traditional and community media in development.

3.3 Research Design

It was of paramount importance that the most appropriate research design was selected. A research design is a basic plan, road or strategy, which guides the research through the data collection and analysis process. It also states the logic behind the choice of the methods and techniques adopted. The most appropriate research techniques for this study were adopted for data collection. These techniques were concerned with measurements, instrument building and making certain that the instruments developed were appropriate, reliable and valid.

3.4 Feminist media research trends

The literature review revealed that liberal, radical and socialist feminists studied media from different perspectives. The liberal feminists advocated equal opportunity policies and affirmative action programmes (Jones & Jones, 1999). The focus was on gender representation in the media. Although women at the time had made considerable advances, these were not being reflected in the media. Patriarchy was perceived to be the root cause of the problem.

“Patriarchy is the system whereby all men directly dominate and oppress all women. If they are not involved in this directly, then it is assumed that they, at least, benefit from the system that allows patriarchy to rule”. (Jones & Jones, 1999:66)

Research by radical feminists, in contrast focused on domestic and sexual violence and exploitation of women by pornography. It encouraged women to set up media institutions and to produce their own content. The Socialist (Marxist) feminists, in contrast did not focus exclusively on gender but incorporated analyses of social class, ethnicity, sexual preference, age, and disability into their discourse.

“So the media are generally perceived as ideological apparatus that represent the essential rightness of capitalism as a social system; within this framework socialist feminists focus upon the ways in which gender is constructed through language and imagery”. (Jones & Jones, 1999:67)

Post-modern feminism is the latest approach. It acknowledges that women have multiple identities and that there are multiple truths and none is privileged on gender lines. This approach, according to Mary Hawkesworth cited in Denzin and Lincoln (1998), is problematic especially when trying to understand women’s oppression, because it overlooks life’s real problems. Her fear, like that of others, concerning post-modernism was that ‘in a world of radical inequality, relativist resignation enforces the *status quo*’ (Denzin & Lincoln, 1998:312).

It is important to note that most of the early research by feminists used quantitative methods.

3.5 Quantitative versus Qualitative methods from a feminist standpoint

Feminists, in general, have argued that the traditional orthodox approach did not consider women as ‘knowers’. Life was therefore studied from men’s perspectives. This androcentricity took two forms, gynopia, which is the invisibility of women and misogyny, which is hatred of women. Although research was being done with one group, it was being generalized for both. Sex was not recognised as a socially important variable in these studies. Eichler, cited in Harding (1987), said:

“Feminists have argued that traditional epistemologies, whether intentionally or unintentionally, systematically exclude the possibility that women could be ‘knowers’ or agents of knowledge; they claim that the voice of science is a masculine one; that history is written from only the point of view of men (of the dominant class and race); that the subject of a traditional sociological sentence is always assumed to be a man. They have proposed alternative theories of knowledge that legitimate women as knowers”. (Harding, 1987:3)

Feminist ethnography, which emerged, opened a discursive space for the ‘subjects’ of the ethnography and was simultaneously empowering (Bell *et al.*, 1993:31). Empowerment was said to have occurred when women were able to articulate their voice.

There are two schools of thought among feminist researchers. One school of thought advocates the total rejection of the quantitative approach. They propose the use of qualitative methods, which they believe reflect better the nature of human life and experiences, treat respondents as subjects and uphold humanistic values. However, the problem faced by this group of feminists is that, officially, quantitative methods are seen as generating the ‘truth’ and therefore valid. Because they are based on mathematical principles, which are based on logical assumptions, they are believed to be free from personal bias (Maxwell, 1996:17-18). Personal or subjective bias is raised in the literature as one of the major weaknesses of the qualitative methods.

According to Tangri and Stansburg (1979), cited in Hammersley (1993:112), feminists should be guided in choosing a methodology by the purpose of the research. If the research is meant to influence policy, then it has to be perceived as being objective. Findings ought to be ‘statistically significant’, hence the importance of using quantitative methods. According to Toby Epstein Jayarante cited in Hammersley (1993:109), feminists should look at the merits of both approaches in helping to develop, support and explicate theory.

“I believe the appropriate use of both quantitative methods and qualitative methods, in the social sciences, can help the feminist community in achieving its goals more effectively than the use of either qualitative or quantitative methods alone”. (Hammersley, 1993:109-110)

Although it was evident, in the literature, that other researchers preferred one approach to the other, in this study, both the quantitative and qualitative approaches were chosen because the process questions were best dealt with by qualitative methods. So observations, in-depth interviews and secondary data; the variance question, which focused on the issue of access to media, was best answered by adopting the quantitative approach.

It is important to note that, in other instances, another approach or method was used to compliment or support the other. This combination of approaches and methods also increased the internal validity and reliability of the research findings.

“Feminist researchers combine many methods so as to cast their net as widely as possible in the search for understanding critical issues in women’s lives. The multimethod approach increases the likelihood that these researchers will understand what they are studying and that they will be able to persuade others of the veracity of their findings. Multiple methods work to enhance understanding both by adding layers of information and by using one type of data to validate or refine another”. (Reinharz, 1992:201)

The multi-method approach adopted for this study was advocated by Crabtree and Miller (1999) who stated that, in spite of the developments in methodology in the past years, research still tended to reproduce power relations in society. According to Lo Verde, Prochazka and Bynny (1989), cited in Crabtree and Miller (1999):

“...most research, including qualitative work, has reproduced the power relations in society: wealthy over poor, educated over less educated, healthy over sick, entitled over disempowered. Research constructed by researchers to study others inevitably objectifies those studied; they are ‘othered’ by the very process intended, in qualitative work, to reveal their reality. Often those studied, poor, sick, disabled, troubled-appear to be ‘the problem’ rather than the social and political context in which their difficulties emerge. In many cases, the research process, although it will have jumped the hurdle of the institutional review board or internal ethics committee, is not necessarily understandable, much less empowering, to most participants”. (Crabtree & Miller, 1999:356)

The multi-method approach is said to require trans-disciplinary collaboration. This approach is believed to be empowering and emancipatory. The research, researcher, and researched all stand to benefit. This process is believed to be less manipulative and controlling of the research subjects (Crabtree & Miller, 1999:356).

3.6 Triangulation

The use of more than one approach or method, to study the same phenomenon is called triangulation. Its aim is to improve the accuracy of conclusions by its reliance on more than one data source, enhancing claims of validity in the process:

“A useful form of check on the validity of descriptive claims that ethnographers sometimes employ is triangulation. This can take a variety of forms, but the principle involved is simple. If we accept that all kinds of data involve potential threats to validity, and that these may differ in likelihood across data types and sources, by comparing data carrying different validity threats we may be able to make a more effective assessment of the likely truth of the claim”. (Hammersley, 1990:84)

According to Hammersley and Atkinson, cited in Silverman (1993), the multiple methods advocated by Denzin (1970) also cited in Silverman (1993), does not necessarily produce a more complete picture (Silverman, 1993: 157). In this study, the use of multiple methods enabled the understanding of some of the phenomena, which could have been difficult to understand and interpret using only one method.

3.7 Case Studies

Case studies were adopted, as one of the main qualitative methods, to look at organisational processes. A holistic, descriptive and explanatory approach was used. Reinharz (1992:171) stated why case studies were adopted by feminist scholars:

“Feminist scholars produce case studies of feminist movement organizations in order to document the very existence of these settings and sometimes to challenge feminists’ blindness about particular settings”. (Reinharz, 1992:171)

The purpose of these case studies was to show why some development orientated communication strategies succeed and others fail. Secondly, women’s activities and organisations are rarely areas of interest and are therefore little studied, hence my interest in them.

“The case study is a tool of feminist research that is used to document history and generate theory. It defies the social science convention of seeking generalisations by looking instead for specificity, exceptions, and completeness. Some feminist researchers have found that social science’s emphasis on generalisations has obscured phenomena important to particular groups, including women. Thus case studies are essential for putting women on the map of social life”. (Reinharz, 1992:174)

There were limitations of using case studies. They are prone to researcher bias and it is difficult to generalise. The aim of the case studies was not to generalise but to illustrate the dynamic relationship between development, media, community and media practitioners when the participatory approaches were adopted.

3.8 Data Collection Process

In this study, in-depth interviews with project personnel of Africa Women Filmmakers Trust and the Federation of Africa Media Women – Zimbabwe Chapter, media practitioners and media experts, observations on how AWFT and the DTRP operate were the main tools used for data collection. The survey, archival materials, documents, video and radio programmes were used as supplementary sources of data. This multi-method approach was meant to make

the strengths of one method compensate for the weaknesses of the other. This enabled the checking of information, from one source, with information collected using a different method. In cases where information matched, data was accepted as being valid with confidence and in cases whereby contradictions emerged, another method was used to establish the 'truth', to confirm the information or to obtain an explanation that was plausible. Not all the data from the different sources was cross checked but only data which I considered to be of greater importance to the study, for example, data that was related to the issue of access to print and electronic media. Also, in the case of the case studies, information was cross-checked from the different sources to find out if there were any conflicting information particularly on the historical background of the projects and how they operate.

The qualitative approach enabled understanding of the different ways different institutions were using media. Some of the institutions claimed huge effect of media, particularly radio while on the ground its impact was questionable because of limited access. The level of access to radio was established using the quantitative approach.

One of my main interests in this study was to look at the different communication models, used by women, in community-based media projects, their impact and the question of empowerment. When I talk about empowerment it encompasses issues of increased income, better health, improved agricultural productivity, as well as the social status of the individuals and their families, hence the relevance of the case studies.

Apart from the methods stated above, the internet and e-mail were also incorporated as part of the research tools. Being a member of the gender and development network, I was able to participate in discussions on how others were using media. Of particular importance was the

E-Conference, which was organised by the Intermediate Technology Group International between February and March 2001. The title of their research project was 'Knowledge and Information Systems of the Urban Poor in Developing Countries'. Although this focused on the urban poor, I found the discussions very helpful in this study. The urban poor communities of the world situation seemed to have a lot in common with the rural poor women of Zimbabwe who were the main focus of this study. They have very limited access to both print and electronic media. The top down approach is generally used to disseminate educational and developmental information to them, as I will show in this study. Below is a table, which briefly shows the dates and activities I was engaged in during the data collection period and the conferences I attended. Having drafted a research plan at the beginning of my studies, I was able to use it to evaluate the progress of this study and to guide me in the process of data collection.

Table 3.1 Data Collection Time Table**Note**

X : Where there is an X in the box, the activity conducted at that time is found by looking at the information inserted at the far right side of the row and the period that particular activity was done by looking at the top of the column

Activity	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug
Year 1 (1999 to 2000)												
Exploratory Fieldwork											X	X
Preliminary data collection, interviews and documents										X	X	
Attendance to a Writing Workshop in Nairobi on Agricultural Communication										X		
Year 2 (2000 to 2001)												
Exploratory Fieldwork	X											
Redefining research questions	X	X										
Designing of questionnaire and guidelines for the unstructured interviews		X	X									
Attendance to workshop entitled, Poverty, Progress and Prosperity in New Zealand – Wellington			X									
Pilot study					X							
Administration of the questionnaire						X						
Conducting the Unstructured interviews			X	X	X	X	X	X				
Observations								X				
Subscribed to the E-conference on, 'Knowledge and Information systems of the urban Poor in Developing countries' conducted by the Intermediate Technology International Pvt. Ltd.						X	X					
Attendance to MISA (Media Institute for Southern Africa) workshop entitled, 'Free the Airwaves campaign' in Harare. Attended the World association for Christian Communication Congress 'From Confrontation to Reconciliation' from the 3rd to the 7 th of July in Holland							X				X	
Focused Group Discussions											X	X
Final Data Collection												
Preliminary Data Analysis				X	X	X	X	X	X			
Year 3 (2001 –2002)												
International Centre for Research in Agro forestry 14th Southern Africa Planning and Review workshop, 3rd to 7th September 2001 Harare, Zimbabwe	X											
Neria Grassroots Distribution Project (10th to 11th September 2001), Harare, Zimbabwe	X											
Data Analysis	X	X	X	X	X	X	X	X	X			
Write up and submission	X	X	X	X	X	X	X	X	X	X		

The Table above shows the main stages in the data collection process. In this study, it is important to note that data collection was an ongoing process throughout the research period as I had to go back to the field in some instances during analysis and writing up to gather more data to confirm my findings or in search of the missing links.

3.9 Qualitative Data Collection Process

3.9.1 Identifying Target Institutions

As stated earlier, in-depth interviews and observations were the main vehicles of data collection. The qualitative process was divided into three stages. The first stage consisted of identifying the target institutions and individuals to interview. Initially the aim had been to study how women's media institutions operated and the impact of their work on the target groups. During preliminary research conducted between July to September 2000, I realised that there were only two women's media institutions and one women's media association in the country. The two women's media institutions being The Federation of Africa Media Women and the Africa Women Filmmakers Trust. The only association that existed was the Women Filmmakers of Zimbabwe, which was still in its nascent stage. Although my main interest was to look at the issue of media access among rural women, I realised that I could benefit by broadening the study. I therefore looked at how other development institutions and women's organisations were using media in development. The third and last category considered under qualitative in-depth interviews was the government Ministries namely, the Ministries of Health, Agriculture, Information, and a government department, Family Planning. I hoped this information would enable me to come up with a multi-sectoral communication model that could empower the marginalised, particularly rural women, if adopted.

3.9.2 Qualitative Data Collection

The interviews conducted can be classified into three. The in-depth interviews with project personnel of the two women media organisations studied, the interviews with media practitioners and experts and the face-to-face interviews for the survey. On this section, I will concentrate on the in-depth interviews concerned with the collection of data for the two women media projects and those with media practitioners and experts. All these interviews were tape-recorded using micro tapes to enable the collection of accurate data. The decision to use micro-tapes was based on my previous experience. During my Masters in Science in Educational Research (1999-2000), I used normal domestic audiotapes. Some of them disappeared, others were erased and music dubbed on them. In those cases, valuable information had been lost.

3.9.3 Qualitative Interviewing

According to Maykut and Morehouse (1994:79); Lincoln and Guba (1985); Kahn and Connell (1957) cited in Marshall and Rossman (1999:108), qualitative interviews are referred to as conversations with a purpose, which is useful in understanding the perspective of the participant.

“In qualitative interviewing (a form of interpersonal communication) language is both the tool and the object of analysis. Communicating through language, the interviewer and respondent(s) negotiate an understanding of the subject matter in question, which subsequently, in the form of tapes and transcripts, becomes the object of linguistic analysis and textual interpretation”. (Jankowski & Jensen, 1994: 32-33)

Qualitative interviewing was said to be good because it was more focused and its insightfulness provided perceived casual inferences (Yin, 1994). However, the weaknesses of this approach is that bias could result from the construction and wording of the questions,

response bias, poor recall, and could be prone to reflectivity whereby the interviewees responded in a way they thought was expected of them by the interviewer.

The unstructured qualitative in-depth interviews, used in this study, are said to be providing a greater breadth than the other types of interviews according to Denzin (1998:56), while Silverman (1997:100) says that qualitative interviewing provides a means for exploring the points of views of our research subjects, and also grants these points of view the culturally honoured status of reality. The importance of using qualitative interviews is also supported by Marshall and Rossman (1999:108) who said that when a researcher uses this method:

“The researcher explores a few general topics to help uncover the participant’s views but otherwise respects how the participation frames and structures the responses. This, in fact, is an assumption fundamental to qualitative research: The participant’s perspective on the phenomenon of interest should unfold as the participant views it, not as the researcher views it”. (Marshall and Rossman, 1999:108)

Qualitative interviews, from a feminist perspective, are appealing because of the following. Interviewing offers researchers access to people’s ideas, thoughts, and memories in their own words rather than in the words of the researcher. This asset is particularly important for the study of women in an antidote to centuries of ignoring women’s ideas altogether or having men speak for women (Reinharz, 1992:19).

However, according to Reinharz (1992:26), the reliability of the data collected using qualitative interviews could be enhanced by establishing a strong trustworthy relationship with the interviewee.

“Finally, the quality of the interview data and their reliability is enhanced when the researcher is knowledgeable and integrated into the community under study.....In addition to giving her access to the women she wanted to study, familiarity enabled her to ‘have shorter, more focused interviews than researchers in unfamiliar terrain’”. (Reinharz, 1992:26)

Ann Oakley, a British sociologist, has been very vocal on the subject of the nature of relationship, which should exist between the researcher and the researched. She suggested that the proposed new model had to be more open as well as engage the respondents in the process. Denzin (1998:59-60) goes on further to explain the importance of gaining trust and rapport as it opens doors for a more informed research.

Two of the interviewees for the in-depth unstructured qualitative interviews expressed concerns on being recorded. They felt uncomfortable about being tape recorded. To them, the process gave it some kind of permanence. I explained that the idea of recording enabled me to get the data more accurately. Lewin (1990) observed that; 'Using a machine tended to confirm any latent anxieties amongst interviewees that what was said might be held against them' (Lewin, 1990:135). My observation was that interviewees interest was more on how the information was to be used. According to most of them, being tape-recorded reduced the chances of being misquoted. The two interviewees, who had expressed concerns on being recorded, eventually accepted after I had explained to them the purpose and how I was going to use the tapes.

Tapes were transcribed soon after the interviews. Copies of the printed interviews were given to the respondents to go through. Listening to the interviews while transcribing and going through them after typing enabled me to identify issues that needed to be clarified, contradictions that needed further research as well as to familiarise myself with the data. In some instances, respondents were too busy for a personal face-to-face interview. In these cases, I conducted telephone interviews. Telephone interviews also enabled me to collect data from individuals I could not access due to the critical shortage of fuel in the country at the time. One such interviewee I had a telephone interview with was Gabriela. She was now

working for Friedrich Neumann Foundation. She had been working for Friedrich Ebert Foundation when it was involved in the setting up of Radio 4 and the Development Through Radio Project (DTRP).

Giving respondents a copy of the transcript of the interview I had conducted with them was a strategy of dealing with the issue of powerlessness and lack of control over the research process which had been expressed by some respondents who felt manipulated and used by researchers. This approach, I hoped, would involve respondents and enable them to appreciate their important role. By adopting this approach, I believed that respondents could have more confidence in the process. The adopted approach was time consuming. It was, however, also the beginning of the analysis stage as it made me familiar with the data and enabled me to look at the different possible approaches I could use for data analysis. Due to lack of time, I was not able to transcribe all the interviews and give them to the respondents for feedback before the end of the fieldwork. Out of the 25 in-depth interviews conducted between November 2000 and April 2001, I managed to transcribe 21 and give copies to the respondents for feedback before I left the country. I contacted the respondents by phone to inquire whether there was more information they wanted to add, subtract or clarify. I managed to get hold of only 15 respondents. One of the respondents sent me back by e-mail an edited version of the interview (**see Appendix 3, Example 1**). He also requested a tape-recorded version of the interview which I was not able to give him as I had reused the tapes after transcribing. The other respondents confirmed by e-mail (**see Appendix 4**) that they were happy with the contents of the interview, apart from the grammatical errors, since I had just transcribed the interviews as they were on tape. There is a very big difference between spoken and written English. The other 13 respondents confirmed by phone that they were happy with the contents of the interviews. I took this opportunity to have certain statements, which were not clear as had

emerged during the process of transcribing the data, clarified. The process was of great benefit to the respondents as they felt they still had a say in deciding what information was used during the data analysis process. They seemed to be happy with a process that was more transparent, a process that gave them another chance to clarify their points of view.

The purpose of the qualitative interviews was to obtain information on what those working with media for development and the intended beneficiaries perceived it. I also wanted to look at the different models that were being used in development communication. It was my intention to construct a development communication model that could best serve the interests and concerns of rural communities as part of this study.

The pre-designed schedules (**Appendix 2**) for the unstructured qualitative interviews were guidelines that I could refer to when the necessity arose. Different sets of questions were designed for different groups of people, for example, media practitioners, experts, community members, and beneficiaries of the projects. The reason for not using structured interviews was to enable the collection of as much data as possible as well as avoiding placing emphasis on some aspects to the disadvantage of others, particularly those unknown to myself prior to the data collection process.

3.9.4 Observations

Apart from the in-depth unstructured interviews, I conducted observations to give me an insight into how the Development Through Radio Project, which is run by the Federation of Africa Media Women, operated and the nature of interactions between members. This was difficult as these were treated with suspicion. Although Mavis Moyo, the founder member of the DTRP seemed to understand the reason why I was interested in verifying the statements,

and to have an opportunity to interview the members of the RLC's and confirm the information from data collected during the in-depth-qualitative interviews and reports, it was difficult to secure dates for the observations. I later realised that the problem was not an attitude to being researched but merely reflected the problems that were being faced by the organisation at the time. There was poor communication and a lot of mistrust between the staff, board and the founder members. Being also a nominal member of the organisation, at the time, I tried to conduct myself in such a way that I would not become entangled in the politics of the organisation. I did not use a schedule during the observations. I jotted down some notes which I used to write the observation reports **(Appendix 3, Example 2 & 3)**.

In April, one of the co-ordinators agreed to take me to the RLC's. Monday the 9th of April was chosen as a convenient day because that was the day the women in Mashonaland Central gather to listen and discuss the radio programmes. It was also an opportunity to discuss the DTRP with the Co-ordinator.

The aim of the observations was to find out what RLC members had to say about their clubs and to find out in what ways they had benefited and the obstacles they faced. In the case of AWFT, observations were not necessary because being one of the founder members and Director of the organisation since its inception, it was going to benefit from my reflection of events that had taken place of which I was a participant. In this case, I was both the researcher and the researched.

During the main data collection process, I collected documents and archival material that would be helpful in the analysis stage.

3.9.5 Supplementary data collecting methods used

Content analysis of both radio and video programmes, produced by AWFT and FAMWZ, were made. The advantage of incorporating content analysis, as one of the qualitative methods, was that content analysis was unobtrusive and non-reactive and no setting was disturbed in any way during the process as was the case with other methods. Content analysis enabled the quantification of communications, hence its wide use in communication studies (Davidson & Layder, 1994:198).

“Historically, content analysis was viewed as an objective and neutral way of obtaining a quantitative description of the content of various forms of communications: Thus, counting the mention of specific items was important”. (Marshall & Rossman, 1999:117)

I attended some conferences where I was able to learn from the experiences of others. One such conference was in New Zealand. It was entitled, 'Poverty Progress and Prosperity'. One of the issues that was tackled was the role of the media in development. I was able to learn and get ideas from the experiences of others.

During the data collection period, the proposed Broadcasting Bill, which was meant to open the airwaves, was being debated in Zimbabwe. By 2001 it had become law. I attended some of these discussion sessions, as this was also an area of interest. What I sought to understand is what the Bill said about community-broadcasting stations. A workshop, conducted on the 29th to the 30th of March, which was organised by MISA and entitled, 'Free the Airwaves Campaign', was informative. Radio One also presented a programme, which had some panellists, the permanent secretary in the Ministry of Information and others who were for or opposed to the bill. They had a live debate on radio after which the audiences were asked to phone in. I recorded the programme and later transcribed it. To a very limited extent, I

referred to some newspapers to get an idea of developments that were taking place in the area of media for development. Through casual talks with colleagues, I was able to get information that enriched my understanding of the subject of Media for Development. As shown above, the qualitative data collection process was not restricted to the traditional tactics of tape recorded interviews and observations.

3.10 Qualitative and quantitative data collection processes

During the month of February 2001, I conducted the Survey in Buhera District with the help of four assistants. 136 questionnaires were administered. Each questionnaire took between one hour to one and a half hours. The assistants did an average of four to five questionnaires per day as most of the time was spent walking from one homestead to another. The idea of working with assistants was adopted because the political situation in the country was tense and I feared this could interfere with the data collection process particularly in the villages. It was therefore important to do it within a short period, as the political situation in the country, at the time, was unpredictable. Having assistants reduced the number of days required to collect the quantitative data. The data collection process could have taken more than a month had I done it without the help of assistants.

The data from the survey was meant to support or confirm findings, from the qualitative approach, and to look at the level of access to information by female heads of households. In cases where contradictions emerged, I hoped to find an explanation qualitatively. Below is a table which shows the stages during both the qualitative and quantitative data collection processes.

Table 3.2 **Qualitative and quantitative data collection processes**

Phase	Main Activity	Qualitative Process-Activity	Quantitative Process-Activity
Phase 1	Exploratory Fieldwork	-formulating research questions	-formulating research questions
Phase 2	Planning	-designing the guideline questions	-designing the questionnaire -designing the Pilot Study
Phase 3	Data Collection	-conducting in-depth interviews -observations -collection of archival materials and documents	-administering the pilot study -modification of questionnaire -administration of questionnaire

As shown in **Table 3.2** above, the data collection process was divided into three phases. The first phase was the exploratory fieldwork, which I conducted between July and September 2000. This enabled the research questions to be defined and enabled a modification to be made to the research topic to read, ‘Media and the empowerment of communities for social change’, thus incorporating not only communication related to increased productivity but also communication tackling social and other developmental issues. In phase two, information from the exploratory fieldwork and the research questions was used to draft the questionnaire as well as guideline questions (**see Appendix 2**) which could be referred to during the qualitative in-depth interviews. In November 2000 the main data collection process began. Having decided not to test the questions for the unstructured qualitative interviews, since they were to be used as guideline questions, I immediately started to contact prospective respondents to secure dates for interviews. However, for the quantitative data collection

process, I conducted a pilot study first. Information, that emerged during the initial in-depth interviews, was used to modify the questionnaire for the quantitative interviews.

Issues that arose from administering the questionnaire informed me of areas that needed further investigation using the qualitative approach.

3.11 Quantitative data collection process

The purpose of the survey was to find out:

- ❖ to what extent rural female heads of households have access to information.
- ❖ the main source of information by female heads of households.
- ❖ the kind of information, which was being disseminated, and by what means.
- ❖ to what extent rural women's interests, concerns and issues were served by the media.
- ❖ to what extent the electronic and print media had penetrated rural Zimbabwe and lastly.
- ❖ the relevance of video, television and radio in development education.

3.11.1 Summary of the process used to design the questionnaire

The questionnaire was composed of mainly closed questions. The choice of questions was guided by the research questions. The draft questionnaire was pre-tested. Results from the pre-test and consultations I made with some media experts were used to modify the questionnaire. This resulted in some of the questions being considered to be irrelevant and redundant. These were deleted while others were modified. Most of the questions, which had been open-ended, were modified so that the data collected would be manageable. A perusal of the final questionnaire used shows that it covered a range of demographic, economic, and social issues and also looked at the question of media access in depth (**Appendix 6**). Only the questions that were computed were coded (**Appendix 7**).

I assumed that, as most of the respondents for the quantitative process would be among those who could not understand English, it was important that the questionnaire was translated to Shona. Assistance of a linguistic tutor from the University of Zimbabwe was therefore sought so as to ensure that this was professionally done. During the process it was evident that some English words or phrases did not have an equivalent in Shona. When this happened a phrase or word that best communicated the same meaning was adopted. Apart from that, it was important to check, at every stage, that the emphasis of the question was not changed, so that the respondents would be answering to the same question. Another problem related to respect. In English, neutral language can be used which does not signify respect or disrespect. In Shona, it is important to take note of this because if one literally translated the question into Shona without taking that into account, the question could appear to be rude and provoking to the respondents. For example, question one reads, 'How old are you? When translating this question, it is important to think about who the respondents are going to be. There are two ways of translating this question, 'Munemakore mangani?' Because of the 'mu' at the beginning, it signifies respect for that person whereas 'u' as in 'Unemakore mangani' signifies no respect. This would be appropriate when you are asking children or a person of your age group. When a question worded like the later one is asked to older people or those who expect you to give them some kind of respect, one could be perceived as being disrespectful. Apart from that, some words or phrases that may be appropriate in one culture may not be appropriate in another. So when questionnaires are translated, the cultural aspects have to be taken into account, as it could have a bearing on how respondents react to it. As a result, I had to test the translated questionnaire before administering it.

Since only the question was to be read to the respondents during the administration of the questionnaire and not the responses, only the questions were therefore translated to Shona (**see Appendix 6**). It was the task of the interviewer to find out which response was the appropriate one on the questionnaire.

3.11.2 Systematic Random Sampling Technique

The systematic random sampling technique was used to identify the province, district and ward where the Survey was to be conducted. It was not possible to sample the whole population in the study, as it would have been extremely expensive and time consuming. I used the Systematic Random Sampling Technique to identify the areas the survey was to be conducted. However, for the Province and District, results only are reflected whereas for the Ward, the whole process is clearly elaborated.

While it was possible for me to use the systematic random sampling technique to identify the province, district and wards, it was not possible to adopt the systematic random sampling technique to identify households. This was because no complete frame for households could be obtained either from the Central Statistics Office or at the District Office. However, supposing a complete frame of the rural households could be obtained, this technique would not have been appropriate because of the problem of identifying the households and the length of time it would take. Since new households are always being set up, those which have been recently established would be absent from the parent sample. These would be excluded from the process.

The major weakness of using this approach is generally the fact that once the first province, district or ward was chosen, other areas had no chance of inclusion, as only a limited number

would be automatically selected. This could result in the exclusion from the sample of some communities with other characteristics.

The survey was conducted in only two wards in Buhera district namely that of councillors Charidza and Mahachi. This meant that the population was geographically concentrated. A councillor represents a ward in a district. Since the boundaries of the wards had been recently redefined, I had to use information gathered at the District Office to guide me in identifying the wards where the survey was to be conducted. In spite of this precaution, one could not rule out having one or two households included that belonged to another ward. This, I hoped would not have had any significant effect on the results of the survey.

3.11.3 Selecting the sampling frame

The research questions guided me during the selection of the sampling frame. I meant to study the level of access to information by female heads of households in rural areas. Urban set ups were therefore automatically excluded in this study. Other areas were eliminated due to the local languages prevalent in those areas. I do not speak Ndebele, the second major indigenous language. Translating the questionnaire into Ndebele and hiring personnel to administer the questionnaire in that area would have increased the costs and made it difficult for me to monitor. The sampling frame, used for the selection of provinces, is shown below.

Table 3.3 List of Provinces in the country, area and language spoken

Province	Area	Local language mainly spoken
Manicaland	Rural	Shona
Mashonaland Central	Rural	Shona
Mashonaland East	Rural	Shona
Mashonaland West	Rural	Shona
Matebeleland North	Rural	Ndebele
Matebeleland South	Rural	Ndebele
Midlands	Rural	Shona and Ndebele
Masvingo	Rural	Shona
Harare	Urban	Predominately Shona
Bulawayo	Urban	Ndebele

Using the criteria stated above, Harare and Bulawayo were eliminated since they are urban centres. Matebeleland North, Matebeleland South, and Midlands were also eliminated on the grounds that the local language predominately spoken is Ndebele. The assumption was that literacy levels, in the rural areas, could be very low and I would be forced to administer the questionnaire using the local language, Shona or Ndebele.

Map 3.1 Area and predominant (major) local language spoken



Key

Shona ☐

Ndebele ☐

Both Shona and Ndebele ☐

As shown on the map above, it is evident that Shona is spoken in more areas compared to Ndebele.

3.11.4 Sample Selection Process

The stages followed when selecting the sample were as follows:

- I. Compiling a complete sampling frame in alphabetical order.
- II. Giving each case a unique number starting from one in the case of provinces and districts and in the case of wards, two digits starting with 01 to 32.
- III. Decided on the sampling size. For the provinces and districts, only one was to be chosen and two wards from the same district. This was adopted for logistic reasons. There was a critical shortage of fuel in the country at the time. Initially I had hoped to administer the survey in at least two provinces and a total of four wards. This would have enabled me to generalise for the whole rural population in Zimbabwe.
- IV. Using the random number table (**see Appendix 9**), I selected the province, district and wards which corresponded to the randomly chosen numbers

3.11.5 Sampling Provinces

Among the five-predominately Shona speaking provinces in Zimbabwe shown in the Table below, using the random number table, I chose one province that was Manicaland, to conduct the survey.

Table 3.4 List of predominately Shona-speaking rural provinces

Province	Number Assigned
Manicaland	1
Mashonaland Central	2
Mashonaland East	3
Mshonaland West	4
Masvingo	5

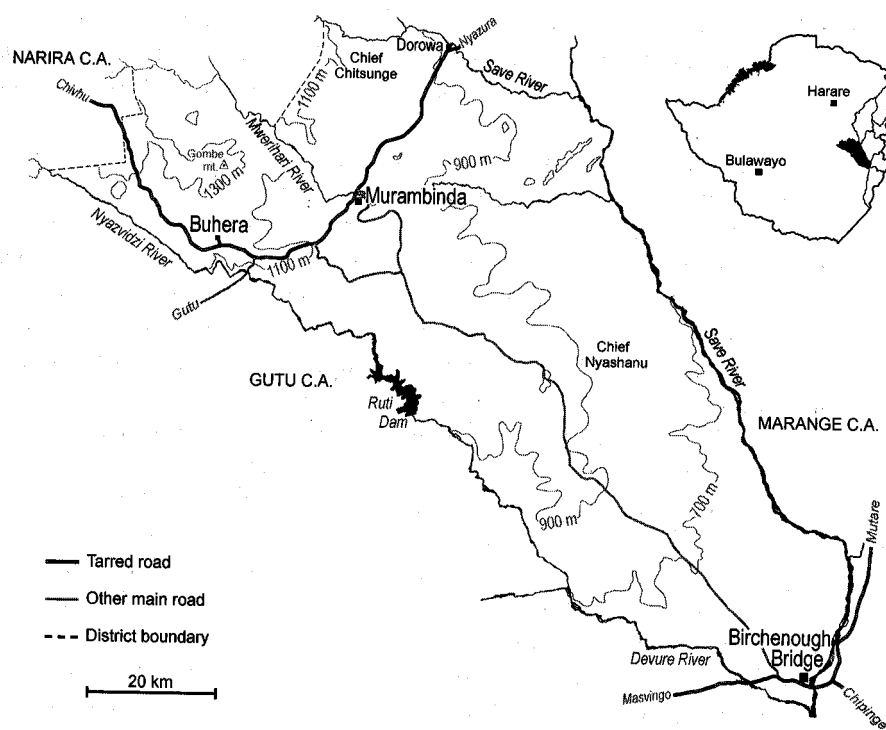
In Manicaland, there are seven rural districts.

Table 3.5 List of Rural Districts in Manicaland Province

District	Assigned Number
Buhera	1
Chimanimani	2
Chipinge	3
Makoni	4
Mutare rural	5
Mutasa	6
Nyanga	7

I randomly chose one district using the random number table. The district chosen was Buhera district. Buhera district is divided into Buhera North and South.

Map 3.2 Buhera District



(Andersson, 2002:17)

3.11.6 Selecting the wards

In Buhera district, there are 32 wards. Most of the communities don't know in which ward they are in but know who their councillor is. There is one councillor for each ward. A list of wards using names of Councillors in alphabetical order was compiled and assigned a number. Ward numbers were not used because they were assigned in a systematic way. Wards 1 to 15 represent wards in Buhera North and Wards 16 to 32 represent wards in Buhera South. By adopting the approach above, the wards were mixed hence enhancing the random selection of the wards.

Table:3.6 List of wards and their respective councillors (Buhera District)

Number Assigned	Name of Councillor	Ward Number
01	Bika C.	26
02	Chabata L.	30
03	Chapwanya L.	2
04	Charidza L.	10
05	Charowa M.	22
06	Chirovamai Z.	12
07	Dondo G.	17
08	Dube T.M.	3
09	Dzumbunu G.	11
10	Goto-Charumbira S.	14
11	Gurungo E.N.	21
12	Kusisa R.	19
13	Macharika G. S.	4
14	Madziturira K.	27
15	Mahachi T.	7
16	Majengwa K.	25
17	Manomno E.	24
18	Mashangana C.	23
19	Maushe N. M.	18
20	Mhizha A.	9
21	Muchuwa K.	26
22	Mupinda L.T.	31
23	Mupinda T.P.	28
24	Masariri S.M.	5
25	Mutenesanwa C.	8
26	Mutero T.	1
27	Muzire T.	13
28	Nemabire L.	29
29	Nyawo J.	6
30	Tengwa R.	32
31	Ziso W.	20
32	Zvarehwanashe K.C.	15

Using the random number table, the first number was to be chosen by moving seven steps across, (7 columns), and the number on the second row was to be chosen. The first two digits were to be used to identify the wards. Subsequent numbers were to be chosen by moving seven steps across the table and picking the number on the second row. Six attempts were made and the following results were obtained.

Attempt 1	94067
Attempt 2	49499
Attempt 3	69202
Attempt 4	15214
Attempt 5	00456
Attempt 6	04579

Number 15 corresponded to Mr. Mahachi who is the councillor for ward 7 and 04 corresponded to Mr. Charidza who is the councillor for ward 10. I therefore conducted the investigation in Ward 7 and 10 of Buhera District. A total of 136 questionnaires were administered.

3.11.7 Sampling Households

According to the 1992 census results, there are 38,917 households in Buhera district (Census 1992 - Provincial Profile Manicaland-Central Statistical Office, 1994:95). However, there were no data to indicate how many households are in each ward since their boundaries change from time to time, for example, when there is a delimitation of constituencies before parliamentary elections. I therefore decided to spread the sample, evenly, within the wards chosen. Houses in the rural areas are not built in any order. I would randomly pick a starting point and then instruct the interviewers to move in different directions, north, south, east and west, skipping one house where households were spaced and skipping three where they were close together. Every day, we would randomly choose a different point a distance from the

previous one. This was important, as I feared that the results could be affected if respondents had an opportunity to discuss the questions with others prior to the interview itself. The assumption was that information, in the rural areas, spreads very fast through word of mouth. The process also enabled to spread the households that were selected over a wider area.

3.11.8 Identifying respondents

The group targeted was female heads of households. How were these to be identified? These were to be identified by asking three questions:

- I. Who determines what is cooked in your household?
- II. Who is responsible for the shopping in your household?
- III. Who is the mother figure in your household?

If the same person was named twice or more, they qualified to be interviewed. In this case, households, managed by children, would not be eliminated. It enabled one to select the most appropriate person to interview in cases where a mother-in-law stayed with her daughter-in-law or in cases where a mother was living with her daughter, and in some cases where the mother or mother-in-law was too old and no longer actively involved in private and public life. Only one person per household was interviewed.

3.11.9 Scheduling period for the investigation

Seasons in Zimbabwe are divided into two, Peak Season and Off Peak Season. Peak Season is the rainy season and the Off Peak Season starts around May, soon after harvesting to around September, depending on the onset of the rains. I observed that some women go to town to be with their husbands or visit relatives during the Off Peak Season and come back around

September to cultivate. During the school holidays, others, who normally reside in the urban areas, also take time to go and visit relatives in the rural areas while those who normally reside in the rural areas take the opportunity of the school holidays, leave the children to look after the homestead while they go visiting relatives. As a result, the people who would be in the rural areas might not be the persons who normally reside there. Taking the above into consideration I decided to conduct the survey research in February 2001 during school term time and at the middle of the Peak Season.

3.11.10 Non-response issue

Prior to fieldwork, non-responses to questions or respondents refusing to participate was anticipated due to the political situation in the country. Actually, the district and wards chosen also fell in the constituency where, at the time, the results of the June 2000 parliamentary elections were being challenged in the High Court by Morgan Tswangirayi who also happened to be the President of the opposition party. He was requesting that the results of the June 2000 parliamentary elections be nullified on the grounds that elections had not been free and fair in the constituency, which he claimed had been characterised, by violence and intimidation. At the time, with the bombing of *The Daily* printing press, the attack on a *Herald Newspapers* vehicle, which was delivering papers in Chitungwiza town and on some reporters, the media in the country was generally being viewed with suspicion. I feared that it could affect the data collection process. Before going into the field, I contacted the Rural District Office and the District Administrator and explained to them my mission. Their permission was granted. Prior to administering the questionnaire in February, I went to their offices and showed them the cover note I had from the University. They stamped the letter and signed their approval. They also advised me to contact the local police and inform them of my presence in the area in case I got into trouble. The police also stamped their approval (**Appendix 5**). I agree with Lewin

(1990) who said that, 'Official approval had to be given and it carried with it the benefits of enhanced access' (Lewin, 1990:131). During the interviews, only in two instances did respondents ask whether I had approval. When I told them that the District Administrator, the Chief Executive of the Rural District Council and the police were aware of the study, they accepted the response without even requesting to see the approval letter. Each of my assistants had a copy of that letter and my cover note. I was also always at close range in case there were problems which needed my attention.

3.11.11 Using different interviewers

Commissioning four interviewers was meant to reduce the time that was to be spent in rural areas since the political situation was volatile, but, most importantly, I wanted to use this study to get experience on how to work with a team, and to make the study findings more credible. The criteria used in the selection of persons who were hired as assistants, was those who had worked in a similar situation. All persons commissioned had done some work with Probe Market Research, a local company which conducts surveys on behalf of different institutions and companies. The market research done by this company focuses mainly on advertisements, consumer behaviour, likes and dislikes. Two of them had worked in a similar situation for over 10 years and were therefore highly experienced. I was also able to learn from them.

3.12 The Pilot Study

In January 2001 a Pilot Study for the Survey was carried out. The purpose of the Pilot Study was to train the assistants, test the questionnaire and use the information for example, the length of time taken to administer a questionnaire for planning purposes.

3.12.1 Objectives of the Pilot Study

The purpose of the Pilot Study was to test the questionnaire, train the assistants on how to administer the questionnaire so that the process of data collection was standardised. Lastly, the information on the duration each questionnaire would take to administer also helped in the planning process as will be illustrated below.

3.12.2 Testing the questionnaire

This was done in order to:

- ❖ find out whether the questions were clear and interpreted in the same way by the respondents.
- ❖ find out whether the Shona translation was conveying the same meaning as the English translation.
- ❖ find out whether the vocabulary used for the Shona translation was culturally appropriate.
- ❖ check whether the response categories were adequate and identifying areas which needed to be modified.

3.12.3 Training assistants

The other objective for the Pilot Study was to train the assistants. Emphasis of the training was on the following issues:

- ❖ making the assistants familiar with the questionnaire and the process.
- ❖ ensuring that assistants would administer the questionnaire uniformly.

3.12.4 Fieldwork Planning

Information obtained, during the pilot study, helped in the planning process as it enabled me to:

- ❖ Workout roughly how long it was going to take to administer each questionnaire.
- ❖ Calculate costs in terms of allowances and payments for assistants.

Since I was paying the assistants per questionnaire administered, I realised that they could attempt to do more questionnaires per day and in the process compromise the quality of the data collected. I therefore instructed them that each one of them would do a maximum of five interviews per day only.

3.12.5 Data collection for the Pilot Study

Assistants were given a questionnaire and the instruction sheet to go and read for about two weeks. They also received four extra questionnaires in case they wanted to administer them as trials. A one-day workshop was conducted. This was an opportunity to go through the instructions sheet and the whole questionnaire. The assistants were given a set of six questionnaires to administer as part of the pilot study. Two days were assigned for the pilot study, January the 28th and 29th 2001. Each assistant administered a total of four

questionnaires. These added up to sixteen filled questionnaires. Of the sixteen interviews above, I observed two and did call backs on two to verify the responses that were being given and whether assistants were administering the questionnaire as instructed. After the pilot field study, we had another one-day workshop whereby all issues that had arisen through the process were clarified. I amended some of the questions and eliminated some altogether.

3.13 Revision of the questionnaire

Prior to the field study, my Supervisor had instructed me that I contact him after the Pilot Study so that he could give his comments and advice. I wrote a report and e-mailed him a couple of times and never got a response. When I e-mailed a copy of the amended questionnaire I also did not get any feedback. As a result I continued with the field study without my Supervisor's assistance. I only learnt on my return to the University in April 2001 that he had since left the University. So, the modification of the questionnaire was done without assistance from my Supervisor. However, this process benefited from the contributions from the assistants, the respondents and some personal consultations I made.

In the draft questionnaire I had a question phrased as follows, ***Do you get water from a communal borehole/well?*** This was followed by two other questions, ***Do you meet others while fetching water?*** And lastly, ***If so, what do you talk about?*** My assumption, when I was designing the questionnaire, was that rural women are confined to the domestic sphere and that it is while fetching water that they meet others and information spread by word of mouth. During the pilot study, I learnt that when the respondents were asked, 'Do you meet others while fetching water', they would either say yes, no or mention other places where they meet others. Some of the places that were mentioned was, at funerals, church and at meetings. I

decided to amend the question, and hence question 51 (see Appendix 6) which was finally phrased as follows:

Example 1: (see Appendix 6 and 7, Question 51)

Where do you hear most of the information by word of mouth? (insert three answers below)

- 1.....
- 2.....
- 3.....

This question, and similar ones, required multiple answers. During the pilot study, I had noted that the minute the response categories were read to the respondents, the tendency was to tick all, whereas when they were not read to them and one informed them that they could give at least three responses, this enabled them to prioritise. Using the answers given, responses were coded. The answers, which were rarely mentioned, were categorised under, others (specify) as shown in the coded example below.

Example 2: (see Appendix 7, Question 51)

Where do you hear most of the information by word of mouth? (put 1 if yes, 0 if no in the box)

- | | | | | |
|---|-------------------------------------|-------------------------------------|--------------------------------------|------------------------------------|
| 1. Well/borehole ☐ | 2. shops ☐ | 3. market ☐ | 4. Meetings ☐ | 5. church ☐ |
| 6. School ☐ | 7. at home ☐ | 8. Funeral ☐ | 9. other (specify) | ☐ |

In some cases I had to amend the question so that more information could be obtained particularly where the original question seemed to be too general. For example, the question, which followed whether the respondent had watched any mobile film/videos at all. The question read, Did you learn anything? I modified it so that more information could be obtained.

Example 3: (see Appendix 6 or 7, Question 68)

Did you learn any of the following information from the mobile video film shows? (put 1 if yes, 0 if no)

Politics

☐
☐



An example of a question whose response categories had to be modified was the question on the marital status of the respondents. Initially I had only included single, married, divorced, widowed and separated as the response categories. After the pilot study, I realised that the term single was ambiguous. I therefore removed it and added single parent and never married **(see Appendix 6 or 7).**

The Pilot Study was therefore meant to standardise the process, and enable me to revise the questionnaire so that it adequately addressed the issues of concern in this study. Results of the pilot study were not computed as the questionnaire had undergone major transformations and most of the data from the final questionnaire and the one used for the pilot study was therefore not directly comparable.

3.14 Administering the questionnaire

During the field study, as was the case with the pilot study, the assistants were observed during some of their interviews for consistency. This also enabled the jotting down of notes on the issues that were being raised which information would help in the analysis process. A total of eight interviews were observed. Of the 136 filled questionnaires, twenty were randomly picked for call-backs. At the end of each day, a meeting to re-emphasise certain aspects of the process and to clarify problematic questions and response categories was conducted. This approach helped in building confidence in the process and data collected. In cases where the assistants were not sure which code to put, the instruction was that they write beside the box the response in words. This was helpful, as I did not have to go back to the respondents to find out the response. This reduced the incidences of missing data. This was

also particularly helpful in situations when the wrong code had been put. I was able to use the information recorded when I was doing data cleaning to fill the appropriate code. I also instructed the assistants, in cases whereby respondents responded in detail, to jot down briefly what they said. Such information, I knew could be helpful during analysis. Interviewers contracted were women as I believed that the respondents, being women, would be more comfortable being interviewed by women. I checked all the questionnaires with the interviewers in the evenings and as a small group, we discussed what we had observed in the process. This way, I was able to check for consistency, hence standardising the process.

3.15 Validity and reliability in qualitative and quantitative research

The major concerns, raised in literature, when using the qualitative process are on the issues of validity, reliability and the facility to generalise. Reliability refers to the ability to replicate the same study while validity refers to whether the instrument used is measuring what it is supposed to measure accurately. In qualitative data collection, no explicit instrument is used. The process is therefore said to be subjective and raises questions as to whether it can be replicated and to what extent one can generalise. These issues are taken for granted when the quantitative process is used. Having used both approaches to collect data, I realised that the quantitative process itself was prone to subjective bias to some extent. However, one may also argue that the problem does not lie in the approach used but how the question is designed and the type of information that is being collected. For example, looking at the following question,

Example 4: (see Appendix 6 or 7, Question 16)

What you earn as a household, is it sufficient to meet the basic expenses in your household?

(put the chosen number in the box)

1. very sufficient 2. sufficient 3. not sufficient

☐

Firstly, the word ‘very sufficient’ is not good English in this instance. This was a problem to do with how the question had been designed. However, the respondents were able to understand what was meant since it had been piloted.

Secondly, what is basic in one household could be a luxury in another. Respondents may have different definitions of what is sufficient or not sufficient or they could have different standards, hence using different measurements to respond to the above question. An attempt can be made to try to modify the question above so that the measurement is consistent. This could be done by first defining collectively what the word sufficient means. This could still be problematic, as participants might not agree on that collective definition.

In a simple question, in which one is trying to ascertain the number of people in a household, one may realise, when actually administering the questionnaire, that it is not so simple. In Buhera district, as in some other parts of the country, rains had come late for planting. Villagers were therefore expecting food aid to see them through the next season. Having more people in one’s household would ensure more food aid as it was given proportionally to the number of people in a household. Respondents could therefore be tempted to lie. So, having similar questions helped to determine the truthfulness of a respondent as shown below,

Example 5: (see Appendix 6 or 7, Question 9).

How many people live in your household? (Put the total number in the box)

Example 6: (see Appendix 6 or 7, Question 10).

What sex and age do these people living in the household belong? (Put the chosen number in the box below)

1. Male under 18 years?
2. Male 18 years and above?
3. Females under 18 years?
4. Females 18 years above?

The total number, in example five above, should add up to the number on example six, if not, it clearly shows that the respondent is not answering truthfully. This could be intentionally or unintentionally. One could therefore probe more so that the data collected is accurate. Such discrepancies were dealt with there and then by the interviewer talking with the respondent. The instructions sheets (**see Appendix 8**), which all the interviewers were given, also guided them on how to record the responses given. Question 9 and 10 were used to check for consistency and in cases where the answers given, did not add up, the interviewer was instructed to repeat again to the respondent the purpose of the interview and the importance of giving correct data before resuming with the interview. I believe that the focus should not be on standardising the process but taking steps and precautions to ensure that the data collected was accurate. Since interviewers were encouraged to write some notes of the responses on the questionnaire, these were to be used to solve some of the discrepancies.

Validity and reliability in qualitative research should not be looked at from the same perspective as in quantitative research. The two approaches have different aims and objectives. The qualitative approach is grounded, inductive and holistic in nature and the purpose is not to generalise. On the question of reliability, the interpretative paradigm recognises the constantly changing character of cultures, perceptions and terms of action. Time is an important factor in what is observed and said. What should be noted is that the researcher, the instrument used and the researched can change in the process of the research, or soon after. The question of whether it is replicable should not be of much concern. What one is doing during data collection is ensuring that the data collected at that specific time is accurate. After the study, other factors may change the position. Of concern should be how credible and dependable the data are at that point in time. The qualitative approach, in contrast, recognises that there are

multiple realities and using multiple data sources, the chances of arriving at very plausible interpretation is high, hence triangulation.

By constructing an instructions guide, for use by the assistants during the quantitative interviews, the process was standardised. This gave the possibility of this research being replicated by another researcher, provided that there were no changes in the environment, socially, culturally, economically or politically.

Recording of the in-depth interviews enabled accurate data to be obtained. Through triangulation of approaches and methods, the validity of this study was enhanced.

3.16 Data Management

All the questionnaires were numbered and photocopied. A set was filed so that the data could be accessed for other purposes. Duplicate copies of all the qualitative interviews were made and filed, as well as copies of notes taken during observations. Data was classified into different categories so that it could easily be accessible during analysis. The categories were; health, agriculture, media policy, Africa Women Filmmakers Trust, the Federation of Africa Media Women, development institutions, media experts and practitioners.

3.17 Personal Observations

It was much easier to secure dates for qualitative interviews with male respondents compared to female respondents, the majority of whom gave an impression that they were too busy. This was different from the rural women who were generally only too happy to be interviewed. A Mr. P followed me as I was conducting an interview and asked, 'Why are you interviewing others and leaving me' (Mrs. P, personal communication, 2001). Mrs. P did not want to be left

out. She also wanted her voice to be heard. Her house happened to be one of those that had to be skipped because the houses were too crowded.

I had suspected that rural men would refuse to have their wives or spouses interviewed, particularly in their absence. To my surprise, they were generally agreeable and during one occasion, the husband left to go and find some groundnuts and fruits for us. Most of the rural communities we had contact with were generally very welcoming and friendly.

During the 136 interviews, which were conducted for the survey, one of the women said that she could not be interviewed before her husband granted permission. I had to go and seek permission. Permission was granted, by the husband, after I had explained my intentions. The husband accompanied me to the kitchen where his wife was sitting and informed her that she could go ahead. After a brief chat, he left me with his wife and the assistant to conduct the interview. In another incident, Mr. Y approached as I was conducting an observation of one of the assistants. Mr. Y accused us of belonging to the Movement for Democratic Change (MDC) party. He informed us that he had heard about us from the beer party about 6 km away. I informed him that we were not members of any political party and that we had been given permission from the District Administrator's Office. He apologised and walked away. Had he been ill-informed or was it a tactic of his to find out whether we had been granted permission to conduct the study or not? This, I was not able to verify.

During another incident Mr. X walked in, as I was conducting a call-back interview. He interrupted the interview. I recalled his remarks.

“Why are you talking only to women? These women do not know anything. It is us men who know. If you talk to these women you get wrong information”. (Mr. X, personal communication, 2001)

I explained to Mr. X that there was no right or wrong information in relation to what I was investigating. I was interested in interviewing women because I wanted to hear what they think. As I spoke, I noticed Mrs. X was nodding in agreement. Mr. X gave us his blessings and excused himself. Once he had disappeared, Mrs. X remarked, ‘These men should give us a chance to say what we want. Why should it always be them to talk?’ (Mrs. X, personal communication, 2001). I realised that out there were women who were searching for their voice, who wanted to speak and be heard. In the heart of rural Zimbabwe, these women had started to question the patriarchal system in their hearts. From these experiences, I also realised that there were other women who were still oppressed and not free to speak out, and may be content with their status. Other men still regarded women as ignorant and therefore not reliable sources of information. I learnt, during this fieldwork, that rural women of Zimbabwe were a heterogeneous group and any development organisation working with them had to take that into account if their work was to have an impact in these communities.

3.18 Analysing Quantitative and Qualitative Data

In this section, I look at the process adopted for the analysis of quantitative and qualitative data.

3.18.1 Qualitative data analysis

Until recently, there was very limited literature on analysing qualitative data. Most of the literature, in qualitative research, focused on methods of data collection. Miles and Huberman (1994) are among the early authors to publish a volume exclusively devoted to qualitative analysis. The argument, given for lack of such literature, was that the very nature of qualitative analysis made it difficult to make the process explicit. In an effort to make qualitative

analytical methods more systemised and explicit, more literature has emerged particularly in the last decade.

Having been introduced to NUDIST during research methods training, I experimented with it after qualitative data collection. I was able to generate themes and sub-themes. However, retrieving them would take a long time. I also felt that I was not in full control of the data. I therefore decided to analyse qualitative data manually. I also found it much easier to retrieve the data, hence the process chosen for qualitative data analysis was more efficient.

I numbered all the interviews and observations before reading them. During the second reading, I jotted down the interview number, and the issues that were emerging and the page numbers, so that I would easily access information pertaining to the same issue. I was therefore able to access data more efficiently. During the reading and re-reading process, I also marked statements I felt I could quote during the writing process. I also noted the interview and paragraph number so that I could be able to retrieve these easily. I had to constantly think and rethink of what relevance certain issues raised in the interviews related to the research topic. This process was ongoing throughout the data analysis process.

The final stage involved reading data that fell in the same category or dealing with the same issue and trying to make sense of the data. I noted the themes that were emerging and the possible explanation for them. In the case of the case studies, this process enabled me to understand the processes.

3.18.2 Quantitative data analysis

The first stage after quantitative data collection was the data cleaning process. This involved firstly going through the questionnaire identifying the questions that were to be computed,

which meant those that best answered the research questions. **Appendix 10** comprises of two examples of questionnaires that were filled during the survey. This was necessary because the nature of the data collected revealed that certain questions would not generate any new information. For example, there are no Radio Listeners Clubs in this community. So, all the questions pertaining to the Radio Listeners Clubs would not generate new information. These were therefore not coded nor computed. The next stage involved the coding of the questionnaire after which the data was entered into SPSS. The data entering process was checked twice so that errors in typing could be identified and corrected. At the same time, codes of responses were checked with the answers on the questionnaire to find out if the coding and the responses were corresponding. The data cleaning process continued after the data had been entered into SPSS. Frequency counts were run which verified whether data for all respondents had been entered and whether the appropriate codes had been used. In terms of range, the scale was tested to find out whether it corresponded to the one on the questionnaire. At this stage, missing data, spoilt data and questions that did not apply to some of the respondents were also checked to find out whether the appropriate codes had been entered.

Descriptive statistics were obtained on all the data. Counts and percentages were used as the basis of the quantitative analysis, since the aim had been to find the level of access to media. This research question was best answered by using descriptive statistics. The purpose of the survey however, was not to generalise but to observe the general trend in terms of access to information among rural women heads of households.

3.19 Conclusion

The qualitative and quantitative approach was used for data collection. The qualitative approach used different methods to collect data. For example, in-depth interviews with media practitioners, experts, project beneficiaries, observations of how the Radio Listeners Clubs operate, documents, archival material and content analysis of radio and video programmes were used.

Who are the key informants? What I learnt from the qualitative approach was that, in some cases, it was those at the lower ranks of organisations who were better informers in some situations yet these may be the least considered as possible key informants by researchers. One of the respondents, a Mr. Matenhabundo, had asked me when I went to check for some archival material in the AGRITEX library, ‘Do you want to know the truth?’ (Matenhabundo, interview data). I had initially dismissed him thinking that all he wanted was an opportunity to pick on his bosses. I, however, decided to go ahead and interview him. During the interview he remarked about three times, ‘you want to know the truth, and as I said before, I will tell you the truth’ (Matenhabundo, interview data). I later realised that what he had meant was that he had first hand information as he was the longest serving member of the department. At the end, he said, ‘At least I am happy that, for once, someone has taken me seriously and listened to me’ (Matenhabundo, interview data). I realised that it was not only women whose voices were suppressed but voices of men like Mr. Matenhabundo. This could be the situation faced by most men in less powerful positions.

The quantitative approach involved the design of a questionnaire, which was administered using the face-to-face interview, with the respondents. The use of the quantitative approach enabled the quick collection of data from many respondents.

Information, from the pilot study, was used to modify the questionnaire. Observations of the interviewers or assistants, constant meetings and call-backs were checks that were used to enable the collection of accurate data.

CHAPTER FOUR

Access to Educational and Developmental media in Buhera District (Zimbabwe)

4.1 Buhera District Case Study

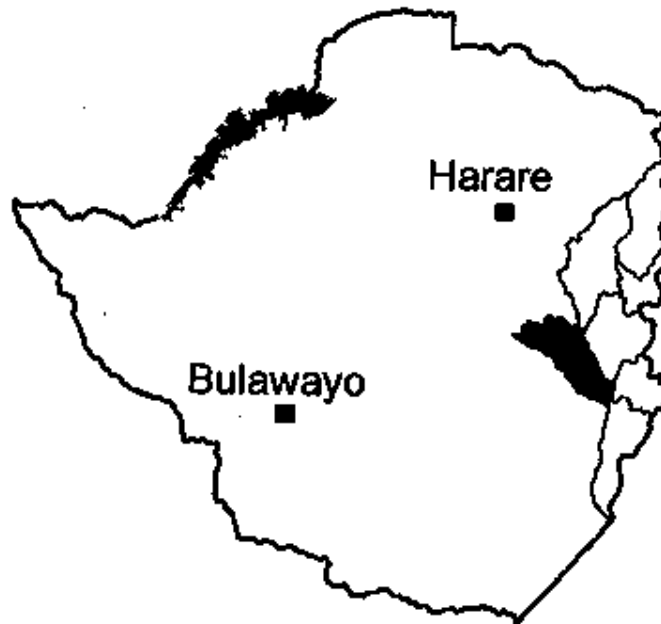
Results of the Buhera District Case Study are based on quantitative data collected using face to face interviews with female heads of households as well as information obtained from the same respondents as they elaborated on some aspects of issues raised in the questionnaire and the unstructured short interviews with three rural shopkeepers and two extension officers. The method that was used to sample the rural female heads of households is explained in detail in Chapter Three. As stated in Chapter One, this study aimed to investigate predominantly women and also sought to support or refute the statements that Zimbabwean rural women:

- ❖ have limited access to print and electronic channels of communication.
- ❖ lack adequate, quality and appropriate programmes which address areas of interest and issues of concern to them.
- ❖ have very limited human and material resources for feedback.
- ❖ have different needs that are not recognised by the media.

Respondents for the survey were randomly selected. Results obtained revealed from what sources the female heads of households got most of their information on specific subjects for example health related issues as well as to understand the nature of the social networks and the role they play in disseminating information.

4.2 Location of Buhera District

Map 4.1 Map of Zimbabwe showing location of Buhera District in Manicaland Province



(Andersson, 2002:17)

Key

Manicaland Province boundary: ∞

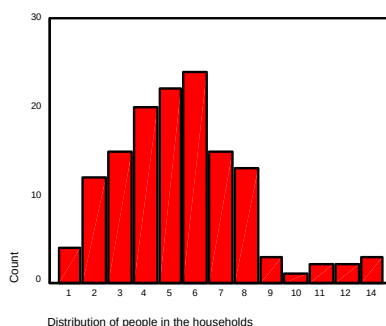
Buhera District : ∞

Buhera District is located in East Zimbabwe in the above identified region called Manicaland Province. It occupies an area of 5,369.23 square kilometres. During the last census, in 1992, the population of Buhera District was said to be 203,739. There were 38,917 households identified in the 1992 census (Census 1992-Provincial Profile Manicaland, 1994). However, the exact number of households in this district could not be established accurately during the survey. The next census is scheduled for 2002.

4.3 Size of Households

Among the respondents interviewed, the minimum number of persons in the households was two. The biggest household in the sample had fourteen persons.

Graph 4.1 Histogram Showing Distribution of People in the Households



The histogram above shows distribution of the people in the households sampled.

4.4 Marital Status

The marital status of the female heads of households interviewed was as follows, 61.8 % were married, 26.5% widowed, 5.1% were in polygamous relationships, 3.7% divorced, 2.2% single parents and only 0.7% which actually represented one household was headed by a child who had never been married.

Table 4.1 Marital Status of Female Heads of Households

Marital Status	Number	%
Never married	1	0.7
Single parent	3	2.2
Married	84	61.8
Polygamous	7	5.1
Widowed	36	26.5
Divorced	5	3.7

The marital status of the female heads of households above and the types of families of the respondents below showed that rural families are not homogeneous. Their needs and aspirations could therefore be different.

Table 4.2 Distribution of families by types

Type of family	Number	%
Extended family	73	53.7
Nuclear family	56	41.2
Single parent headed family	6	4.4
Child headed family	1	0.7

Out of the 136 households, randomly selected for the survey, 53.7% were extended families, 41.9% nuclear, 4.4% were single parent headed households and only 0.7% was a child headed household.

4.5 Economic Status of the Households

One of the purposes of communication for development is to uproot communities out of their poverty. One hundred and seventeen respondents, that is, 86% of the female heads of households said that their income was not sufficient to meet their households basic needs, while 13.2% representing 18 respondents said that they were able to meet their basic household needs while only 0.7% which in real terms represented only one household said it

was able to meet its basic household needs sufficiently. I recalled that this woman had children, working in town, who constantly sent her provisions and money. From the results above, it means that the majority of households interviewed were not able to meet their basic needs from their own resources, or from initiatives from individual members of the family.

4.6 Ownership of Radio, Television and Telephone

The Table below shows that most of the rural households have no direct access to radio, television or the telephone. While 43.4% of the respondents said that they owned a radio, only 4.4% said they had a television and only 1.5% had telephone. Looking at the frequency counts, radio seemed to have penetrated this community more than either television or the telephone.

Table 4.3 Distribution of Radio, Television and Telephones

	Owned		Working	
	Number	%	Number	%
Radio	59	43.4	42	30.9
Television	6	4.4	5	3.7
Telephone	2	1.5	1	0.7

It emerged, during analysis, that ownership of a radio or a television did not necessarily mean access because some of this equipment was broken down. Out of the fifty-nine radio sets, seventeen of them were not working. Of the six television sets one of them was not working. In terms of the status of the telephones, only one of them was working. The status of the other telephone was not established. Although some of these respondents had radio sets in their households, it emerged during the interviews that much of this equipment was not being used because of lack of power.

4.7 Source of Power

Most of the radios and television sets among the households sampled used batteries as their source of power. Out of the 136 households sampled, only two households had solar power for lighting and to power their radio and television sets. One of the respondents remarked that they had last listened to the radio more than nine months ago because they could not afford batteries. At only one household, I observed that the radio was playing as they did other household chores. This household was also one of the two households, which used solar power.

Further qualitative investigation revealed that most households were resorting to listening to radio during specific times of the week when their favourite programmes were aired. This was meant to preserve batteries and enable them to listen to their favourite programmes longer. Flat batteries were tied in a plastic bag, which was put in boiling water, or simply left in the sun to partially recharge. This, in some cases enabled households to listen to radio broadcastings for a little bit longer.

There was therefore certainly limited access to electronic media among those with radio and television due to lack or limited source of power by the households.

4.8 Respondent's Favourite Radio Programmes

Respondents had to name up to three programmes they liked most. However, in some cases, they cited one, two or none. Programmes on health and agriculture were hardly cited as favourites as shown in the Table below. Health related programmes were cited only eight times (5.9% of the respondents), agriculture was cited four times (2.9% of the respondents). The respondents seemed to prefer programmes that focused on cultural issues, news, funeral

notices, greetings and to some extent music. One could conclude that radio was playing more the role of a rural telephone, preserving a people's culture and informing them on current and social issues. These programmes kept them connected with the outside world, especially their families, as they seemed isolated.

On the basis of the open-ended question (see Appendix 6 or 7, Question 34) it appears that the programme, **Zviziviso Zverufu** (funeral messages) is the most popular among the respondents as shown in **Table 4.4** below.

Table 4.4 Respondents Favourite Radio Programmes

Title of programmes or category	Total number	Total percentage
Nhau (news)	25	18.4
Zviziviso zverufu (Funeral messages)	27	19.9
Kwaziso (Greetings and music)	16	11.8
Nguva yeverwere (Time for the sick)	2	1.5
Chakafukizadzimba matenga (cultural programme)	22	16.2
Health	8	5.9
Murombo munhu (general issues)	1	0.7
Tsika nemagariro (culture)	8	5.9
Radio drama (different issues addressed)	6	4.4
Music	7	5.1
About womens issues	7	5.1
Kuveranga mabhuku (reading books)	5	3.7
About Farming/Agriculture	4	2.9
Mazano ekubika (Ideas on cooking)	2	1.5
Religious	8	5.9
Chikristu netsika (culture and religion)	4	2.9

These female heads of households seemed to be using their radios to inform and enlighten themselves on personal, social, cultural issues and to a limited extent for entertainment since the programme Kwaziso that combines greetings and music was cited sixteen times as a favourite.

4.9 Other Networks of Tuning in and Selective Media Consumption

During the pilot study, it emerged that some of the community members, who did not have radios, would go to their neighbours', or friends' houses' or to the shops to listen to their favourite programmes. Based on observations and short unstructured interviews with three shopkeepers, it emerged that playing their radios loudly was a strategy to attract customers to their shops. Villagers would come to listen to the radio, especially during the weekend and late in the afternoon. They would tune in to their favourite Radio Station. When these communities wanted to buy, they would buy from the shop where they normally listen to their favourite programmes. I recall a conversation with one of the shopkeepers,

“Villagers come to listen to the radio. They sit and listen and sometimes they dance to the music. When there is news on radio, we listen together and we discuss what is going on. When they want to buy, they buy from us. So we use radio as a way to attract them to our shop. It is a marketing strategy”. (shopkeeper A, personal communication, 2001)

The shop owners and shopkeepers interviewed perceived a playing radio at their shop as a marketing strategy, a crowd puller. The three shopkeepers informed me that it was, however, rare to see female heads of households coming to the shops to listen to the radio. This was also confirmed by Andersson (2002) in his book entitled, ‘Going places, staying home: Rural-urban connections and the significance of land in Buhera District, Zimbabwe’.

“Like so many of these business centres, Chinyudze consists of a general dealer selling basic commodities and a bottle store. The later, Chinyudze Hot-Line, is a popular meeting place for people from the surrounding villages. Every afternoon a number of men and a few women gather here to enjoy a beer. Seated on small benches in front of the two shops, they discuss daily affairs and watch the little traffic that passes by”. (Andersson, 2002:45)

A possible explanation to this could be cultural. Men, apart from listening to the radio, would also be drinking. It is culturally not acceptable for women to be drinking in public places or to be out after sunset.

Some of the respondents elaborated, during the face-to-face survey, that, at times, they had access to the radio as well as the television when they visited relatives and friends who had these assets. It was therefore clear that owning a radio or television did not mean that one had access, as the radio could be broken or without a source of power. Similarly, not owning a radio did not mean that members of that household did not have access as they could listen at a neighbour's home, at the shops or when they visited friends or relatives.

4.10 Access to Print Media

Among the female heads of households, which participated in the survey, there seemed to be lack of interest in print media. From the Table below, 83.1% of the respondents did not name any magazine as a favourite. Parade seemed to be the most popular magazine as it was cited the most, seventeen times (12.5% of the respondents). The Parade Magazine focuses mainly on family and social issues. However, recently, since the Horizon Magazine which focused mainly on political issues went out of print, Parade Magazine has started to feature politically orientated articles. The second most favourite magazine named was the Moto, which was cited three times (2.2% of the respondents). The Moto is a Christian politically orientated magazine published by the Catholic Church. Only 2.2% of the respondents indicated that their favourite magazine was not listed among the options on the questionnaire.

Table 4.5 Magazine Preferences by Female Heads of Households

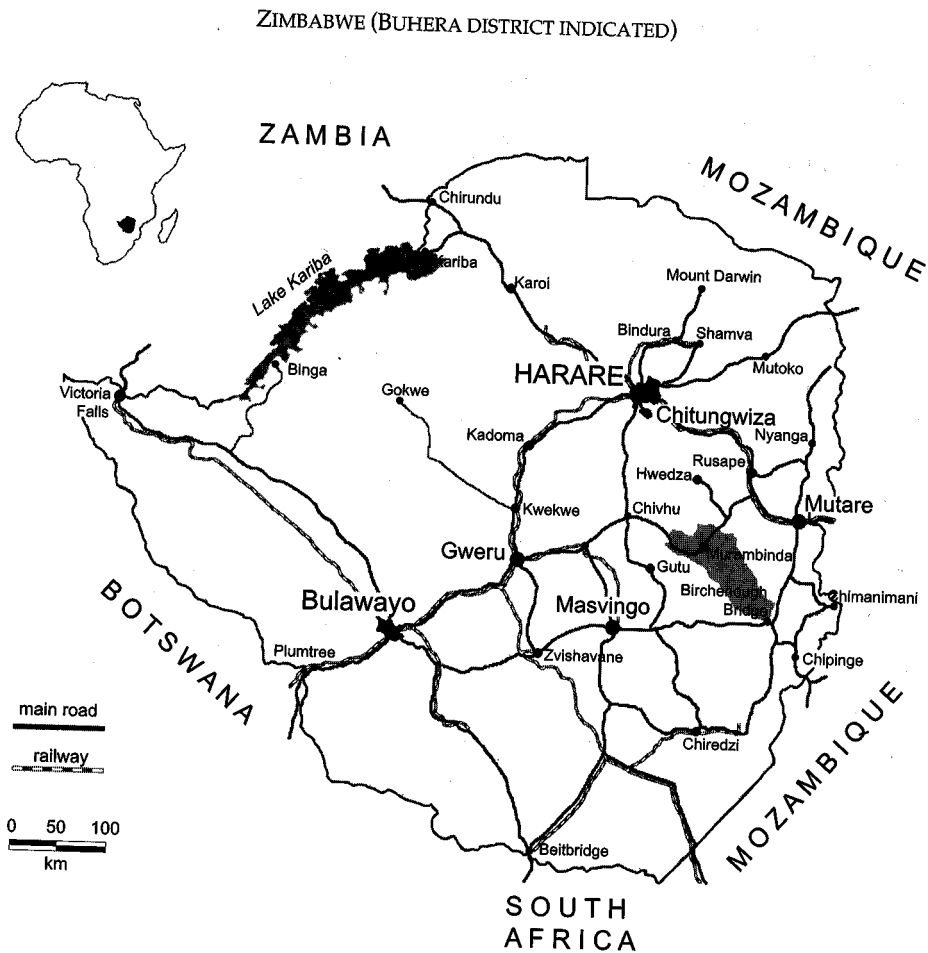
Favourite magazines	Total number	Total as percentage
Parade	17	12.5
Moto	3	2.2
Others	3	2.2
None	113	83.1

83.1% of the respondents who did not name any magazine as a favourite, could have been composed of respondents who could not read. Lack of access to magazines could also have contributed to the size of this group. The issue of literacy is dealt with in **Section 4.11**.

The three rural shops visited did not sell newspapers or magazines. Newspapers and magazines could, however, be obtained when one visited the growth point² which is over thirty kilometres away, or when one went to town.

² Growth Points were introduced in remote rural areas of Zimbabwe after independence so that rural communities would have access to services without travelling to urban centres as well as to stimulate rural development.

Map 4.2



(Andersson, 2002:xiii)

Map 4.2, above, although it has been reduced, still shows that the area where the survey was conducted. It is far from the major cities and towns in the Province namely; Mutare, Rusape, Chipinge and Chimanimani. Apart from that, there is no direct road linking this community with the major cities.

The nearest town, Rusape, is almost two hundred kilometres away. In some instances, visitors or family members residing in urban centres would bring some magazines and newspapers

when they visited, said some of the respondents. *Kwayedza* emerged as the most popular newspaper among the female heads of households interviewed as shown in the Table below.

Table 4.6 Newspaper preferences by female heads of households

Favourite Newspapers	number	Percentage
The Herald	12	8.8
The Daily News	7	5.1
Kwayedza	17	12.5
The Sunday Mail	2	1.5
Others	3	2.2
None	95	69.9

Kwayedza is written in vernacular languages, that is Shona and Ndebele. It was the most popular newspaper being cited 17 times (12.5% of the respondents), followed by the *Herald*, which was cited 12 times (8.8% of the respondents). *The Daily News* was cited 7 times (5.1% of the respondents). The majority of the respondents, 69.9%, did not identify any newspaper as a favourite. Lack of newspaper use could be due to literacy rates and limited or lack of access. The sections that follows looks at the education level attained and the literacy levels of respondents.

4.11 Educational Level Attained and Literacy

Among the 136 female heads of households, 64.7% had gone to school up to primary school only, 19.9% had gone up to secondary school only and 2.9% had gone up to tertiary college while 12.5% had not received formal education.

Table 4.7 Educational level Attained by Respondents

	Number	%
Never went to either formal or informal education	17	12.5
Tertiary College (informal education)	4	2.9
Primary School	88	64.7
Secondary School	27	19.9

Results, in the Table above, showed that 64.7% of the respondents had gone to school up to primary school only. 19.9% of the respondents had gone up to secondary school. Lack of use of newspapers or magazines could therefore be due to factors, for example, access and the language used other than literacy.

In the survey, Shona, English, and Ndebele were cited as the dominant languages used by respondents although the degree of articulation of these varied as shown in the Table below. Over 80% of the respondents could read, speak and write Shona. 51.5% of the respondents could read English, 46.3% could write English and only 38.2% could speak it. In terms of Ndebele, only 4.4% could read, 2.2% could write and 5.9% could speak the language as shown in the Table below.

Table 4.8 Degree of Literacy of Respondents

	Speak		Write		Read	
	Number	%	Number	%	Number	%
Shona	136	100.0	112	82.4	118	86.8
English	52	38.2	63	46.3	70	51.5
Ndebele	8	5.9	3	2.2	6	4.4

Among the newspapers cited as favourites, only *Kwayedza*, which was cited by 12.5% of the respondents, representing 17 persons, is written in vernacular languages, Shona and Ndebele. Since only 51.5% of the respondents could read English, it meant that 48.5% of the

respondents were automatically excluded from literature written in English, while 95.6% of them would have been automatically excluded from literature written in Ndebele. 86.8% of the respondents would be able to read literature written in Shona and only 13.2% would be excluded from such literature.

4.12 Disseminating Educational and Developmental Information

This section focuses on different channels from which respondents received information on general educational issues and on development. Word of mouth emerged as the primary source of information on health related issues, political issues, agricultural information and on social issues. In terms of mediated messages, radio was the main source of information. The role extension services (**see Section 4.14**) play in disseminating information showed that their services were reaching a considerable number of respondents and was greatly valued by the majority of the female heads of households interviewed.

4.12.1 Health Education

Word of mouth emerged as the primary source of information on health related issues as shown below. Over 90% of the respondents said that they receive information on the listed health related issues through word of mouth followed by radio and newspapers. Television and magazines were the least utilised sources of information on health related issues.

Table 4.9 Sources of Information on Health Issues

	Word of mouth		Radio		Television		Magazines		Newspapers	
	No.	%	No.	%	No.	%	No.	%	No.	%
Vaccinations	134	98.5	23	16.9	1	0.7	1	0.7	3	2.2
Birth Control	129	94.9	28	20.6	1	0.7	2	1.5	3	2.2
Aids	133	97.8	45	33.1	3	2.2	3	2.2	6	4.4
Malaria	134	98.5	35	25.7	1	0.7	1	0.7	4	2.9
Cholera	131	96.3	37	27.2	1	0.7	1	0.7	3	2.2
Tuberculosis	133	97.8	38	27.9	2	1.5	2	1.5	3	2.2
Traditional medicine	132	97.1	23	16.9	1	0.7	0	0	1	0.7
Sanitation and hygiene	132	97.1	29	21.3	2	1.5	1	0.7	2	1.5

Most female heads of households mentioned nurses, at rural clinics, as their major sources of health information by word of mouth. When the respondents were asked where they got most of their information on health related issues, they would generally respond, ‘...from the nurses at the clinic. They tell us what to do and how to prevent some of the diseases like cholera’(personal communication, 2001). Nurses perform multiple roles, as there are no doctors servicing rural clinics. They also have to do administrative duties. A respondent elaborated during the quantitative interview on where she got most of the information on health related issues.

“When I visit the clinic, the nurses tell us more about the different diseases and what we must do to prevent ourselves and families from being victims. For example, this year we had a lot of rainfall. They tell us that there is an outbreak of malaria. They tell us the symptoms and what we can do to prevent mosquitoes breeding around our homes”. (personal communication, 2001)

During the administration of the questionnaire rural nurses were cited as the primary sources of health information by the 136 female heads of households, as well as on birth control. In terms of traditional medicine, elders were cited as the primary sources of information.

4.12.2 Politics and Governance

During the time of field research, media and politics in Zimbabwe was a very sensitive area. It was therefore not surprising that respondents generally gave very short hesitant answers to questions with a political connotation. It emerged from the quantitative analysis that most of the information they received on political issues and governance was through word of mouth as shown below:

Table 4.10 Sources of Information on Political and Governance Issues

	Word of mouth		Radio		Television		Magazines		Newspapers	
	No.	%	No.	%	No.	%	No.	%	No.	%
Local elections	130	95.6	31	22.8	1	0.7	0	0	2	1.5
Parliamentary elections	130	95.6	40	29.4	0	0	0	0	2	1.5
Presidential elections	128	94.1	42	30.9	0	0	1	0.7	3	2.2
Administrative government elections	123	90.4	45	33.1	1	1	1	0.7	2	1.5

Traditional police officers were said to be mostly using the traditional method of disseminating information, word of mouth. Some of the respondents said traditional police officers who are still active in the rural areas would stand on the top of an anthill before sunrise and shout messages to the people. The type of messages communicated was mainly announcements to meetings or information of what was happening in the locality.

In the literature review, Chapter 2, the use of electronic and print media to disseminate development information meant to increase agricultural productivity in developing countries

was highlighted. However, among the 136 female heads of households, word of mouth was their main source of information as shown in the Table below.

Table 4.11 Sources of Information on Agricultural Issues

	Word of mouth		Radio		Television		Magazines		Newspapers	
	No.	%	No.	%	No.	%	No.	%	No.	%
Demonstration of new varieties of crops	132	97.1	41	30.1	1	0.7	1	0.7	2	1.5
Demonstration of production techniques and technologies	129	94.9	24	17.6	1	0.7	0	0	0	0
Prices of agricultural inputs and equipment	129	94.9	37	27.2	1	0.7	1	0.7	2	1.5
Preparation of the produce and by-products for consumption	128	94.1	22	16.2	1	0.7	1	0.7	0	0
Utilizing of processing techniques and technologies	132	97.1	25	18.4	1	0.7	1	0.7	2	1.5
Markets for agricultural produce	133	97.8	33	24.3	2	1.5	1	0.7	1	0.7
Prices of agricultural produce	131	96.3	39	28.7	1	0.7	1	0.7	1	0.7

From the Table above, it is also evident that radio was the dominant traditional mass media method information was received by the 136 female heads of households interviewed.

4.12.3 Social Issues

Word of mouth emerged, during the quantitative data analysis, as the dominant method information is disseminated or received by female heads of households interviewed on general social issues. Among the traditional means of Mass Media, radio was the most dominant source of information as shown in the Table below.

Table 4.12 Sources of Information on General Social Issues

	Word of mouth		Radio		Television		Magazines		Newspapers	
	No.	%	No.	%	No.	%	No.	%	No.	%
Cultural issues	124	91.2	33	24.3	3	2.2	0	0	1	0.7
Entertainment	118	86.8	42	30.9	5	3.7	1	0.7	2	1.5
Local languages	101	74.3	38	27.9	3	2.2	0	0	0	0
Public awareness	125	91.9	40	29.4	1	0.7	0	0	0	0
Counselling	124	91.2	32	23.5	1	0.7	0	0	0	0
Folk Drama	120	88.2	30	22.1	1	0.7	0	0	1	0.7

From the results above, it was evident that folk drama had been incorporated on radio, television and newspapers to some extent.

4.13 Places they get most Information by Word of Mouth

Respondents were asked to cite up to three venues where they get information by word of mouth. However, some of the respondents cited less than three venues. As shown in the Table below, the Church emerged as the venue they get most of their information. The Church was cited 94 times (69.1% of the respondents). On further inquiry, I learnt that the informations received by word of mouth, from the church was, in most cases, announcements of events taking place in the locality and personal communications, among the audiences, before and after church service. Meetings were in second position, being cited 89 times (65.4% of the respondents). The type of meetings attended by these respondents varied from meetings conducted by health extension officers, agricultural extension officers, general developmental meetings and women's clubs meetings. It seemed that most of the respondents belonged to one or more different types of women's clubs. Some of these met regularly, for example, on a weekly basis while others met once a month. Home was cited 76 times (55.9% of the respondents) and at funerals was cited 52 times (38.2% of the respondents). It became evident that funerals were a common event, in this community, and hence an occasion people met and passed on information by word of mouth. During the period of data collection, there were three funerals in the area the quantitative data was collected. Information was passed mainly

through announcements during the funeral and personal communications among the people attending the funeral. The people attending the funerals would come from different parts of the country and urban centres. Andersson (2002) remarked:

“In February, Chinyudze is suddenly a busy place again. The few buses from Harare that stop at Chinyudze, again bring urban migrants from Harare. Although they probably did not plan a home visit so soon after the Christmas holidays, these migrant workers have come to attend the funeral of a young schoolteacher. (.....) The mourners sit up with the deceased persons family for days, leaving only occasionally for a bath at home or a drink at the bottle store”. (Andersson, 2002:46)

So, funerals are providing an opportunity for people to meet and in the process, information is passed on.

Table 4.13 Places Respondents get Most Information by Word of Mouth

Place	Total	
	Number	As Percentage
Church	94	69.1
Meetings	89	65.4
At home	76	55.9
At Funeral	52	38.2
At well or borehole	20	14.7
Shops	19	14.0
Market	3	2.2
School	2	1.5
Other Sources	5	3.7

From the Table above, it is evident that most of these female heads of households interviewed had no direct access to schools and there were no markets in the area. I learnt that some of the information they received, at home, was from members of their households who were still in school. These respondents elaborated during the face-to-face quantitative interviews that at times, they would get information from government developmental departments and non-governmental organizations, from their children or members of their households who were still attending school. They informed me that these messages would be announced during assembly.

4.14 Extension Services

The Ministry of Health, Agriculture, Youth Development, Gender and Employment Creation have extension staff in rural areas. The role of these extension staff is to disseminate information and to monitor to what extent communities are adopting the new innovations and to stimulate development in specific areas. They use mainly word of mouth during house visits or meetings to disseminate information. Sometimes, they also use the print media particularly pamphlets or leaflets on specific issues. The Table below shows that over 70% of the female heads of households interviewed had been in contact with extension services.

Table 4.14 Degree of Contact of Respondents with Extension Services.

	Yes		No	
	No.	%	No.	%
Health extension services	110	80.9	26	19.1
Agricultural extension services	100	73.5	30	26.5
Village community workers	99	72.8	37	27.2

During the design of the questionnaire, religion had not been considered as a variable that could influence how respondents perceived information from extension services, particularly on health related issues. In this area, a number of respondents were of apostolic faith. They believe that one can be cured by a combination of water and prayers. Members of this sect are discouraged from taking their children or themselves for treatment be it to traditional healers or those using western medicine. One of the extension officers informed me that, in most cases, the apostolic faith people discouraged others who were not from their sect to visit their homes as they believed that they could influence their wives. Extension services staff were therefore, generally, not welcome among these communities.

As shown in the Table above, of the 136 respondents, 80.9% had contact with health extension services, 73.5% with agricultural extension services, and 72.8% with village community workers. Among those who had not had contact with extension services, the majority could have been members of the apostolic faith.

Health extension services staff seemed to be having more contact with these respondents compared to the agricultural extension staff and village community workers as shown in the Table below:

Table 4.15 Frequency Respondents Receive Information from Extension Services.

	Very regularly	Regularly	Rarely	Never
Health extension services	36 (26.5%)	51 (37.5%)	25 (18.4%)	24 (17.6%)
Agricultural extension services	31 (22.8%)	44 (32.4%)	25 (18.4%)	36 (26.5%)
Village community workers	16 (11.8%)	51 (37.5%)	30 (22.1%)	39 (28.7%)

Looking at the Table above, it is evident that extension services were reaching most of the female heads of households interviewed for this survey. The Table above shows that 26.5%, that is 36 respondents, had contact with health extension officers very regularly while 51 respondents, which is 37.5% of the respondents, had regular contact with the health extension services. Of the total participants, 31, which is 22.8% of the respondents, said they had very regular contact with the agricultural extension services and 32.4%, that is 44 respondents, had regular contact with the agricultural extension services. In terms of contact with the village community workers, 11.8%, which is 16 respondents, said they had very regular contact and 37.5%, which is 51 respondents, said that they had regular contact.

The Table below confirms that, not only are extension services having contact with the respondents, but that, overall their services are greatly valued.

Table 4.16 Importance of Information from Extension Services to Respondents.

	Very useful		Useful		Not useful		Not applicable		Missing and spoilt data	
	No.	%	No.	%	No.	%	No.	%	No.	%
Health extension services	54	39.7	51	37.5	5	3.7	25	18.4	1	0.7
Agricultural extension services	60	44.1	35	25.7	4	2.9	36	26.5	1	0.7
Village community workers	40	29.4	48	35.3	8	5.9	37	27.2	3	2.2

In terms of health extension services, 39.7% said that it was very useful, 37.5% said it was useful and 44.1% said that agricultural extension services was very useful and 25.7% said it was useful. Village community workers were said to be very useful by 29.4% of the respondents and 35.3% said that they were not useful.

4.15 Mobile Video Screenings and Development

Mobile film screenings were introduced in Zimbabwe, then known as Southern Rhodesia, during the 1940's by the Central African Film Unit. Rhodesia was then a member of the Federation³ with Nyasaland now known as Malawi. After the disintegration of the Federation, Zimbabwe (Southern Rhodesia) established Production Services whose task was the production of films. The Rural Information Services was also established. Its role was to screen educational and developmental films in rural areas using generator powered film projectors (Hungwe, 1990). Most of the programmes, produced during this period, were used for propaganda. At independence, government adopted Production Services and the Rural Information Services, also known as the Mobile Cinema Unit (Carter, 1999).

³ The Federation was composed of Southern Rhodesia, now known as Zimbabwe, Northern Rhodesia, now known as Zambia and Nyasaland, now known as Malawi.

“The concept of the service is excellent: to provide rural audiences throughout the country, many whom have little access to any type of information, with development information, education, communication and entertainment through films. The MCU staff, in turn, report back to the government about agricultural, education and health issues facing the communities they visit. The mobile cinema program is undoubtedly one of the most extensive communication activities carried out by the government”. (Carter, 1999:1)

However, by the late 1990’s, the Mobile Cinema Unit was grounded as most of the vehicles and generators had broken down and there seemed to be no funds to repair or replace them. The vehicles were equipped with 16 mm film projectors, hence continued to show outdated films since the cost of producing 16 mm films had become prohibitive. During the past decade, some non-governmental institutions and organisations, as I show later, set up projects to improve access to video films among rural communities.

It was evident, in the survey, that mobile films or videos are some of the sources of information among some of the female heads of households apart from radio, television, magazines and newspapers. 29.4% of the respondents, classified under not applicable in the Table below, had not watched a mobile video or film in their lives. Those who were classified under ‘yes’, had attended one or some of the screenings and learnt something. Those who were classified under ‘no’, had attended one or more mobile screenings but had not learnt anything. The other group, ‘*can’t remember*,’ had attended one or more of the mobile film or video screenings but could not remember whether they had learnt anything or not. The Table below shows the percentages of the female heads of households who had learnt something during the mobile film and video screenings.

Table 4.17 Percentages of Respondents who had Learnt Something During Mobile**Film Screenings**

Type of Program watched	Yes		No		Can't remember		Not applicable		Missing and spoilt data	
	No.	%	No.	%	No.	%	No.	%	No.	%
Politics	34	25.0	18	13.2	44	32.4	40	29.4	0	0
Health care	35	25.7	16	11.8	45	33.1	40	29.4	0	0
Agriculture	35	25.7	17	12.5	44	32.4	40	29.4	0	0
Cultural and social Issues	38	27.9	14	10.3	44	32.4	40	29.4	0	0

The Table above shows whether respondents had learnt anything during mobile video shows on politics, health care, agriculture and on general social issues. Of the total respondents, 25% said that they had learnt something on politics, while 13% said they had been exposed to programmes on political issues but had not learnt anything. In health related issues, 25.7% said they had learnt something while 11.8% said that they had been exposed to health related programmes but had not learnt anything. In agriculture, 27.7% said they had learnt something and 12.5% had not learnt anything at all. A total of 27.9% said that they had learnt something on social or cultural issues while 10.3% said that they had not learnt something while 27.9% that is 38 respondents, said that they had learnt something. This study showed that mobile films and videos are accessible to female heads of households, to some extent. Respondents classified under the category 'can't remember' comprised individuals who had watched mobile video films but could not remember whether they had learnt anything or not. Those categorized under 'not applicable' comprised those who had never attended any mobile video or film screening.

What is not established in this study is the frequency of exposure to mobile video and film. However, during the administration of the questionnaire, some of the respondents remarked

that they had last watched a mobile film or video over twenty-five years ago. This does not necessarily mean that it was the last time a mobile film show had been conducted in this community.

4.16 Convenient Time for the Respondents to Watch Mobile Videos

Respondents had to name two different times of the day they considered appropriate to watch mobile films or videos. From the results below, it was evident that the female heads of households prefer watching mobile films or videos during the afternoon. The majority of the female heads of households, 95 of them, representing 69.9% of the respondents, said afternoons were the ideal time while 53 persons, representing 39% of the respondents, preferred watching mobile video or films at sunset. However, early morning and mid-morning were stated as times least convenient for mobile screenings.

Table 4.18 Convenient Times of Respondents to Watch Mobile Films

Time of day	Percentages of persons preferring that time	
	Total Number	As a Percentage %
Early morning	3	2.2
Mid-morning	9	6.6
Afternoon	95	69.9
Mid-Afternoon	37	27.2
At Sunset	53	39.0
After Sunset	32	23.5

Programmes on agriculture, health and culture were cited as the most appropriate to show during mobile film or video screenings by the female heads of households as shown in the Table below. A very small number of respondents, ten, which represents 7.4% of the respondents, cited politics as an area of interest.

Table 4.19 Programmes Respondents Prefer to Watch During Mobile Video Screening Shows

Programmes	Percentage of respondents and there preferences	
	Number	As Percentage
Politics	10	7.4
Health Care	100	73.5
Agriculture	106	77.9
Culture	62	45.6
Entertainment	33	24.3
Other Programmes	40	29.4

A total of 106, (77.9%), said they preferred programmes on agriculture, 100 respondents, (73.5%), said they preferred programmes on health care and 62, (45.6%) of the respondents preferred programmes on cultural issues. Politics and entertainment were cited the least, 10 and 33 times respectively. Some of the respondents pointed out that they were not very interested in attending mobile films or video screenings because the focus seemed to be on entertainment. Mobile video screenings were therefore perceived, by some of these respondents, as being targeted at children and the youth.

4.17 How Female Heads of Households Utilize their Free Time.

It is my observation that ‘Free Time’, was defined differently by respondents, hence the different activities they said they undertook during this time. The 60 respondents, comprising 44.1% of the total respondents and classified in the Table below in the category ‘others’, engaged in activities like cleaning the house, washing dishes, washing clothes, ironing and cooking. These women, on further questioning, expressed the opinion that they did not consider such activities as work, and therefore cited them as activities of their spare time.

Table 4.20 What Respondents do During their ‘Free Time’

Activity	Total number of persons	Total number of persons as a percentage
Listening to the radio	8	5.9
Watching television	2	1.5
Reading newspapers	1	0.7
Reading magazines	6	4.4
Just sitting and resting	59	43.4
Others	60	44.1

A total of 59 respondents, which is 43.3% of the sample, said they would just sit and rest during their spare time. A small percentage of the respondents as shown in the Table above, said they would listen to the radio (5.9%), television (1.5%), read newspapers (0.7%) or magazines (4.4%) during their spare time.

4.18 Conclusion

It emerged, during the case study, that word of mouth remains the dominant method by which information on health-related issues, agriculture and on social issues are disseminated and received in this community by the female heads of households interviewed. There was limited or no direct access to most of the Information Communication Technology particularly the internet and e-mail. The traditional mass communication tools that is; radio, newspapers and television, remain inaccessible to the majority of households. Among those with radio sets, radio is not accessible, at least on a regular basis, due to the high cost of batteries and lack of electricity. As a result some of the respondents resort to listening to their favourite programmes when they have the means to power them.

In this research, I did not assess how much of the information, eventually disseminated largely through word of mouth, had originated from the radio, television or newspapers. It is, however, my assumption that some of the information received by word of mouth could have originated from radio, television or print media. There is a need for research to find out how much of the information, which is disseminated by word of mouth, originates from the radio, television or print media.

It also emerged, in this study, that a considerable number of the respondents had attended one or more mobile video screenings. However, through further inquiry, it became evident that these were not a regular event in the community. Some of the respondents remarked, during the quantitative interviews that they had last watched mobile films more than twenty years ago and others said while they were in primary and secondary school.

The study confirmed that access to Information Communication Technology is still not readily accessible to most of the households and female heads of households interviewed hence the need for intervention.

Results of this study showed that extension services were still being widely used in this community and were generally valued by these respondents. There was need for further research to find out to what extent the work of extension services was complemented or can be complimented by other communication development strategies, for example, traditional media and Information Communication Technologies. There seemed to be no or very limited use of traditional media in disseminating developmental and educational information.

Lack or limited access to mass media or mediated messages on developmental information by these rural female heads of households, who participated in the survey, could be the scenario in most of the rural communities in Zimbabwe.

The main aim of conducting this case study was to find out the level of access to media by rural households and in particular, access to information by female heads of households. The study revealed that there is limited access to both print and electronic media among the households, which participated in this study. Ownership of a radio did not mean that the household had access to information from radio because the cost of batteries and lack of alternative cheap source of power resulted in selectivity listening when power was available. Due to the cost of postage and Post Offices being far away and a very limited number of telephones, this community had therefore very limited human and material resources for feedback.

CHAPTER FIVE

Participatory and Development Communication in Zimbabwe

5.0 Results of the Case Studies and Qualitative Interviews

This chapter focuses mainly on the results from the qualitative data analysis. It has been divided into three sections. The first section is the case study of the Development Through Radio Project, which was founded by the Federation of Africa Media Women – Zimbabwe Chapter. This is followed by the case study of Africa Women Filmmakers Trust which runs two media programmes, the Access to Media Programme and the Participatory in Production Programme. These two case studies have an empowering component as one of their major aims. I looked at empowerment in this research in terms of rights, choices, enfranchisement, consultation, participation and power. The last section is the results of the analysis of the data obtained from media practitioners working in various development organisations in the country.

Case study of the Development Through Radio Project

5.1 **Case study of the Development Through Radio Project**

This case study shows how the democratisation of radio could be achieved through giving a voice to the voiceless and the importance of a two-way communication in broadcasting for development. The question addressed in this section is to what extent participatory radio production contributes to the empowerment and advancement of women and the marginalised communities. It also looks at how community interests, needs and concerns are served by this media.

The case study of the Development Through Radio Project (DTRP) is based on information collected during unstructured in-depth interviews with the project personnel, the founder member, board members, participants of the project, observations of four radio listeners clubs, articles (**see Table 5.1**), documents, annual and general reports (**see Table 5.2**).

Table 5.1 List of Interviews and Observations (DTRP)

Interviews and Observations				
Source of Data	Type of Data	Organisation	Position/Status	Date recorded
Dube G.	-in-depth interview	Musasa Project	Project Information Officer	February 2001
FAMWZ (Members)	-personal communications (e.g. telephone interview)	FAMWZ	members	2000/2001
Gabriela	-personal communications	FES	Employee/Officer	2001
Gunduza	-in-depth interview -personal communications	FAMWZ	Co-ordinator (Mashonaland)	March 2001
Mapfundikwa E.	-in-depth interview -personal communication	FAMWZ	Chairperson	March 2001
Matenhabundo S.	-in-depth interview	AGRITEX	Librarian	November 2000
Mhonda E.	-in-depth interview	ZBC	Co-ordinator (Mashonaland)	December 2000
Moyo M.	(interview:a) -in-depth interview (interview:b) transcribed video interview (1998) -personal communications	FAMWZ	Founder member	February 2001 (video recorded 1998)
Mukwena D.	-personal communications	FAMWZ	National Director	2000
Radio Listeners Club (members)	-short interviews -observations	RLC's (Zhakata RLC, Zvanakiresu RLC, Batsiranayi RLC and Mutsvairo RLC)	Members	April 2001

Table 5.2 List of Documents and Archival Materials (DTRP)

Documents and Archival Materials (published and unpublished)
Appropriate Communications in Development: Workshop Proceedings: ITZ 1995. Federation of African Media Women Zimbabwe (FAMWZ) Annual Report Covering October 1997 to September 1999. (unpublished). Mukwena, D. S. (2000). (unpublished). Federation of African Media Women Zimbabwe (FAMWZ) Report on the Gender Media Monitoring Project (undated and unpublished article of FAMWZ). Moyo, M., (2001). (unpublished). The Development Through Radio (DTR) Concept in Zimbabwe. A Paper Presented to a DTR Training Workshop in Mozambique, 8 - 9 February 2001, Sponsored by FAMWZ - SADC in Collaboration with HIVOS. Moyo, M., & Quarmyne, W. (1994). (unpublished article). The Development Through Radio (DTR) Project (Zimbabwe) - A Communication and Development Model.

I was able to get a clear picture of the historical background of the project from the two hours unstructured interview I conducted with Mavis Moyo, the 1998 video recorded interview of Mavis Moyo and an unpublished document of which Mavis Moyo was a co-writer. I enquired, from the current members of the Federation of Africa Media Women, about the background of the project but they constantly referred me back to Mavis Moyo. I failed to access most of the individuals from institutions which had closely worked with Mavis Moyo and those who had been involved in the establishment of the DTRP to get their side of the story as they had either retired, moved to other institutions or were now living abroad. This part of the case study is therefore dependent heavily on information from Mavis Moyo.

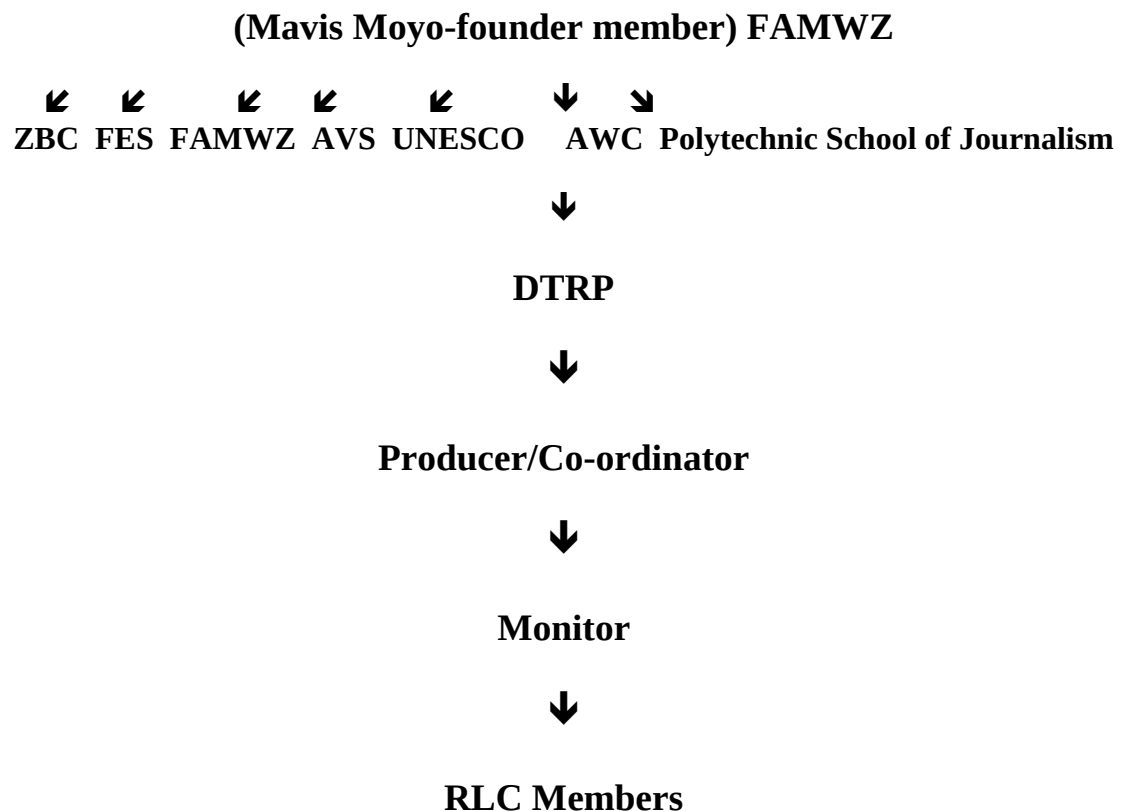
5.1.1 **Historical Background**

The Development Through Radio Project (DTRP), a brainchild of The Federation of Africa Media Women – Zimbabwe Chapter, was launched, as a pilot project, in 1988. The aim of the Development Through Radio Project (DTRP) is to show how radio has been used with rural women to communicate development information in Zimbabwe. It was founded by Mavis Moyo, when she was the Chairperson of the Federation of Africa Media Women-Zimbabwe Chapter. During one of the many telephone conversations I had with Mavis Moyo during this research, she pointed out that some of the members of the Federation of Africa Media Women had protested by walking out of the meeting room when she introduced the idea of forming radio listeners clubs. They failed to see what an organisation, which was meant to promote the status of media women, wanted to achieve through the establishment of the DTRP. However, since the majority of the members supported the initiative, it was agreed that the DTRP would be one of the projects of the Federation of Africa Media Women – Zimbabwe Chapter.

Mavis Moyo approached the Zimbabwe Broadcasting Corporation, Friedrich Ebert Foundation, UNESCO, Association of Women's Clubs, Audio Visual Services and the Polytechnic School of Journalism who all agreed to support the initiative. She approached these institutions in her capacity as the chairperson of the Federation of Africa Media Women – Zimbabwe Chapter since it had adopted the idea. Friedrich Ebert Foundation agreed to supply the material resources and the salary for the Producer/Co-ordinator through the Zimbabwe Broadcasting Corporation. UNESCO, Audio Visual Services and the Polytechnic School of Journalism agreed to supply the relevant information that was required in the design of the project. It was hoped that the DTRP would give some of the trainees of the School of Journalism an opportunity to learn more about development journalism by being attached to the project during the course of their studies. The Producer was to be tasked with the

responsibility of the day to day running of the project and liaising with the monitors who were the representatives of the Radio Listeners Club (RLC) members. The diagram below shows the stages and the different parties who were involved during the establishment of the DTRP (Moyo (a) and (b), interview data).

Diagram 5.1 Institutions and Individuals Involved in the Formation of the DTRP



The monitor was a member of the Radio Listeners Clubs.

5.1.2 The Beginning of FAMWZ

In 1957 a group of Pan African Women met in Kenya to deliberate on the status of media women in the region. Mavis Moyo informed me that the consultative meeting hoped to explore how the situation could be redressed. It was proposed to establish women media associations in the participating countries. This led to the establishment of the Federation of

Africa Media Women - Zimbabwe Chapter (FAMWZ), in 1985. In 1991, the Pan Africa Media Women Project was launched in Zimbabwe to spearhead the rights of media women. The Pan African Media Women Project failed to take off (Moyo (a), interview data).

After the failure of the Pan African Media Women Project, Zimbabwe media women felt that they could still continue to champion women's rights and equal employment opportunities in the media as the Federation of Africa Media Women - Zimbabwe Chapter. In the Development Through Radio Project document (Moyo & Quarmyne, 1994), it was stated that the Zimbabwean Media Women strongly felt that their contribution in the sector was not being recognised. Among the media women themselves, there was a need to conscientise themselves to the negative portrayal of women in the media (Moyo & Quarmyne, 1994). Not only were media women marginalised, it was observed that women's issues were hardly highlighted in mainstream media and rural women were virtually ignored. There was a necessity for other media, which would address this gap.

In 1988, The Federation of Africa Media Women – Zimbabwe Chapter (FAMWZ) looked at ways media and the means of production could be made more accessible to ordinary citizens particularly rural women. This led to the launch of the DTRP. Its main objectives were to promote two-way communication and introduce a bottom up approach to radio broadcasting (Moyo (a), 2001).

The justification for the launching of the DTRP was based on the assumption that the gross imbalance in access to resources, including media in rural Zimbabwe, favoured men. The assumption was that women did not have equal access to resources and media. The Federation of Africa Media Women-Zimbabwe Chapter (FAMWZ) wondered how media could be used

to boost development and to promote greater access to other resources particularly among rural women. Traditional media, that had been important during the pre-colonial era, had since been destroyed (Moyo & Quarmyne, 1994:4). Where it existed, it was said to be more localised and served only community local needs. It was also said to be having little utility for the exchange of information and meaning with the outside world that was needed to catalyse, maintain and promote rural development. It was believed that, among other technologically based mass media, only radio had the capacity for rural out-reach.

“The arguments for the positive potential of radio for rural development are well known and are summed up in its ability to overcome barriers, whether of distance, lack of infrastructure (such as roads and/or electricity) and illiteracy. ZBC’s radio signal cover 90% of the country. Of its four services, Radio 2 and 4 broadcast in the various national languages and have a particular concern with rural communities. Moreover, Radio 4 was established in 1982 expressly as an education and development channel. Hence, radio in Zimbabwe offered three big pluses: extensive coverage, appropriate languages and a suitable mandate”. (Moyo & Quarmyne, 1994:5)

In 1988, the DTRP was launched.

5.1.3 Mavis Moyo the Founder of the DTRP

Mavis Moyo, the founder member of the DTRP was initially a teacher by profession and one of the founder members of many women's organisations during the 1950's and 60's, among them The Young Women Christian Association and Yamuranai Women's Club. Yamuranai means, 'Help each other'. These projects were meant to improve the status and well-being of women.

While Mavis Moyo was teaching in Kwekwe, she befriended a nurse who believed that many of the ailments affecting children could be avoided if mothers had basic education in hygiene. Mavis, in contrast, observed that a number of the children in school were malnourished. Mothers of these children could be encouraged to form clubs instead of sitting behind houses

playing with beads (Moyo (a), interview data). As a group, they could be educated on hygiene issues as well as engage in income-generating initiatives. During that period, Mavis said that she yearned for the means of addressing issues of poverty and ignorance on a larger scale. When an opportunity arose, at the Radio Station, she applied and got the job as a part-timer, later she left teaching to become a fulltime broadcaster (Moyo (a and b), interview data).

The initial task for Mavis was to produce and present the Radio Home Craft Club Programme. This Radio 2 Programme, complemented efforts by the Anglican Church, Salvation Army, Roman Catholic Church and other institutions, which were geared at improving the status of African women. The above institutions ran one-year courses on hygiene and skills training for women. These were not very popular since women had to leave their families for a year. Not many rural women were therefore able to benefit from these initiatives.

During this period, Mavis said that she liked the British Broadcasting Corporations Woman's Hour radio programme. She proposed, to her boss, to launch a local programme on similar lines to the Woman's Hour programme, a proposal that was later taken on board.

According to Mavis Moyo, the Radio Home Craft Club Programme broadcast on Tuesdays in Mashonaland and Fridays in Matabeleland was not properly structured. Her first mission was to structure it so as to sound like a real club on air. The restructured programme would start off with music, followed by the presenter who would brief the audience on what was to follow in the programme. The Chairperson would say a word of prayer after which members would deliberate on some issues. This was followed by news from other areas and lastly the lesson for the day.

During that period, 'It was a time of awakening' said Mavis Moyo during the face to face interview which was confirmed by the video recorded interview of 1998. Communities were realising that they could change their lives if they took the initiative she said (Moyo (a and b), interview data).

At the broadcasting station, Mavis Moyo said that they had many resources at their disposal. Zimbabwe, was a member of the Federation that comprised Zimbabwe, Malawi and Zambia, then known as Southern Rhodesia, Nyasaland and Northern Rhodesia respectively. Zimbabwe, then known as Southern Rhodesia, was the headquarters of the Federation hence the abundant resources at its disposal. This enabled them to go frequently to rural areas to do recordings. Unfortunately, at the time, blacks were not allowed to stay in hotels. Mavis had to remain mingling with the rural communities. She recalled:

“Those recording sessions in an area were big events. It was a time of awakening. People had a thirst for knowledge. They would come in big numbers. It was also a form of entertainment. The very fact that they would come face to face with people from a broadcasting station, to them, it was something important and entertaining. To me, it was a great opportunity to find out, from the audience themselves, whether broadcasting really served any purpose”. (Moyo (a), interview data)

Rural communities, particularly women, felt that radio was not addressing issues of importance and concern to them. Radio could play an important role if the needs and aspirations of people were fulfilled. Mavis Moyo recalled, during the face to face interview, that I tape recorded conversations she had had with some members of the community during one of her recording session in the rural areas during the 1960's.

- Participant: Today Mrs. Moyo, I am going to tell you the truth.
- Mrs. Moyo: What truth?
- Participant 1: We like the radio because it teaches us a lot of things but there are certain things we don't want.
- Mrs. Moyo: What are they?
- Participant 1: Ok, we grow sunflower. We sell it to manufacturers. They go and make oil. We buy the oil from the shops very expensively. Please teach us on radio how to make oil.
- Mrs. Moyo: Fine, I will go and talk to the experts and we will teach you how to make oil on radio.
- Participant 2: Our children come from school with dirty uniforms. We buy soap very far from here. Sometimes one has to board a bus to go and buy soap. Please, teach us on radio how to make soap.
- Mrs. Moyo: Well, that is fine. We will do that.
- Participant 3: We want to learn new ways of cooking vegetables, sugar beans and all the other things we grow so that we make food that is appetising. (Moyo ^(a), interview data).

According to Mavis Moyo, during the 1960's, the approach to broadcasting was top down or vertical communication. Producers would work out, from their offices, what topic to cover and the contents of the programme. Communities were never consulted. If there was an outbreak of malaria, a programme would be put on air telling communities what not to do and what to do and how to do it. The same applied when there was an immunisation campaign. Communities whose children were to be immunised were never consulted said Mavis Moyo. She was against this top-down way of communicating because she felt that it stifled other people's voices (Moyo ^(a), interview data).

Having read some publications on the Radio Forum in West Africa and conversations she had had with women during recordings, Mavis Moyo said that these had inspired her. She believed

that the condition of rural communities could be changed if broadcasting was reformed. She therefore recognised the need to change the approach to broadcasting so that people's interests and concerns could be taken on board. People's involvement was important if broadcasting was to serve its role effectively.

“The people at the grassroots knew their condition and they could do something to improve them”. (Moyo (a), interview data)

Programmes addressing issues of concern and interest to people started to feature. These programmes were on health, agriculture and social issues. Women would write and make requests. Mavis Moyo recalled, during the interview, reading a letter from one of the women saying:

“My neighbour keeps Turkeys. Towards Christmas, whites come and buy them. She gets lots of money. I have tried to keep Turkeys but mine die when they are six weeks old. What can I do?”. (Moyo (a), interview data)

As the producer and presenter of this programme, Mavis Moyo invited an agriculturalist to speak on radio about how to keep turkeys. The agriculturalist also advised the woman to go and see the local agricultural extension officer in her area, a Mr. Dube, for more information and practical advice (Moyo (a and b); Mhonda, interview data). A year later, Mavis Moyo recalled, during the interview, receiving a letter from the same woman thanking her for the information. She was now keeping turkeys and was getting a lot of money. Her life had since transformed. This inspired her to start radio documentaries and later radio dramas. She believed that radio dramas were interesting, entertaining and educational to the audiences. The radio dramas would sometimes focus on personal hygiene issues and hygiene in the home (Moyo (a), interview data).

“I produced and presented a radio drama programme called Ezika Tom. It was in Ndebele and many people liked it. It was a weekly programme, which was phased out at Independence. At that time there was a lot of suspicion between Shonas and Ndebeles”. (Moyo ^(a), interview data)

In 1992 in recognition of her work in radio drama, Mavis Moyo was awarded a scholarship to attend a course on radio drama in the Netherlands.

As Mavis’s career in broadcasting was coming to an end, she realised that she had not done enough in terms of development. She believed that radio could be used, in other more innovative ways, to transform lives of many people. People in rural areas had limited access to media, including radio. They were too poor to own one or to maintain it. There had to be ways of improving access to media among rural communities. Radio listening clubs could be the answer. Moyo started to explore ways of establishing radio listening clubs on similar lines to the ones in West Africa. The School of Journalism, Ministry of Information, the Association of Women's Clubs, Audio Visual Services and UNESCO supported the idea. Fredrich Ebert Foundation, which was helping government to establish the educational radio channel, Radio 4, agreed to support the initiative by giving material and financial resources that were required to enable the project to take off. In 1988, the DTRP, which is the oldest project of the Federation of Africa Media Women – Zimbabwe Chapter (FAMWZ), was launched, with the Zimbabwe Broadcasting Station as the senior partner.

5.1.4 Founding Partners of the DTRP

5.1.4.1 Zimbabwe Broadcasting Corporation

The Federation of Africa Media Women – Zimbabwe Chapter (FAMWZ), approached the Zimbabwe Broadcasting Corporation (ZBC) requesting it to be a partner in the Radio Listening Clubs Project (RLCP). The Zimbabwe Broadcasting Corporation (ZBC) agreed. During the early 1980's, the broadcasting stations agenda was in line with government policy, encouraging development through information (Mohonda; Gabriela, interview data). Since ZBC had the means of production it emerged as the senior partner hence the appointment of co-ordinator from among the corporations personnel. The co-ordinator was responsible for the co-ordination and implementation of the project. During this period, broadcasting was still a male domain. Mr. Mhonda, a broadcaster who had worked closely with Mavis Moyo at ZBC before she retired, was appointed as the co-ordinator of the project. The project was named Development Through Radio Project (DTRP).

5.1.4.2 Friedrich - Ebert - Foundation

During the pre-independence era, not much was done to improve access to developmental and educational information, particularly in local languages (Gabriela, personal communication, 2001). Gabriela, who was one of the staff at Friedrich- Ebert Stiftung (FES) sometimes represented FES during meetings with ZBC and FAMWZ. She said that during this period, (1980's), English was the main language used in disseminating development information in the country. Illiteracy levels were very high among the local people. Government policy was the improvement of access to information in local languages. Education was seen as the most important tool if development was to be realised. Government introduced a policy of free primary education for all and proposed the establishment of a radio Educational Channel, which was to be used for informal education (Gabriela; Moyo (a), interview data). Friedrich-

Ebert Stiftung (FES) agreed to help government to establish the educational radio channel, Radio 4. It was during the establishment of Radio 4 when the DTRP was initiated. FES's interest was the establishment of a two-way communication model with grassroots women. According to Gabriela, then working for FES at the time, 'being involved in this project was a way of promoting democratic principles' (Gabriela, personal communication, 2001). FES supplied the material resources, that was equipment, transport, as well as the salary for the co-ordinator. These resources were channelled through the Zimbabwe Broadcasting Corporation. In 1990 after the expiry of the contract between FES and ZBC, the DTRP continued. The project was then funded by ZBC, and other donors, through the FAMWZ (Mhonda; Moyo, interview data).

5.1.4.3 Federation of Africa Media Women

The Federation of Africa Media Women- Zimbabwe Chapter, as the initiator of the project, was responsible for organising and making sure that the project could sustain itself as well as look for funds for the radio sets, batteries as well as help in the co-ordination of the project (Moyo (a), interview data). It is, however, important to acknowledge that radio listening clubs were in existence in Zimbabwe prior to the launching of the DTRP which Mr. Mhonda argued should be considered as just a 'radio programme' and not a project (Mhonda, interview data). The Anglican Church, Roman Catholic Church and the Salvation Army women would congregate and listen to Radio Home Craft Club Programme in the rural areas and high-density suburbs. Radios, during this period, were scarce. The new concept, that was being introduced by the FAMWZ, was the principle of two-way communication.

5.1.4.4 School of Journalism (Harare Polytechnic), UNESCO and AVS

The School of Journalism and UNESCO were incorporated to enable the exchange of information and ideas. The co-operation could benefit the journalism students, as it would give them an opportunity to learn practically what was involved in development journalism. When Mr. Makunike, who was then the Head of the School of Journalism, retired its interest in development journalism faded. This may have affected the calibre of graduates coming from the School of Journalism as they seem not to be interested in working in rural areas. The Audio Visual Services played a consultative role. The relationship between the DTRP and UNESCO continued. UNESCO encouraged the establishment of RLC's in the region and later, the establishment of Community Radio Stations in Mozambique, Malawi and Zambia, which operated alongside the RLC's (Moyo ^(a); Mapfundikwa, interview data). The Community Radio Stations established had healthy relationships with the National Radio Stations (Moyo ^(a), interview data). Programmes, from Community Radio Stations, were therefore being broadcast on the National Channel, which has a wider audience.

5.1.5 Aims and Objectives of the DTRP

The aims and objectives of the DTRP as stated in an article by Mavis Moyo entitled, '***The Development Through Radio (DTR) Concept in Zimbabwe***' which she presented at a conference in Mozambique in 2001, was to de-mystify and democratise radio broadcasting. This was meant to boost development. National radio was going to be made accessible to rural communities who would have an opportunity to actively participate in the preparation of development orientated programmes based on the needs and concerns and priorities of their communities. The project, it was believed, would bridge the gap in terms of access to media by poor rural communities, particularly women.

The conception of the Development Through Radio Project (DTRP) initiatives by the Federation of African Media Women – Zimbabwe Chapter (FAMWZ) was in recognition of the need to address this information disparity. It was also driven by the fact that professional media women themselves were disadvantaged in terms of their portrayal and status in the industry, coupled with the realisation that women's interests, in general, were not being served by the media, especially those of rural women. FAMWZ through the DTRP initiative sought to highlight the importance of the rural woman's role in the development process (Moyo & Quarmyne, 1994).

The aims of the DTRP were in line with the objectives of the FAMWZ, which placed gender as central to its activities with an aim of redressing the gender imbalances in society. The objective was to give women an opportunity to articulate issues from their perspective. Media was seen as a tool for social development and self-empowerment (Moyo & Quarmyne, 1994).

5.1.6 Establishing Radio Listening Clubs

The Federation of Africa Media Women – Zimbabwe Chapter (FAMWZ) did not go into the communities to establish new groups (Mhonda; Mapfundikwa; Moyo (a and b), interview data). Through the network of the Association of Womens Clubs (AWC), the FAMWZ approached groups, which were already operational and engaged in a variety of income generating activities. They explained to these communities how they could benefit by being members of the RLC's. After training, they were expected to be able to record their own programmes. This process would enable them to have a chance to have their voices heard on National Radio. Clubs formed were to be supplied with a radio set, batteries and audiotapes to record themselves.

RLC's were to be set up in areas that were easily accessible to the co-ordinator. Mashonaland East and Mashonaland West were incorporated during the first stage (Mapfundikwa; Moyo (a and b), interview data). After consultations with the District Administrator and the communities, the clubs were set up. This meant that, right at the onset of the project, very remote, and marginalised areas were eliminated in favour of peri-urban/rural areas. However, these communities also had very limited access to information as was evidenced by the reactions of some of the community members,

“We have no access to information. Now, we are independent and we don't know what is going on. We don't know what the government policy is. This information does not get to us”. (Moyo (a), interview data)

From the above statement, it was evident that communities wanted to have dialogue with the government. This project, it was hoped, would be able to achieve that. Later, Radio Listening Clubs were also set up in parts of Matabeleland North and Matabeleland South. However, these remained concentrated in peri-urban areas or near growth points. Communities in remote areas continued to be marginalised.

5.1.7 The DTRP-Participatory Methodology

The was introduced to the RLC's in three phases.

Phase 1

The first phase involved the identification of areas where the RLC's were to be set up. Meetings with the communities were held whereby they were told of the benefits of being members. Communities that were interested set up their groups and appointed monitors within their groups. After that, they were given a radio set, batteries and tapes.

Phase 2

The monitor, and one or two other members of the group, underwent training on how to use the radio set and how to record themselves. They were also taught about the techniques of recording themselves, for example, that they should speak clearly and give each other a chance to speak without interrupting so that the information would be audible. They were also taught how to keep a register of attendances and activities they were engaged in.

Phase 3

Communities would meet once a week to listen to the RLC Programme. They would discuss the broadcast of the day. After that, they would decide whether they had an issue to raise regarding the broadcast programme of the day or whether they needed to raise any issue of importance to them. So, the group would decide when to record themselves. Once they had recorded a programme, they would wait for the co-ordinator to come and collect it. The co-ordinator would record the responses and have the programme broadcast.

5.1.8 DTRP Participatory Approach

The participatory approach was adopted from the onset. This meant that communities had to record themselves, give the recorded tapes to the Producer/Coordinator who had the task of listening to them and contacting the relevant authorities for comments. Comments and responses were edited together with the information from the communities to produce a thirty-minute programme. This was broadcast on Radio 4 from 2.00 pm to 2.30 pm on a Monday from Mbare Studios in Shona and Wednesday from 2.00 pm to 2.30 pm from Montrols Studio (Bulawayo) in Ndebele. The radio programme was named Radio Listening Clubs Programme. The days and time slots for the broadcast were chosen after consultations with the RLC members.

The process adopted was meant to enable communities to set their own agenda.

“This grassroots participation is what sets this project design apart and distinguishes it from other rural radio which is in-line with the agenda setting theory of McCombs and Shaw, i.e. that the media agenda (MA) leads to the people's agenda (PA): MA>>>>PA. This was highlighted by a Ghanaian African Communication researcher, Isaac Obeng-Quaidoo, who was part of a DTR evaluation team in 1992. He declared that in Zimbabwe, the process has been reversed or turned upside down. The agenda setting model can therefore be adapted as follow: PA>>>>>MA. In the DTR project it is the peoples agenda that leads the media agenda”. (Moyo, 2001:3)

Club members were sometimes joined by other community members when they congregated once a week to listen to the purpose-produced half hour programme on Radio 4. After listening, they would discuss issues raised in the programme, as well as other issues of concern, to them. The club members would decide when to record themselves and what issues to raise. This approach enabled communities to be heard, hence encouraging a two-way flow of communication between members and officials (as well as between members and experts) and horizontal communication among the club members. Through training, Radio Listening Club (RLC) members were meant to acquire skills that would enabled them to manage their groups and to do their own recordings (Moyo & Quarmyne,1994).

5.1.8.1 Benefits of the Participatory Communication Approach

A two-way communication between development officers and members of the clubs was achieved. Among the different club members, horizontal communication was established and enhanced. However, other community members, who were not members of the RLC's, could listen and benefit from the information but could not express their views or set their own agenda. It was only the club members who had an opportunity to set their own agenda on national radio. The scale of the project therefore limited participation to members only. Communities, in the remote parts of the country, could have benefited from this project since they still lack or have limited access to media or information and the means of production.

What I believe was achieved, by this project, was to show media practitioners another way that development information could be communicated instead of the traditional top-down approach. I am of the belief that the top down approach was impacting negatively on development because it was failing to address issues of concern to people and was not dealing with the misconceptions of development communication messages. Mr. Matenhabundo spoke during an unplanned interview I had with him on these misconceptions and their impact. He said that in the Zimbabwean context, when the agricultural extension officers encouraged farmers to make contours, it was perceived as a way the colonial government was using to oppress the masses. The issue of conservation of the environment, and its consequences, was not addressed. When the importance of family planning was communicated, it was seen as a way of controlling the indigenous population (Matenhabundo, interview data). Through a two-way communication model, these misconceptions could have been dealt with more effectively as people could have had an opportunity to express themselves. Apart from that, it could have facilitated in the tapping of indigenous knowledge, which development specialists are beginning to acknowledge as one of the missing dimensions in development. The DTRP Communication Model could be adopted to facilitate the sharing of knowledge, experiences and create a dialogue for development.

5.1.9 RLC's Membership

In 1988, the DTRP was launched with forty-five formally constituted clubs (Moyo & Quarmyne, 1994). It was also stated, in the article, that as membership grew and distances members had to walk to reach a RLC increased, splinter groups were formed. Since there were limited facilities in terms of radio sets, emerging groups had to listen to pre-recorded tapes. By 2001, about fifty-five radio listening clubs were operational in the country with a

total membership of over two hundred and twenty five persons, mostly women (Moyo ^(a) , interview data). However, during the observation trip, it became evident that the total number of groups which were functional, was not known since they were not being serviced regularly.

I conducted the field trip on the 9th of April 2001, which was a Monday, the day the RLC members gather to listen to the RLC Programme. I was accompanied by the co-ordinator of the DTRP for Mashonaland Province. Four RLC's were to be visited on this particular day. The aim was to find out whether these groups were still functional, observe one of them as they listened to the broadcast programme and also to observe the discussion. After observations, our last destination was to be Zhakata Ward where the co-ordinator was meant to collect the radio set as she had been informed that the RLC there had failed to take off. My interest was to interview the woman who was supposed to be the monitor to enlighten me on what problems they had faced during their attempts to form a RLC.

I observed that the group in Zhakata, although it had faced some problems at the beginning, had been running for over a year. On our arrival, at the venue, the Zhakata RLC was supposed to congregate, we were informed that they had just left after listening and discussing that day's broadcast. We went and waited for the monitor at her homestead. When she arrived, she was carrying the radio set in her bag. As if to prove that they had been listening to the programme, she started to narrate what they had learnt and how the discussion had been. This showed that the information the Producer had did not reflect the situation on the ground, hence the importance of regular visits to the RLC's.

In contrast, we visited the RLC in Mutsvairo where we found the monitor, Mrs. Mutsvairo, working in her field. Although it was only 30 minutes before the beginning of the programme,

it was clear that she had no plans to attend the RLC. She said that her group was still functional and had since appointed a monitor to manage it since she was now actively involved in cross-border trading. It was not possible to establish whether this group was still functional or had since disbanded. It was also evident that the process of selecting or replacing monitors had not been defined as Mrs. Mutsvairo had appointed a monitor to act in her absence without consulting the RLC members.

What was evident was that each group seemed to have transformed with time, some disbanding, others failing to take off or expanding as was the case with Zvanakiresu RLC which had over 50 members, 3 of whom were men. The Table below shows the number of participants of RLC's visited who were present during observation.

Table 5.3 Groups Visited During Observation

Name of RLC	Participants Women	Participants Men	Total Participants	Income Generating Activity Engaged in
Batsiranayi	6	0	6	Wire making/ nolonger very active/ (members above 65 years)
Mutsvairo	1	1	1	Monitor at her house.
Zvanakiresu	51	3	54	Savings Clubs Buying and Selling Clubs
Zhakata	9	1	10	None

The 6 women I found at Batsiranayi RLC had no radio set. They were not going to listen to the programme since the monitor was sick. They had not bothered to go and collect the radio set because they could not operate the radio. Mrs. Kupara, one of the members of the Batsiranayi RLC, said:

“Only two members of our group can operate the radio set. These two come from the same area. If one of them cannot come, the other comes with the radio. Its Mrs. Tigere and Mrs. Kashiri. Today, they are both not coming because they are not feeling well. We did not bother to go and pick the radio set because we cannot operate it”. (Batsiranayi, Observation report, interview data)

It is therefore evident, from the above, that a process that had been meant to demystify technology had not benefited all the members of the RLC's. There is therefore need to extend training of how to operate the radio sets to all members so that the project does not become too dependent on monitors. The post of monitors should also be rotational giving other members of the group a chance to lead and mobilise others. There is also need to do research to find out how the different RLC's had developed over the years and to try and identify the factors that could have influenced these developments.

Sharing of radio sets or listening to pre-recorded tapes was raised, as a way that had been adapted, to deal with demand. In Mashonaland Province, none of the groups visited were engaged in either of the above. In fact, the need to revamp RLC's was acknowledged since most of the members were too old to participate and no longer actively involved in development issues. From my observation, the issue of resources was not the major problem facing the DTRP but how to recruit new members to replace the old and those who had either moved or died. Very few young women were joining the RLC's. This was also acknowledged by the co-ordinator as we drove to the RLC's on the 9th of March 2001.

It is my observation that, over the past decade, access to radio in urban and semi-urban (peri-urban) areas has improved. This might be one of the contributing factors RLC's are failing to attract the youth and middle-aged women. It was my observation that the communities, where the RLC's we visited were located, was no longer marginalised in terms of access to radio,

hence the need to relocate the project to remote areas where access to media is still limited, and radio is yet to make an impact in terms of development.

5.1.10 Management of the DTRP

As shown above, the project was a partnership between ZBC and FAMWZ. The Producer, who was also the co-ordinator and presenter was appointed whose responsibility was to service clubs in terms of providing audiotapes, batteries as well as checking whether the radio sets were functional. The producer had to produce and present the programmes as well.

The producer/presenter/co-ordinator, was initially the only paid employee of the DTRP. From the titles by which this individual was referred to, it is evident that he was tasked with many responsibilities, which made it difficult for the clubs to be serviced efficiently as he had to produce, present and service them as well.

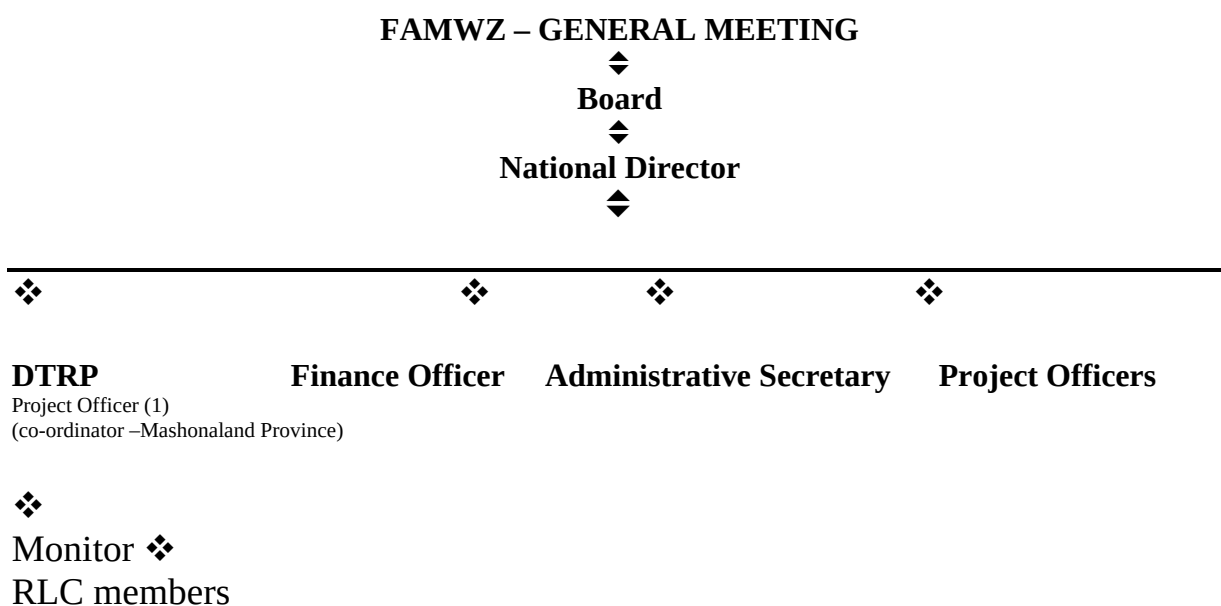
In 1999 ZBC pointed out to FAMWZ that the DTRP was supposed to be a partnership. The partnership was not balanced. ZBC was supplying the resources in terms of airtime, production of the programmes, studio and co-ordinating the project while FAMWZ would sometimes assist in the servicing of the clubs only. It was therefore agreed that FAMWZ should take more responsibilities, for example, employing the co-ordinators. In 2000, FAMWZ was able to secure funding to employ two co-ordinators, one servicing clubs in Mashonaland and the other, those in Matabeleland. The co-ordinators would liaise with the former co-ordinator, presenter, Mr. Mhonda for continuity.

It was stated that Mr. Mhonda was still part of the DTRP for political reasons but investigations revealed that he still had an important role to play in the DTRP. For example,

when the co-ordinator, Mrs. Gunduza, was on leave between December 2000 and February 2001, Mr. Mhonda had the responsibility of producing the RLC Programmes for Mashonaland Province.

How is the DTRP linked to the FAMWZ in terms of management?

Diagram 5.2 Management Structure of the DTRP within the FAMWZ



The General Meeting meets after every two years. The paid up members have an opportunity, during the General Meeting, to elect new Board members. Board members are responsible for the management of the organisation. They formulate policies, plan and appoint the National Director and secretariat. The secretariat, which is headed by the National Director, is responsible for the implementation of the plan and translating policies into action. While the secretariat is paid staff, the Board members work, on voluntary basis, and are paid staff in other institutions where they work. The FAMWZ secretariat does not enjoy benefits as their counterparts in other media institutions since they work on a contract basis. There is also no

job security as the projects run by FAMWZ including the DTRP, are dependent on the availability of funding.

It was my observation that the Board members were generally skilled media women who did not necessarily have managerial skills. One of the staff members, who refused to be named, claimed that lack of managerial skills affected how the Board related to the Secretariat which she gave as the reason why the National Director, Information Officer and Finance Officer left the organisation abruptly in 2000. A consultant had to be appointed to run the affairs of the organisation while they looked for someone to fill the position of National Director.

During the telephone and face-to-face interviews I conducted with some of the members of FAMWZ, it became evident that there were some misunderstandings between some of the management team, employees of the project and the members. The basis of these misunderstandings seemed to have been the belief that the DTRP was attracting more funding compared to the other projects of the FAMWZ. Some of the members claimed that funds earmarked for the DTRP, especially those meant to replace old radio sets, were being redirected to other projects run by FAMWZ. Since financial issues were regarded as confidential, I was not able to establish to what extent these allegations were true. Some of the members of the FAMWZ, who refused to be named, were proposing that the DTRP should become an autonomous body.

It was my observation, during this research, that there was poor communication between the secretariat, board and club members. It is my belief that an attempt to make the DTRP an autonomous project, before putting practical management structures in place, could be disastrous for the project. What I believe should be done is to explore how communication can

be improved between the secretariat, board and the members which would pave the way for a conducive environment to debate the future of the DTRP. It is ironic, though, that the FAMWZ, composed of communicators, had not attempted to look at ways of improving communication among themselves⁴.

The DTRP was said to be committed to giving a voice to the voiceless, bottom up approach to development and the empowerment of the marginalised. It, however, seemed that little was being done to make the voices of the RLC members heard when policies and strategies for improving the DTRP were discussed. In fact, although these RLC members could record information that was used as part of the programmes, they were not considered within the FAMWZ as media women and therefore not represented during general meetings.

Within the DTRP, the Project Officer liaises with the monitors who are responsible for mobilisation, management and record keeping for the RLC's at the local level. Services provided by monitors are given on a voluntary basis. A proposal to give monitors allowances was raised in 1994. This would have enabled the monitor to play a more significant role (Gunduza, interview data). Monitors could then be given other responsibilities like recording responses from resource persons, bringing the tapes to the office and collecting tapes and batteries. This could mean more training for the monitors and possibly more funds would have been required to manage the project. Questions, which had been raised during the General Meeting in 1994, were on how the RLC members would perceive it. FAMWZ had plans to call for a consultative meeting to find out from the stakeholders the way forward. I had looked forward to attending this meeting so I could listen to issues that were being raised and

⁴ January 2002, I learnt that a workshop had been conducted with some of the members of the FAMWZ in an effort to look at how they could best address the challenges that were being faced by the organisation.

responses from the members. This meeting, unfortunately, did not materialise during the data collection period.

5.1.11 Radio Listeners Club Broadcast Programmes

I conducted a content analysis of twenty-nine programmes, which were broadcast between October 2000 and June 2001 and presented by Mrs. Gunduza. I failed to access the list of programmes that had been produced between mid-December and February by Mr. Mhonda while Mrs. Gunduza was on leave.

The Table below shows the programmes and the RLC's and development institutions, which participated in the programmes.

Table 5.4 RLC Broadcast Programmes

Date Broadcast	Radio Listeners Club (RLC)	Experts or NGO's participated	Content of discussion
09/10/00	Batsiranayi	Association of Secondary School Heads	Educational issues
16/10/00	Batsiranayi St. John	ZOIC	Business training Activities of the RLC
23/10/00	RLC's	Musasa Project	Report on a Conference Discussions on gender violence
30/10/00	Batsiranayi	Consumer Council of Zimbabwe	Agriculture
06/11/00	RLC's	Zimbabwe Women Bureau Fambidzanai	Celebrations Agriculture
13/11/00	Shingirai – Gosha	Musasa Project	Domestic violence
20/11/00	Zvanakiresu	Police	Domestic
27/11/00	Zvanakiresu	Radio 4	Access to media
01/12/00	Batsiranayi	Ranche House College	Report on project RLC
08/12/00		Consumer Council Communication Principle Environment Health Officer	Food preparation
15/12/00	Batsiranayi	ZALA Ministry of National Affairs	On their economic activities
On leave			
19/02/01	Regazvipore Tamuka	ZBC Department of Social Welfare	Skills to do with income generating requests Health issues
26/02/01	Mukai Ngome	ZALA	Health Educational issues
05/03/01	Muzvarwi	Jekesa – Pfungwa	Training Impact of health on productivity
12/03/01	Batsiranayi Kubatana - Chirundazi	Deseret	Health issues Dual life system n spread of AIDS
19/03/01	Batsiranayi	WILSA WAG	Inheritance issues

...Table 5.4 continued

Date Broadcast	Radio Listeners Club (RLC)	Experts or NGO's participated	Content of discussion
26/03/01	Marare	Child Protection Society	Health Issues Caring for AIDS orphans
09/04/01	Mukai	Zimbabwe AIDS Prevention Support	Marital rape Health issues
16/04/01	RLC's		Independence
23/04/01	Regazvipore Tamuka	Zimbabwe AIDS Prevention Support Network	Health issues
30/04/01	Regazvipore	Zimbabwe Women's Bureau	Homestead Development Programme
07/05/01		Agritex ADAF	Agriculture Agriculture loans available
14/05/01	Zhakata	Rural District Officer Fmbidzanayi	Problems when marketing produce Agriculture
21/05/01	Shingirai – Gosh	Jekesa - Pfungwa Gracious Women Fellowship	Extramarital affairs and the spread of AIDS (Health issue)
28/05/01	Zvanakiresu	AIDS Council	Administration of the AIDS Levy
04/06/01	Shingirai - Gosh Zvanakiresu	Child Protection Society	Health Problem of Orphans
11/06/01	Batsirayi	Burden Bearers Trust of Zimbabwe WILSA	Health Infidelity among men
18/06/01	Muzvarwi Batsirayi		Agriculture Inheritance
25/06/01	Kumboyedza - Kowoyo Zvanakiresu		Agriculture Inheritance

The content analysis, of the programmes above, was based on scant information on the contents of the radio programmes as the tapes used had been erased. Analysis of this scant information revealed that Batsiranayi RLC participated in most of the programmes compared with the other RLC's. Of the total twenty-nine programmes, Batsiranayi featured at least, nine

times as shown in the Table below. Batsiranayi RLC is about five kilometres from Chitungwiza Town.

Table 5.5 Participation of RLC's in the 29 Programmes Analysed

Name of Club	Number of Times
Batsiranayi	9
Zvanakiresu	5
Regazvipore	3
Shinirai-Gosha	3
Tamuka	2
Mukai	2
Muzvarwi	2
St. John	1
Mgome	1
Kubatana-Chirundazi	1
Marare	1
Zhakata	1
Kumboyedza-Kowoyo	1
Other RLCs	3

It became evident, from the interviews with the Information Officer from Musasa Project and the analysis of the RLC Programmes, that it was not always the RLC members who had the opportunity to set their own agenda during the RLC Programme but also other development institutions. Musasa Project, by participating in the RLC Programme, had been able to reach a wider audience compared to the audience they were reaching through television and to set their own agenda.

“We started with TV. One of the criticisms that we got was that TV was selective. So we needed to come up with other media tools that would reach out to the rural population. We actually had a situation where we went out to the community to talk to them about their understanding of violence. We spoke to village chiefs and headmen and the women and the old men in the village and school children. We were taking advantage of one programme that was started by another organisation called FAMWZ together with ZBC”. (Dube, interview data)

In terms of the agenda setting theory, the DTRP could be said to be mixed in the sense that RLC members are able to set their own agenda as well as the development organisations they collaborate with, among them, Musasa Project, Zimbabwe Women Bureau and Women Action Group. Institutions, who were contacted to respond to issues raised by the RLC members, also took the opportunity to explain the aims and objectives of their organisations. For example, from the scant information on the contents of the Programmes, Jekesa Pfungwa, a development organisation, which also participated in the RLC programmes analysed, talked about how it operates and the areas of interest to them in the programme broadcast on the 5th of March 2001.

5.1.12 Conclusion

I have been critical of the DTRP. However, it should be commended for the important role it played and continues to play in giving marginalised communities an opportunity to speak about issues of importance to them in mainstream media. The fact that this model of communication has been successfully replicated in, Mozambique, Malawi, Kenya and Zambia, is a sign that the democratisation of the radio model, as conceived by the DTRP, is practical.

However, more needs to be done if the DTRP is to achieve its main aim of giving access to radio to marginalised communities by extending the project beyond the confines of the peri-urban areas. There is need to empower all club members by offering training on how to operate a radio set and to teach them basic leadership skills. Such training could be done by the co-ordinator during their visits to the clubs.

The position of monitors should be rotational, hence giving other club members an opportunity to lead and to be led. This could instil in communities the notion of democracy

and power sharing. Power or leadership, should not be vested only in a few individuals, as that in itself becomes a process of marginalizing the less privileged in society. In act, it was the co-ordinator's observation that most of the monitors of these RLC's were highly regarded members of their communities. She wondered why those of lower status in the communities never volunteered to be monitors.

What could also be considered is to establish an association of Radio Listeners Clubs, with its own structures, which could be a platform club members can use to air their views and organise themselves.

In this case study, it is not the mass media but the people who are setting the agenda. Therefore, instead of it being the mass media agenda, it is the people's or women's agenda. On further analysis, it became evident that on some occasions, some development institutions, particularly women's organisations, were using the programme to set their own development agenda. So, in terms of the agenda setting theory, the DTRP was a mixed bag.

The purpose of this case study, as stated in the first chapter, was to show to what extent participatory radio could contribute to the advancement and empowerment of rural communities and how community needs, concerns and interests are served by community media. It was evident, in this case study, that the participatory approach, that was adopted, promoted a two-way communication and enable communities, in this case RLC members, to set their own agenda in some of the programmes that were broadcast. The participatory approach enabled issues of concern and interest to them to be addressed. It also enabled them to raise awareness of the problems they faced in their income-generating projects and in some cases, the RLC's were able to secure funding from donor agents to boost their income

generating initiatives. Last, but not least, it provided an opportunity for communities which do not normally have a direct link to share experiences and knowledge.

Case Study of Africa Women Filmmakers Trust

5.2 Case Study of Africa Women Filmmakers Trust

This case study focuses on Africa Women Filmmakers Trust (AWFT), which has pioneered the use of participatory video in development in the region. I am one of the founder members of this organisation. In terms of methodology, this enabled me to study the organisation as an insider. I was therefore able to have access to information which an outsider could have had problems accessing through lack of knowledge of their existence. This research was able to benefit, from my reflection of events which I was part of. The major threat to validity was subjective bias. How to minimise subjective bias was therefore a challenge throughout the research and write up of this case study. During the course of this study, in some instances, I found myself playing a dual role, being both the research instrument and the researched.

This case study is based on information from some participants of the projects, published and unpublished articles about the project, general and annual reports, content analysis of some of the video programmes produced and my experiences as the Director of the organisation between 1992 to 2000 and interviews with project members as shown in **Table 5.6** and some documents listed in **Table 5.7** below.

Table 5.6 List of Interviews and Observations (AWFT)

Interviews and Observations				
Source of Data	Type of Data	Organisation	Position/Status	Date recorded
Deevena B.	-indepth interview	Media for Development Trust	Volunteer from Australia	January 2001
Dengu E.	-indepth interview	Intermediate Technology Group –Zimbabwe	Director	December 2000
Dube G.	-indepth interview	Musasa Project	Project Information Officer	February 2001
Hamlyn G.	-personal communications	EMW(EED)	Representative of donor organisation	2001
Ingham-Thorpe	-personal communications	AWFT	Trustee	2000/2001
Riber J.	-indepth interview	Media for Development	Director	December 2000
Matewa C.	-observation report of Group Africa	Researcher	Researcher	March 2001
Matewa C.	-reflections of own experiences (AWFT)	Researcher	Researcher	2001/2002
Munawa T.	-indepth interview	AWFT	Co-ordinator	December 2000
Munyaneza J.	-personal communications	WACC	Representative of funding organisation	2001
Zunguze M.	-indepth interview	FARMESA	Information Officer	November 2000

Table 5.7 Documents and Archival Materials (AWFT)

Documents and Archival Materials (published and unpublished)
Africa Women Filmmakers Annual Reports and Project Proposals from 1992 to 2001 AWFT: Project Document Appropriate communications in Development: Workshop Proceedings: ITZ 1995. Broadcasting Services Bill 2001 (Memorandum) Correspondences between Africa Women Filmmakers Trust and its partners Ingham-Thorpe, (2001). Re: The Presidential Powers (Temporary Measures) (Broadcasting) Regulations, 2000. A paper presented by The Working Group on Gender Politics on March 12, 2001. Media for Development Trust Video Resource Centre. (1999). African Images, 2(1). Neria Grassroots Distribution Project (unpublished report). Sibanda, B. (2001). The role of Public Broadcasting in democracy. A paper presented at the Misa workshop March 2001 in Harare, Zimbabwe. The Audio Visual Unit Zimbabwe National Family Planning Unit

The case study focusing on the DTRP run by the Federation of Africa Media Women-Zimbabwe Chapter, looked at the historical background and analysed the techniques which were being used and the impact of these techniques in terms of development. The same approach is used in this study which focuses on the two programmes both run and initiated by AWFT, the Participation in Production Programme and the Access to Media Programme. The Participation in Production Programme focuses on the production of educational and

developmental videos using the participatory approach while the Access to Media Programme enables the rural communities, who do not have access to television and video facilities, to watch the programmes. The video programmes are used as discussion starters, to inform the communities and to create awareness on various development issues. In this study, examples are used to illustrate the success stories and problems encountered. The weaknesses of approaches adopted are analysed and proposals on how they could be enhanced are made.

5.2.1 Background History

Africa Women Filmmakers Trust (AWFT) ventured into the field of participatory community video production, during the 1990's, when other organizations and media practitioners were dismissing it as being political (Munawa, interview data). Mrs. Zunguze, the then information officer of Farm-level Applied Research Method for Southern Africa (FARMESA), talked about a pilot project they had supported on using community video for development in Bulawayo (Zimbabwe). The Woodvale communities were selected to participate in a pilot project on participatory video. Participants comprised farm labourers, house-girls and houseboys.

The pilot project was meant to establish how video could be used in a participatory way to record indigenous agricultural knowledge. Although the advantages of using participatory video in enabling a two-way communication and horizontal communication had been observed, the approach had been dismissed as being political. The basis of this decision was reports and experiences of using community video in Tanzania (Zunguze, interview data).

“There were fishermen who were using dynamite in the ocean to kill fish. They would detonate dynamite and fish would die. They would then come and collect the fish. This was creating environmental problems as well as health issues. To the farmers, they saw it as a quick way of catching fish. These people using dynamites were not really farmers but people coming from outside the community to get the fish. The farmers

from the surrounding communities were used to using boats and nets”. (Zunguze, interview data)

A conflict arose between these farmers and other fishermen on methods used to catch fish. Communities claimed that those in power were allowing other fishermen to use dynamite. This made them angry. These concerns were raised in the video resulting in the process being perceived as being political. Another incident was said to have involved the Masaai people of Tanzania. The Swedish International Development Agency is believed to have sponsored this video project in Mtwara in 1996 (Zunguze, interview data).

“So again, there was also another one involving the Masaai. You know, the Masaai are nomadic. They were being restricted to certain areas. Someone did a video with them addressing the municipality and government officials. They took it as a political issue. So, some people in our co-ordinating unit knew of these incidents and they thought, no, community video could lead us to some political sticky situations”. (Zunguze, interview data)

It is evident that the problem that was emerging, from these cases, was that of control. With community video, officials found themselves with limited power to determine content. The process placed the ability to determine content in the hands of the community, hence, political. Africa Women Filmmakers Trust (AWFT) would have seen this as a process of giving communities a voice, a process of empowerment that would enable communities to present issues of concern and interest to them in their own way.

Africa Women Filmmakers Trust (AWFT) was launched in 1992 by a group of young Zimbabwean women who were moved by a desire for a more inclusive and democratic audio-visual landscape. The founder members, among them; Tendai Munawa, Rebecca Kapenzi and Chido Matewa, had no experience of using participatory video. There was also no institution in the country or region to their knowledge using it, hence no point of reference.

The founder members were exposed to propaganda mobile films by the then Ministry of Information during the colonial era. They had therefore witnessed how the tool had been effective in maintaining the *status quo* (Cruz, 1999). Africa Women Filmmakers Trust founders, based on their experiences, looked at ways the same media could be used for the empowerment of the marginalised rural communities.

“Having experienced firsthand the media's potential to reinforce an oppressive *status quo*, Matewa began envisioning a different scenario. With a spirit that brings to mind the words spoken by Joseph to his brothers 'Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today' (Genesis, 50:20 NRSV)”. (Cruz, 1999:11)

Inspired and encouraged by the late Reverend Stephen Matewa, who was also an educationist and development activist, Africa Women Filmmakers Trust was launched. The project therefore believed in an ecumenism, which sought to combine the spiritual and material to develop a whole person in the target groups. Such a philosophy, it was believed, would contribute immensely to the emphasis of development as an enterprise in favour of the poor. This firmly anchored on its concerns in the political, social and economic circumstances under which AWFT found itself (AWFT Project Document, Undated:3)

The founder members observed that Media Women were greatly marginalised and lacked the means to produce programmes highlighting issues of concern to women. The ‘Trust’ therefore hoped to establish a production house which media women could access at nominal fees. Establishment of a production house would also give women an opportunity to control and manage a media institution whose major aim was the production of programmes highlighting issues of interest and concern to women. The participatory approach was to be adopted in the production of these programmes. However, neither the participatory process nor the extent to which the targeted communities were to have a say in the project, was defined in the project document.

The short-term and long-term aims and objectives of the organisation as stipulated in the project document were:

5.2.2 Objectives of the Project

5.2.2.1 Short-Term Objectives

- ❖ The empowerment of women through the use of media for self-definition.
- ❖ To construct an inclusivity gender dimension into media productions as a way of combating endocentric images and information.
- ❖ To highlight the important role women play in development, in the making and shaping of history and giving women an opportunity to set the agenda for social change.
- ❖ To explore and expose the reality of lives of women in rural areas.
- ❖ Explore alternative ways, which could be used to empower and protect women in the different situations they found themselves.

5.2.2.2 Long -Term Objectives

The long-term objectives were to:

- ❖ enhance greater participation and involvement of women in media by placing emphasis on production and consolidating skills training in the different specialities of the trade.
- ❖ provide an environment in which personal contact promote exchange of ideas and learning through the experiences of others.
- ❖ encourage women to contribute to family income and national development as equal partners.
- ❖ develop a people-centred Research and Documentation Centre of the Trust to complement work in the field. This would also incorporate a video library.

- ❖ use the Research and Documentation Centre to disseminate information to needy people for education, gender sensitivity training, as well as opening a forum for discourses on gender, women, media and development.
- ❖ increase audience access to local video through screening workshops or mobile video festivals in the communal areas and also encourage discussions after screening thus providing a stimulating forum for the transfer of information. The mobile vans would be equipped with battery or generator powered video projectors which would be ideal for rural set ups without electricity.
- ❖ sustain the activities of the organisation through marketing of the video films produced.

By dealing with the above aims it was believed that the gross inequalities, inherent in centralised control of media production and dissemination, would be addressed. The process, it was hoped, would help in counteracting the negative portrayal of women in mainstream media. Through the establishment of a production house and mobile video units, it was stated in the project document, that the means of production and distribution were to be made accessible to rural women and other marginalised communities.

Funds were required to realise the above aims and objectives. The importance of video, in development and as an empowerment tool, was little understood or was of little interest among development organisations in the country (Tendai Munawa, interview data). In 1993, a German tourist, Bruno Tuchcherer, visited the project. He was interested in the aims and objectives of the project and decided to be an ambassador of AWFT. He put the organisation in contact with a number of overseas organisations among them Bread for the World. In 1994

Bread for the World, a Germany based organisation, approved a grant for the production of the first documentary film that was to focus on the life of Jane Lungile Ngwenya. At this point, there were rays of hope that the organisation would be able to achieve some of its aims and objectives (Munawa, interview data).

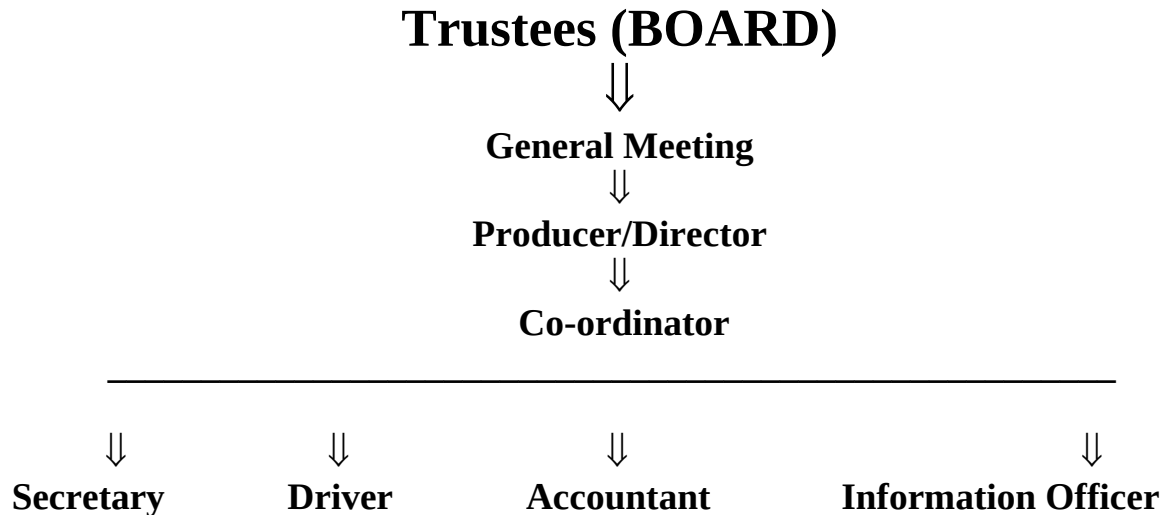
Personal correspondences revealed that AWFT received a donation of a simple editing suite and camera from Renate Meinhessen, a personal friend of the late Reverend Stephen Matewa in 1995. Although the equipment was not good enough for broadcasting quality productions, in terms of development work, the equipment was ideal. The only drawback was that the organisation would not be in a position to market its products to broadcasting stations, hence not able to generate revenue to sustain its own activities from the productions (AWFT Annual Report, 1996).

5.2.3 Management of AWFT

A Board of Trustees was set up tasked with the responsibility of formulating policy. These were to be guided by recommendations from the members who were supposed to be represented in the Board by the Producer. It was stated in the project document that the Producer was supposed to be elected by the members and to serve a three-year term.

Diagram 5.3

Structure of AWFT



The responsibility of the Board was to ensure that the organisation was accountable for its activities particularly funds received from donor agencies. The producer/director was tasked with the responsibility of the day-to-day running of the organisation and ensuring that the project was implemented as specified in the project document as well as representing members during meetings with the Trustees who formed the Board. However, due to the limited resources and limited personnel, AWFT had not yet embarked on a membership drive and was being managed by the founder members. Members were supposed to form a General Meeting who would form a committee responsible for appointing the Director/Producer and the secretariat. As the Director of AWFT before I embarked on this study, new ideas were being generated. One of the ideas was to initiate the formation of a Community Media Association comprising of communities the project serves and work out structures with these communities that would give them more say in the way the project was being run as well as explore how the project could be improved to best meet their needs and aspirations. While

AWFT and the Media Association would work closely together, they would however be autonomous bodies.

5.2.4 Video Films Case Studies

The Table below shows the list of programmes that have been produced by AWFT using the participatory approach.

Table 5.8 Video Films Produced by AWFT (1994-2001)

Title of Video	Content	Category
1.Women of Will – Jane Ngwenya	This film shows how Jane Ngwenya rose to be one of the first women to be trained militarily in Zimbabwe and her role in the struggle for independence and after.	Political and Economic
2.Democracy-Community Participation	This film is on governance issues and the importance of participation of the people in the governing process and the role women play.	Political and Governance
3. Survival	It shows how women are coping economically.	Economic
4.Why Vote	Communities highlight why it is important for them to vote.	Political and Governance
5.Marbling	It shows how women can dye cloth for sale.	Skills training
6.The Untold Story	Highlights the plight of the people in Matebeleland during the civil unrest soon after independence.	Political
7.Aloe	Features a woman who has managed to make a breakthrough in business	Social issues
8.Tie and dye	It shows how to dye cloth with different colours.	Skills
9.An Entrepreneur	This film highlights the pitfalls faced by the co-operative movement and how they can be overcome.	Economic
10.Music and Poetry	Through music and poetry, educational messages are communicated as well as the preservation of culture.	Social issues

.....continued: Table 5.8

Title of Video	Content	Category
11. Alternative Technology (Oil Pressing)	This film highlights the problem women's groups in oil pressing face due to the equipment not being appropriate.	Economic issues
12. Music and Poetry	Through music and poetry, educational messages are communicated as well as the preservation of culture.	Social issues
13. Alternative technology (Peanut Butter Making)	This film is about a group of women who produce peanut butter to generate income.	Economic
14. Drugs and Alcohol Abuse	Highlights the dangers of drugs and alcohol abuse.	Social issues
15. Economic Empowerment	Highlights how other women's co-operatives have been able to make a break-through.	Economic
16. Nkayi Festival	Through music, drama and dance, educational information is communicated.	Social issues
17. Basket Making	Highlights how women in Nkayi have been able to make a breakthrough in the basket-making field.	Skills
18. AIDS in the community	It looks at the impact of AIDS in the community and laws that have been put in place to protect women against the spread of AIDS.	Social issues
19. Women and the Land	It highlights the status of women in Zimbabwe in regards to Land ownership.	Women's rights

Women of Will –Jane Ngwenya, and Survival are the first two video programmes produced by AWFT. The production process of these video programmes show how the participatory approach which is used by AWFT in the production of its videos was developed.

5.2.4.1 Video Film: Women of Will- Part One ‘Jane Ngwenya’

This 30 minutes video film features the life story of Jane Lungile Ngwenya, a veteran of Zimbabwe’s nationalists armed struggle. The video film shows how she defied all cultural traditional norms against women participation in politics. It focuses not only on the role she played during the struggle of Zimbabwe but the role she played after independence when she was a Member of Parliament and later as a Deputy Minister.

5.2.4.2 Video Film: Survival

Survival is a 30 minutes film, which was produced with financial assistance from Bread for the World. It is evident, in this video, that rural women who participated in this production did not see themselves as victims of Structural Adjustment Programme but as survivors. The video film highlights not their plight but what they are doing to improve themselves economically. These women do not present themselves as victims but as having taken up an active role as masters of their own destiny. The efforts these women are making, in the face of economic and environmental adversity, are therefore highlighted. For example, they grow and sell tomatoes, buy and sell second hand clothes, are involved in cattle fattening, are market women and are involved in gold panning. They present themselves in this video as a breed of women who refuse to bow down to adversity.

5.2.5 Women of Will-Part One: Jane Ngwenya

A top-down approach was to be used in the production of the first documentary film, which was to be entitled, Women of Will – Jane Lungile Ngwenya. This film was meant to be part of a series of films focusing on the lives of different women of Zimbabwe. Women who were to be featured were meant to be role models for the youth and young women. After an evaluation

of this project the need to look at the process that had been adopted critically and its shortcomings were evident.

The traditional approach had been adopted in the production of this film. The first stage identified the person whose life was to be featured. Research was done and the information obtained was used to write a script. After the scripting, the shooting schedule was drafted. Procedures for the production of a documentary video adopted were based on what was taught in media schools.

During shooting, the crew realised that what had been considered important during the scripting was not what Jane felt strongly about. Jane insisted that it was important to include events in her life she felt strongly about. She criticised media for imposing views on people especially women. The media people, she had said, had their own agenda and the other players were mere objects. She wanted the historical issues and her childhood included so that other women would understand that her upbringing and society's attitudes towards women and the church had been obstacles to her advancement. At the end, she had rebelled against the systems she felt oppressed her, that is the church, by challenging the priest, establishing contact with the Vatican and seeking divorce, not on the grounds of adultery as is permitted in the Catholic Church. She narrated these events during the shooting of the video. She said that she had developed a critical and questioning mind, which almost brought her education to a premature end.

“While I was at Charlesworth School, it was a custom of the school that we had Bible teaching every morning. Priests from different denominations used to come to share the scriptures with us.

One day a Reverend Mupanzi came to preach to us. He preached about heaven and earth. He talked about the golden gates in heaven. This, we would inherit in the other life to come. This sermon puzzled me. I had seen some of the things he was talking

about. Some people living that life he was preaching. When it was time to ask questions, I lifted my hand and asked. 'Is heaven meant for only Africans? It was only the Africans I saw suffering'. The man my mother had married was a priest. I knew that my stepfather had to go on foot to minister. At one time, he had to borrow money to buy a bicycle to ease his work. He lived in the compound with the people subjected to the same conditions. On the other hand, a Methodist priest who lived close by had a well-built house, with green pastures, almost as what Reverend Mupanzi had talked about. Because of the question I asked, I got into serious trouble. I was suspended pending expulsion". (Jane, Women of Will-Part One, 'Jane Ngwenya' [video], 1995)

During the mid-1950's, Jane started to be involved in politics at a time when women's participation in public life was a taboo. When she was imprisoned because of her political involvement, the family was disgraced. Jane's husband was annoyed and once remarked, 'If I did not have a stupid woman like you, I wouldn't be having the police lingering around my house' (Jane, Women of Will-Part One, 'Jane Ngwenya', 1995). As she continued with her political activities, her marital problems increased. She found herself having to choose between politics and her husband.

"One day I went to the Post Office with a piece of message I had scribbled on a paper. I asked the attendant how much it would cost me to send it to the Vatican. He looked at it, made a calculation, looked at me shaking his head. He told me, 'fifteen pence and ten shillings and a tickey'. He continued, 'You see, it is very expensive. It's a man's salary for three months'.

I was determined and decided to send the telegram to the Vatican. In it, I asked 'what do you consider as a worse sin, killing or letting me divorce my husband, the man who has brought untold suffering into my life. I am living in hell. If you don't allow me to divorce him, and allow me to see my children growing up as their mother, I will kill him. I am not a witch. I will buy a bottle of poison or grind a bottle of milk he buys for his children and give him to eat. I don't want to stay unhappy. I want to see my children grow. I don't love him anymore. I cannot stand the hell". (Jane, Women of Will-Part One, 'Jane Ngwenya' [video], 1995).

The Vatican granted her a divorce. Her husband was very angry. One day she came home from a political meeting to discover that her husband had moved, sold the house and taken the children with him. She was homeless and without a family.

From the tone of her voice and how she expressed herself, she had seen herself as a heroine one moment, particularly when her divorce was granted by the Vatican and then as a victim when her husband deserted her with the children. She had, however, continued participating in the struggle, which was, according to her, a male domain at the time. She was a political prisoner a number of times before leaving the country for Zambia and becoming one of the first women to receive military training. She recalled another incident she also felt had to be incorporated in the video film.

“It was 22nd January 1977. I was in the same tiny office of ours in Zambia making a call. We were preparing for the OAU meeting, which was to be held in Zambia. We were with John Nkomo, Ndingani, Carlos, Dubiso Ngwenya and Jason Moyo. Jason Moyo was handed a parcel. It seemed like he had recognised the writing. He turned it and said, ‘I hope no one has tampered with it’.

I saw lightning and then a deafening sound. The bomb had exploded. Jason’s bowels fell on my lap. Fire gutted the office. There was confusion. The next thing, I was lying outside in pain and shock”. (Jane, Women of Will-Part One, ‘Jane Ngwenya’ [video], 1995)

According to 'Aunty' Jane, these events were important and had to be incorporated in the script. The production process adopted by AWFT had been top-down and did not give participants an opportunity to determine content. Jane had courageously challenged that process. One of the aims of the project was empowerment of women through the use of media for self-definition, and this was not to be achieved through the use of the traditional production techniques. AWFT realised that if it was going to achieve one of its goals, empowerment through giving people a voice, they had to give the participants that opportunity to determine content. The story of Jane had to be told from her point of view. She was to be given an opportunity to articulate her voice.

In the agenda setting theory, it is the mass media, which is said to be setting the agenda for discussion. In this case, it was evident that Jane wanted to be able to set that agenda instead of

being manipulated by the media or media personnel. The aims and objectives of AWFT were unknown to Jane, yet in all ways, she was steering the project on course. The project was meant to enable participants to set their own agenda, in this case, 'the women's agenda'. Issues that Jane had indicated were important to her were incorporated in the video. AWFT set up a programme that was meant to develop the participatory approach. The programme was called, the Participation in Production Programme.

5.2.6 The Participation in Production Programme

The Participation in Production Programme was launched in 1995. The aim was to develop the participatory approach technique. The technique was meant to enable rural women to express themselves, provide them with an instrument and avenue they could use to be protagonists of their own development.

Through experience, AWFT had confirmed that women needed an opportunity to define themselves. They wanted an opportunity to determine content, a process that would let them have control of information. Although the project had been initially set up without consultation with women, the first documentary film had confirmed that the aims and objectives of AWFT were in line with what women yearned for, a voice. What AWFT had not developed was a technique that would enable it to achieve this, the participatory methodology. I acknowledge that my experience in 1992, when I was contracted to do a video shooting for UNICEF, of women infected with HIV, was very useful. In this contract, I had to interact, once a week, with the infected persons at Mashambanzou, teaching them English, which would enable them to communicate with other development workers working in the field as well as researchers. The teaching was done on a voluntary basis. After a couple of weeks, I had built a relationship with the infected women, and eventually did some video

shooting with them at a time when most of the infected persons would not dare speak about their plight or confess their status publicly leave alone on camera. The importance and benefits of integrating oneself with the community during this project were acknowledged and was to be adopted in the Participation in Production Programme.

5.2.7 The Participation in Production Methodology

The Participation in Production Methodology can be divided into seven phases as shown below.

Phase 1

This involves the identification of the group or groups, which would participate in the production. This is dependent on either one of these two criteria, area AWFT is working in or/and how active the contact person or the community is.

Phase 2

The subject of the video production is dependent on two factors. Firstly, as in the case of the film Survival, funds had been secured to do a film on a specific subject. In this case, it had to be on how rural women were coping during the period of Structural Adjustment. So, communities had to come up with scripts on the same lines. In this case, communities determine content and not the subject.

Secondly, communities, after watching a video film from another community or those sourced from independent producers, may propose to do their own video film during discussions. This normally focuses on issues of concern to them. They also decide how others may benefit from it before embarking on the production process.

Phase 3

Once the community have agreed to participate in the video production, they meet to discuss why that is important to them and why it might also be important to other communities. They start to develop the script. This is sometimes done by members of the community doing role-plays and discussing whether the issues they want to raise are coming out eloquently. The facilitator, who also happens to be a member of the community, monitors this stage. Since they are all members of the same community, they are able to meet at the most convenient time to themselves. After numerous meetings and deliberations, the would be almost finished. At this stage, each member of the community would have been allocated a role. A meeting is arranged with AWFT staff.

Phase 4

The communities, contact person or facilitator and AWFT meet. The purpose of the meeting is to finalise the script and jointly plan the next stage. This Phase starts off with the communities' presentation, which is followed by the discussion. The discussion is facilitated by either the contact person or one of the community members. (Discussions on the script are ongoing, and even when shooting, communities might decide to add, modify or to remove a scene.) Locations for the shooting are identified and the shooting schedule is drafted. This enables AWFT staff not only to plan but also to know what equipment will be required.

Phase 5

This involves the shooting of the film. While the communities will be responsible for the content, AWFT crew are responsible for the technical expertise.

Phase 6

The sixth phase is post-production. This can be divided into three stages depending upon the availability of funds. The first stage involves coming up with a rough edited version of the film. The second phase, which is dependent on the budget, involves screening the rough edited version to the communities so that they approve whether the video is coming out the way they envisaged it. At this stage, they may decide scenes, which may need to be removed or incorporated. The last phase is the online editing and production of VHS copies for use in the mobile vans.

Phase 7

The screening of the completed video film marks the end of the process. Communities are not only able to see the outcome but have an opportunity to reflect on issues they would have raised in the video.

However, through the contact person, AWFT makes contact with the traditional leaders who sometimes also participate in the production process. The approval and support of the local leaders is considered important in the Participation in Production Programme as the ownership of the process is placed in the community. Participation of traditional leaders is said to be giving some dignity to that process (personal communications, 2002).

5.2.8 Survival

Survival is the first video film that was produced using the participatory approach in production while, Women of Will - Part One, 'Jane Ngwenya' and 'Women of Will- Part Two, 'Economic Empowerment' and 'Democracy (Community – Participation)' could be considered as the pilot projects. During the production of Survival, four communities participated in the production. Prior to that, a workshop was conducted to which about forty development activists from all rural provinces in the country were invited. AWFT contracted Africa Community Publishing Team to be facilitators of the workshop. The aim of the workshop was to explain to participants the process that was to be used in the production of developmental and educational video films that were to be used by communities. The first task was to produce a thirty-minute edited film, which would highlight how rural women were coping with the economic hardships, particularly after the introduction of the Structural Adjustment Programme. The Structural Adjustment Programme was recommended to developing countries by the World Bank and International Monetary Fund. The Structural Adjustment Programme was meant to cut government expenditure and boost economic development in the countries that adopted it.

During the three-day workshop, participants had opportunities to work in groups after which they presented what they had been deliberating. They would use song, poetry and sometimes drama to depict certain issues. This was video recorded and played back for the benefit of the group. This was followed by further discussions. This gave the group, and other members of the community, an opportunity to reflect on what they had worked on. AWFT was discovering different ways video could be used in development. The workshop had enabled development

activists to gain skills on how they were to work with communities and the importance of giving communities control of the process. Apart from that, the presence of a video, during the workshop, acted like a stimulant among participants.

After the workshop, development activists had the task of mobilising communities to come up with their own stories, which would form part of the video film. By the time the shooting schedule was to be drafted, AWFT had received information from four communities indicating that they were ready for shooting. A shooting schedule was prepared. Before the shooting, AWFT visited the communities so that they could build a relationship with them first. AWFT staff would therefore not be strangers in the community during the actual video recording period. During this period, communities had an opportunity of presenting their stories, which were the basis of the script. This information was important to AWFT as it enabled them to plan the shooting as well as informing AWFT what materials and equipment would be required.

After presentations, there was always a discussion as to how the contents being suggested best reflected the issues that they wanted to highlight. These discussions were facilitated by members of the community or the development activist of that area. This information was used to modify the script.

AWFT received confirmations, from some groups, which wanted to participate in the project, but for a fee. These communities did not see how the video and process would benefit them. These communities were not included in the production of the video but were later targeted for the video screenings so that they could have an opportunity to appreciate the role video could

play in their lives. It was ironic that while they had wanted to participate for a fee in the video production process, they were also not prepared to pay a fee to attend the video screenings.

5.2.8.1 The Shooting

It was not clear whether this project was going to be a success. There was no shooting script only a small synopsis which had been done after the initial contact with the communities. The communities did not document anything. In this case, the level of literacy was not a handicap to their participation in the group. Before leaving for shooting, the camera person requested a shooting script from the producer. I recalled a conversation I had with Marinda who was the camera person after the shooting process.

“I wondered how we were going to shoot a documentary film without a script. I believed that the Director was up to something. If what she was saying was true, that we would work with the communities without a script, I knew it was going to be a disaster. The participatory approach which was being preached, I had never seen anyone use it. It did not make any sense”. (Marinda, personal communication, 1995)

When the crew including myself, as the Director of the project arrived in Umzingwani near Gwanda where the first case study was to be shot, participants first presented their story. It had been amended since the last time AWFT staff had been there. This was the case with the rest of the other communities which participated. This meant that communities had continued working on their stories, modifying them in the process.

After shooting, the Editor and myself went through the materials and came up with an editing guide as well as how the four cases were to be linked. A few months later, the film, ‘Survival’ was completed. It was entered in the Philadelphia Film Festival where it won an honourable mention. The ‘people’s script’ had been recognised internationally.

5.2.8.2 **The Film Survival**

A content analysis of the film Survival identified the themes that emerged from the content and the way communities had decided to present the issues.

What is evident in this film is that different communities looked at the issue of Structural Adjustment from different angles. What is similar in all the case studies is that, even though they presented the problems, women featured are seen doing something to change their fate, hence the title 'Survival'. Participants did not want to be seen as victims of economic policies, particularly Structural Adjustment Policies. They perceived themselves as survivors not victims.

The first case study in the film is about Mrs. Mpofu, a widow. When her husband, who was the main breadwinner, died relatives are said to have taken away the family wealth. Here, we see how African culture and traditions were misinterpreted for selfish gain according to the participants during one of the discussion sessions during production in Umzingwani. Mrs. Mpofu is seen, in the video, growing and selling tomatoes to make ends meet. Other people in the village were also growing tomatoes to sell. The market was flooded. She started to go to a nearby town, Victoria Falls, where she bought second hand clothes for re-sale in the village. Although there was a market in the village for second hand clothes. The villagers had no money, so she had to resort to barter trading.

During production, there had been arguments among the community members as to the appropriateness of this story in depicting the issues members of the community wanted to

highlight. Other members of the community initially felt that the case study chosen was not appropriate. The majority had argued that the effect of national economic policies on communities was complex. If the relatives had been economically well off, they would not have deprived the widow, and her children, of their inheritance. The issue of inheritance had dominated their discussion. Others argued that, traditional practices were being misinterpreted for selfish gain because of the economic situation. The process engaged participants in dialogue. It was enabling them to look critically at issues and collectively identify factors that were causing the problems and how they could be resolved.

Using song they summed up the story, urging other women to work hard to change their condition. Dependence on husbands was discouraged, in the song as in the case of Mrs. Mpofu, they could die, leaving the wives to bring up the family alone.

The second case study is about Mrs. Ndlovu, a woman who had been deserted by her husband. The husband had left their rural home going to look for a job in town but, six years on, he had never returned or contacted his family. This woman had, therefore, been left alone to take care of the four young children. The woman was pregnant, at the time the husband left for town to look for a job. According to this community, the man could have failed to come back after failing to secure a job, because of the Structural Adjustment Policies, as companies had to reduce expenditure, hence manpower as a coping strategy. In this case study, we see how they effectively blended traditional and modern media, that is poetry with modern media. In this poetry, poverty is objectified.

5.2.8.3 Oh Poverty

Oh Poverty Oh Poverty.
I sleep on a rag.
My rag is you Poverty.
When I wake up looking for something to eat.
All I find is you poverty.

Tears run down my face.
I have no hope because of you Poverty.
It's painful when I think of my parents.
I bade them fare-well not knowing I was coming to you Poverty.
I ask them to pray for me.
So that I can be free of you Poverty.

What is happening?
Poverty is wasting me away.
Why do you trouble me away?
Why do you trouble me Poverty?
There goes my husband on the streets of Bulawayo.
While our children suffer.
No food, no clothes, no uniforms and no fees.
What is happening?
I have told my relatives about you Poverty.
They refuse to listen.
I asked my grandmother to smear some tobacco.
As a ritual to appease my ancestors.
Maybe they will hear my plight.
(Survival [Video], 1996)

The visuals as the poetry is recited, reinforce the message. At the end of the film we see the woman as a member of the cattle fattening project. The poetry continues.

Now Poverty, I will bid you farewell
You can remain with those who don't want to work for their lives
(Survival [video]), 1996)

From being poor, the woman is seen at the end, in a more hopeful economic situation. She is a member of this flourishing cattle fattening project.

5.2.8.4 Video and Community Transformation

During the filming process of Survival, unknown to the crew, the community members had contributed some cash. This had been used to buy some household provisions. These were to be handed to Mrs. Ndlovu during one of the scenes, the crew realised, was being incorporated into the film. Some members of the community belonged to a flourishing cattle fattening project. The crew was taken to the project thinking that the community wanted them to see what they were doing. However, to their surprise, they wanted another scene shot there. This scene was meant to introduce Mrs. Ndlovu to the project and to show her what was entailed. The group had decided to incorporate her, as a full member of the project. As the crew and community were having their afternoon meal, the Councillor of the area announced that he was going to help Mrs. Mpofu get birth certificates for her children so that he could recommend that they get assistance in terms of fees for the children from the social services department. AWFT at this point realised how powerful video could then be used to bring about social change. This process had helped communities to first look for solutions within their reach. The process had built a sense of community responsibility among participants. Because AWFT crew lived with the communities, they had been integrated as part of them, they were no longer outsiders. Looking at the success of this project in terms of the process adopted and its impact, AWFT adopted participation in the production of educational, developmental and informative videos. With the collaboration of communities, they had discovered a technique that would enable women to articulate their voice, a process that was believed would empower communities and integrated traditional media, in this case, music and poetry.

5.2.9 Experiences of using the Participatory Approach

The aim of the Participation in Production Project was to make the means of production accessible to rural women. It was meant to also counteract the gross inequalities inherent in centralised control of media production. Benefits of adopting the participatory methodology were two-fold. Through the process of production, women could be empowered. It was an opportunity for women to be in a position to determine how they wanted to be portrayed and seen. Production was therefore seen as a process meant to give women a voice and create an environment where every individual's voice and perspective was valued and respected. The project believed that the integration of marginalised women as full partners in the socio-economic and political life of a nation and global economy was determined by their integration in today's information society. Through participatory video production the subordination of rural women was being tackled.

Some of the benefits of using the participatory approach which are dealt with below could not have been achieved had the traditional method of video production been adopted.

5.2.9.1 Community Video and Story-Telling

Having participated in the production and video screening workshops by AWFT, communities in Matebeleland started to wonder how they could use the medium to tell their stories. There was a general fear among the elderly that the times were changing. Children were no longer spending much time with their grandparents, as they had to attend school. An opportunity that

had been crucial in passing on information and a people's history was being lost. Questions were asked on how community media could be used to preserve a people's history? This community felt that while the history of the country during the pre-colonial era and during colonisation had been recorded, a period in their lives after independence in the 1980's was missing. They strongly felt that the suffering in Matebeleland and the Midlands, during this period was unknown except among those who had lived and experienced it. Many felt that they had been denied an opportunity, out of fear, to tell their stories. Through video, they believed that they could be able to tell their own stories to the next generations to come.

When the community members presented their proposal, to AWFT, it was a challenge they could not turn down. The proposal was a very sensitive and political one. Communities were clear about what they wanted. They wanted to tell their stories. They also understood that what they wanted to address were politically sensitive issues. Communities feared for their lives if they spoke out. This video, which was to be produced, was therefore not meant to be screened to the general public immediately but to be kept as a historical record. AWFT was guided by the communities in the production process. They were taken to sites where it was claimed people had been murdered, massacred, thrown into pit latrines and left to die. Some talked about how their beloved ones had disappeared. Their relatives' estates had not been dealt with as no death certificates could be secured. Others said that they stood by as their loved ones were killed. The crew was taken to other areas where there were once villages but all that was left was ruins. The inhabitants were said to have fled the massacres during the civil war. The participants narrated their stories.

“The first cars came in the morning. We were afraid. At night they knocked at our doors. Nobody opened. The children did not go to school. Later in the morning the children opened and informed us that they had seen cars and soldiers dragging and beating our husband. The elder wife went to check him in his room. There was blood and saliva in the room. We followed the trail of blood but we did not see him. We did

not know what to do next. We reported to the police and showed them his photo. We told them that he had not gone to town because his money was still in the hut. Since then, we have not heard from him. We have not heard anything from the police at Tsholotsho. We have gone around with his photograph asking people if they have seen him”. (Dube, The Untold Story [video], 1998)

In some cases other participants preferred to tell their stories to one of the community leaders who would narrate it on their behalf. Because of fear, some of the community members could not articulate their voices. At one point the community leader remarked, 'these people are afraid to speak out because of what they witnessed' (personal communication, 1998). It became evident that, in some situations, communities were not sure who, between the government agencies, local dissidents and South African trained dissidents, had perpetrated atrocities against them. This was also confirmed by Professor Ranger in the video. He said that one of the victims had remarked, 'We were like beasts between two cannibals. The dissidents mauled at one side of us and the fifth brigade mauled at one side of us and there was nothing left but our bones' (Ranger, The Untold Story [video], 1998). Mrs. Ndlovu and Mrs. Moyo are some of the participants who gave comments after the shooting of the video. Mrs. Ndlovu said:

“I feel relieved now that I have had an opportunity to tell my story of what happened during this period. It has been weighing on us heavily. At least our grandchildren will be able to know what really happened”.
(Ndlovu, The Untold Story [video], 1998)

Mrs. Moyo said:

“Accepting to come and visit the sites, where some of our loved ones are buried or were murdered, has also enabled us to revisit our past. It has enabled me to put that past behind me so that I move on with my life knowing that a permanent record had been made which will outlive us, a record depicting what happened and how we suffered”. (Moyo, The Untold Story [video], 1998)

This project had shown that with video, both the literate and illiterate could use it to make a record of their history. To communities, it was a way of telling their story, making sure that it

would be passed on to the next generation as they had said it. With the added advantage of picture, places they talked about could be depicted whereas when telling a story in the traditional set up, places could only be described and imagined.

For a couple of months, the AWFT crew feared victimisation from government for having participated in this project or visited sites where atrocities were said to have happened. When the AWFT was involved in a car accident coming from Bulawayo, after the video recording, they suspected that it was the work of the Central Intelligence Organisation. For months they lived in fear. It was only two years later that the AWFT had enough courage to complete the project although some of the video footage had been lost during the accident. Professor Ranger, a historian at the University of Zimbabwe, and Mark Auret, who was with the Catholic Commission for Peace and Justice, were interviewed for the video. Mark Auret had just completed a book entitled, 'Breaking the Silence' which was about events during this period. This enabled stories, from communities, to be put into context. With time, the AWFT realised that Central Intelligence Organisation had never followed them since they had continued with the project with no incidents. The video, which was entitled, The Untold Story has been shown to a few individuals, but not to the general public. It has been kept as a historical record, which was the aim of the project in the first place.

This video project was seen as a process of helping communities break that silence. A process that would help them to pick up their life and go on. What AWFT may need to explore in the future is how video can be used in building reconciliation and in conflict management. In Zimbabwe, which is, at the present moment, riddled with complex conflicts at many levels, it might be important to look at how participatory or community video can be used in resolving

conflicts, building understanding and creating an environment which is conducive for reconciliation to take place.

5.2.9.2 Community video and people's political attitudes

Democracy - Community Participation is the title of one of the video films that was produced using the participatory approach. The aim, of the production, was to find out what communities thought about democracy. The video film was divided into two parts. The first part of the video film focused on how experts perceive democracy and the status of Zimbabwean women. What emerged was that women, in terms of participation in politics, were marginalised. The Bible, it was pointed out, also contributed to the subordinated status of women as it considered them as minors. The second part of the video focused on how communities defined democracy. To the communities, democracy was seen in terms of voting and representatives committed to the welfare of the people who had voted for them. The community, which participated in this production, identified four issues as of paramount importance, issues that needed urgent redress. These were, access to water, the rights of handicapped persons, education and poverty. Their choice of a leader was therefore influenced by who would best address these problems. Using drama, they showed how bad leaders would behave and what an ideal leader should be. In this drama, the Councillor of Mubaira, Mr. Zvoma, was cast to play the role of a bad leader who would go to meetings drunk and did not raise problems that were affecting the community he represented. During the process, AWFT realised that Mr. Zvoma was not only role-playing but was actually portraying what he did. The community claimed that he was always drunk and had not initiated any development projects in the area since he was elected. At the end of the filming, Mr. Zvoma addressed participants, to everyone's surprise, vowing to work hard for the community. When we visited the community seven months later, after the council elections, we were informed that he had been voted back. One of the community members, Mrs. Mubaira, said Mr. Zvoma was a

transformed leader, who stood for his people, since the shooting of the film (Mubaira, personal communication: undated). This process was therefore bringing communities and their leaders together and also changing the participant's attitudes. The process had given the community an opportunity to say what they expected from their leader and also enabled their leader to hear what was expected of him by the people. Apart from that, the participatory video had enabled the community to reflect and to realise collectively development areas that needed attention. The co-operation of the councillor could hardly have been achieved if it were not for the participatory approach. Community members knew better how to talk to each other and gain each other's co-operation.

In this production, using role-play, communities were able to show how drama could be incorporated. Since they wanted to depict the reality they chose appropriate venues for the shooting. For example, the scene of the councillor who was always drinking was filmed at the bar. It was the participants who arranged the programme and sought permission from the owner to film there. Communities, in this case, were not only in control of the process but also in a position to make decisions and implement them.

5.2.9.3 Community video and traditional or indigenous knowledge

In 1998, the AWFT was invited to Chinhoyi by a group of women who wanted them to do a programme which would highlight some of the things that they did to generate income. AWFT had just completed a production about tie and dye. This group of women wanted to share, with others, some techniques of dying cloth called marbling. In this programme, the women raised a desire to know how they could use natural colours to dye cloth. They claimed that, traditionally; certain roots, leaves or the bark of certain trees were used to dye but this knowledge was fast disappearing. In response to this request, the AWFT had a proposal to

research natural dyes and to produce a programme on how these could be used to dye cloth. The issue of conservation of nature will also be highlighted in this project. The aim of the project will therefore be to explore how indigenous knowledge can be integrated in development.

5.2.10 Access to Media Programme

Having realised the production of films using the participatory methodology, the project faced a problem of how other rural people could benefit from these programmes since they had no facilities to view them. Communities yearned for an opportunity to see themselves. They talked about programmes they had participated in but never seen the outcome. They wanted an opportunity to see the products, that is the video films. There is often no electricity in rural areas. Because roads are bad, a four-wheel drive vehicle was necessary to access most rural communities. Mobile vehicles would enable the screening of films in rural communities. To complement the Participation in Production Programme, the Access to Media Programme was launched, the first of its kind in Zimbabwe.

Another challenge that faced the organisation was how to give screening sessions greater impact among the target groups. There were lessons to be learnt from the Mobile screenings initiated by the Ministry of Information during the colonial era. These propaganda films, by the government of the day, reinforced an oppressive *status quo*. AWFT wondered how one could use the same tool, mobile screenings, not for propaganda but for development and the empowerment of grassroots women in particular. The Access to Media Programme was launched. During the first screenings, the AWFT would arrive at a location, screen and move on to another location. This process was not effective.

Questions which arose were how video-screening workshops could be used more effectively as educational and developmental tools. There was a need to improve the process. The project realised the importance of initiating facilitated group discussions after the screenings, involving communities in the process. The videos became instruments that were being used as discussion starters, and exposing communities to other skills. These video screenings were thought provoking.

5.2.10.1 Community reactions to mobile video screenings

The Access to Media Programme enabled horizontal communication among communities, which had no direct link or those separated by physical and other barriers. During one of the screenings in Chipinge District, one of the men who had come to join the group remarked 'Maunza chiedza kwedu' which literally means 'You have brought light to our community'. Years later one still ponders about what this had meant to this community, most of whom had never watched a video in their lives. The prospect of the AWFT, at one point doing a programme with them and having an opportunity to see themselves, excited them.

Among the communities that had participated in the production process, it had built confidence in them and when the same video film was shown to them, it enabled them to reflect, an activity which is important in the development process. One of the other videos produced was entitled, 'Mufuku' which means 'waterhole'. This community had a problem of access to safe drinking water. By the time they had completed the video, the community had realised that, collectively, they could harness their limited resources in an effort to solve their problem. In a way, the project was enabling communities to look within themselves at ways they could use to deal with development problems in their areas, and so become less dependent on donor funding which, in some areas, was stifling development. When this video

film was shown to some communities in Matebeleland who believed that their condition was worse than those in Mashonaland, they realised that their belief that they were being marginalised on tribal grounds was not correct as there were others from other tribes who were worse off than they were.

In 1999, AWFT showed the film 'Survival', and 'An Entrepreneur' to community members in Zimunya near Mutare who remarked:

“When we came we thought at the end we will be given some money to start a project or some blankets like other organisations are doing with orphaned children in this area, but no, you came to inform us, to empower us, to challenge us to stand up like those women in the film 'Survival' and be survivors like them. Here we have no gold, so we cannot do gold panning. But, we have plenty of trees. We should sit down and think what we can do with the resources, which are locally available, and in abundance here. But, as we have been shown in the film 'An Entrepreneur', we have to look at our skills and markets before we embark on anything, otherwise we will fail as many have failed before us”. (AWFT Annual Report, 1999:2)

A number of the community members in Marange are of apostolic faith. In spite of legislation, they still give away their girl children at a tender age, some as young as seven years old, in marriage to men old enough to be their grandfathers. The film Survival, and An Entrepreneur was screened after which a feature film Mwanasikana, which was acquired from Media for Development Trust, was screened. The Ministry of Youth Development, Gender and Employment Creation development activist who had helped in organising the screenings in this area, Mrs. Chikwanda, remarked:

“In this area the problem of marrying away girl children is rampant and the girl children do not even finish primary school. So I think it is a good idea to combine developmental films and those which touch on social issues that affect development directly or indirectly”. (AWFT Annual Report, 1999:2)

During discussions the women admitted that it was not possible for them to tell their husbands what they had learnt. They recommended that men be invited, in the future, to the video

screenings. One of the women participants remarked, 'we need our men to help us change our society especially attitudes towards the girl child' (Mrs. T, personal communication). This was accepted by AWFT. However, it was felt that the fact that the project was a women's project had to be emphasised so that women would not be marginalised by being left at home attending to household chores.

During a similar mobile screening session in Matebeleland, a film was screened entitled, 'Side by Side' which had been bought from Media for Development Trust. The video film deals with the issue of AIDS. One of the women participants questioned how safe it was to use condoms. She said that rumours had spread that the substance inside the condoms was actually the one causing the spread of AIDS. At this point, we realised that this process was of benefit to the community as it enabled people to express themselves, start debate on topical issues, and also debate the myths so that they could develop strategies to deal with problems.

With financial assistance from Wilde Ganzen, a Netherlands based organisation, the AWFT opened a video library. This has enabled the AWFT to source programmes from independent producers and other media houses, which communities would have expressed interest in.

In 2002, the AWFT managed to secure funding for the training of animators. The responsibility of the animators was to mobilise communities and facilitate discussions after video screenings. This process was meant to give development activists a major role in the implementation of the project and also linking the work of the AWFT with other development initiatives.

5.2.11 Funding and Setting the Agenda

Initially the AWFT production team determined themes which were treated. This was also largely determined by availability of funds. The project members were tempted to come up with titles they believed would help them secure the much-needed funds. The programme could therefore be said to have been ‘donor driven’ and not ‘people driven’. This was not the ideal situation. It denied participants the opportunity to set their own agenda. For about ten years, The World Association for Christian Communication funded the Participation in Production Programme without asking the titles of subjects that were to be addressed. This enabled the programme to respond to people's needs and concerns. Communities were able to set their own agenda. By 2001, the AWFT was still looking for a willing partner to support the programme as they realised that funding from the World Association for Christian Communication would dry up by the end of 2001. The project hoped that establishing a fully equipped studio would give the AWFT greater autonomy and more power to the rural communities to determine which issues were treated or produced, and so more control of subjects and content. The project would also become less dependent on donor funding.

The Evangelical Missionwerk in Germany helped the AWFT to establish itself, but not without sacrifices from the staff who had to forfeit their salaries occasionally as the limited resources were used to build the infrastructure that was desperately needed for continuity purposes. By 2001, the AWFT had an office and studio but the editing suite was not completed. They did not have a broadcasting quality camera and therefore were not able to take advantage of the Broadcasting Act (2001) which stipulated that 75% of the content on the local broadcasting television stations in Zimbabwe had to be local. The AWFT hoped to produce programmes for sale to broadcasting stations generate revenue.

5.2.12 Conclusion

It is evident, in this study, that the AWFT has managed to achieve most of its short-term objectives (**Section 5.2.2.1**) that is the empowerment of women through the use of media for self-definition and to highlight the important role women play in the development process and in the making and shaping of history. The participatory approach adopted helped women to set their own agenda for social change. Through the Access to Media Programme, media has been made accessible to the marginalised rural communities, particularly women.

The major weakness of the AWFT was its evaluation of its media initiatives. Evaluation was done to fulfil donor requirements and did not inform the project on areas that need to be improved, hence the need of incorporating a participatory evaluation process which was people driven, not donor driven whose main focus would be on improving the effectiveness of the project.

The AWFT has been working in isolation from other development organisations. It was therefore evident, from this study, that one of the major challenges it faced was linking its operations with other development initiatives in the communities they operate. This process seems to have started by the training of animators, from various development organisations and development activists, who will be working with AWFT in the production and screening of video films in rural areas.

However, the AWFT should be commended for the important role they play, and continue to play, in improving access to video to the marginalised rural communities, particularly women. Through the Participation in Production Programme, it has been able to give a voice to the marginalised rural communities.

The purpose of this case study was to discover to what extent participatory video contributes to the advancement and empowerment of rural communities and whether community needs, interests and concerns were served by community media. From this study, it was evident that the participatory process that was adopted for the production of the educational and developmental videos, enabled communities to determine the content and in some cases, the subjects which were dealt with. In this case, participants were able to set their own agenda or to present situations from their own point of view. This ability to express oneself was a form of empowerment especially since such communities were generally treated as recipients of development information. The ability of the communities to watch the programmes, they had participated in, enabled them to reflect upon their experiences. When the video programmes were shown to other communities, it enabled horizontal communication among communities which did not have a direct link. With the added advantage of pictures, it enabled communities to learn new skills.

Since the communities sometimes determined the subjects for video films, this enabled issues of interest and concern to the communities to be addressed. Through the use of music and poetry, it showed how traditional media could be integrated with modern media for development. The Access to The Media Programme in contrast, improved access to educational and developmental video programmes in rural areas.

Educational and Developmental Communication in Zimbabwe

5.3 **Educational and Developmental Communication in Zimbabwe**

In-depth interviews, lasting between forty-five minutes to one hour and a half with media experts and practitioners working in health education, agriculture communication and various development organisations in Zimbabwe, were conducted with an aim to find out how their institutions used media to disseminate information. Interviews were also conducted with those working in media training institutions to establish to what extent the training offered prepared students for work in development communication. However, after having conducted the interviews listed in **Table 5.9** below, continual analysis revealed little information emerging so further interviews with similar people was not attempted. The individuals or institutions that participated in this study were those who had managed to accommodate me earlier in the study and therefore no special sampling technique was used to select them. Lastly, but not least, I conducted one observation on how Group Africa, a company which specialises in advertising non competing commercial products in Zimbabwe, was using video to compliment their work. This company conducts Roadshows in Growth Points, in peri-urban and urban areas after which an educational video programme is shown.

Table 5.9 List of Interviewees from Various Development Institutions

Interviewee	Organisation	Position
Bakare S.	Anglican Church	Bishop of the Diocese of Manicaland
Chitongo E. (a &b)	Intermediate Technology Development Group	Communications Officer
Deevena B.	Media for Development	Volunteer from Australia
Dengu E.	Intermediate Technology Development Group	Director
Dube G.	Musasa Project	Project Information Officer
Jiyane S.	AGRITEX	Publications Officer
Marunda Mrs.	AGRITEX	Principal Agriculture Specialist
Matenhabundo S.	AGRITEX	Librarian
Mhuriro F.	Family Planning	Assistant Director
Munodawafa Mr.	Rural Press Project	Editor-in-Chief
Musengezi C.	Women and Aids Support Network	Director
Nyahoda P.	World Health Organisation	Information Officer
Pimento P.	Southern Africa Film School	Director
Riber J.	Media for Development	Director
Tsoka Mr. (a&b)	Ministry of Health and Child Welfare	Health Education Officer
Wermter O.	Zimbabwe Catholic Bishops' Conference	Social Communications Secretary
Wheeler T.	Mediae Trust	Member/employee
Zunguze M.	FARMESA	Information Officer

The purpose of conducting these interviews was to find out which channels of communication were being widely used by the various development institutions to compliment their work,

how effective the processes adopted were and the obstacles faced. I also sought to find out the type of training that was being offered at the Southern Africa Film School which was set up, with assistance from UNESCO, to promote development communication.

5.3.1 Film and Video in Development

The Ministry of Information was the first to explore ways mobile film and later video could be used in development. A top down, mass approach was used. The assumption was that experts had the answers to all the development problems, hence the production of programmes which were prescriptive whereby audiences would be told what to do and how to do it. The films were screened to large gatherings, after sunset, and there was no possibility of engaging the participants in a meaningful discussion.

The Ministry of Information also sourced programmes, from other Ministries or government departments, which they would screen on their behalf. Mr. Tsoka, from the Ministry of Health, and Mrs. Mhuriro, from Family Planning, expressed divergent views on the quality and importance of services they were offered by the Ministry of Information. According to Mrs. Mhuriro, mobile film screenings by the Ministry of Information enabled them to reach a wider audience.

“We used to give the Ministry of Information Rural Services Branch some of our productions for screening. They would give us their itinerary. Our community based extension officer would have that schedule and would attend the screening so that if there were any questions arising from the screening of our products, they would answer or refer. They have our materials (video programmes) but the problem now is equipment and vehicles. The process however used to be effective”. (Mhuriro, Interview data)

Mr. Tsoka, in contrast, was not particularly happy with how the programme was structured.

“Once we were provided by the Ministry of Information with the facilities and people who go out into the rural areas. But, we have never been very comfortable...In most

cases they were not going specifically for health issues. It was mostly government messages, promoting government in terms of what they want”. (Tsoka, interview data)

Mr. Tsoka however acknowledged that they were able to reach a wider audience through mobile screenings. He, however, stated that the impact of this outreach was not assessed particularly in making communities adopt desirable health practices.

The Ministry of Health, jointly with Family Planning and the Ministry of Agriculture, identified shortage of films focusing specifically on health and agriculture issues for use in the mobile film units. They decided to set up production studios to facilitate the production of educational programmes. These institutions also set up independent mobile film units, which enabled them to show the films to their target rural communities. However, by 2001, due to limited financial resources, equipment and vehicles breaking down and the cost of maintaining field staff, both mobile units by the Ministry of Health, jointly with Family Planning and those by the Ministry of Agriculture, had long since been grounded. These institutions also found it to be expensive to maintain their production houses and the production crew (Mhuriro; Tsoka; Jiyane, interview data).

“It is very difficult to maintain and sustain a production house. We are looking in terms of the personnel, the production people, they are so difficult to keep. In terms of salaries, we cannot afford to have a fully fledged and qualified production crew because it is expensive. Many times you have to get somebody outside to come and do a production and let them go”. (Tsoka, interview data)

Apart from government ministries, the relevance of video in development work seemed to have also been acknowledged by some non-governmental organisations, for example Musasa Project. Musasa Project, which focuses on issues of gender violence against women, was using video to stimulate discussion during their mobile clinics. However, due to lack of power, these were confined to areas which were electrified, as they did not have generators.

“We empower women with information. For instance, if you are looking at gender violence and AIDS, you may want to use a video. We also have to look at the levels of literacy of our target groups. If there are problems in the area, we find that videos work very well especially if they are in the vernacular languages”. (Dube, interview data)

None of the respondents interviewed had experience of using participatory video in their organisations. FARMESA was the only organisation which had attempted the use of participatory video but the concept was abandoned since it was seen as being political. The importance and advantages of community participatory video were stated during the face-to-face interviews.

“There is lot of potential in community video. One, it brings the community together and brings the community to focus on issues of concern in their area. Communities also start to think of ways to solve their problems. I feel their potential and if people were to put more funds into this area, especially in the way our African communities are structured, we are used to working things together whereas the way society is progressing now, we are more individualistic. If you can bring in a methodology, which brings people to work together and focus, it could do wonders”. (Zunguze, interview data)

The AWFT hoped to share its experiences on how communities could be involved in the process by going into partnership with government departments and other non-governmental organisations.

5.3.2 Radio in development

Based on the qualitative in-depth interviews I conducted, for this study, it was evident that radio was being widely used to disseminate educational and developmental information. The Ministry of Agriculture, Health and Family Planning, for example, had both realised that in spite of the general assumption that radio was readily accessible, the majority of their target groups were still without direct access. Due to the fact that most rural areas are without electricity, those with radios used either batteries or, in very isolated cases, solar power. Due to the high cost of batteries, some of those with radio sets would not tune in. These institutions decided to launch Radio Listeners Clubs to improve access to information among their target

groups. The Ministry of Agriculture RLC Project was targeted to farmers while Family Planning targeted youths (Jiyane; Mhuriro, interview data).

It was evident, in this study, that there was limited or no interaction between those who work with radio for development as the implementers of the RLC's by the Ministry of Agriculture, Health and Family Planning were not aware that the other had also initiated RLC's to improve access to radio among their rural target groups. The work of FAMWZ was largely unknown among them. The lack of, or limited interaction between media practitioners meant that they were not learning from each other's experiences.

The RLC's, by the Ministry of Agriculture, AGRITEX department was launched as a pilot project in 1988. It was also the same year the DTRP was launched. The RLC's by the AGRITEX department were funded by NORAD. The RLC's were set up in Swazi, Mashonaland Central, and Chinhanda in Matabeleland South. The funds from NORAD were used to buy radio sets, cassettes and solar batteries. The agricultural educational radio broadcast programmes focusing on agriculture would be recorded on tape. Communities would listen, at a convenient time, to them. The RLC's were supposed to create an audio library of the radio broadcast programmes which they could listen to in the future. However, due to the shortage of tapes, the RLC's reused some of the tapes. When radio sets broke down, the RLC members expected extension officers to repair them. By 2001, funds from NORAD had been exhausted. The future of these RLC's was said to be uncertain. Although the majority of the radio club members were women, it was the men who generally gave feedback which was said to be cultural (Jiyane, interview data). This pilot project, it seemed, had done very little, if anything, to empower women through giving them a voice since they

generally did not give feedback. Apart from that, RLC members were mere recipients of information as the radio programmes were generated from outside.

Family Planning launched its own RLC programme, in 1997, after a survey which showed that access to information was a problem in rural areas.

“A survey, which was done revealed that although some people had radio, there was a problem with batteries. So the youth programme took cognisance that people do not have batteries. So our youth peer educators were equipped with a radio so that when we are flying our programme here in Harare, they could group some youth to listen at a convenient place and then hold discussions on whatever programme would be coming up. This was done in our pilot programmes”. (Mhuriro, interview data)

The pilot project, by Family Planning, on using RLC's was conducted in Nemangwe in Masvingo, Tongogara in Midlands, Rusvimbo in Mashonaland Central, Magunje in Mashonaland West, Bulawayo City, Mutare and Mapisa Growth Point in Mashonaland South.

Both RLC's, initiated by the Ministry of Agriculture and Family Planning, did not promote dialogue or a two-way communication. The targeted groups were treated as mere recipients of information. There was therefore a need to look at more innovative ways of using radio in development.

“Whereas radio, in the past, has been used as a medium through which messages or warnings can be issued which relate to health, there has not been a more innovative way that has been in use. We could create something like a soap opera on a particular theme for example HIV/AIDS or malaria. This could be done in such a way that people can look forward to a particular programme”. (Nyahoda, interview data)

Father Wempter from the Catholic Church noted that radio had an important role to play in development and also emphasised the importance of networking among those working with radio in development communication.

“I think radio could play an important role in development. It is very important that the people who are actually involved in development projects can exchange information among themselves. This is important so that projects that are going wrong can be analysed and find out why they go wrong. I think that this type of communication can be very useful because the rural people can be really very isolated. The transistor radio can become a very powerful medium of information and communication for people otherwise isolated”. (Father Wempter, interview data)

With radio, one could link communities and enable them to share experiences and knowledge.

The question was which techniques could best achieve this? The DTRP Communication Model could be considered as an alternative approach.

5.3.3 Traditional Methods of Disseminating Information

It was evident, from the qualitative interviews, that traditional methods of disseminating information were not being widely used by development organisations. The Intermediate Technology Group was the only organisation among those which participated in this study that was reviving the traditional community gatherings as a vehicle of information exchange.

Traditionally, communities used to gather during some traditional ceremonies and exchange educational, developmental and social information. One such traditional ceremony is called 'nhimbe' (work and food party). Community members would gather at one of the community member's home. Each one of them would bring something, for example; seed, cows to plough and hoes. They would all work in the field, of one of the members of the community, after which they would be fed and given drinks. Not only was information exchanged in the process but it enabled communities to learn practically, from each other, on better farming or harvesting methods (Dengu, interview data).

“Yes, this enables people to interact freely. This used to be practiced in the past but it disappeared because of changes in labour patterns and such beliefs as that if someone walks in one’s field, they would use magic to take some of the crop and you will harvest less. By introducing field days whereby people come and hold a field day at your farm and realise that one is still in fact thriving after that, the myth is disappearing. So, having people come to one’s field has brought in tremendous changes and confidence has been boosted. The empowerment process, on the other hand, is happening by having people exchanging information and by actually seeing what others are doing”. (Dengu, interview data)

Reviving such traditional practices, which were meant to make sure that every member of the community would have enough to meet their basic needs, would be of great benefit to the community members. This process would enable those, with limited resources like cows for ploughing and those who do not have other means of securing seed, to get it from other members of their community.

“We have many vehicles for exchange of information which include farmer meetings, farmer exchange visits and seed shows. We introduced what we call seed fairs, exchange visits to other communities or villages and research stations. Those are the main mode of passing on information in the rural communities we work”. (Dengu, interview data)

Among the other traditional methods of disseminating information which were adopted by some of the organisations, was drama. Musasa Project and Women and Law in Southern Africa use drama to stimulate discussions in areas where they cannot use video due to lack of power. Theatre groups are commissioned to perform during such outreach programmes. The organisations work with the different theatre groups to develop the story which would be presented to act as a discussion starter. Communities are not involved in the production of the drama. The process adopted does not enable them to actively participate during drama presentations.

It was evident, from the in-depth qualitative interviews, that other traditional methods of communicating messages like songs and poetry were generally not perceived as vehicles that could be used to disseminate educational and developmental messages.

5.3.4 Training in Development Journalism

It emerged, in this study, that there was no training institution in the country which offered courses in development communication. Although the UNESCO training school, also known as the Southern Africa Film School, was meant to focus on development communication, from the qualitative interviews conducted, it became evident that the focus was not on development communication, a gap which it had been established to fill. The UNESCO training project:

“.... was set up as a request from the Zimbabwe government. The government had recognised the need to train people in film and video production. By doing so, Zimbabweans could play a more active role in producing local content. During those days, Zimbabwe happened to be a destiny of other international film companies and had a well-established broadcasting station and some independent production houses. However, Zimbabweans did not have a say or influence on the final product. Government felt that it was important to train local people who would be able to produce more local content. The government approached UNESCO with that proposal. UNESCO, in turn, also approached Denmark and the project started in 1992. In 1995 an evaluation was done. It was felt that the Zimbabwean needs were similar to those of its neighbouring counties in the region. So the project was to continue on a sub-regional scope. Trainees were therefore to be recruited from the region, hence the term Southern Africa Film Training School. The students would be trained in creativity and after that had to make their own choices, for example some went for further studies, others branched into other professions and others became media professionals”. (Pimento, interview data)

Although the focus of the project was meant to be development orientated, this seemed not to be the case on the ground. Emphasis was more on creativity and the technical aspects of video production.

“The project document puts a lot of emphasis on development. What is our perspective on development? On a personal note, I feel that UNESCO’S understanding and definition is limited. They look at the social and economic aspects without looking at the cultural, which I believe is equally very important. One can know the techniques but may not know how to use them and of what use they can be. There is therefore a fundamental contradiction between reality and document”. (Pimento, interview data)

However, the problem that may have faced UNESCO training project is on recruitment as the students were said not to be interested in general development issues, thus looking at development at a personal level.

“The majority of our students who seek this training are not concerned with development issues as conceived by government and the development agencies. That then requires analysing and questioning. As human beings, they look at development within themselves and not in terms of infrastructure, health, roads etc, which is normally what government and development agencies are most interested in. We are mostly dealing with ordinary people and not people working in government or for development organisations”. (Pimento, interview data)

Problems in development communication were not only in terms of lack of trained staff but also the fact that some of the people, after training, went back to their institutions but failed to put their skills to use due to limited or lack of resources. Most of the institutions, whose personnel had attended the training, did not have a media strategy, hence no or very limited financial resources were allocated to the media departments. Actually, most institutions did not have a media department at all (Riber; Pimento, interview data).

“We have made effort to train those in development who are closer to issues on development and would therefore know better how to use it. We have since discovered that it is not enough. The question which arises is whether they are able to put into practice what they would have learnt when they go back to their respective jobs? In most cases they go back to discover that the facilities are not there. They realise that their department or organisation has no plans to use video or film in their work. What we are saying is that it does not help to just train without taking into consideration whether conditions at the work place would enable them to apply their knowledge in their work. We have to train and find that conditions at the work place have also been created to exercise the skills. For example, there might be no camera, no editing facility, nothing. The reality is the same not only in Zimbabwe but also in the whole region. We are then left with people who will be attracted by the medium on an individual basis and who are moved by a desire to tell their own stories and not that of communities at large. That individual need enables them to do

something.....However those who come in from institutions they do it as a job, it is employment. It is just a job. If the institution does not create the environment to enable them to use that skill they just sit and do nothing about it. I believe there is a contradiction here. I believe that it is important that we also train management so that they are able to integrate, into their development plans, the conditions needed. Organisations could then decide whether they want to do in-house productions or contract media houses. As a result they would then integrate resources in the budget to either set up their own units with equipment or money to hire outside media professionals”. (Pimento, interview data)

On the question of whether there is such a thing as 'training in development journalism', Pimento, the Director of the Southern Africa Film School argued that there was not one and wonders why one should be created for Africa.

“We are meant to be training in development video. My argument is that nowhere in the world will you find an institute which is called development communication. Why should one be created in Africa?”. (Pimento, interview data)

Incorporating development journalism into the curriculum should not be dismissed. What has been happening, among development institutions in the country, was a lack of media practitioners who are able to come up with practical and effective media programmes to complement their work. This, I believe, could also be attributed to a deficiency in the training which has to be addressed. There is a need for a needs assessment to find out what the requirements are in the region in development communication. This information could be used in the design of the training courses. It was my observation while studying in Europe that the media training courses focused mainly on content and technology. In Africa, the question of access has to be looked at more critically, thus producing media practitioners who are aware of their working environment which would enable them to come up with innovative media strategies to address development issues.

5.3.5 Community Participation

The qualitative interviews revealed that community participation, in development communication, was not being widely used. The top-down approach was therefore the dominant method used in disseminating educational and developmental information.

However, the benefits of adopting participatory approaches in development communication were acknowledged by some of the interviewees. The use of the participatory approach could enable the identification of simpler answers to development problems (Nyahoda; Dengu, interview data).

“In the case of malaria, for example, the community affected may know whether it is the drainage area where the mosquito’s are breeding, or whether the problem is due to their promiximity to a river or other source of water. You might have decided that spraying is the answer but the communities might suggest that if they were allowed to let their cattle graze in the state land the mosquito’s will have no breeding areas or if they were allowed to use the water to irrigate their crops from the dam near their area, the problem could be resolved. So, if communities are involved, they start to think of solutions within their reach which are practical and which could actually be integrated to deal with the problem”. (Nyahoda, interview data)

Participatory approaches would not only involve communities but they would enable the communities to identify themselves with the project. This process would, most likely, stimulate development that starts from within which uses locally available resources, including time, more effectively (Nyahoda, interview data).

5.3.6 Conclusion

From information based on the qualitative interviews of respondents listed in **Table 5.9**, it emerged that the traditional top down approach was still dominantly used in development communication in spite of developments both in practice and theory. Radio, television and print media were the main channels of disseminating educational and developmental information. However, the interviewees acknowledged that access to radio, television and the print media was limited in rural areas. It was also evident that there was very limited use of both video and traditional media. It emerged that the Southern Africa Film School had been established with the assistance of UNESCO to promote the use of video in development through training of journalists in development communication. It was evident, in this study, that the focus was not on development communication. Development communication was not perceived as an area of study. The institution seemed to have a problem of defining what development communication was. There was therefore a need for research to assess the needs of the stakeholders in development communication. The stakeholders comprise non-governmental organisations, government development orientated departments and prospective individual beneficiaries within the non-governmental organisations and government development orientated departments. This information should be used in the design and production of training manuals and the identification of possible training resources, persons and training beneficiaries.

It also emerged that when adopting Information Communication Technology for use in development, not only human resources but also the material resources were required. Funds for the later seem always to be limited. Media practitioners ought to show how effective

media can be used, as a tool, for the advancement and empowerment of communities for social change so that more funds could be allocated to it.

Chapter Six

Discussion, Recommendations and Concluding Remarks

6.0 Introduction

Chapter six is the discussion of the major findings from both the qualitative and quantitative data analysis. The discussion comprises a detailed explanation of the findings from **Chapter four** and **five** and reflects the literature findings in this area.

It should be recalled that the aims of this research (as stated in Chapter One) were to investigate the issue of media access by rural households and how media was being and could be used as an empowerment tool in development. It should also be noted that there is no other study to my knowledge, which has been carried out in the country to find the level of access to information by rural female heads of households, nor looked critically at the historical background and relevance of community women media projects and the benefits of adopting the participatory approach in development communication. The discussion that follows is subdivided into six sections as shown below;

- Discussion of Buhera District Case Study
- Discussion of the Development Through Radio Project
- Discussion of Africa Women Filmmakers Trust
- Discussion of the Buhera District Case Study, DTRP and AWFT Media Projects
- Recommendations of the Study
- Concluding Remarks.

6.1 Discussion of Buhera District Case Study

This section comprised of the discussion on findings mainly from the quantitative data analysis. Information from observations and in-depth interviews, with some of the media practitioners and experts, were used in this discussion either to support or refute the study findings. Out of the 136 households that were sampled for this study, a majority of them were extended families (**Table 4.2**). Combined incomes of the majority of these households was not sufficient to meet their basic needs (**see Section 4.5**).

6.1.1 Word of Mouth

Word of mouth emerged as the dominant method by which rural female heads of households interviewed received most of their information be it on educational, developmental or social issues (see Chapter Four). This was also supported by information from the qualitative interviews (see Chapter Five). Health information could be received from either nurses when the respondents visited the clinic or from health extension services. In terms of agricultural information, it seemed that most of it would be received from agricultural extension services or farmer meetings. Farmer meetings, farmer exchange visits and seed shows were cited in the qualitative interviews as alternative vehicles for the exchange of information on agricultural issues by word of mouth (Dengu, interview data).

The problem that may arise from educational and developmental information being disseminated largely by word of mouth and particularly in an unorganised manner is the possibility of information being distorted, exaggerated or issues being misrepresented. This may not be deliberate on the part of those giving the information but they may also not have understood the subject they listened to, read or watched.

It was evident that; the church, meetings, home and funerals were places the respondents got most of their information by word of mouth. Information disseminated, in this way, varied from announcements, discussions, demonstrations and personal communications among those present.

It seemed as if the value attached to information received by word of mouth was also dependent on who had said it. There is need for more research to verify this observation.

6.1.2 Access to Radio and Television

A significant number of the households participated in the survey 43.4%, had a radio set but only 30.9% of these were working. Due to the high cost of batteries and lack of alternative cheap sources of power, there was selectivity in terms of listening habits of the respondents who had working radios. In terms of television, only 6 households had television sets. From these figures, it is evident that there was limited access to both radio and television among these rural households.

The implication of limited access to radio and television, in the rural areas, was that if radio or television was used to disseminate educational and developmental information which was targeted at rural communities, the majority of the households would be excluded. This was firstly because they did not have the equipment and secondly because they may not be tuning in, at that particular time, because of lack of electricity, batteries or a cheaper source of power.

Reception to both radio and television was not a problem in this area. It was, however, my observation, during the course of my duties as a media practitioner, that some remote areas in

Manicaland, Nkayi District, Beitbridge and Plumtree had poor or no reception. People in these areas resort to tuning to stations from neighbouring countries, South Africa in the case of those in Beitbridge and Mozambique in the case of those in Manicaland. As a result, communities in these areas would be excluded due to poor or lack of reception from educational and developmental information broadcast on radio and television. Despite the above observations the sample of my study provided an optimistic impression and overall access rates to media.

6.1.3 Choice of radio and television programmes

Development radio programmes were hardly mentioned as favourites by the female heads of households (**see Table 4.4**). The way these programmes were packaged may not be appealing to the respondents or they may not be meeting their most important needs. It was evident that, generally, when they had access to a working radio, they would tune in to other programmes not necessarily development orientated ones. The three most popular radio programmes cited were *Zviziviso Zverufu*, *News* and *Chakafukidzadzimba Matenga*.

Zviziviso Zverufu (funeral messages), a programme which announces deaths and funeral arrangements, was the most popular programme. In this case, one can say that the radio was playing the role of a rural telephone. This programme was a favourite because of the cultural importance attached to funerals. Funerals are important traditional ceremonies among the people of Zimbabwe and one does not want to miss the funeral of a beloved one, friend, or an acquaintance.

Respondents said that they liked the news programmes because they enabled them to learn about what was happening in other areas while *Chakafukidzadzimba Matenga* informed them of cultural issues. What was evident was that respondents were giving priority to programmes

that informed them on specific social issues and news. This does not mean that they were not interested in educational and developmental issues but, due to limited access, they had to make choices of what programmes they would listen to. I was not able to establish favourite television programmes of the respondents because access to television was limited, only six television sets of which five were working.

6.1.4 Access to Telephone and Post

I randomly listened to some radio programmes on Radio 4 on health, agriculture and also others, which were addressing social issues for example. violence against women. The programmes generally comprised of segments whereby experts would be giving information to audiences. Some incorporated phone-ins and write-ins to enable the audiences to participate in the discussions. Participation of rural communities, in these programmes, would be limited because of lack of access to a telephone or a working telephone. For example, among the households sampled, only two had a telephone and of these two telephones, only one was working. So, the majority of the households in this community would be excluded from phone-in programmes.

In the case of write-ins, it was my observation that there was no local Post Office in the area where I conducted the survey. The nearest Post Office was at the Growth Point, around thirty kilometres away. Letters could take a long time to reach the broadcasting station to enable their contributions to be used. Apart from that, since the majority of the household's sampled could not meet their basic needs, due to the cost of postage, some of the members of the community would be excluded. It is my conclusion that in both phone-ins and write-ins, because of lack or underdeveloped infrastructure, the majority of the households would have been excluded. The process therefore denied the majority of rural households a voice or an

effective feedback mechanism. Lack of a voice or representation on these programmes could have also affected listenership as communities could have failed to identify themselves with the educational and developmental radio programmes.

I enquired, from the female head of household with a working phone, about how they used it. Because of the high costs of making calls, they used it mostly to receive messages for themselves as well as for other members of the community. However, on further enquiry, it became evident that messages that could be relayed were funeral messages, or about someone who was seriously sick. This was also confirmed by the information I collected from the qualitative interviews. For example, a research by the Intermediate Technology Group was said to have revealed that the telephone was serving more of a social function in the rural areas. Its role in the development process had not yet been explored.

“...initially the approach was, who is using the phone to communicate how much vegetables are selling for in Mutare so that they could send their vegetables to the market? We realised that they don’t normally use it for that purpose. Rural communities normally use it to pass on messages about deaths and illness”. (Dengu, interview data)

The household with a working telephone did not allow members of the community to use their phone to pass messages even for a fee. This family seemed not to be aware of how they could use their phone to provide service to the community as well as generate income for themselves. Chitongo, from Intermediate Technology Development Group suggested a way the telephone could be used, by a household, to generate money for themselves as well as save other households valuable time and money and hence increase productivity by making community members pay for the use of the telephone to enquire about prices, to make their orders, and to pass other social information (Chitongo, interview data).

The few telephone lines, in the communities, if used in a more innovative way could therefore contribute in the transformation of some families' lives both socially and economically. From an economic point of view, communities could use the phone to inquire about products required on the market and prices.

In Mrewa, which is about eighty kilometres from Harare, communities there are involved in horticulture. Mobile phones have a good reception in the area. I observed that communities in this area had started to use mobile phones to enquire prices and demand of their horticulture products. If a particular product were flooding the market, they would not harvest and if the demand for a particular product was high, prices were generally good, so they harvested and took their produce to the main market in Harare, Mbare.

6.1.5 Access to the Print Media

The total number of respondents who said that they got information from magazines or newspapers on social, health and agricultural issues was very small, below 5% of the respondents interviewed (**see Table 4g, Section 4.1.10**). The low figures could not have been due to the educational level attained or level of literacy since 64.7% of the respondents had gone to school up to primary school only and 19.9% up to secondary school. 86.8% of the respondents could read Shona, 51.5% English and only 4.4% Ndebele (**see Table 4h**). This meant that if developmental literature was written in Shona, 86.8% of the respondents would be able to read it and only 13.2% would be excluded. In terms of English, 51.5% would be able to read and 48.5% would be excluded. Literature written in Ndebele would exclude 95.6% of the respondents. To reach most of these respondents, Shona was the most appropriate language to use. It is important to bear in mind that had this survey been done in

Matebeleland Province where the dominant local language was Ndebele. It was most likely that the majority of the respondents would have been more articulate in Ndebele.

It emerged, in this study, that high illiteracy was not a problem since the literacy rates were high. The problem seemed to be a lack of reading material in a language the target group was more comfortable with, in this case Shona. Respondents said that they hardly had access to literature on educational and developmental issues particularly in local languages. Most developmental print materials produced were in English. This meant that many of the female heads of households were excluded. Among those, who had indicated that they could read English, there was a possibility that they could fail to understand some of the information written in English because of the level used.

Chitongo, a media practitioner with Intermediate Technology Group, during the face-to-face interview said that the problem in terms of accessing print information in the rural areas was generally due to the lack of a reading culture. This was also supported by the Harare Book Fair, hence the theme in 2000, 'Catch them young'. The aim was therefore to cultivate the reading culture in the society. This study showed that the problem of limited access to print information was not due to the absence of the reading culture but the scarcity of educational and development information in an appropriate language. Apart from that, as was pointed out by Dube from Musasa Project, most of the developmental organisations had limited budgets as a result they were not able to print enough copies to meet demand.

6.1.6 Extension Services and Development

Ministry of Health, Agriculture, Gender, Youth and Employment Creation had extension officers in rural areas whose task was to promote development. The majority of the female heads of households interviewed said that they had regular contact with extension services and that they valued their services (**see Section 4.14**). However, what was not assessed in this study was to what extent they used the information they received and to what extent it had transformed their lives. The obstacles hindering their progress were also not assessed. Such information could help, in the design of development communication strategies for future intervention. This is one area I intend to look at in my next research project.

Among the village community workers, I have worked with, were many individuals who had dropped out during primary or secondary school. Most of them seemed not to have gone through any specialised training to equip them with the skills they required to do their jobs more effectively. However, among the agricultural extension officers, the majority had either a Diploma in Agriculture or a University Degree. These were therefore experts in agriculture but not in media. This was also the case with the staff heading the media units of both the Ministry of Agriculture and Family Planning. They were skilled agriculturalist or health workers who had not done any media training. They had therefore limited knowledge on how they could use media in more innovative ways to achieve their intended goals. Extension services used mainly word of mouth to disseminate developmental information. They seemed to have limited access to print materials to complement their work.

6.1.7 Mobile videos for development

It was evident, in this study that mobile films were a source of information among most of the respondents (**see Section 4.15**). However, what this study did not assess was the frequency of the mobile screenings. However, based on the comments from the respondents during the quantitative interviews, it was evident that they were not a regular event since some of them had not watched for over five years and others up to thirty years ago, while others could not remember when they had last heard about them. The only mobile video films that had been screened in this community, which participated in the survey, had been by the Ministry of Information. The Ministry of Information Mobile Film Unit would screen karate, boxing and wrestling programmes to attract more people to come so as to boost revenue from advertisements. Mobile video shows were, as a result, perceived by some female heads of households, as a form of entertainment, therefore ideal for children not adults. I realised that most of the respondents had actually attended these mobile film shows when they were young or in school.

The Ministry of Information, Mobile Film Unit screens films after sunset. However, female heads of households said that they preferred to watch mobile videos during the afternoon. As a result, most of the women would not turn up to mobile video screenings after sunset either because of household chores or due to cultural restrictions. Mobile screenings by the Ministry of Information like the Group Africa Road Show video screenings are targeted at the general public. It is possible that the needs of some of the members of the community are not being addressed.

Another problem, faced by the Ministry of Information Mobile Film Units, was that they wanted to raise revenue to sustain its operations. This revenue could only be raised through

advertisements, which were slotted in between the video screening sessions. The amount advertisers would pay to have their advertisements inserted during screenings was dependent on the number of viewers. In order to increase the revenue, more people had to attend. The question was how to attract them to the screenings. Screenings had to be free if the community members were to attend. Developmental programmes on their own would not be able to attract the large numbers of people required by the advertising industry. Wrestling, boxing and karate programmes were introduced. This, as I stated earlier, could have changed the way some members of the community, particularly women, viewed the mobile film screenings. It would not be surprising that the majority of the audiences for the video screenings was composed mainly of the youth and men. The educational agenda was watered down. This led some of the media practitioners, particularly from the Ministry of Health, to conclude that the service did not serve them well.

However, in spite of attempts to generate revenue, by 2000, most of the mobile units belonging to the Ministry of Information were grounded as the vehicles were too old and the equipment had broken down. Apart from that, the film projectors were no longer compatible as most developmental and educational programmes were being produced on video. The cost of making 16 mm versions was prohibitive. In February 2002, I learnt that the Ministry of Information had acquired four-wheel drive vehicles for all the rural provinces to boost their ailing mobile video and film unit. There seems to be commitment from government to revive the ailing mobile film (video) units.

6.1.8 Summary

What was evident in this section, was that there was limited or lack of access to both print and electronic media among most of the households which participated in the survey. Most of the participants got information on social, developmental, agricultural and health issues by word of mouth.

6.2 Discussion of Development Through Radio Project

The DTRP was set up to show how the democratisation of radio could be achieved by giving a voice to the voiceless and the promotion of a two-way communication in development which enabled women to set their own agenda. Access to media, by rural women, was also improved. These efforts were meant to stimulate rural development.

This study showed that the project managed to give a voice to the members of the RLC's. It also enabled them to set their own agenda for social change. However, the majority of the rural women, particularly those in the remote parts of the country were marginalised since the RLC's were concentrated in peri-urban areas or near Growth Points. So, the majority of rural women remained without a voice.

A two-way communication between the RLC members and the authorities was established. Members of RLC's had an opportunity to question those in authority or bring up issues or matters that were of interest and concern to them. The authorities were able to have dialogue with these RLC members without having to go to their constituencies. By having an opportunity to present their problems, they were not only able to have dialogue with authorities but to highlight issues which they felt needed urgent redress. This programme also raised the interest of non-governmental organisations, some of whom decided to work with

them by assisting their income generating projects. For example, Batsiranayi RLC was able to secure a wire-making machine and funds to build their factory. Zvanakiresu RLC was able to secure loans for their buying and selling co-operatives.

Radio 4, which broadcasts the RLC Programme, was set up with the aim of promoting development and the use of local languages. The RLC Programme was broadcast in Shona for those in Mashonaland and in Ndebele for those in Matebeleland. This enabled communities to communicate freely in a language they were more articulate in. Experts and authorities who participated in these programmes also used local languages to communicate.

FAMWZ, which managed the DTRP jointly with ZBC, was set up because media women felt that they were marginalised. In my previous research (Matewa, 1997), I showed that in Zimbabwe, most of the top jobs in the media industry were held by men. Media was generally perceived as a male domain, hence gendered. Technology was also gendered. The DTRP hoped to demystify technology by giving rural women an opportunity to operate a radio set and to record themselves. Through training, technology was demystified to some extent as some of the rural women were able to operate a radio set and to record themselves. To an extent, they were media women in their own right.

However, some of the RLC members could not operate a radio set or record themselves. Training was targeted to the monitors and in some cases one or two other members of the club. In the case of Batsiranayi RLC, only two members could operate the radio set. The plan was that, if one of them could not attend, the other would go with the radio set and operate it. It was therefore convenient that these two come from the same area. On the 9th of March, as I conducted the observations, some of the RLC members at Batsiranayi were present but both

the monitor and the assistant had not come. They were both sick. The other members had not bothered to go and collect the radio set since they could not operate it. As a result, they had gathered to make some fencing wire, as they could not listen to the radio programme that was to be broadcast that afternoon. One can argue that the process adopted empowered some of the members of the group more than others.

It was evident, at Batsiranayi RLC, that both the monitor and her assistant had not passed on the knowledge they had acquired on how to use the radio set. The process adopted did not empower other RLC members. The process actually alienated some of the members as they could still not operate a radio set. Radio, to other members of the group, would have remained a mystery.

From the observations and the interviews conducted, it was difficult to assess to what extent the project had boosted development among the participants. However, it seemed that there was more activity at Zvanakiresu RLC, which had also the majority of members. At the other RLC's visited, where there seemed to be no flourishing income-generating projects, membership was smaller. At Zvanakiresu RLC, membership was huge and the buying and selling co-operatives seemed to be flourishing. It looked as if the flourishing projects acted as a stimulus to other members of the community to join the RLC.

Although Zvanakiresu RLC had many members, and their income generating projects seemed to be flourishing, they still depended on the DTRP for tapes and batteries. There seemed to be some reluctance, on the part of members, to contribute to the running of their project as there was a general belief, among those I spoke to, that the money for those services was provided for through donor funding, and so there was no need for them to contribute. Members of the

RLC's I spoke to generally felt that the RLC's were projects which belonged to ZBC and FAMWZ while the income-generating projects were theirs.

6.3 Discussion of Africa Women Filmmakers Trust Media Projects

Africa Women Filmmakers Trust was established with an aim of exploring how video could be used in more innovative ways to bring about social change. The participatory approach was adopted as the most appropriate technique. It had been hoped that this approach would enable rural women, who were its main target group, to articulate their voice. This process has many similarities to the Fogo Process, which was initiated by Snowden in Newfoundland and is in line with Freire's theories that the process enables the participants to determine content and to create knowledge (Snowden, 1984; Snowden, 1999).

However, what was evident, in this research, was that although the process adopted enabled participants to interact among themselves and to build a sense of community, participation was limited to a very small segment of the rural population because of limited facilities and personnel.

Among the communities, who participated, participatory video production seemed to have enabled them to build a sense of community among themselves. It also enabled them to share experiences and to learn from each other. The Access to Media Programme run by AWFT enabled communities, who normally did not have direct access to each other, to share experiences and learn from each other's experience. Horizontal communication was therefore enhanced. Similar observations had been noted by Snowden (1999).

“When such people see themselves and their peer on video, saying or doing familiar things (perhaps applying methods or organisation), the visual comprehension for the views is so real that, in the memory of the individuals, long after the event, the medium

of the video may be forgotten. People may recall that they have actually met with those they saw and listened to only on video. Such reality sharpens the experience, so that the specific content of the video message is remembered for a long time after. This visual experience, especially in relation to receiving information from one's peers, or sending out information from one's peers elsewhere, can inspire belief and confidence in individuals and in the total community. It is exciting to learn that one's own experience and knowledge is important to others and can be an example to others. It is just as exciting to learn that others, to whom one can relate to, have solved problems similar to your own in ways you might not have thought of". (Snowden 1999:7)

Participants in the Participation in Production Programme and AWFT were able to realise the different uses of video. Communities realised that they could use it as a training tool to preserve their history and to share their skills with others.

The AWFT is managed by women. It is my belief that the two programmes run by the AWFT could have helped to change communities' attitudes towards women working in the media, which traditionally was seen as a male domain.

Traditional media, in this case poetry and music, were incorporated in some of the productions for example, 'Survival' and 'Mufuku'. Both poetry and music were used to convey a message. The poetry in the film Survival enabled viewers to understand what was going on in the mind of Mrs. Ndlovu who had been deserted by her husband. Music also reinforced the message, for example the music in the film 'Survival' highlighted the plight of rural women as well as encouraged them to work hard to change their condition. The music and poetry helped to reinforce the message that the participants in this production wanted to convey, that they were not victims of the economic situation but survivors.

Video equipment used by AWFT, although appropriate for community video production was not of broadcasting quality standard. Although the AWFT had hoped to generate revenue by selling some of its productions to television stations, because of the quality of their programmes, this had not materialised due to technological limitations.

It seemed as if participatory video was not widely practised in the country. While the AWFT considered the process it used in the production of videos to be equally and in some cases, more important than the video, a position also supported by Richardson (1997), the process seemed to be unacceptable to most of the funders, hence the limited financial support and difficulties faced when fundraising for the project. In spite of participatory video having been introduced during the 1970's in Canada, it still had not gained popularity among most communication for development practitioners using video in the country.

It was evident, in this study that outcomes observed by the AWFT in the process of using participatory video could not have been realised if the traditional approach had been adopted. For example, the sense of community displayed by the participants of one of the case studies incorporated in the film entitled '*Survival*'. Communities collected cash to help one of the community members in the film entitled '*Survival*'. In the case of the production of the film entitled, '*Democracy-Community Participation*', the councillor was able to realise his weaknesses and vowed to work with the community for the development of the area. Here, attitudes of individuals and communities change just by having participated in the process. These examples demonstrated that the process used was equally important as the outcome, in this case, the video produced.

6.4 Discussion of the Buhera District Case Study, DTRP and AWFT

The Survey revealed that access to both print and electronic media, among rural households which participated in the Survey, was limited or lacking. This was the assumption by both the AWFT and FAMWZ when they initiated media projects that were meant to improve access to information in rural areas. The main target group, for these media initiatives, was women. Participatory approaches, which made participants protagonists of their development, were adopted. In both cases, messages were not merely delivered to people but the people participate in the creation of information and knowledge. The emphasis of these projects was not only on the production of content, but also on the participatory process, which was believed to be empowering.

6.4.1 Appropriate Information Technology

It was evident that FAMWZ initiated the DTRP believing that radio was the most appropriate technology for rural development while the AWFT believed that video could be able to meet the information needs of rural communities more effectively. The two case studies showed that both technologies have an important role to play in development and could also be used to complement each other. For example, on the 9th of March 2001, the topic that was broadcast and discussed focused on agricultural techniques, drying of vegetables and wild fruits. The women at Zvanakiresu RLC expressed a desire to adopt these new innovations. Unfortunately, the co-ordinator expressed to them that funds which would have enabled them to go and observe how those in Mubaira were doing it, had run out. With video, the process could easily have been demonstrated to the RLC members who wanted to learn new skills.

In the case of the Buhera District Case Study, it emerged that radio and video remained inaccessible to the majority of rural female heads of households interviewed. Although

community media projects have been set up to fill this gap, because of their limited infrastructure, it was evident that the majority of the rural communities still had limited or lacked direct access to both radio and video. In Buhera District, for instance, there were no RLC's and the AWFT, with only two mobile units, had not been able to screen video films in this part of the District.

It emerged, in this study that participation of rural women in the DTRP and AWFT media projects remains limited due to lack of technical expertise. Both projects were meant to discredit the myth that technology were gendered. This had been achieved only to a very limited extent, as most of the beneficiaries could not operate a radio or a video camera. Participation of the communities, or stakeholders, was therefore, in most cases, limited to providing the contents of programmes.

The DTRP showed how community media could be integrated into national media or mainstream media. The same technique could also be used with video, hence making community video programmes accessible to a wider audience.

6.4.2 Empowerment

The other aim of looking at these two projects by the AWFT and FAMWZ was to show how the techniques adopted empowered their target groups. Empowerment could be said to have been achieved through the process of generation of knowledge. People used to being talked down to were able to realise that they have a voice and could articulate it. The radio and video programmes were both informative and educative. Participants were able to learn new skills of doing things, for example, how to dry vegetables in the sun and how to do marbling. It also boosted confidence among the participants. Empowerment, in this case was, not something that could be measured only in material terms. Empowerment could therefore be defined as a process of enlightenment and awakening. Communities had access to information which enabled them to make decisions, and in some cases they were able to acquire new skills. Communities, which did not have a direct link were able to share experiences.

6.4.3 Participation of beneficiaries

The similarity between the media project by the AWFT and FAMWZ was on the aspect of participation. Participation had been adopted as a way to introduce a more innovative approach to development communication. Women's empowerment and participation through access to media seemed to be the common ground between the funders and the founders of the projects.

In both cases, the beneficiaries did not participate in the initial design of the projects. This was not a deliberate attempt by the initiators to marginalise them. It was due to the unavailability of resources to incorporate a participatory process at that stage. Both projects were initiated on the assumption that media could play a positive role in the development of communities and that adopting the participatory approach would empower these communities. Proverbs 31

verse 8 reads, 'Speak up for people who cannot speak for themselves. Protect the rights of all who are helpless. Speak for them and be a righteous judge. Protect the rights of the poor and needy' (Holy Bible – New Living Translation, 1996:684). These projects, by highlighting the fact that women were marginalised and that they had limited access to media which they believed could make a difference to their condition, was therefore fulfilling a prophecy, speaking on their behalf and through the process adopted giving back to the community their voice so that they could speak for themselves.

What has to be understood is that the participatory and empowerment process was going to be on two levels. Firstly, both projects were initiated by media women who felt marginalised by the mainstream media. They found, in these projects, an opportunity to be in control, and to manage their own projects. These projects therefore empowered media women themselves first and foremost. Secondly, through the processes adopted, communities who participated in these projects were empowered, by being able to articulate their voice.

These projects were initially designed and managed outside the beneficiaries' involvement, however, through production; the beneficiaries were able to participate in the implementation of the project. AWFT through training of local animators hoped to increase their involvement in the management of the project. In both cases, themes were supposed to come from the communities but in other cases, both the AWFT and FAMWZ had to initiate topics. FAMWZ would do that when no programmes had been recorded by RLC's. In the case of AWFT, some funding agencies preferred to know, in advance, topics that would be covered before funds were approved. The AWFT admitted that the project was, to some extent, 'donor driven' and not 'people driven' (Munawa, interview data). The AWFT believed that if the project was able to secure funds from its own activities, this would enable communities to have greater say in

the productions that were produced, hence the production of programmes determined mostly by the communities. This would enable communities to set their own agenda most of the time.

Apart from the programmes, produced by the two women's media projects studied for this thesis, it looks as if development is still being seen in terms of modernisation, content being produced without the participation of the target groups who are generally seen as mere recipients. Although the benefits that can be accrued from adopting the participatory approach are acknowledged, the problem of putting it into practice is evident, as there seems to be a genuine lack of resources. As a result, it makes sense for government departments to adopt an approach that reaches a wider audience instead of using participatory methods whereby resources may end up benefiting only a limited number of people to the disadvantage of the rest of the population. However, looking at the two case studies, one realises that the participatory approach can still be adopted and applied to a wider audience through national radio and television. Radio Programmes produced, in a participatory way, are broadcast to a wider audience or, in the case of video programmes; mobile video units were being used to reach remote areas.

6.4.4 Flexibility

These projects attempted to adopt the needs of beneficiaries, particularly in the times scheduled for broadcasting the programmes, in the case of FAMWZ and in the times the video screenings were given as in the case of AWFT. Actually, the Access to Media Programme was initiated as a request from communities. Communities were supposed to have participated in the design of the Access to Media Programme when it was finally launched. This would have involved conducting workshops with communities whose deliberations would have been

incorporated into the design. This was not realised, as financial resources to initiate such a process were not secured. This would have enabled communities to set up an Association whose task would have been to determine how the Participation in Production and Access to Media Programme would have been designed to best meet their goal. This was a process that the AWFT saw as a step that could have started the process of communities having their own autonomy. The AWFT's role would have been limited to co-ordinating activities of the Association. Each provincial branch could have had its own vehicle and studio, which infrastructures could have been the basis of setting up community television stations in the future. It was hoped that the Training of Animators Programme, which was launched in January 2002 by the AWFT, would enable development activists to appreciate the important role of participatory video in development and will also be a platform they can use to form an association or club of those working with video in development.

The question of distances communities had to walk were also a factor for both organisations to resolve. The AWFT decided to increase the number of screenings per area while the DTRP formed splinter groups. This reduced distances community members had to walk. AWFT also realised that women preferred to attend screening workshops during the day and not after sunset and so procured a video projector with higher lumens that would enable them to screen during the day with a reasonably good picture. So, these projects were very flexible in their implementation and where possible, took the communities concerns.

6.4.5 Communication networks of DTRP and AWFT media projects

In both projects run by the AWFT and FAMWZ, communication takes place at different levels. At each level, specific aims and objectives are achieved. The local group interaction level is elaborated below.

6.4.5.1 Local Group Interaction

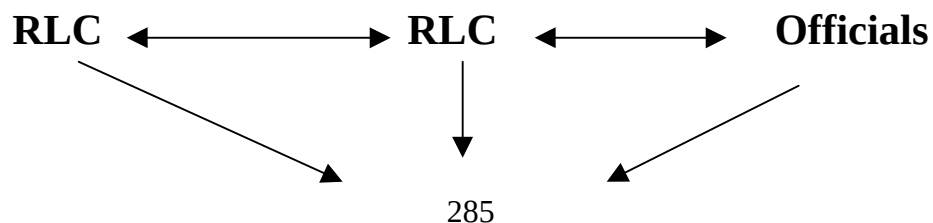
Diagram 6.1 Local Group Dialogue



At this level, members of the same community represented above by ‘participant a’ and ‘participant b’ have dialogue. This enables them to share ideas and experiences and provides an opportunity, to members of the same community, to work together on a video focusing on issues of common interest to them. A sense of community emerges and this could enable them to work together on other issues of common interest to them. This applies to both the AWFT and the DTRP project. At this level of interaction, exchange learning takes place.

6.4.5.2 Different Groups Interaction

Diagram 6.2 FAMWZ-DTRP Communication Model

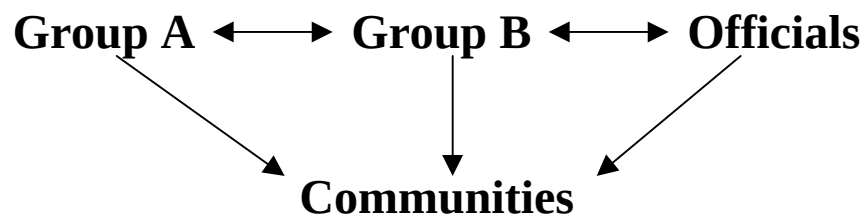


Communities

A two-way communication was established between different RLC's as shown above. Members of one RLC were able to hear what the other members of another RLC were saying. However, since the programmes were broadcast on National Radio, other community members could also be tuning in. As a result, they were able to follow up the discussions from the RLC's and official's responses to the issues raised. However, as regards the other community members, since they are not members of RLC's they were not able to express their view-points or raise issues of interest or concern to them. They may therefore see this process as promoting one-way communication.

Different types of learning take place. Exchange learning occurs between members of the same RLC. Vertical learning takes place between the officials and other communities who were not members of RLC's. Horizontal learning takes place between members of different RLC's and between members of RLC's and the other community members who were not members of RLC's.

Diagram 6.3 AWFT Communication Model



In terms of AWFT, a two-way communication was also evident among the groups, which participate. However, groups, which were not involved in the production process, could be able to watch the programmes.

From the diagram above, it was evident that there were many similarities between the DTRP Communication Model and that of AWFT. Different types of learning took place. Exchange learning occurred between members of the same group. Horizontal communication or learning occurred between different groups and groups that participate in the production process and those who were able to watch the video films. In cases whereby expert information is included in the video, community members who watched the programmes were able to learn from them. This was referred to as vertical learning.

6.4.6 Traditional Media

The AWFT showed how traditional media could be integrated with modern media. Songs and poetry were being used as a medium of expression and to spread educative information in some of the video films. Songs and poetry were therefore being used to minister to the needs and desires of the people. The AWFT had therefore successfully integrated poetry and songs with modern media, in this case video. Using the participatory approach whereby communities decide when to use music and which type of music and also where it would be used enabled the selection of music which was culturally appropriate. This approach therefore dealt with problems, which resulted in the general failure of earlier initiatives of using traditional media, to disseminate educational and developmental information (see Chapter 2).

6.4.7 Networking

FAMWZ had established links with other women's organisations and developmental organisations as evidenced by their participation in the RLC's programmes. Through the training of animators programme, AWFT intended to link with development activists from government departments and non-governmental organisations. This networking was meant to benefit the government departments and non-governmental organisations as they could access video production and video projectors for use in their respective constituencies. The AWFT could rely on the development activists to mobilise communities for video screenings and productions.

6.4.8 Accountability

Both the AWFT and FAMWZ were not accountable to their target audience but to the institutions that gave them funds to implement the projects. This was a problem in the sense that communities may feel privileged to be chosen to participate in these programmes, and not see it as their right. In this sense, participants have limited say or power in terms of how the projects were implemented. Through the formation of an association of those involved in these projects, it was hoped that communities could have a voice and influence the planning and implementation of the projects run by the AWFT and FAMWZ.

6.4.9 Sustainability

The AWFT had already initiated projects that would make the project self-sufficient in the future, setting up offices and a video studio. FAMWZ, in contrast, had plans to establish a radio studio which could be used to produce radio programmes and the same facility could also be hired out to generate income. The problem faced by both organisations was that the beneficiaries were not in a position to pay for information or participation because of the level of poverty. However, one can argue that the position indicated the failure of the DTRP and

AWFT to stimulate economic development among participants, hence their activities had not resulted in improved income. However, development should not only be seen in terms of improved income but also in terms of the social development of people. It should be noted that there were other factors that could prevent communities from improving their household income, for example, economic and political factors, access to credit and a lack of other resources, apart from information. What was evident is that media resources alone could not accomplish the developmental goals of individuals or communities. This is also supported by Hornik (1988) who stated that communities needed financial capital and markets both of which were not within the reach of most of these rural communities I had observed. It is therefore important that media strategies were not planned in isolation from other activities in the community. These activities should compliment each other so that development was assured.

6.4.10 Long-term plans

The two projects were initiated as pilot projects without a time line. However, they both evolved to be projects geared for expansion after the end of the trials. As stated by FAMWZ's first co-ordinator, Mr. Mhonda, the RLC's had become a permanent feature of ZBC programming which would continue even without FAMWZ as they had realised its relevance and importance in terms of development. The AWFT, in contrast hoped to expand to a full-fledged production house and continue making videos available to communities as long as the need was there. Plans were there to broadcast some of the community videos and hence make them accessible to a wider audience as well as initiating the establishment of tele-centres in the rural areas which would be run and managed by the communities.

6.4.11 Integrated and Multi-Sectoral Approach

Institutions and government departments seem to be working in isolation, to solve some development problems. Nyahoda, from World Health Organisation, stressed during the face-to-face interview the need of a multi-sectorial approach to development since most of the problems, were dialectically related. He felt that different ministries and institutions could have their own competencies, which could be harnessed to develop a system that was practical, could be sustained and also have a greater impact in terms of development. The need for a holistic approach to development was illustrated by Tsoka from the Ministry of health, during the face-to-face interview.

“If you say to a mother, 'Can you feed your child with eggs', it does not mean that she does not know that eggs, a bit of fresh vegetables, fruit, are ideal. The problem is that she does not have those things. It is not a question of knowledge but a question of availability and the limited family resources. So any programme should be wide enough to take care of the critical needs. In terms of even malaria, people know very well what is causing malaria. It is the mosquito's that are biting them. However, they do not have the resources to buy the mosquito nets to ensure that the mosquitoes do not bite them. The people will still be bitten by the mosquitoes in spite of knowing that these mosquitoes are going to bite them and cause malaria. So, you find that there are other issues, issues of poverty. So, if you don't address poverty you will exacerbate malaria and if people are sick they don't have the capacity to go and work and produce more”. (Tsoka, interview data)

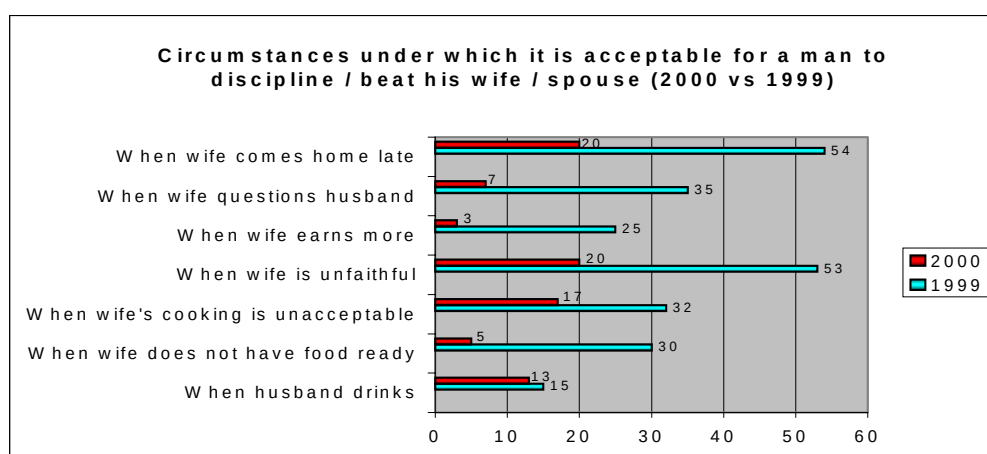
It is possible that if development institutions and government departments were to harness their resources together to tackle health, agricultural and social problems affecting communities, great progress in these areas could be achieved. One prostitute warned of AIDS is said to have remarked, 'Yes, I am aware that there is AIDS and that it kills, but if I stop prostitution, I will die very soon of hunger. With AIDS, yes, I will die, but not so soon' (personal communication, 1999). So, without addressing the issue of poverty, one could not deal effectively with the health problems, in this case, the spread of AIDS. This example shows that it is not only a question of awareness but also the issue of poverty and to what extent communities are able to implement the recommendations.

Kenya Agricultural Information Centre, in collaboration with Mediae Trust a United Kingdom based organisation, have been successful in adopting a holistic approach to development issues using radio. They introduced radio drama to communicate agricultural information. This started as a pilot project. A team of researchers was deployed to find out farming practices and listening habits of people in four districts in Southern Kenya. The research revealed that 69% of the households had radio. The radio programmes *Ngina Nacio*, which means, 'Hit me with it' was launched. Issues communities had indicated were of interest to them during the research were incorporated in the radio programmes. The success of the pilot project, which was broadcast on Kenya Central Service Station in Ki-Meru language, was the basis of *Tembea na Majira*, which means, 'Move with the times'. This soap opera is broadcast on Kenya's National Channel. The programme has all the characteristics of a soap. Subjects fall in and out of love, fight, argue, make mistakes and rise to challenges. Although its main target audience is rural women, the soap is made in such a way that it appeals to both men and women since most radios in Kenya are said to belong to men who control what is listened to or not.

The storylines in the Programmes for 2000, were, for example, based on the biological control of maize stalk bore, domestic violence and the control of malaria. The International Centre for Insect Physiology and Ecology, based in Nairobi, found that damage to crops could be reduced dramatically by planting Napier grass around maize plots. Napier is fodder for cows. It is also environmentally more friendly than spraying chemicals. The programme encouraged farmers to plant Napier grass instead of using chemicals. Broadcasts coincided with different types of fieldwork, for example, ploughing, planting, feeding and harvesting. Health issues were also incorporated for example, the issue of malaria, which is one of the major killers in Africa. Destroying breeding grounds, use of mosquito nets, were raised in the soap as other ways of

controlling malaria. Social issues like wife-beating, domestic violence and child abuse, which are hidden problems affecting Kenyan society were also addressed in the soap opera. The approach used enabled the dissemination of educative messages in an entertaining way. The qualitative and quantitative approach was used to assess the impact of the radio programmes on the targeted communities. The graph below shows the change in attitudes towards women between 1999 and 2000.

Graph 6.1 Results of Tembea Na Majira Quantitative Analysis



‘Tembea Na Majira’ Update, January 2002:2

“The results from the year 2000 quantitative research showed that TNM has 6.6 million regular listeners. Radio was shown to be the most important source of information Kenyans have on ‘Farming’ and ‘Health’. The most important source of information on social matters was friends / neighbours while radio follows a close second. When we asked people what programme they got this information from, *Tembea Na Majira* was the number one named programme”. (‘*Tembea Na Majira*’ Update, January 2002:2)

From the results of the quantitative approach used to evaluate these radio programmes, it was evident that the use of soap operas could result in people adopting positive behaviours and attitudes.

The quantitative research enabled the implementers of the project to see how their efforts had been received and could be improved. This project therefore demonstrated how different issues could be tackled in the same programme. The quantitative process enabled the implementers to assess what they were achieving and what remained to be accomplished. Both the AWFT and the DTRP by FAMWZ have not been quantifying the impact of their efforts, which was one of the weaknesses in their evaluation techniques. This was however, largely due to their limited financial resources.

6.4.12 AWFT and FAMWZ-DTRP Achievements in Brief

Media projects by both the AWFT and FAMWZ were able to stimulate debate among those who participated in the projects. These debates could have extended to those who listened to the radio programme. Through word of mouth, other people could have been informed about the issues addressed in the video or radio programmes, hence further stimulating debate and dialogue on the subjects. In both cases members were able to secure developmental inputs for themselves or for other communities. The process adopted enabled communities to bring issues to the attention of politicians and non-governmental organisations. In the case of those who participated in the media projects by AWFT, it built confidence among them hence able to participate more actively in other fora.

6.5 Recommendations of the Study

6.5.1 General Recommendations

In this research, it was evident that radio, traditional media and video are all good for development. However, the way they are used determines their impact. A process that enables the target groups to participate in both the production of content and dissemination should be encouraged.

This would give communities an opportunity to set their own agenda as well as enable them to set priorities of what issues are dealt with.

❖ research

Research should be encouraged on the various traditional media and explore their potentials as channels of various educational, developmental and social messages. Findings from such studies should be communicated to media practitioners, experts and those working in the field of development communication.

There was also a need for research measuring the effects of mass media and micro media interventions in addressing social, educational and developmental issues.

❖ traditional media

Community based communication strategies should be encouraged as well as the integration of traditional media and mass media. When traditional media were used, in particular drama, the process of professionalising it should be discouraged, as this would alienate it from the community. Communities could be encouraged to participate in producing dramas for example on specific educational or developmental themes, and these could be staged to the

communities. Different communities could meet and present their best dramas and those judged as the best could be awarded a prize and the dramas could be video recorded and screened to other communities or broadcast on national television. This could become not only an avenue of disseminating information but also entertainment for the rural communities who are generally isolated and have limited entertainment.

The importance of involving communities in developing educational and developmental programmes which use the traditional channels to reach its target audience is essential as communities would have an opportunity to advise on the appropriateness of such messages to a particular audience, how best the information should be packaged and how it will be communicated.

❖ use of local languages

In both traditional and modern media, participatory interactive processes should be encouraged. This could be boosted by the promotion of the use of local languages in print, electronic media and when traditional media are used. The use of local languages should also be promoted at media training schools so that media practitioners are able to work in different local languages. This could enable some marginalised communities to have a voice and to participate in the development process as both receivers and generators of information.

❖ evaluation of media initiatives

Practical methods on evaluating media initiatives in development communication should be developed at the design stage of the project. This could be facilitated by conducting short training courses for media practitioners on different strategies and approaches that can be adopted when evaluating media initiatives. This will involve looking at the objectives of the

project and identifying the indicators and whether they are measurable or not, and thus selecting the appropriate approach and methods to use for the evaluation process.

Findings of these evaluations should be made accessible to other development media practitioners so that they can learn from the experiences of others.

The benefit of incorporating evaluation, during the design of the project, enables the allocation of the human and financial resources that would be needed to do it. The evaluation itself enables the media practitioners to be able to assess the impact the intervention is having and also to inform on areas that may need modification or enhancement.

❖ **Broadcasting Act**

There is need to lobby government for the amendment of the Broadcasting Act of 2001 which states that a community broadcasting station can only get a licence for one year, which may not be renewed. Taking into account the cost and time taken to establish a community radio station, one year is too short for it to have had any meaningful impact. The minimum number of years should therefore be between four to five years with a possibility of having it renewed.

❖ **development of rural infrastructure**

There is a need for commitment, by government, to develop rural infrastructure, that is rural electrification and road network. This would make information more accessible to rural communities and electricity would be used as an alternative source of power. The ability of people to move from one point to another through an improved road network would improve the flow of information, particularly by word of mouth, which emerged in this study as the dominant method by which information is received by those who participated in the survey.

❖ tele-centres

The establishment of tele-centres to make information more readily accessible to marginalised rural communities raises a question of sustainability and ownership. Instead of establishing community tele-centres, what may be required is to make some of the community members realise the benefits that could be accrued by setting up a tele-centre as a business venture. Households with telephones, for example, could be made aware of the benefits of making the telephone accessible to their neighbours on a commercial basis. Community members would therefore be able to make calls for a fee as well as receive messages. Fax facilities or a computer which would enable community members to send and receive faxes, send and receive e-mail and browse the internet could be incorporated in the second stage. This could resolve the problem of sustainability and ownership, which according to my observation affects the viability of most community-based organisations.

There is also need to establish tele-centres at rural schools which could be accessible students and the community. It could also be a source of revenue for rural schools.

The other, alternative approach, could be the establishment of tele-centres servicing four to five wards and managed by health, agricultural and community extension workers in that area. These tele-centres could be equipped with a computer with access to the internet, telephone, fax, radio and possibly a television and a video recorder. Each tele-centre could be linked to four other sub-stations in the other wards. Information could be relayed to the sub-tele centres by fax. These sub-stations could be equipped with a telephone line, fax machine and a photocopying machine. The information received from the main telecentre could be duplicated for distribution or pasted on a board. Using the telephone or fax, this would enable those, at

the sub-tele centres, to send their information requests to the main centre where persons manning the place would have to look for the information on their behalf.

These tele-centres could benefit extension services who live in the rural areas as they also have limited access to information that could be of great benefit to the communities they serve.

❖ create awareness of the benefits of using media in development

There is need of conducting workshops and short training courses with development activists whose aim would be to show them the benefits that can be accrued when media initiatives are incorporated to compliment their efforts. The training could also focus on what channels of communication there are and how they could be used in different situations. The Southern Africa Film School, based in Harare and sponsored by UNESCO, which was initially set up to train students in development journalism should conduct a needs assessment in the field of development communication and use this information to design training modules.

❖ adoption of a multi-sectoral approach to development

A multi-sectoral approach to development in which Government, Development Organisations and the Private Sector work hand in hand should be encouraged. Government, private sector and the development organisations would be responsible for the formulation of policy and of supplying the human and material resources that may be required to put the policies in action. The implementers, who will comprise the communities and facilitating organisations, will use the participatory approach to tackle the development problems. Feedback to the funders will be used to develop policy and plan future strategies. This should be seen as an ongoing process tackling social, developmental, educational, political and health issues.

The adoption of a multi-sectoral approach would enable the collective harnessing of the material and financial resources available, for the effective use of them to address developmental issues.

6.5.2 Recommendations for The DTRP

❖ association of RLC's

The Federation of Africa Media Women should be encouraged to form an Association of RLC members. This will be a platform the RLC members could use to contribute to how the RLC's can be enhanced. There is a need to have the RLC members represented in the management structures of the DTRP.

❖ effective communication

Communication between members of the Federation of Africa Media Women - Zimbabwe Chapter, Secretariat and Board members needs to be improved. Members need to be constantly up-dated about the DTRP and other projects run by the FAMWZ.

❖ increase number of RLC's

The RLC's that were operational should be strengthened, through training, on how to organise meetings, conduct group discussions as well as skills to publicise themselves and their activities in order to get new members and hence make members proud of group accomplishments. New RLC's should be set up particularly in remote parts of the country and in farming and mining areas. Farming and mining communities seem to be marginalised as development activities are focused on rural areas while some communities in farming and mining areas are equally marginalised and in some isolated cases worse off than those in rural areas.

However, the increase in RLC's without increasing the airtime could be frustrating to the members as it might take longer periods for their programmes to be broadcast. There is

therefore need to negotiate for more airtime with ZBC if the RLC's are increased. The current thirty minutes airtime allocated to the RLC Programme needs to be increased to forty-five minutes so that issues can be discussed in-depth.

❖ **weaning**

One of the RLC's I observed has a savings club. After the discussion of the day's radio programme I witnessed some of them banking up to \$500. Before we left the club, the co-ordinator gave them some batteries and tapes. This group seemed to be in a position to sustain its activities. There is therefore a need of a clear policy on how the RLC's should operate and how they could be weaned. There was also a need to instil a sense of ownership of the RLC's to the members since the members I spoke to felt that it was not their project but that of FAMWZ and ZBC.

❖ **traditional media**

The DTRP could look at ways they can incorporate traditional media in their programmes, such as radio drama, music and poetry. This could make the RLC's programme more interesting or appealing to a wider audience.

❖ **feedback**

Through write-ins or phone-ins other communities which are not members of the RLC's could also participate in the radio programmes, so that more voices are heard.

❖ **listening habits**

The impact of developing three different programmes focusing on health, agriculture and social issues should be explored. The survey showed that, when it comes to radio, households select which programmes to listen to due to the high cost of batteries or lack of alternative cheap source of power. The introduction of different programmes, on specific subjects, could enable those interested in a particular subject to tune in most of the time.

❖ **complement radio with other media**

There is need for more information and guidance on the different issues or subjects of the broadcasts which the RLC's hear. The print media could be used to give the communities or members a fuller understanding of the subjects addressed in the broadcasts. Print versions of the broadcast programme could also be made accessible to the participants and other community members. They would therefore be able to refer to it in the future or to read so that issues they had not understood during the broadcast are better understood.

❖ **archive**

Full versions of the broadcast both in print and tape should be stored for future reference since the information could be of use in the future.

❖ **technology**

Although the Bayliss winding radio was meant to address the problem of the high cost of batteries and a lack of alternative affordable source of power, its use in RLC's is not possible since they do not have the facility to record or playback a tape. They could only therefore be used to listen to a programme, hence promotion of one-way communication. It is important that a radio with tape recording facilities that uses the winding mechanism or the small solar

panel which has now been incorporated in the winding radios is invented. Because there is constant handling of the winding radio, the design ought to be improved so that it is more durable. The radio should also be affordable. The current average of 30 British Pounds for a winding radio is not affordable to many rural households in Zimbabwe.

6.5.3 Recommendations for AWFT Media Projects

❖ training

The process, initiated by Africa Women Filmmakers Trust, to involve community members in the design and implementation of the project should look at ways of empowering the members of the association with technical and management skills. This should be seen as the basis for starting community television stations in their respective areas. Training of local facilitators should therefore be encouraged. The responsibility of the facilitators would be to mobilise the communities at the local level, facilitate discussions during production and after screenings, follow up on any agreed action plan, which may result from the screening or production of a video. Through training, the problem of limited numbers of personnel with the technical skills will be addressed.

❖ record keeping and evaluation

Detailed reports of the video productions and screenings should be kept. Form 1 and 2 **(Appendix 12)** could be adopted or modified and used to record activities during screenings and follow-ups after video screenings. This information would be useful when evaluating or assessing the impact of the video screenings and when conducting follow-ups.

❖ setting the agenda

To some extent, there is a need to link the activities of the AWFT to specific development projects for example increased agricultural productivity or health education. However, since the participatory approach is used, part of the project should remain to deal with topics

determined by community members and these may vary from one subject to another, depending on issues the community members would have identified as priority subjects. In such cases, communities will be able to continue determining both content and subjects.

❖ **traditional media**

The integration of modern and traditional media should continue to be encouraged. Communities could be encouraged to create their own dramas based on how they perceive certain issues they have watched during a video screening, particularly video programmes sourced from other independent production houses or individuals. Such programmes are generally produced without or with very limited consultation of the target groups. The way issues would be presented could be different from the way communities perceive them. The drama developed by the communities could be staged to community members in that particular area so that the messages reach a wider audience.

❖ **complement video with other media**

There is a need for more information and guidance on the different issues or subjects addressed in the video programmes. Print media could be used to give participants a fuller understanding of the subjects addressed in the video films. Development activists should be encouraged to use video films as discussion starters or, where video cannot be shown due to lack of power or limited equipment, traditional channels of communication for example, theatre or drama, should be considered.

❖ **broadcasting community videos**

There is a need to establish links with the television broadcasting stations, particularly Zimbabwe Broadcasting Station, so that some of the community video programmes are broadcast on national television for the benefit of those with access to television. This means the AWFT should upgrade its equipment to broadcasting standards. This would make the video films more accessible to a wider audience and also generate revenue for other activities of the AWFT.

❖ **technology**

There is a need to explore the possibility of the mobile video equipment being powered by solar instead of diesel which could reduce the cost of video screening workshops.

❖ **Collaboration**

Collaboration with other institutions both governmental and non-governmental organisations, working in development, could enable the sharing of limited resources. This could enable more work to be achieved with the limited available resources.

6.6 Concluding Remarks

The broad research question for this study was how communication media empowered rural communities for social change. In this study, it was evident that communication media empowerment of rural communities for social change was being achieved and experienced in different ways. For example, the media programme, run by the AWFT, showed that both behaviour and attitude change was being achieved through the process that was adopted for the production of the video films. During the production of the video film, 'Democracy-Community Participation', Mr. Zvoma, the Councillor of Mubaira, was said to be a drunkard. He did not represent the interests of the people in his constituency during council meetings. The participatory approach, which was adopted for the production of this video, enabled the councillor to reflect and to realise his weaknesses and shortcomings. The process enabled the participants to freely express what they expected from their leader. Mr. Zvoma was able to reflect and to recognise how his attitude and behaviour was affecting the community he represented. Mr. Zvoma vowed to work hard for the development of this area. The process had not only resulted in behaviour and attitude change but also empowered the participants by giving them an opportunity to express their expectations.

In this study, the impact of communication media was also evident from what transpired during the production of the film 'Survival' in Matebeleland. Mrs. Ndlovu, the woman who was deserted by her husband was also alienated by other members of her community. She was very poor. Her participation in the shooting of this video film, that highlighted her plight, resulted in the participants changing their attitude and behaviour towards her. Mrs. Ndlovu was accepted as a member of the community in which she had been an outcast. The participants bought her some provisions and invited her to be a member of their flourishing

cattle fattening project. This reflected a change in both behaviour and attitude towards Mrs. Ndlovu. The councillor of this area offered to assist Mrs. Ndlovu in getting birth certificates for her children as well as recommending that she get assistance from the Social Dimension Fund. The process adopted had built a sense of community and solidarity. The change in behaviour and attitude, which was observed, I believe, was coming from within and is therefore sustainable.

Mufuku, which means, 'Waterhole' was another video film that was produced by the AWFT using the participatory approach. This community, in Mubaira, had no access to clean drinking water. If a borehole was to be sunk for them, they said that they would provide the bricks, sand, labour and other materials that would be required to build it. What was evident, in this production, was that the community was able to collectively identify a problem that was affecting them. The community was also able to identify how this problem could be resolved and what they could contribute. The community showed that they did not want to depend entirely on donor funding to solve their problems. It is my belief that total dependence on donor funding sometimes stifles development. When the completed video film was shown to the participants, instead of just talking about their problems and analysing how they could be solved, they decided to act. They approached the District Development Fund with their project proposal in which they promised to supply labour, bricks, sand and other materials within their reach if a borehole was sunk for them. Six months later, this community had access to clean drinking water. When this video film was shown to a community in Matebeleland, they found it very informative. This community, as was evident in this study, had believed that they were being marginalised on tribal grounds and hence were the least developed in the country. However, after seeing the film 'Mufuku' which had been shot in Mashonaland, they realised that there were other communities in the country who did not have access to safe and clean

drinking water. Their belief that they were marginalised on tribal grounds had discouraged them from doing activities which would better their lives. This film was therefore the stimuli they needed to change their attitudes.

I recalled in this study a conversation I had with the head teacher of a school in Chipinge, after the screening and discussion of some video films. He said, 'Maunza chiedza kwedu' which literally means, 'You have brought light to our community'. I wish I had asked him what he meant by that statement, maybe his response could have helped me to understand better the impact the video screenings had had on him and the community at large. I also recall a group discussion in Masvingo after the screening of the video film entitled, 'Mwanasikana' which literary means, 'The girl child', an elderly man stood up and said:

"We don't want to see this kind of video film. You have exposed us. It is true that in this community we believe that it is not good to educate a girl because they may end up being prostitutes and will not get married. We want our girls to get married so that we can get bride price. Education to us is therefore not important; the girls should be prepared for marriage. Many times, we marry our girl children to older men. This film has really shown what we are doing. We need to change our attitudes towards the girl child. You must come again and show these kind of films to more people, maybe it will help our community to change its attitudes. It is important to give our boys and girls equal opportunities in life". (personal communications, undated)

What I observed during this discussion is that it was only the men speaking. Although the facilitator encouraged women, who were the majority in the group, to speak, none of them did. I later learnt that, in this community, women and girls were not allowed to speak in public especially in the presence of men. I hope that this process of video production and screening by the AWFT will help to bring about change in this community which will enable women and the girl child to have equal opportunities and a voice. However, it was evident, from the discussion, that the video they had watched had stimulated them to reflect about their situation and to think seriously and critically about their lives and values.

It was evident, from this study, that showing a completed video programme to the participants enabled them to see themselves and their community from a different perspective. The video film also stimulated them, as well as the other communities who had an opportunity to watch the video programmes, to reflect and in some instances, to question their attitudes, beliefs and behaviour.

In this study, and from the examples above, it is evident that video is a reflexive medium that enables actors, in a participatory project, to be both the subject and the object of reflection. Video enables communities to discover themselves and to see themselves as others see them. When the video is shown to another community, it enables them to see themselves through the lives and experiences of others.

One of the aims of the media programmes run by the AWFT and FAMWZ, as stated in this study, was to give a voice to the marginalised rural communities thus enabling them to determine content and set the agenda for change. I recall some of the participants during the production of a video film saying that they were used to people who called themselves experts coming to them and telling them what to do and how to do it. They were used to listening and suppression of their views. They yearned for an opportunity to speak and to be heard beyond their local boundaries. The participatory approach used by both the AWFT and FAMWZ was enabling them to have a voice, and to share their stories and experiences beyond their local boundaries. These isolated communities realised that they were part of the wider world. This sense of empowerment was enabling participants to take action for social change. Participants of these media programmes realised that they could do things, say what they thought knowing that it would be heard beyond their local boundaries thus building confidence in them.

The importance of the RLC's by FAMWZ, the Access to Media Programme and the Participation in Production Programme by AWFT should not be judged in terms of membership as in the case of the DTRP or attendances as in the case of media projects by the AWFT as this would underestimate their impact. In this study, it was evident that word of mouth played the important role of disseminating information. It is difficult to verify the primary source of information by word of mouth. It is also difficult to verify which members of the RLC's, or participants to the video screenings by AWFT, relate the information they have heard and of what impact that information has had. So members of the RLC's who listen to the broadcast programme and those who attend AWFT screening sessions may be acting as the focal point communicating information or skills they have learnt to others through word of mouth.

In this thesis, I have shown that media, be it radio, television, video or the print media as in the case of the Buhera District, which to some extent reflects the trend in the country, remains inaccessible to most rural households in Zimbabwe. In terms of radio, because of the high cost of batteries, it became evident that rural households had resorted to selective listening. Unfortunately, educational and development orientated programmes seemed not to fall under the category of programmes which the communities tended to enjoy listening to, suggesting the need to look at how educational programmes could be made more appealing to the target groups. I have also illustrated that word of mouth remains the dominant method by which information is received by female heads of households be it on social or developmental issues. This shows the importance of the media programmes run by AWFT and FAMWZ which are meant to improve access to information in the rural areas. Using the participatory approach

enables them to produce programmes which address issues of interest and concern to the communities.

It might be ideal that media projects by FAMWZ and AWFT focus more on representative participation, hence ensuring that communities in different locations have an opportunity to participate. Small groups could also be ideal as that could permit participants to discuss issues in depth.

What I have done is to tell the two stories and to put them into context. I have also suggested ways development communication can be improved. I acknowledge that development problems are not simple to resolve. A technique that may be suitable for one community could be ineffective when used in another community. The suggestions I made are based on the data analysis findings from both the qualitative and quantitative approach. Lastly, but not least, the need for a holistic approach to development problems cannot be overemphasised and co-operation of all the different institutions, that is, government, private and public sectors, and non-governmental organisations should be encouraged.

In this study, I have deliberately avoided the use of the word grassroots communities, opting to refer to these people as rural communities because I believe that certain terminologies and particularly the way they are used, disempower those they refer to. To me, grassroots community refers to those at the bottom of the hierarchy and using such a terminology I believe I could be indirectly endorsing it, hence the choice of neutral terminologies. I have also deliberately avoided referring to the two case studies above as alternative media which is how women's media is generally classified because I believe the above techniques can be

used, not only by women organisations, but also can be integrated into mainstream media which is generally considered as 'man's media'.

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Appendix 1

Different Sources of Qualitative Data

A: Qualitative Interviews (in alphabetical order)

Bakare, S. (Bishop of Manicaland). Anglican Church. (November, 2000).

Brian, D. (Volunteer from Australia). Media for Development. (January 2001).

Chitongo, Ms. (Communications Officer). Intermediate Technology Development Group. (December, 2000).

Chitongo, Ms. (Communications Officer). Intermediate Technology Development Group. (January, 2000).

Dengu, E. (Director). Intermediate Technology Group - Zimbabwe (December 2000).

Maruta, Mr., & Nyahunzwi, Mr., & Wermpter, O. (Panellist-Discussion on the Broadcasting Bill). Book Café. (March, 22, 2001).

Dube, G. (Project Information Officer). Musasa Project. (February, 2001).

Gunduza, Ms. (Co-ordinator RLC). FAMWZ. (April, 2001).

Jiyane, S. (Publications Officer). Ministry of Lands, Agriculture and Rural Resettlement – Agritex.(November, 2000).

Mapfundikwa, E. (Chairperson). Federation of Africa Media Women-Zimbabwe Chapter. (March ,2001)

Marunda, M. (Principal Agriculture Specialist). Ministry of Lands and Agriculture - Agritex Department. (November, 2000).

Matenhabundo, S. (Agritex Librarian). Ministry of Lands and Agriculture - Agritex Department. (November, 2000).

Matewa, C. (researcher). Own reflections of AWFT – Access to Media Programme and Participation in Production Programme. (2001).

Mhonda, E. (Co-ordinator and Presenter). ZBC Radio 4. (December, 2000).

Mhuriro, F. (Assistant Director). Family Planning. (January, 2000).

Moyo, M. (Former Chairperson and founder of DTR Project). Federation of Africa Media Women. (February, 2001).

Moyo, M. (Former Chairperson and founder of DTR Project). Federation of Africa Media Women. (video interview transcript, video recorded 1998).

Munodawafa, Mr. (Editor- in-Chief). Rural Press Project. (December, 1999).

Musengezi, C. (Director). Women and AIDS Support Network. (January, 2001).

Nyahoda, P. (Health Information Officer). World Health Organisation. (March, 2001).

Pimento, P. (Director). - Southern Africa Film School - UNESCO. (November, 2000).

Riber, J. (Director). Media for Development. (December, 2000).

Munawa, T. (Co-ordinator). AWFT. (December, 2001).

Tsoka, Mr. (Health Information Officer). Ministry of Health and Child Welfare. (December, 2001).

Tsoka, Mr. (Health Information Officer). Ministry of Health and Child Welfare. (January, 2001).

Wermpter, O. (Social Communications Secretary). Zimbabwe Catholic Bishop's Conference. (February, 2001).

Zunguze, M. (Information Officer) FARMESA Harare Zimbabwe (November, 2000)

B: List of Observation Reports

Matewa, C. Observation Reports:

- a) Batsiranayi RLC
- b) Group Africa Road Show and an International African Stories Video Fair-Visible Colours. 17 March, 2001.
- c) Mutsvairo RLC. April 9, 2001.
- d) Zhakata Radio Listeners Club. April 9, 2001.
- e) Zvanakiresu Radio Listeners Club. April 9, 2001.

C: Personal Communications

Gabriela, P. (FES). Telephone Conversation. 2001.

Matewa, C. (researcher). Personal Reports of Conferences Attended between 1999-2001.

- ❖ Writing Workshop in Nairobi on Agricultural Communication (June, 1999).
- ❖ Poverty, Progress and Prosperity Conference in New Zealand-Wellington (November, 2000).
- ❖ E-conference on, 'Knowledge and Information Systems of the Urban Poor in Developing Countries'.
- ❖ Free the Airwaves Campaign workshop (Harare March 2001).
- ❖ International Centre for Research in Agro Forestry (14th Southern Africa Planning Workshop) (3rd - 7th of September, 2001).

Matewa, C. (researcher). various telephone conversations. 2001.

Matewa, C. (researcher). various personal communications. 2000-2001.

Wheeler, T. (Mediae Trust). Tembea NaMajira - Kenya's Rural Radio Soap. (by e-mail February, 2002).

Additional data from:

- Three Shopkeepers from Buhera District
- Two extension officers from Buhera District
- Narratives from the 136 respondents who participated in the survey
- The researchers reflections
- Mark from Malawi (Masters Student at Manchester University from 1999-2000)

D: Archival Materials (published and unpublished documents)

Carter, J. (1999). Government Mobile Cinema in Slump. African Images, 2 (1), 1-4

Africa Women Filmmakers Annual Reports and Project Proposals and Project Documents from 1992 to 2001. (unpublished).

ITZ. Appropriate communications in Development - Workshop Proceedings. (1995).

Broadcasting Services Bill. (2001). (Memorandum).(unpublished).

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Appendix 2

Guideline Questions for In-depth Interviews, Observations and Sampling of Case Studies

A. Project Questions

Who responds to the questions below?

Project Staff

- 1 When was the project set-up
- 2 Why was the project initiated?
- 3 Who initiated the project?
- 4 What are the aims and objectives of the project?
- 5 What has been achieved by the project?
- 6 What have been the obstacles?
- 7 How is the effectiveness of the project monitored?
- 8 How is the project funded?
- 9 What is the relationship between the project and its partners?
- 10 Is the project able to sustain itself, now or in the future/
- 11 Describe the process, which is used to carry out the projects aims/objectives?
- 12 What are the weaknesses of the process used?
- 13 How is or could traditional media be incorporated?
- 14 How could the process be improved?
- 15 Under which circumstances would you recommend this process?

B. Questions to do with the beneficiaries of the Project

Who responds to the questions?

Project Staff

- 1 Who are the beneficiaries of the project?
- 2 How do they benefit from the project?
- 3 How are women involved in the project?
- 4 How does the project fit in the day-to-day lives of the people?
- 5 How does the project respond to the needs of its target group (s)?
- 6 To what extent do the beneficiaries have a say in the project?
- 7 How does the project empower its intended beneficiaries?

C. Questions on the use of Information Communication Technology in development

Who responds to the questions?

Media experts or practitioners

1. How is Information Communication Technology being used in your organisation?
2. How can its use be enhanced?
3. What evidence exists of the role of Information communication technology in the:
 - a) empowerment of marginalised communities, particularly women?
 - b) as a tool for horizontal communication and two-way communication?
4. What constraints are faced when using ICT for rural development?
5. How is traditional media being used in rural development?

D. What to observe and ask the beneficiaries of the projects

1. Observe a radio listening club session (s)
2. How does the group operate?
3. How many members are in the group?
4. What role do they play in the implementation of the project?
5. How have they benefited by being members of the project?
6. What are the obstacles they face in their RLC's?
7. How are they overcoming them?

E. Sampling the Case Studies

Projects, which were chosen for the case studies had to fulfil at least three of the characteristics stated below:

1. Communication development projects, which are rural, based and use Information Technology.

2. The project could either have been initiated externally or by the communities themselves or targeted to rural communities.
3. They could be communication for development projects initiated by women for the benefit of rural women and other marginalised communities.
4. Projects using the participatory methodology. These could be using either radio or video.

Note:

No schedule was designed for the observations.

Appendix 3

Examples of Qualitative Data Collected

Example 1: Qualitative In-depth Interview

(Checked 24/01/01 Ebbie Dengu)

(Checked 5/02/01 Chido Matewa)

Interview Number 3

Date: Wednesday 6th of December 2000
Interviewee's Name: Mr. Ebbie Dengu
Interviewer: Chido Erica Felicity Matewa
Venue: Coal House 1200 hrs – 1310 hrs
Organisation: Intermediate Technology Group
Purpose: To explore the relationship between Technology and Information
Communication Technology

(Introductions and briefings) Asked for permission to record – it was granted.

Chido: We can start off by you introducing yourself.

Mr. Dengu: I am Ebbie Dengu. I am the Director of the Intermediate Technology Development Group here in Southern Africa.

Chido: Can you tell me briefly about the work you do?

Mr. Dengu: The Intermediate Technology Development Group is an international development agency working in different parts of the world. In Southern Africa, we are based in Harare, in East Africa, we are based in Nairobi and North Africa where we are based in Sudan. We also have offices in Asia, and Latin America, and of course, the head office is in UK. It is in Rugby. We focus on technology and development for the small-scale producer sector. We basically believe that technology, can unlock the potential of the small-scale producer to work themselves out of poverty and increase their productivity, and improve their quality of life. Our core business is to develop appropriate technology and technology approaches and promote these for the development of the small producer sector.

Chido: In Zimbabwe what have you been working on?

Mr. Dengu: In Zimbabwe we have four main areas of focus. We focus on rural communities where we have been looking at how to enhance the technological and institutional capacity of the rural communities. In rural communities we have been working, in Masvingo, Nyanga, Chimanimani and Gwanda. The lead technology in the rural areas that we use as entry points are agriculture and energy provision. This includes micro irrigation community based irrigation, soil and water management for agriculture, crop diversity and management. We look at how communities can manage their crop diversity and maintain a wide biological diversity as possible. And then looking at the various energy options they might have, like micro-hydro, biomass and energy from biomass.

Our second thrust is enterprise development where we focus mainly on peri-urban areas and small towns and growth points. We are looking at the development of small-scale entrepreneurs, how we can improve their productivity and their product range. We also explore how they can access more demanding markets. For example, here in Harare/Highfield Gazaland, we have established a centre, which is providing a range of services to small workshops in that informal sector. We have found out that, with the people we are working

with, we are providing precision equipment, precision technology. We have enabled them to move from the manufacture of very basic products like burglar bars, door frames to more capital goods, more complicated goods like grinding mills, peanut butter processing machines, capital goods which in turn can be bought by other people to establish business. So we have a multiplier effect. Without that intervention people would remain in the low-income businesses like making burglar bars. Other examples include oil-processing, agro processing like adding value to products of small-scale producers. Processing of sunflower, for example into oil and into stock feed. The intervention was focused on the equipment that process these produce and then the complementary training that is required to operate such technology and then market development. Here we look at how they can market their produce. How they can access more demanding markets. If you produce just a few bottles of oil, which is consumed within your village then you don't have to worry a lot about marketing but if you start producing big volumes of cooking oil, you have to worry about packaging it because you have to push it out to major areas with more demands like growth points or urban centre. Some of this oil is finding its way into Harare where there are huge markets. Apart from the small engineering and agro processing we also look at the whole area of shelter, at the production of alternative building materials. Like stabilised soils for building, roofing tiles that can be produced on a small scale.

Our third area of focus is working in the area of the environment and mining. We look at the small-scale miners and how we can reduce the environmental damages caused by small-scale mining while increasing the productivity of the small-scale miners.

The fourth area of our work is what we call social marketing where we have a synthesis of the practical project intervention and try and package the experiences and lessons, and target that to a specific audience. This is an area within which we have the information and communication technology project running. We explore how the small producers can benefit from the advances in technology in the area of communication. Development consultants are also in the marketing department. This department is geared to marketing of the components that have been developed through the practical interventions and seek to disseminate that and leverage opportunities for consultancy work for the organisation.

In a nutshell, those are the four main areas we are working in or represent the work we are carrying out here. I left out the question of regional co-operation. We are, at the moment, exploring activities in Mozambique and Malawi and Zambia. We have actually some work with some agencies in Mozambique in energy and agriculture.

Chido: You said ICT's are mainly used in the marketing department, what about in instances when you are developing technology and disseminating it?

Mr. Dengu: Yes, our way of working is to find out what people are doing and to help them to do it better. That is basically how we work. If you want a seed to grow and thrive, of course, you have to prepare the seedbed. If you do not prepare your seedbed, your seed will not grow well, so no matter how your innovation is, the seed would not thrive. So we don't work with a specific technology to start with. We seek to explore with them, what their problems are, what their constraints are, what they have done to try and solution their problems. We try then to expose them to other possible solutions. To a menu of solutions. Not by ourselves, but through exchange visits to research stations or to other farmer innovators. We visit other communities who have found a solution to a similar problem and then they go through a process of selecting the options that would suite them best in their area. Then they will start adopting and adapting it, and experimenting with it. At all times there is an ongoing planning and reviewing process, which the communities go through. We on our part have to work hard to identify possible innovations that we may expose the communities to.

Chido: What criteria did you use to choose the areas you work?

Mr. Dengu: How we identified these communities. Our main area of interest was to see ways of working in the semi-arid areas of the country, which represent about 60 to 70% of the rural areas. Communal areas that fall into what we could call natural region 4 and 5, which are classified,

as semi-arid areas. They are generally food deficient. Our belief was that if we are able to achieve household food security in these very dry areas then it should be much easier in better potential areas. By experimenting, in a few of the semi-arid areas, we could spread the innovations.

Masvingo represents a semi-arid area. We also had another criteria we used. We wanted to work in areas that did not have major donor agents and that were relatively marginalised and isolated. We approached the Governor of Masvingo and we gave him our criteria. We had also done our homework in terms of the population, the agro-ecological severity and so forth and Chivi was coming up as one of the areas that were severely disadvantaged. We also had a little bit of convincing at the Provincial level but since we had done our homework, which showed the indicators. In Chivi we went to the District Council and asked them to give us a ward which fitted this criteria, isolated and without major donors and agro-ecologically disadvantaged. They came up with those wards that best suited the criteria. For scaling up purposes. We decided we should have more than one live example, which is working well. We thought of choosing another site. We went to Nyanga North, towards Rwenya whereby you have to leave your vehicle to access the communities for about 7 kilometres. It provided that opportunity because it is a dry area and because we also had other technological interventions in the area. So it was easy to manage. Then, after a while, questions came in, why we were not working in Matebeleland, the Western part of the country. After going through the same process, we came up with Gwanda. Chimanimani was not really our choice. There was a donor interested in working in Chimanimani who contracted us to work in Chimanimani. It provided a useful comparison because it is a high potential area while Chivi, Nyanga and Gwanda North are low potential areas.

Chido: So, how have you used ICT's in the different communities you work with?

Mr. Dengu: We have many vehicles for exchange of information, which include farmer meetings, farmer exchange visits and seed shows. We introduced what we call seed fairs, exchange visits to other communities or villages and research stations. Those are the main mode of passing on information in the rural communities we work. We have then been exploring how they can benefit from modern technology like computers and so forth. That is the project, we have now launched in Gazaland. We have just launched it but our Management. We have, through studies, been trying to see how they use, like the phone. You know the general dealer shop in the rural areas. We have been doing interview with them. What are the main reasons when somebody comes to you and asks you for a phone? What are the main things they phone to talk about? It is clear that, in most cases, they want to pass on some social messages. For example, they want to pass on a message that your father is seriously ill or that one of your cows animal of yours has a broken leg or that it is not feeling well. While the conception of our ICT programme was based on how we can enhance productivity of the communities, actually found out that if a household member was able to pass on a message through the use of the phone to someone in Harare for example, it would have alleviated the problem of that person getting into the bus from Chipinge, to travel to Harare were they would spend two to three days doing that just to communicate a simple message. We realised that by providing such a telephone services, it was indirectly contributing to the productivity of the farmer.

For example, initially the approach was, who is using the phone to communicate how much vegetables are selling for in Mutare so that they could send their vegetables to the market. We realised that they don't normally use it for that purpose. Rural communities normally use it to pass on messages about deaths and illness. These have a bearing on household production. If we can design a way of providing for that, we would be actually enhancing the productivity of the household. We have been thinking about the advantages and the disadvantages of starting our own centres, which will have the telephone, e-mail services and eventually the internet. We thought that our starting point should be to support the rural trader and make their phone freely available to the community members. Right now, the traders do it like they are doing the community a favour. You have to beg them to get the permission to use the phone. Maybe by discussing with the traders and entering into some arrangement whereby we try to get them an extra line and a fax and so forth and they in return would keep a record of who phones and what was it they were phoning about. This would give us a picture of what sought of demand

or uses they want to put this. So that's where we are at the moment in terms of exploring how ICT could be used to increase productivity.

In urban centres, there are already internet café shops, which provide this service at a fee. However, it is important to have this accessible to the informal sector. It is important to see what use they would make of these facilities.

Chido: Have you considered internet for rural development?

Mr. Dengu: Yes, it is part of it. Our offices in Chimanimani, Chivi, Nyanga are going to be linked to the internet. We have just had the system installed and we will be looking at whether they make use of that.

Chido: Since most of the information on the internet is in English of what use will it be to the rural communities where illiteracy is high?

Mr. Dengu: At the moment we are just projecting since we do not have the facilities as yet. That is the next stage of the programme we will be working on. I think it will be of use, in schools for instance. (end of tape stop).

Mr. Dengu: Continued.
You have things like schools. You have teacher's headmasters if they link up with such a centre, they would be able to get information. Then you have your clinics, development workers in a particular area, extension staff, the community worker, that whole range of personnel will be the first line to benefit from such a facility, access to internet.

But, as to what they would be exactly benefiting, that would depend on what information is of relevance to them. I think initially if there are, web pages of people with information on land programme, how the land reform programme is going. They launched a web page about 2 to 3 weeks ago. I was not here, I heard of it. So the importance of internet will be that they will be able to access first of all, information that will be of relevance to them. They would also be able to access news. They would be able to know what would be in BBC and CNN things like that, for the development worker.

Apart from that, I believe that there should be some kind of awareness on what is available on the Internet that could be of use to the development worker and the community. People like ZIMCE have their producer prices listed that would help. If the horticultural companies also had a page, that would allow those that are into horticulture access information on the subject. At least the agritex officer could be able to say to the community you are wasting these vegetables they are needed at such and such a place. I have found a good market for this and that.

Somebody posted on the internet that they were selling their cattle. They were able to get customers very quickly at competitive prices. It will take time, but I think there is a use of it starting with those who are meant to be change agents in the community. If the change agents in the community can see benefit in the technology, hopefully they can raise awareness of the community. They become conduits to start with because it will take time for communities to be directly accessing information themselves on the internet.

Chido: So you are saying ICT is important for development?

Mr. Dengu: ICT and the local network are both important for development. We see ourselves as already playing a role in the development of communities. Firstly, we have helped to set up a local network which has helped them to rediscover themselves, building their own confidence and realising that in each community they are inventors in one way or another. By recognising those innovators we are enhancing and valuing the peoples knowledge and abilities.

Through these networks, the communities have acknowledged, in some cases, that they did not know that Mr. X, their neighbour, could do this and that which they had been doing for ages.

Secondly, we have been able to bring farmers together and rediscover themselves. In the past, agricultural shows had been about competition not sharing information. It was more about who followed extension more closely, these were given badges and recognised as master farmers and would be voted to be the best or winners in these shows. We look at who has the most experiments on their farms, most innovations, or managed to come with the most number of seed varieties on their small holding. People are coming forward and saying I have Nyemba, which I have been growing for ages I was given the seeds by my grandmother and they have been multiplying ever since. So at the fair, there is an exchange of seeds, which was dying.

Chido So communities exchange seeds among themselves?

Mr. Dengu: Yes, they are able to exchange seeds among themselves. They are able to recognise that these things are growing in our own area, which was grown ages ago. How did you manage to preserve it, they ask? There is also a revival of what we call work parties, nhimbe. You know them? (Chido responded Yes).

Mr. Dengu: Yes, this enables people to interact freely. This used to be practised in the past but it disappeared because of changes in labour patterns and such beliefs as that if someone walks in your field, they will use their magic to take some of your crop and you will harvest less. By introducing field days whereby people come and hold a field day at your farm and realise that one is still infact thriving after that, the myth is disappearing. So having people come to ones field has brought in tremendous changes and confidence has been boosted. The empowerment process, on the other hand, is happening by having people exchange information and by actually seeing what others are doing.

The question we are actually grappling with is, how can the computer-based technology enhance that process which is going on? So that these people are not left out. How can these people benefit? We think that the facilitators are very good community animators but are usually very afraid of computers. So, you have to start with those people, recognising that there is something to be gained by understanding what is on offer, the e-mail, internet and things like that. I think, benefits can be accrued because they have a commitment to communities and they will pass on the information. You can then start to have villagers who are innovative, who would like to directly access information on their own. They will realise that it is like the phone, which is helping to link so that one can access, information instead of using the phone directly. With this technology one could access a whole lot of data, it's a database of information from all over.

When you want to introduce something, you have to go to where the people are and then walk with them slowly step by step. If you go to them and say, this is the internet and its very fantastic, they would just look back at you and say, these children do not know what they are talking about. We have lived here and we know what is important, don't waste our time. That is the attitude they will take. So, you have to start from where they are, get to their level, by starting with how the telephone works and the money they use for bus fare to pass on information or to get information. They will understand if you start with the basic things, the role the telephone plays in their lives.

Chido: Will I be right, from what you have been saying, that the method of disseminating information has been more traditional, word of mouth not ICT in the rural areas?

Mr. Dengu: It has been that way yes. We have used the conventional method more creatively lets say. Instead of the conventional, which has been commonly used, is a top down approach, we have used the conventional methods in a participatory way. Even technology-based methods are also interested in using the participatory approach, which has reduced the gap between them and us. We are engaged in a collective search for solutions so that we can eradicate poverty.

Our next level, which is what we are now entering into, is to explore the benefits that ICT will bring to this community.

Chido: Who is them and us?

Mr. Dengu: The community and experts.
Chido: In which projects have you used ICT and what was the impact?

Mr. Dengu: What I have been describing has been used more in rural areas. The other interventions have been more small-scale business orientated. For example if you want to get into oil the pressing business, we give you the literature on hand on the specific things available and you read for yourself. You come back after reading and we discuss your requirements. If you have the money we then commission the equipment and we come and install and offer training on how to use it. In a way, in this aspect, we have used the conventional method, relying heavily on documents. One can refer to it as document based communication.

Chido: Have you used radio or television in your work?

Mr. Dengu: We have used radio. We have programmes on radio and we have sometimes put programme on the television, mostly interviews in both peri-urban and rural areas.

Chido: What has been the focus of your programmes?

Mr. Dengu: The programmes have focused on what we do and what we offer. The services that we offer or facilitating communities to be able to share their own experiences.

Chido: Have you ever worked with this project by FAO called Farmesa?

Mr. Dengu: Yes

Chido: In what capacity?

Mr. Dengu: I am a member of the steering committee at the National level.

Chido: What do you think about ICT and technology?

Mr. Dengu: Well, ICT, if we are talking about the radio and TV when are also taken as part of ICT's, these are already being used for technology dissemination. What really has not been widely used because of the infrastructure is computer-based technology. I think these, were accessible, are more relevant to the development practitioners themselves. Even then, in this department you find the facilities only at head office.

On the other hand the bulk of the extension workers from National Affairs or Agritex are in doubt about what it is in any way. So it is going to take a while before the people understand it. If you are into technology you need a way of disseminating the information, ICT's would enhance that process. At the moment documents and word of month are still being widely used and to some extent, radio and television.

Chido: The communities you work with, how accessible are they to radio and television?

Mr. Dengu: In a survey we conducted, we found out that the radio was the most accessible means of communication in the rural areas. There are very few people with phones in the neighbourhood. They have to walk a long distance to access a phone, so radio is number one. And then, of cause the network, the social network is also very important in message dissemination as well as the bus system.

Chido: How does the bus system work?

Mr. Dengu: In the more marginal areas, they know what time the bus passes. The bus driver and conductor has a relationship with the communities. They know that if you give the conductor or driver a letter at the bus terminus (market in town), don't worry, they will give it the recipient given them. When they get to the rural areas, they give the letters and sometimes collect responses as well and one can wait at the terminus the following day to get a response. So the communication is to the communities and also from the rural communities. Sometimes they

also get something from the communities in appreciation of the service like products in season for example, watermelons etc. Sometimes the bus driver and conductor will carry a few newspapers and drop them along the way for the teachers or extension staff in the rural areas. So, the rural bus system is also another important way and means of spreading information.

For example, when it is raining, like now, the conductor starts to say that this seed is the one I keep loading on the bus to such an area so information spreads, which seed variety is thriving in that particular area. Although not an agriculturally based person, they are spreading information about what they are observing. So they spread information on a particular variety.

Chido: Any information, which you might want to add related to the issues, we have been talking about?

Mr. Dengu: Well, I think there are opportunities of jumping certain stages because this requires certain infrastructure in the rural areas. The mobile phones, I think are likely to crack some of the hurdles in the communal areas. If the base stations are spread throughout the country, then we could have mobile telephones, which can be linked up to computers. That is one way people can get access to the internet. I think it is definitely coming. Like in peri-urban areas like Seke, Dema, Domboshawa, we already have coverage and people that are selling vegetables at Domboshawa are already communicating with those at the market and asking what is the price of vegetables today. Did the people from Mtoko come? Yes they have. Ok, if they have come, I am not going to flood the market, I will not come in today.

I was in Mrewa last week and there was good coverage there. These people in Mrewa are into horticulture. Horticulture is very sensitive to supply. They phone the market and find out what is happening whether a product is in demand or not. If it is not in demand they would not harvest. I think that this is where ICT's are going to come in and definitely the phone to start with. The Internet based communication is going to take a while. I think, initially, it is going to be going to be limited to the extension workers, development workers but the information, which they will access, they will feed it in to the local network.

Chido: Whom can I speak with in your organisation in the marketing department who directly uses ICT's in their work?

Mr. Dengu: There is a lady called Furious Chitongo, she is the one running all our ICT's projects. She will talk to you more about that.

Chido: By the way, you being a technologist, and about the issue of bring computers to the villages, how do you intend to handle the problem of power?

Mr. Dengu: That is why I said it is going to take a bit of sometime because there is no infrastructure which has to be built to make use of the internet services. At the moment they are not there in the rural areas. People need power for lighting their places leave alone to power equipment. That is not there yet. What we will be doing is to bring those facilities to the people. We have experiments in Chimanimani, where there will be power, and we will see how it goes.

Chido: Do you have any experiments whereby you are trying to find alternative means of power for rural areas?

Mr. Dengu: Yes, Yes, we have an energy programme in Manicaland, whereby we have set micro-hydro facilities. Actually we have two such experiments. One of them operating on a small power utility has been running for 5 years now. We are in the process of developing a much bigger one, which is four times bigger than the first one and that will be selling power to its members.

Chido: Where is the 1st one located?

Mr. Dengu: It is at Nyanga, Nyafaru

Chido: Is it near Nyafaru School?

Mr. Dengu: Yes, Do you know it?

Chido: Yes. My father was the last headmaster of the school before it was closed down during the war.

Mr. Dengu: Is that so?

Chido: Yes

Mr. Dengu: What was his name?

Chido: Stephen Matewa

Mr. Dengu: Your father-in-law

Chido: My father

Mr. Dengu: I thought you said you were Mrs. Matewa

Chido: I use my family name

Mr. Dengu: Well, we have put electricity at the school, clinic, teacher's houses and they did not believe that they would be having electricity of their own. Now they have it. The school is still there

Chido: And the farm

Mr. Dengu: The farm is still there. There is Kasu.

Chido: Yes, I know Kasu. Next time you meet him tell him you had an interview with me he knows my family well.

Mr. Dengu: OK, I will, and there are others like the Hazangwi's

Chido: I still know a few since I was very young then.

Mr. Dengu: Are you from there?

Chido: No, I come from Nyazura but I am a descendent of the Tangwena people. Its said, my great grandfather left the place after a quarrel about chieftainship and settled in Makoni. He however intended to organise an army and go back to re-claim the chieftainship but after marrying her sister to chief Makoni's son, he was persuaded not to carry out his plan as he was now living comfortably. He was then nicknamed Matiwa, which means, you have been silenced. Matewa is a distortion of the name, which occurred during the colonial era when people started to get birth certificates.

Mr. Dengu: Nyazura you are where?

Chido: When we get to Nyazura, we take the road near the police station and we are about 13 kms along that road.

Mr. Dengu: I also come from that area. I come from Zviyambe, so we take the Dorowa Road. About 50 kms from Nyazura.

Chido: So we are from the same area.

Mr. Dengu: Yes. I was actually home last weekend.

- Chido: OK, thank you. I will contact Mrs. Chitongo. Is that OK if I do it directly or do you have to speak to her first.
- Mr. Dengu: That is alright. You can contact her directly. By the way, what did you study, before embarking on this?
- Chido: I have a Masters degree in Education and the Mass Media and I have just completed an Msc. in Educational Research. (end of recording – talked briefly and then I thanked him. I indicated to him that I would give him a copy of the interview so that he could have a chance to add or clarify some areas if need be).

Follow-up questions

1. What are his comments about the Farnesa video project?
2. Do they share information with other institutions, if so which ones and at what level?

Comments about Process

1. As an interviewer, it is important to acknowledge that although you enter into the interview situation with your own agenda, it is very important to acknowledge that interviewees might also want to have an opportunity to know you better as you initially walk into the interview as a stranger.
2. It is also important to inform the interviewee that you might contact them for further information during your research if new information emerges were you might want them to comment or share their experiences.

What is merging from the interview

1. ICT's can be used to disseminate technology
2. ICT's for example, internet, will be first accessible to the service provided for example, extension staff and eventually, in the future might be accessible to the communities directly.
3. With mobile telephones, there is a possibility to jump or leapfrog the process.
4. Word-of-mouth continues to play an important role in development communication.

Summary of issues arising from the interview

- limited access to ICT's
- Power a problem
- role of local networks
- using the phone as a marketing tool in rural areas

Example 2: Observation Report A: Zhakata RLC

Dated: 9 April 2001

We arrived at Mrs. Mazhindu's homestead at 3.30 pm. After greeting the people who were there, we were informed that Mrs. Mazhindu was not there. As we were chatting she walked in carrying a small brown bag which I later realised was containing the radio (recorder). She was just coming from the radio listening club.

She told Mrs. Gunduza that it had been a long-time since they had seen each other. Mrs. Gunduza enquired whether the radio was working properly and whether they needed more batteries. She replied that the radio was fine and that the batteries were still OK. Mrs. Gunduza took the radio and tested to find out whether the batteries were ok. After playing back she gave her the radio.

Mrs. Mazhindu informed Mrs. Gunduza that they had done a recording on one side of the tape. Mrs. Gunduza said that she was going to take the cassette and listen to it and give them another tape.

Mrs. Mazhindu informed Mrs. Gunduza that she had bought a book, a register, and was waiting to be told how to write it. Mrs. Gunduza explained to her that the information that was needed was the date, member's attendance, activity for example, listened to what programme and if any recordings were done, what the stories were about.

Mrs. Mazhindu: Is that all

Mrs. Gunduza: Yes that is all

Mrs. Mazhindu: Today we heard an interesting story about what is happening at Charakupa. However, they said that they used tractors to do the ridges but those in Chikwaka said that somebody taught them and now, they have benefited from it tremendously. They also talked about drying foods. You know it is true that during some seasons, we have food in abundance and then during the off peak season, there is shortage of food. They were telling us on radio how we can dry foods using simple dryers which makes the food dry well and evenly not the way we used to do traditionally whereby we would just put the vegetables in the sun to dry. Sometimes, it never used to dry evenly as some of it would go bad. They have also told us on radio that drying in the sun removes, some important vitamins. It was very interesting. Are you not able to find out for us who taught the people in Chikwaka. We also want to try that?

Mrs. Gunduza: I will try to find out and then maybe we can organise for them to come and teach you here since they said that they have no money for the tractors.

Mrs. Mazhindu: As we were listening, there are two men who passed by and listened with us. Actually, one of them always comes to join us when he sees us sitting under the tree listening to the radio.

Chido: How many are you in your group?

Mrs. Mazhindu: We are now 9. At first it was difficult but now we have changed the venue so it is nearer. At the business centre, people said that it was too far and others said Monday was not a good day.

Mrs. Gunduza: But we could not change the date from Monday just for one group. You can come to the car and I give you a tape.

We walked to the car and she was given the tape and then we left. She looked very happy.

*I was later informed that this group had received its radio in February 2000. It had taken a longer time for the group to start because when the idea of forming a Radio Listening Club was introduced to them, the participants

voted Mrs. Mazhindu in as their monitor. However, some of the other community members objected because they said that she was unapproachable. Apart from that, she was also the Health Extension Officer. Other members therefore saw her as being economically better off than the rest. By voting her as the Monitor, it meant her status in society was higher than the rest as a result some of the members resented her and boycotted the Radio Listening Club. When we drove to her place, the Co-ordinator was not sure whether they were still operating and if the project had failed to take off, she intended to collect the radio and give it to other communities.

Questions arising

What are the dynamics in a community and how does that hinder or facilitate progress.

Issues emerging

- RLC's are not being serviced regularly
- RLC's provide a learning opportunity

Example 3: Observation Report B: Batsiranayi RLC

Dated: 9 April 2001

Batsiranayi wire making co-operative started in 1986, November 11. They started at the shops making wire with our own hands. (This place is less than 3 km from Chitungwiza therefore not rural but peri-urban area). The group joined the Zimbabwe Women's Bureau and were given \$500. They bought three wire making machines, two of which are used to make security fence and the third one makes mesh wire for chicken runs.

The women said that they talked about their problem on radio. They did not have a building to use. They managed to get funds to build. (However the building was not completed as it does not have floors and it is not plastered).

They became members of the Radio listening clubs and have since benefited as they are able to say what they want to the other people and leaders.

They said that when they started, they were 20 but now 2 of them had since died and the other two were sick.

Six members were present but one of them was very sick and could not participate in the discussion. The other members had left due to old age.

Mrs. Mushori said that they had joined other organisations, among them; Zimbabwe Women's Writers Association, Jekesapfungwa, Musasa Project, Consumer Council of Zimbabwe, Zimbabwe Women Finance Trust, Women's Action Group and Zimbabwe Adult Learning Association.

'We join all these groups so that we can be educated on different issues. We could not write but now we can write. We can even work out our profit and expenditure? Two of our members have also written Grade 7 and passed?'

Mrs. Chivambe said,

'The RLC helps us to get educated and in solving our problems. We get advice on radio on how to farm or to deal with other social problems. We can even communicate with our leaders through the radio. If you write a letter, sometimes it never gets there or you cannot tell whether the message has been received. On radio, you are able to express your problem or explain something in your own words and you hear it as well.

Mrs. Kabuya, 'We were able to build this house through the radio listening club. We have just recorded a programme, which is yet to be put on air. We have a problem of books. Our children share books. Sometimes they will be three or four persons sharing one book. They don't get an equal amount of time with the books. When the book is lost, they are all asked to pay. This is unfair. Apart from that, how can our children be educated when they share one book. There is a critical shortage of resources in schools.

Mrs. Kupara said,

'We have learnt that the problem of teenage pregnancy is not only prevalent in our area. It is all over. Also the problem, which market people experience. The police raid them, confiscate their goods and take them to their homes'

So we listen to these issues. If we want to debate we do that or if we want to record and respond to those issues, we do that.

Chido: Can you operate the radio?

Mrs. Kupara:

Only two members and they come from the same area. If one of them

can't come, the other comes with the radio. Its Mrs. Tigere and Mrs. Kashiri. Today they are both not coming because they are not feeling well and we also did not bother to go and pick the radio because we cannot operate it.

We came today to make wire and we also do tie and dye and sell the cloth if we had sewing machines, we could sew clothes.

(Mrs. Gunduza asked me whether she could take our car and go and pick the radio for them. The women had told her that they had no radio as the member who had it was not coming due to poor health. I let them go and we continued with the discussion)

Mrs. Kupara:

We have problems with our income generating activities especially the wire making. Raw material is very expensive.

Mrs. Chivambe:

We go to different workshops. Mrs. Tigere is the one who goes to workshops, which are called by FAMWZ. This is where we learnt welding and tie and dye.

Mrs. Kabuwe:

We get a lot of education from the radio listening clubs. This has changed our way of life. We do our housework and come here. We learn how to live with each other. We start by praying because we believe that God helps us.

Mrs. Chivambe said,

'There is a great difference between women who go to these projects and those who don't. Even when you look at our homes and how we present ourselves it is different. Those who belong to projects achieve much more than those who don't. There is a shape difference between those who are always at home and us.

Mrs. Mushore:

said, 'we do many projects at home. Even this tie and dye. We also do it individually at home'.

We are free and independent. Our husbands don't give us problems because they know that we have other things to do.

We have a problem however because most of our members are now very old. Younger women don't want to join because they want quick money. They want the money to be shared quickly. Us older people, we don't share money quickly because we want our project to go on.

Mrs. Chivambe said,

'It is a problem, we are now old. We are tired but the young one see it differently. We don't want to get broke, so we buy our raw materials first before we share the money. This is a big problem.

Mrs. Gunduza interjected and said that she wanted them to talk about independence since she wanted a programme for the following week, which would focus on independence since it was going to be Independence Day on the 18th of April. (So she wanted the Monday programme on the 16th to be about independence. Who's agenda was it? Were people setting their own agenda or was it being set for them?).

Discussion on Independence

Mrs. Gunduza: Since next week will be independence. Mr. Mhonda and Tigere said that you know it. We would like a programme that Monday before independence and the issue we want you to talk about is independence. After that, you sing a song.

Mrs. Chivambe: Mrs. Mushori, you are the one who knows it. You are the one who knows what it was at the beginning.

Mrs. Mushori: Pamusoroyi mese mese. Here at Batsiranayi independence is no longer the same. Long back, all the people used to contribute many and we used to celebrate so that we don't go backward.

Mrs. Chivame: It was a time to be merry. Goats were slaughtered. Headmen used to collect peoples contribution. We would look for a venue to celebrate. Now, it is not the same. People don't want to contribute. The question is, why are they refusing to contribute.

Mrs. Kunaka: Now, independence is no longer the same. Is it because of the cost. Now things are going backwards now we are preparing for the celebrations and I don't know whether we will be as happy.

Mrs. Mushori: I think this year it will be a happy independence celebration.

Mrs. Chivambe: If us women don't encourage, it will not be the same.

Mrs. Kunaka: We want our independence and we should not be seen as if we are not interested.

Mrs. Gunduza: What has caused this attitude.

Mrs. Mushori: People are now tired of meetings

Mrs. Chivambe: People don't go to the meetings any more.

Mrs. Kabuwa: At the last meeting there were many people before many people were not coming.

Mrs. Gunduza: What do you expect?

Mrs. Chivambe: People should come and do dramas

Mrs. Mushori: People should come and do dramas and also do things about Christianity.

Mrs. Kabuwa: People should come and discuss.

Mrs. Chivambe: We need good speakers who do not lead us astray. We want leaders who make us remain united.

Mrs. Gunduza: You can now think of a song.

The women start singing:

Song: *We will not go backwards
 In front of us we will rejoice
 We don't want to go backwards
 Even if it is hard
 We rule ourselves
 We should go forward
 And let us celebrate
 In front of us is a radio
 We are all here*

(I jotted down statements by participants during the discussions on Independence. My aim had been to listen to the programme that was to be broadcast and find out to what extent editing distorted or enhanced the content).

Observations

Who is setting the agenda here?

What role is the facilitator playing?

Who is being empowered by the process used?

Why are new members not joining in?

How can the Radio Listeners Clubs be strengthened?

Example 4: E-mail as a Data Collection Instrument

Wheeler, T. February 21, 2002, Mediae Trust

----- Original Message -----

From: Trisha Wheeler <t.mediae@africaonline.co.ke>

To: <mewxicem@stud.man.ac.uk>

Sent: Thursday, February 21, 2002 9:28 AM

Subject: Re: Request for information

> Dear Chido Matewa
> I am glad that you have gotten back in touch with us. This is a good time
> because like you suspected we have some of the information you were
> looking
> for and I now have a moment to sit down and write out a more detailed
> email
> to get you going.
> I have attached an update report on the programme which should give you a
> bit of context. It details what the storyline is at the moment and the
> interviews that we are seeking out. This report is written for our donors
> so please let me know if you have questions or would like clarifications,
> I
> would expect it.
> Interestingly there have been two journalists interested in TNM recently.
> I
> will forward the article published on Monday by the Financial Times.
> Below I have pasted a letter, which I wrote to another journalist in early
> February. Her name is Beatrice Newberry and she is working independently
> but will sell the article to the New Scientist. I imagine that your
> interests are slightly more academic so I don't expect that you are
> competing for the same audience. Given that it would seem ok, I have
> pasted
> below the information that I gave her.
> Dear Beatrice
>
> I have jotted some notes down in response to your email. I haven't gone
> over
> this thoroughly but trust you will make sense of it and if not get back to
> me.
>
> QUOTES FROM KENYAN FARMERS
>
> Each week we receive an average of 50 letters from people throughout Kenya
> and sometimes as far off as Tanzania and Uganda where our broadcast has
> been
> known to reach. Most people who take the time to write a letter have
> something constructive or complementary to say about the show. The
> following
> are some of the comments (translated from Swahili to English).
>
> A person who listens to the radio show and saw our road show.
>
> "Thank you for your visit to Busia, I got some very good advice on dairy
> cow
> and would like more information on how to rear it. 1)how to build a
> shelter
> 2) How to feed it. Thank you, Charles Lumumba Mugema (from Bugengi-Busia,
> Kenya)
>
> "Greetings from a listeners of the programme Tembea Na Majira, a programme
> that has been useful and provides good teaching. You have been touching on
> many topics like diseases that infect livestock for example Anthrax which
> has affected our village. My question is, is it right to milk or eat the
> meat of an infected cow? With that, I would like to wish you the best in
> your work. Bye, Charles Omondi (Kakamega)
>
> "Congratulations to the producers of Tembea Na Majira, you are educating
> communities on topics like selling milk, building schools and churches,
> cattle breeding, etc. Thank you, Hezron Kimwei (Kisumu)
>
> Another first hand comment that our van crews received
>

> "Thank you for the information about milk marketing. I listen to Tembea Na
 > Majira and saw one of your road shows. On radio and the road show they
 > talked about how to process and sell milk to make a small business. I
 bought
 > a metal milk container and started collecting from my neighbours and my
 cows.
 > I boil the milk and pour it into the container without contamination. My
 son
 > takes it to the market right away. Our new business is working so TNM is
 > good. Thanks, (Name not known) (Meru)
 >
 > Note: we did a road show and gave out a leaflet about small milk business
 > when it was our major livestock storyline in 2001. You can get the leaflet
 > from Kate.
 >
 > The soap story line at the moment is included in the TNM update attached.
 >
 > Note: The soap story line about use of manure in composting, and feeding
 the
 > cow are further illustrated in leaflets which you can get from Kate or
 which
 > can be sent to you from here.
 >
 > As far as a personal motivation for being involved in this field of work
 and
 > the Tembea Na Majira project. I thought I would ask our Kenyan Radio
 > Producer to provide you a comment and I also have made a comment as an
 > American woman who has worked in East Africa for 3 years and on TNM for
 just
 > over a year.
 >
 > Radio Producer, James Kimaro
 >
 > "Radio is making a big difference because it is believable. Most people
 > believe what they hear on radio and most people have access to radio. The
 > people tend to act on the information they get on radio. TNM is a good
 radio
 > show because it is drama which is based on the lives of the rural
 community
 > as they see it. The problems that TNM characters face are exactly those
 > faced by the people in the rural areas so they can act directly from the
 > information they get on the show."
 >
 > FROM MY SIDE
 >
 > What has really impressed me about the programme and the Kenyan context is
 > first of all that any Kenyan you speak to will say he has a farm. Even if
 he
 > lives in the city he speaks of his rural home where the 'shamba' is.
 > According to our research 71% of Kenyans claim to own a cow or cows. While
 > agriculture remains extremely important, agriculture extension workers are
 > being rapidly reduced and farmers are desperate for information. According
 > to national research which we do every year 61% of Kenyans say that they
 get
 > their agriculture information from radio while 43% get it from agriculture
 > extension workers and 39% claim to get agriculture information from
 friends/
 > neighbours.
 >
 > Radio is an extremely important information source for the livelihoods of
 > many Kenyans and Tembea Na Manjira being the Kenyan 'Archers' is very
 > important to the people of this country. I get a lot of satisfaction when
 I
 > look at the national research and see the impact we are having but it is
 > more when you can see it in the way people respond when you speak to
 people
 > on the street. When I meet a taxi driver or a woman selling vegetables
 they
 > often ask what I am doing in Kenya and I tell them I work with the TNM
 radio
 > programme, they shake my hand and tell me thank you. Sometimes they look
 at
 > me incredulously as if I can't be serious, when I first got this reaction
 I
 > assumed the person didn't know what TNM was but quite the contrary she
 said

> that TNM is really Kenyan, Wafula (a character in the show) could be her
> husband and Nanjala could be her co-wife and Wanjiku could be her, how do
I
> know so well what Kenyans are like? I take this as a huge complement to
the
> writers, producers and actors and I realise why it is so important that we
> keep this show going.
>
> When you compare the media activities people have been exposed to in the
> past 4 weeks, 98% of Kenyans have listened to radio whereas 76% have
watched
> television and 67% have read a newspaper. Of those media activities listed
> only 14% say that they get agricultural information from television and
12%
> from newspapers (note: the figure for radio 61%).
>
> Regards Tisha
>
> LASTLY there was a quantitative research report which you had asked about.
> This report is Media Survey and KAP study on Tembea Na Majira issues and
is
> about 200 pages in Power Point. I would send it to you by email if you
> require such detail. Alternatively the statistics which I have included
in
> the letter to Beatrice along with the graphs which are on our website
> (www.mediae.org) might suffice.
>
> If you happen to be interested in what sells the programme to our
commercial
> sponsor I have attached a briefing sheet which we will use to try to
recruit
> more funding from one of the commercial milk production companies here in
> Kenya. We would use something similar for Cadbury or Unilever or whoever
it
> might be.
>
> Thanks for your interest and please let me know if I can give you
something
> more.
>
> Regards
>
> Tisha
> ----- Original Message -----
> From: "MEWXICEM" <mewxicem@fs1.ed.man.ac.uk>
> To: <t.mediae@africaonline.co.ke>
> Sent: Wednesday, February 20, 2002 6:50 PM
> Subject: Re: Request for information
>
>
> > I wrote you a couple of months ago requesting more information about
> > your project in Kenya, the radio programme. i understand that someone
> > was doing a report on that, is it through and can I have a copy as
> > well as your annual reports as you had promised. Maybe, i need to
> > re-introduce myself again, I am Chido Matewa and currently doing a
> > PhD at Manchester university on Media and the Empowerment of
> > Communities for Social Change.
> >
> > Looking forward to hear from you soon.
>Chido Matewa

Appendix 4

Respondents' comments on in-depth interview data

Mrs Matewa

From: John Riber <mfd@mango.zw>
To: <awft@mweb.co.zw>
Sent: Tuesday, February 13, 2001 5:02 PM
Subject: re-interview with Chido Matewa

Hi Chido,

I read it and it is fine. You have several little typos and a few mistakes, which you will probably realize when you proof it, but nothing of much significance.

Thanks for the opportunity to read it over. It is fine, apart from the few little typos.

Regards,
John Riber

MM> From: "Mrs Matewa" <awft@mweb.co.zw>
MM> To: <mfd@mango.zw>

MM> =====
MM> == MANGO has sent you the following file(s) with this
MM> message:
MM> - Interview_No_9_Riber.doc of type application/msword
MM> =====
MM> ==

MM> Attention: Mr. John Riber
MM> Please can you go through it and any corrections please
MM> insert using another colour so that I can pick it easily.

MM> You can e-mail me back using the same e-mail adress awft@pci.co.zw

MM> Till then
MM> Chido Matewa

Appendix 5

Letters of Approval

Faculty of Education

Research and Graduate School

The University of Manchester, Oxford Road, Manchester M13 9PL
Telephone 0161-275 7891/3532 Fax 0161-275 7894 Email: E.Baines@man.ac.uk



Ref: EB/PW

23rd October 2000

TO WHOM IT MAY CONCERN

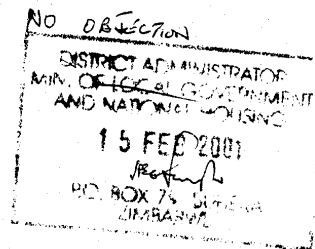
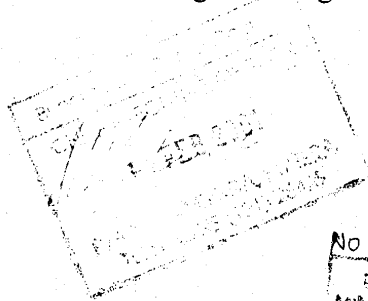
Ms Chido MATEWA

I am writing to confirm that Ms Matewa is a registered research student in the Faculty of Education having registered in September 1999 for a three year full-time programme: MSc in Educational Research leading to the degree of PhD.

Eileen Baines

Eileen Baines
Research and Graduate School Administrator

No objection



043548K Allsup May

1851-2001

one hundred and fifty years of excellence

Telephone: 668762
Telegraphic Address
"MEDICUS", Harare
Telex: MEDICUS 22211ZW



Reference:

MINISTRY OF HEALTH AND
CHILD WELFARE
P.O. Box CY1122
Causeway
Zimbabwe

10 January 2001.

TO WHOM IT MAY CONCERN

RE: AUTHORITY TO CARRY OUT RESEARCH ON THE USE OF MEDIA: MS C.
MUTEWA

Ms Mutewa has been granted authority from Head Office to approach staff to discuss issues pertaining to the use of the media in Ministry of Health and Child Welfare.

Please feel free to assist her in her research as her findings will be used for academic purposes only.

A handwritten signature in dark ink, appearing to read "A. Mbengwa".



A. Mbengwa
Deputy Director Human Resources
For: SECRETARY FOR HEALTH AND CHILD WELFARE

Appendix 6

Questionnaire – Shona Version

Questionnaire As Administered to the Respondents

University of Manchester

M13 9PL, Oxford Road, Manchester, United Kingdom

Research for PhD Degree

Media and the Empowerment of Communities for Social Change in Zimbabwe

Researcher: Chido Erica Felicity Matewa, P.O. Box GD898, Greendale, Harare, Zimbabwe. Tel.: +263 4 498 272 Fax.: +263 4 498 374

Supervisor: Prof. Nick Boreham, University of Manchester, M13 9PL, Oxford Road, Manchester, United Kingdom.
Tel.: 0161 275 3351 Fax.: 0161 275 3528, e-mail: nick.boreham@man.ac.uk

Questionnaire Aimed to Rural Female Heads of Household - Shona Version

Name of respondent (Zita remudaviri).....
Name of province (Purovhinzi).....
Name of district (Dhisitirikiti).....
Name of village(vhiregi).....

Identification number or code given to the household.....

Date of filling

Name of investigator

Shona translator

Signature

Signature

1. Munemakore maangani? (put the chosen number in the box)

1. 30years and below

2. 31-40

3. 41-50

4. 51-60

5. 61+

2. Makaroorwa here? (put the chosen number in the box)

1.Never married 2.Single parent 3..married 4.divorced 5. widowed 6. separated 7.polygamous

3. Mutauro unotevera unokwanisa here,

(put 1 if yes, 0 if no in the box)

English

Shona

Ndebele

others

kuchitaura?

Kuchiverenga?

kuchinyora?

4. Ndeupi mutauro wenyu,

(put numbers 1, 2, 3, 4 in the order you prefer)

English

Shona

Ndebele

Others

1. vekutanga?

2. vechipiri?

3. vechitatu?

4. mimwewo?

5. Ngechipi chidanho chamakasvika pakudzidza?

1. .none

2. tertiary college

3. primary

4. .secondary

5. academic college

6. university

6. Ndechipi chidanho chokudzidza chamaisuwira kusvika?

1. none

2. tertiary college

3. primary

4. .secondary

5. academic college

6. university

7. Chii chakakutadzisai kuti musvike pachidanho ichi? (put the chosen number in the box) ☐
1. Early marriage 2. domestic task 3. Financial problems 4. poor academic performance
5. left school voluntarily 6. Any other reason(specify)
8. Mhuri yenyu yakamira sei? (put the chosen number in the box) ☐
1. extended 2. nuclear 3. single parent
9. Murivangani vanogara pamba penyu? (Put the total number in the box) ☐
10. Pamhuri yenyu yese vangani? (put the chosen number in the boxes below)
1. varume vane makore 18 kudzika? ☐
2. varume vanemakore 18 kukwira? ☐
3. vanhukadzi vane makore 18 kudzika? ☐
4. vanhukadzi vane makore 18 kukwira? ☐
11. Mune vana vari pasi pamakore mashanu here mumba menyu? (put 1 if yes, 0 if no in the box) ☐
12. Kune kireshe yavana here pedyo nekumba kwenyu? (Put 1 if yes, 0 if no in the box) ☐
13. Vana vepamba penyu vanoenda kukireshe, here? (put 1 if yes, 0 if no in the box) ☐
14. Kana vana vepamusha penyu vasingaendi kukireshe, chii chikonzero? (put the chosen number in the box)
1. economic 2. long distance 3. it's not important 4. others ☐
15. Munosevenza here? (put the chosen number in the box) ☐
1. employed 2. part-time employed 3. self-employed
16. Mari yamunoona mose semhiri inokukwanirai here? (put the chosen number in the box)
1. very sufficient 2. sufficient 3. not sufficient ☐
17. Mari zhinji yemunoshandisa mumhuri inobva kunani? (put the chosen number in the box)
- 1.self 2. husband 3. pensioner 4.children 5.others (specify)..... ☐
18. Mari kana kuti zvamunosevedzesa semhuri munozvivana kubva pakuitei kunyanya?
- 1.....
- 2.....
19. Ndeapi matambudziko emunonyanyo sangana nawot? (put the chosen number in the box) ☐
1. No capital 2. no local market 3. poor transport to urban markets 4. no enough land
5. others (specify)
20. Munotarisa kukunda dambudziko iri sei? (put the chosen number in the box) ☐
1. NGO's help 2. Government support 3. Bank loans 4. resettlement farms 5. marketing own produce
6. self initiatives 7. other (specify)
21. Munofungei nezvemunda wamuinawo semhuri? (put the chosen number in the box) ☐
1. very sufficient 2. sufficient 3. not sufficient
22. Dai mhiri yenyu yaiva nemunda mukuru magariro enyu aita nani here? (put 1 if yes, 0 if no in the box) ☐
23. Mune akaundi yenyu mega here kubhengi? (put 1 if yes, 0 if no in the box) ☐

24. Kana musina, munemachengetero amwe amunoita mari here? (put 1 if yes, 0 if no in the box) ☐

25. Makachengetedza mari yakavanda sei parutivi? (put the chosen number in the box)

1. 5 000 and below 2. 5 001-10 000 3. 10 001-15 000 4. 15 001 and +

☐

26. Munovanzo kunzwa zvirikuitika kubva kupi? (put your preferences in order 1, 2, 3 -5)

kunzwa vamwe vachitaura

☐

redhiyo

☐

tiivhi

☐

magazini

☐

mapepa nhau

☐

27. Ndekupi kwamunowana ruzivo maererano nezvinotevera? (put 1 if yes, 0 if no in the box)

	Kunzwa vamwe vachitaura Word of mouth	radhiyo radio	tiivhi television	magazini magazines	pepa nhau newspapers
POLITICS					
Maelection emakanzura nevemudunhu	☐	☐	☐	☐	☐
Maelection evamiriri vekuparamendi	☐	☐	☐	☐	☐
Maelection emukuru venyika	☐	☐	☐	☐	☐
Zvinenge zvapasiswa negovhumendi	☐	☐	☐	☐	☐
Zvimwewo	☐	☐	☐	☐	☐

	Kunzwa vamwe vachitaura Word of mouth	radhiyo radio	tiivhi television	magazini magazines	pepa nhau newspapers
HEALTH					
Zvekubaisa vana majekiseni	☐	☐	☐	☐	☐
Zvekuronga mhuri	☐	☐	☐	☐	☐
Zvechirwere che Aids (Mukondombera)	☐	☐	☐	☐	☐
Mararia	☐	☐	☐	☐	☐
Korera	☐	☐	☐	☐	☐
Tiibhii	☐	☐	☐	☐	☐
Mishonga yechinyakare	☐	☐	☐	☐	☐
Kutsvinda noutsanana	☐	☐	☐	☐	☐
Zvimwewo (specify).....	☐	☐	☐	☐	☐

AGRICULTURE	Kunzwa vamwe vachitaura Word of mouth	radhiyo radio	tiivhi television	magazini magazines	pepa nhau newspapers
Kwemunoratidzwa kana kunzwa nezve nezvezvirimwa zvitswa	☐	☐	☐	☐	☐
Kwemunoratidzwa kana kunzwa nezve marimiro nezvinoshandiswa pakurima zvakasiyana siyana	☐	☐	☐	☐	☐
Nezvemitengo yezvinhu zvinodikana nemurimi e.g. mbeu, badza	☐	☐	☐	☐	☐
Magadziriro ezvidyiwa zvarimwa, kanazvipfuyo kuti zvidyiwe	☐	☐	☐	☐	☐
Rudzido rwekugadzira zvinhu kubva muzvimwa kana zvipfuyo	☐	☐	☐	☐	☐
Kwekutengesera zvirimwa nezvipfuyo	☐	☐	☐	☐	☐
Mitengo yezvitimwa nezvipfuyo	☐	☐	☐	☐	☐
<i>zvimwewo (specify).....</i>	☐	☐	☐	☐	☐

	Kunzwa vamwe vachitaura Word of mouth	radhiyo radio	tiivhi television	magazini magazines	pepa nhau newspapers
zvemagariro	☐	☐	☐	☐	☐
zvemafaro	☐	☐	☐	☐	☐
mitauro yavanhu	☐	☐	☐	☐	☐
yambiro (Public awareness)	☐	☐	☐	☐	☐
kurumwazani (Counselling)	☐	☐	☐	☐	☐
mitambo yechinyakare (Folk Drama)	☐	☐	☐	☐	☐
<i>zvimwewo (specify).....</i>	☐	☐	☐	☐	☐

28. Munezvinhu izvi mumba menyu here? (put 1 if yes, 0 if no)

Radhiyo

☐

Tiivhii

☐

Runhare

☐

29. Kana muinazvo, zviri kusevenza here? (put 1 if yes, 0 if no)

Radhiyo

☐

Tiivhiii

☐

Runhare

☐

30. Makapenzisira kuteerera kana kuti kuona izvi riini? (put the chosen number in the box) 1.Today 2.yesterday
3.sometime this week 4.a week ago 5.a month ago 6.more than a month ago 7. never

radhiyo

☐

tiivhii

☐

31. Munoteerera kuzvirongwa zvamunofarira kakawanda vakadini apo zvinobuda?
(put the chosen number in the box)
1. all the time 2. sometimes 3. rarely 4. other(specify).....
Radio ☐
Television ☐
32. Ndeipi radiyo station yamunofarira zviku? (put the chosen number in the box)
1. radio 1 2. radio 2 3. radio 3 4. radio 4 5. other ☐
33. Ndeipi radiyo station yamunofarira zviku? (put the chosen number in the box)
1. television 1 2. joy television 3. DSTv 4. others (specify)..... ☐
34. Munofarira zvirongwa zvipi
Pa radiyo? Name Why
1.....
2.....
Pa Tiivhii? 1
2.....
35. Munoteerera kuzvirongwa zvamufarira kakawanda vakadini apo zvinobuda?
(put the chosen number in the box)
1. All the time 2. most of the time 3. sometimes 4. rarely
radiyo ☐
tiivhii ☐
36. Ngezvipi zvimhingamupini zvinokutadzisai kuteerera zvirongwa zvamunofarira?
(put the chosen number in the box)
1.Housework 2.fieldwork 3. type of source of energy 4. poor reception ☐
5.Lack of power to decide 6.inconvenient programming ☐
7.Others (specify) ☐
37. Ngezvipi zimwe zvirongwa zvamungada kuti zvibude?
Pa radiyo? Programmes Why
1..... 1.....
2..... 2.....
Pa tiivhii 1 1.....
2..... 2.....
38. Ngeripi magazini remunofarira? (put the chosen number in the box)
1. Horizon 2. Parade 3. Look and Listen 4. Moto 5. others (specify) ☐
39. Ndeapi mapepanhau emunofarira? (put the chosen number in the box)
1. The Herald 2. The Daily News 3. The Independent 4. The Standard ☐
5.Kwayedza 6.The Sunday Mail 7.Others(specify)
40. Munovanzoverenga mapepanhau vakavanda sei? (put the chosen number in the box)
1.Daily 2. at least three times a week 3. every week 4. monthly 5. Rarely 6.never ☐
41. Munomuka nguvai? (put the chosen number in the box)
1.Early morning before sunrise 2. At sunrise 3. After sunrise ☐

42. Inguva dzipi pazuva dzamunene makasununguka? (put the chosen number in the box)
1. At sunrise 2. mid-morning 3. afternoon 4. late afternoon 5. at sunset ☐
6. after sunset ☐
43. Munosevenzesa nguva iyi kuitei? (put the chosen number in the box)
1. Listening to radio 2. watching television 3. reading newspapers 4. reading magazines ☐
5. just sitting resting 6. Others (specify) ☐
44. Munoenda kwemunosangana nevamwe e.g kurufu, chenura, michatu, kakavanda sei? (put the chosen number in the box)
1. very regularly 2. regularly 3. rarely 4. never ☐
45. Kune vanoita zvemaclub okuteerera redhiyo vari pamwe munharaunda menyu here? (put 1 if yes, 0 if no in the box)
- ☐
46. Muri nhengo yeclub idzi here? (put 1 if yes, 0 if no in the box)
- ☐
47. Kana muri nhengo, kakavanda zvakaadini kamunosangana? (put the chosen number in the box)
1. Every week 2. at least once a month 3. rarely ☐
48. Matambudziko amunosangana nawo muclub iyi ndeechii?
- 1.....
- 2.....
49. Makambondoona mabhaisikopu anouya kumaruwa here? (put 1 if yes, 0 if no in the box)
- ☐
50. Kanamakamboenda, makapedzisira riini? (put the chosen number in the box)
1. a month ago 2. six months ago 3. a year ago 4. more than a year ago ☐
51. Ndekupi kwemunonzwa nyaya dzekutaurirwa nevamwe muripo kunyaya? (give up to three answers)
- 1.....
- 2.....
- 3.....
52. Maprojekiti edevelopumendi ari munharaunda menyu ndeapi? (put 1 if yes, 0 if no in the box)
1. Farming/Agricultural ☐ 2. Food Manufacturing ☐ 3. Sewing and Knitting ☐ 4. Pottery ☐
5. savings club ☐ 6. health care projects ☐ 7. water and sanitary projects ☐
8. Poultry ☐ 9. others (specify)..... ☐ 10. none ☐
53. Makaanzwa nezvawo kubva kupi? (put 1 if yes, 0 if no in the box)
1. word of mouth ☐ 2. radio ☐ 3. television ☐ 4. magazines ☐ 5. newspapers ☐
1. kunzwa vamwe vachitaura 2. radhiyo 3. tiivhii 4. magazini 5. mapepa nhau
54. Radhiyo kana kuti tiivhii yenyu inosevenzisa moto unobva kupi?
- Radhiyo** ☐
1. Electricity 2. Solar energy 3. Drycells 4. batteries 5. Other (specify)
- tiivhii** ☐
1. Electricity 2. Solar energy 3. Drycells 4. batteries 5. Other (specify)

55. Izvi zvinhu zvinemutengo vaka dini?
Electricity ☐ *solar energy* ☐ *dry cells* ☐ *batteries* ☐ *others (specify).....* ☐

(put the chosen number in the box above)

1. vakavandisisa

2. vakavanda

3. vakana/vakafanira

4. handiziwi

56. Munozwa nyaya dzokudzidza kubva kune ava kakavanda zvakadini? (put 1 if yes, 0 if no in the box)

Mudhumeni (agricultural extension services) ☐

mutsanana (health extension services) ☐

anona nezvedevelopumendi mu village menyu (village community workers) ☐

57. Munonzwa nyaya dzokudzidza kubva kune ava kakadini? (put the chosen number in the box)

1..very regularly 2. regularly 3. rarely 4. never
 mudhumeni (Agricultural extension services) ☐

mutsanana (Health extension services) ☐

anoona nezvedevelopumendi mu village menyu) ☐

III. KNOWLEDGE OF MEDIA IMPACT

58. Zvemunonzwa kubva kune zvinotevera zvinokosha zvakadini kwamuri? (put the chosen number in the box)

1. Very useful 2. useful 3. not useful 4. no access
 kubva kunemumwe achitaura ☐

Radhiyo ☐

Tiivhii ☐

Magazini ☐

mapepa nhau ☐

Zvimwewo (specify).....
 (letters, internet, phone, fax or e-mail) ☐

59. Munodawira here zvese zvemunonzwa kana zvinenge zvabva kune zvinotevera? (put the chosen number in the box)

1. Always 2. sometimes 3. rarely 4. never
 kunzwa vamwe vachitaura ☐

Radhiyo ☐

Tiivhii ☐

Magazini ☐

mapepa nhau ☐

60. Zvamunozwa zvese kubva kune zvinotevera zvinokoshei kwamuri? (put the chosen number in the right box and 0 for no)

	1. Informing	2. educating	3. entertainment	4. other
kunzwa vamwe vachitaura	☐	☐	☐	☐
Radhiyo	☐	☐	☐	☐
Tiivhii	☐	☐	☐	☐
mapepa nhau	☐	☐	☐	☐
Magazini	☐	☐	☐	☐

61. Zvamunonzwa zvese zvinobatsirei pamagariro enyu? (put 1 if yes, 0 if no in the box)

1.a more politically informed citizen	☐
2.Improve livelihoods	☐
3.Increased household income	☐
4.improved health care	☐
5.increased agricultural production	☐
6.cultural awareness	☐
7. other (specify)	☐

62. Murinhengo y Projekiti inokurudzira magariro emhuri here?(e.g. member of a co-operative)put 1 if yes, 0 if no ☐

63. Kana mhindiro yepamusoro iri hongu, maprojekiti rudzii? (put the chosen number in the box)

1. Farming	2. horticulture	3. poultry	4. pig and cattle fattening	☐
5.Crocheting, sewing and knitting	6.food processing	7.other (specify)		

64. Nhengo imwe neimwe yeProjekiti, imarii yainovana pagore rese (approximately)? (put the chosen number in the box)

1. 5 000 and below	2. 5 001 –10 000	3. 10 001-15 000	4. 15 001+	☐
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65. Pane mutsauko vauya kuburikidza ne Projekiti iyi pamagariro enyu? Put the chosen numbers in the box up to three)

1. a more politically informed citizen	2. Improve livelihoods	3. Increased household income	☐
4. improved health care	5. increased agricultural production	6. cultural awareness	☐
7. other (specify)			☐

66. Ndeapi matambudziko emunosangana nawo? (put the chosen number in the box below)

1. No capital	2. no local market	3. poor transport to urban markets	
4. no enough land	5. other (specify)		☐

67. Zvamunozwa kubva kunezvinokubatsirai here pamatambudziko emunosangana nawo? (put 1 if yes, 0 if no)

Zvekunzwa vamwe vachitaura	☐
Radhiyo	☐
Tiivhii	☐
Magazini	☐
Mapepa nhau	☐

68. Did you learn any of the following information's from the mobile video film shows? (put 1 if yes, 0 if no)

Zvematongerwe enyika(Politics)

☐

Zvehutano (Health)

☐

zvevarimi (Agriculture)

☐

Zvemagariro (Culture)

☐
☐

69. *zvamakanzwa kumabhaisikopu pamusoro peizvi zvakakubatsirai zvakadini? (put the chosen number in the box)*

1. Very useful 2. useful 3. a bit useful 4. not useful

Zvematongerwe enyika(Politics)

☐

Zvehutano (Health)

☐

zvevarimi (Agriculture)

☐

Zvemagariro (Culture)

☐

70. Ndedzipi nguva dzamunofungidzira kuti dzakasununguka kuti murakidzwe mabaisikopu? (put 1 if yes, 0 if no in the box)

1. Early Morning ☐ 2. Mid-morning ☐ 3. Afternoon ☐ 4. Mid-Afternoon ☐
5. At sunset ☐ 6. After sunset ☐

71. Ndezvipi zvirongwa zvamungade kurakidza pamabhaisikopu? (give up to three answers)

- 1.....
2.....
3.....

72. Rubatsiro rwemunovana kubva kunevanotevera rwakakosha sei? (put the chosen number in the box)

1. Very useful 2. useful 3. not useful

Mudhumeni (Agricultural extension workers)?

☐

Mutsanana (Health extension workers)?

☐

Anoona nezvedevelopumendi muviragi menyu (Village community workers)?

☐

73. Munofunga kuti zvinhu zvirimaererano nemadzimai zvinoburitswa munhepfenyuro nemuzvinyorwa zvakavanda sei? (put the chosen number in the box)

1.always 2. sometimes 3.rarely 4. never 5.I don't know

Radhiyo

☐

Tiivhii

☐

Magazini

☐

Mapepa nhau

☐

74. Munofunga kuti zvinhu zvemagariro evekumaruva zvinobutitsva munhepfenuro kana muzvinyorwa zvakadini?
(put the chosen number in the box)

1.always 2. sometimes 3.rarely 4.never 5. I don't know

Radhiyo

☐

Tiivhii

☐

Magazini

☐

Mapepa nhau

☐

75. Munofungei maererano nezvinotevera? (put the chosen number in the box)

1. decreasing 2.the same 3.increasing

Hurombo (Poverty)

☐

Kushaikwa kwemabasa (Unemployment)

☐

Mitengo yezvinhu (prices)

☐

Observations.....
.....
.....
.....
.....
.....
.....

Appendix 7

Coded: English Version of the Questionnaire

Only Questions Computed Coded

University of Manchester

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Research for PhD Degree

Media and the Empowerment of Communities for Social Change in Zimbabwe

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Questionnaire Aimed to Rural Female Heads of Household - English Version

Name of respondent
Name of province.....
Name of district.....
Name of village.....

Identification number or code given to the household.....

Date of filling

Name of investigator

Shona translator

Signature

Signature

1. How old are you? (put the chosen number in the box) ☐

1. 30years and below 2. 31-40 3. 41-50 4. 51-60 5. 61+

2. What is your marital Status? (put the chosen number in the box) ☐

1.Never married 2.Single parent 3.married 4.divorced 5. widowed 6. separated 7.polygamous

3. Which language do you (put 1 if yes, 0 if no in the box)

	English	Shona	Ndebele	others
Speak? (3a)	☐	(3b) ☐	(3c) ☐	(3d) ☐
Read? (3e)	☐	(3f) ☐	(3g) ☐	(3h) ☐
Write? (3i)	☐	(3j) ☐	(3k) ☐	(3l) ☐

4. What is your (put numbers 1, 2, 3, 4 in the order you prefer)

	English	Shona	Ndebele	Others
1. first language? (4a)	☐	☐	☐	☐
2. second language? (4e)	☐	☐	☐	☐
3. third language? (4i)	☐	☐	☐	☐
4. fourth for others? (4m)	☐	☐	☐	☐

5. What level of education did you attain? ☐

1. .none 2. tertiary college 3. primary 4. .secondary 5. academic college 6. university

6. What level would you have wished to reach? ☐

1. none 2. tertiary college 3. primary 4. .secondary 5. academic college 6. university

7. Why did you not achieve that level? (put the chosen number in the box) ☐
1. Early marriage 2. domestic task 3. Financial problems 4. poor academic performance
5. left school voluntarily 6. Any other reason(specify)
8. What type is your family? (put the chosen number in the box) ☐
1. extended 2. nuclear 3. single parent
9. How many people live in your household? (Put the total number in the box) ☐
10. What sex and age do these people living in the household belong? (put the chosen number in the boxes below)
1. Male under 18 years? (10a) ☐
2. Male 18 years and above? (10b) ☐
3. Females under 18 years? (10c) ☐
4. Females 18 years above? (10d) ☐
11. Do you have children under 5 years in your household? (put 1 if yes, 0 if no in the box) ☐
12. Is there a crèche nearby? (Put 1 if yes, 0 if no in the box) ☐
13. Do they go to this crèche? (put 1 if yes, 0 if no in the box) ☐
14. If not, state the main reasons? (put the chosen number in the box)
1. economic 2. long distance 3. it's not important 4. others ☐
15. Are you (put the chosen number in the box) ☐
1. employed 2. part-time employed 3. self-employed
16. What you earn as a household, is it sufficient to meet the basic expenses in your household?
(put the chosen number in the box)
1. very sufficient 2. sufficient 3. not sufficient ☐
17. Who provides most of your household's income? (put the chosen number in the box)
- 1.self 2. husband 3. pensioner 4.children 5.others (specify)..... ☐
18. From what activities do you get most of your household's income?
- 1.....
- 2.....
19. What is the main difficulty you meet? (put the chosen number in the box) ☐
1. No capital 2. no local market 3. poor transport to urban markets 4. no enough land
5. others (specify)
20. How do you overcome this obstacle? (put the chosen number in the box) ☐
1. NGO's help 2. Government support 3. Bank loans 4. resettlement farms 5. marketing own produce
6. self initiatives 7. other (specify)
21. What do you think about your household land? (put the chosen number in the box) ☐
1. very sufficient 2. sufficient 3. not sufficient
22. Do you think your household would improve if you had more land? (put 1 if yes, 0 if no in the box) ☐
23. Do you have a personal bank account? (put 1 if yes, 0 if no in the box) ☐

24. If not, do you save by other means? (put 1 if yes, 0 if no in the box) ☐

25. How much have you saved? (put the chosen number in the box)

1. 5 000 and below	2. 5 001-10 000	3. 10 001-15 000	4. 15 001 and +	☐
--------------------	-----------------	------------------	-----------------	--------------------------

26. Which are the sources of information you have most access to? (put your preferences in order 1, 2, 3 -5)

word of mouth	(26a)	☐
radio	(26b)	☐
television	(26c)	☐
magazines	(26d)	☐
newspapers	(26e)	☐

27. What re your main sources of information on the followings? (put 1 if yes, 0 if no in the box)

	Word of mouth	radio	television	magazines	newspapers
POLITICS					
Local elections	(aa27) ☐	(ab27) ☐	(ac27) ☐	(ad27) ☐	(ae27) ☐
Parliamentary elections	(ba27) ☐	(bb27) ☐	(bc27) ☐	(bd27) ☐	(be27) ☐
Presidential elections	(ca27) ☐	(cb27) ☐	(cd27) ☐	(ce27) ☐	(ce27) ☐
Administrative government decisions	(da27) ☐	(db27) ☐	(dc27) ☐	(dc27) ☐	(de27) ☐
Others	☐	☐	☐	☐	☐

	Word of mouth	radio	television	magazines	newspapers
HEALTH					
Vaccinations	(ea27) ☐	(eb27) ☐	(ec27) ☐	(ed27) ☐	(ee27) ☐
Birth Control	(fa27) ☐	(fb27) ☐	(fc27) ☐	(fd27) ☐	(fe27) ☐
Aids	(ga27) ☐	(gb27) ☐	(gc27) ☐	(gd27) ☐	(ge27) ☐
Malaria	(ha27) ☐	(hb27) ☐	(hc27) ☐	(hd27) ☐	(he27) ☐
Cholera	(ia27) ☐	(ib27) ☐	(ic27) ☐	(id27) ☐	(ie27) ☐
Tuberculosis	(ja27) ☐	(jb27) ☐	(jc27) ☐	(jd27) ☐	(je27) ☐
Traditional medicine	(ka27) ☐	(kb27) ☐	(kc27) ☐	(kd27) ☐	(ke27) ☐
Sanitation and hygiene	(la27) ☐	(lb27) ☐	(lc27) ☐	(ld27) ☐	(le27) ☐
Others (specify)	☐	☐	☐	☐	☐

AGRICULTURE

	Word of mouth	radio	television	magazines	newspapers
Demonstration of new varieties of crops	(ma27) ☐	(mb27) ☐	(mc27) ☐	md27) ☐	(me27) ☐
Demonstration of production techniques & technologies	(na27) ☐	(nb27) ☐	(nc27) ☐	(nd27) ☐	(ne27) ☐
Prices of agricultural inputs and equipment	(oa27) ☐	(ob27) ☐	(oc27) ☐	(od27) ☐	(oe27) ☐
Preparation of produce & by-products for consumption	(pa27) ☐	(pb27) ☐	(pc27) ☐	(pd27) ☐	(pe27) ☐
Utilising of processing techniques and technologies	(qa27) ☐	(qb27) ☐	(qc27) ☐	(qd27) ☐	(qe27) ☐
Markets for agricultural produce	(ra27) ☐	(rb27) ☐	(rc27) ☐	(rd27) ☐	(re27) ☐
Prices of agricultural produce	(sa27) ☐	(rb27) ☐	(rc27) ☐	(rd27) ☐	(re27) ☐
Others (specify).....	☐	☐	☐	☐	☐

	Word of mouth	radio	television	magazines	newspapers
Cultural issues	(ta27) ☐	(tb27) ☐	(tc27) ☐	(td27) ☐	(te27) ☐
Entertainment	(ua27) ☐	(ub27) ☐	(uc27) ☐	(ud27) ☐	(ue27) ☐
Local languages	(va27) ☐	(vb27) ☐	(vc27) ☐	(vd27) ☐	(ve27) ☐
Public awareness	(wa27) ☐	(wb27) ☐	(wc27) ☐	(wd27) ☐	(we27) ☐
Counselling	(xa27) ☐	(xb27) ☐	(xc27) ☐	(xd27) ☐	(xe27) ☐
Folk Drama	(ya27) ☐	(yb27) ☐	(yc27) ☐	(yd27) ☐	(ye27) ☐
Other (specify).....	☐	☐	☐	☐	☐

28. Do you have any of these items in your household? (put 1 if yes, 0 if no)

Radio	(28a) ☐
Television	(28b) ☐
Telephone	(28c) ☐

29. If you have any of these items, are they working? (put 1 if yes, 0 if no)

Radio	(29a) ☐
Television	(29b) ☐
Telephone	(29c) ☐

30. When last did you listen or watch? (put the chosen number in the box) 1.Today 2.yesterday 3.sometime this week 4.a week ago 5.a month ago 6.more than a month ago 7. never

radio	(30a) ☐
television	(30b) ☐

31. How often do you listen to your radio programmes when they are broadcast?
(put the chosen number in the box)
1. all the time 2. sometimes 3. rarely 4. other(specify).....
Radio (31a) ☐
- Television (31b) ☐
32. What is your favourite radio station? (put the chosen number in the box)
1. radio 1 2. radio 2 3. radio 3 4. radio 4 5. other ☐
33. What is your favourite television station? (put the chosen number in the box)
1. television 1 2. joy television 3. DSTv 4. others (specify)..... ☐
34. What are your favourite
- | | Name | Why |
|-----------------------|---------|-------|
| Radio programmes? | 1..... | ..... |
| | 2..... | ..... |
| Television programme? | 1 ..... | ..... |
| | 2..... | ..... |
35. What frequencies do you listen or watch to your favourite programmes when they are broadcast?
(put the chosen number in the box)
1. All the time 2. most of the time 3. sometimes 4. rarely
radio (35a) ☐
- television (35b) ☐
36. Which main obstacles prevent you to listen or watch regularly your favourite programmes?
(put the chosen number in the box)
1.Housework 2.fieldwork 3. type of source of energy 4. poor reception
5.Lack of power to decide 6.inconvenient programming
7.Others (specify)
37. What other programmes would you want aired?
- | on radio? | Programmes | Why |
|----------------|------------|--------|
| | 1..... | 1..... |
| | 2..... | 2..... |
| on television? | 1 | 1..... |
| | 2..... | 2..... |
38. What is your favourite magazine? (put the chosen number in the box)
1. Horizon 2. Parade 3. Look and Listen 4. Moto 5. others (specify) ☐
39. What are your favourite newspapers? (put the chosen number in the box)
1. The Herald 2. The Daily News 3. The Independent 4. The Standard
5.Kwayedza 6.The Sunday Mail 7.Others(specify) ☐
40. When do you read magazines and newspapers? (put the chosen number in the box)
1.Daily 2. at least three times a week 3. every week 4. monthly 5. Rarely 6.never ☐
41. What time do you wake up? (put the chosen number in the box)
1 .Early morning before sunrise 2. At sunrise 3. After sunrise ☐
42. What times of day are you free? (put the chosen number in the box)
1. At sunrise 2. mid-morning 3. afternoon 4. late afternoon 5. at sunset ☐

6. after sunset ☐
43. How do you utilise your free time? (put the chosen number in the box)
1. Listening to radio 2. watching television 3. reading newspapers 4. reading magazines ☐
5. just sitting resting 6. Others (specify)
44. What frequencies do you attend traditional ceremonies? (put the chosen number in the box)
1. very regularly 2. regularly 3. rarely 4. never ☐
45. Is there a radio listening club in your area? (put 1 if yes, 0 if no in the box) ☐
46. Do you belong to any radio listening club? (put 1 if yes, 0 if no in the box) ☐
47. If yes to above, how frequent do you met for the radio listening sessions?
(put the chosen number in the box)
1. Every week 2. at least once a month 3. rarely ☐
48. What problem do you have in your radio listening club?
- 1.....
- 2.....
49. Have you ever attended a mobile video/film show? (put 1 if yes, 0 if no in the box) ☐
50. If yes to above, when last did you attend? (put the chosen number in the box) ☐
- 1.a month ago 2. six months ago 3. a year ago 4. more than a year ago
51. Where do you hear most of the information's received by word of mouth? (put 1 if yes, 0 if no in the box)
1. Well/bore hall ☐ 2. shops ☐ 3. market ☐ 4. Meetings ☐ 5. church ☐
6. School ☐ 7. at home ☐ 8. Funeral ☐ 9. other (specify) ☐
52. What development projects are in your area? (put 1 if yes, 0 if no in the box)
1. Farming/Agricultural ☐ 2. Food Manufacturing ☐ 3. Sewing and Knitting 4. Pottery ☐
5. savings club ☐ 6. health care projects ☐ 7. water and sanitary projects ☐
8. Poultry ☐ 9. others (specify)..... ☐ 10..none ☐
53. From what sources did you learn about them? (put 1 if yes, 0 if no in the box)
- 1.word of mouth ☐ 2.radio ☐ 3.television ☐ 4. magazines ☐ 5.newspapers ☐
54. What source of energy do you use for radio or television?
- Radio**
- (54a) ☐
1. Electricity 2.Solar energy 3. Drycells 4. batteries 5. Other(specify)
- television**
- (54b) ☐
1. Electricity 2. Solar energy 3.Drycells 4. batteries 5. Other (specify)
55. Are they (55a) (55b) (55c) (55d) (55e)
- Electricity solar energy dry cells batteries others (specify).....
- ☐ ☐ ☐ ☐ ☐
- (put the chosen number in the box above)
1. Very expensive?
2. Expensive?
3. Not expensive?

4. *I don't know*

56. Do you get information from these? (put 1 if yes, 0 if no in the box)
- | | | |
|---------------------------------|-------|--------------------------|
| agricultural extension services | (56a) | ☐ |
| health extension services | (56b) | ☐ |
| village community workers | (56c) | ☐ |

57. You receive information from the followings? (put the chosen number in the box)
- | | | | | | |
|---------------------------------|------------------|--------------|-----------|----------|--------------------------------|
| | 1.very regularly | 2. regularly | 3. rarely | 4. never | |
| Agricultural extension services | | | | | (57a) ☐ |
| Health extension services | | | | | (57b) ☐ |
| Village community worker | | | | | (57c) ☐ |

58. How do you value information you receive from the followings? (put the chosen number in the box)
- | | | | | | |
|--|----------------|-----------|---------------|-------------|--------------------------------|
| | 1. Very useful | 2. useful | 3. not useful | 4.no access | |
| Word of mouth | | | | | (58a) ☐ |
| Radio | | | | | (58b) ☐ |
| Television | | | | | (58c) ☐ |
| Magazines | | | | | (58d) ☐ |
| Newspapers | | | | | (58e) ☐ |
| Others (specify).....
(letters, internet, phone, fax or e-mail) | | | | | ☐ |

59. Do you believe everything you hear from or was from these sources? (put the chosen number in the box)
- | | | | | | |
|---------------|-----------|--------------|-----------|----------|--------------------------------|
| | 1. Always | 2. sometimes | 3. rarely | 4. never | |
| word of mouth | | | | | (59a) ☐ |
| Radio | | | | | (59b) ☐ |
| Television | | | | | (59c) ☐ |
| Magazines | | | | | (59d) ☐ |
| Newspapers | | | | | (59e) ☐ |

60. What do you think is the most important role of these sources of information? (put the chosen number in the right box and 0 for no)

- | | | | | |
|---------------|--------------------------------|--------------------------------|--------------------------------|--------------------------------|
| | 1. Informing | 2. educating | 3. entertainment | 4. other |
| word of mouth | (60a) ☐ | (60b) ☐ | (60c) ☐ | (60d) ☐ |
| Radio | (60e) ☐ | (60f) ☐ | (60g) ☐ | (60h) ☐ |
| Television | (60i) ☐ | (60j) ☐ | (60k) ☐ | (60l) ☐ |
| Newspapers | (60m) ☐ | (60n) ☐ | (60o) ☐ | (60p) ☐ |
| Magazines | (60q) ☐ | (60r) ☐ | (60s) ☐ | (60t) ☐ |

61. What impact have all the information's you receive made to your existence? (put 1 if yes, 0 if no in the box)
- | | |
|---|--------------------------|
| 1.a more politically informed citizen (61a) | ☐ |
| 2. improve livelihoods (61b) | ☐ |
| 3. increased household income (61c) | ☐ |
| 4.improved health care (61d) | ☐ |
| 5.increased agricultural production (61e) | ☐ |
| 6.cultural awareness (61f) | ☐ |
| 7.other (specify) (61g) | ☐ |
62. Are you engaged in an income-generating project?(e.g. member of a co-operative)put 1 if yes, 0 if no ☐
63. If yes, what type of project is it? (put the chosen number in the box)
- | | | | | |
|-----------------------------------|-----------------|------------|-----------------------------|--------------------------|
| 1. Farming | 2. horticulture | 3. poultry | 4. pig and cattle fattening | ☐ |
| 5.Crocheting, sewing and knitting | | | | 6.food processing |
| 7.other (specify) | | | | |
64. How much income does each member get annually from the project (approximately)? (put the chosen number in the box)
- | | | | | |
|--------------------|------------------|------------------|------------|--------------------------|
| 1. 5 000 and below | 2. 5 001 –10 000 | 3. 10 001-15 000 | 4. 15 001+ | ☐ |
|--------------------|------------------|------------------|------------|--------------------------|
65. What impact has the project had in your existence? Put the chosen numbers in the box up to three)
- | | | | |
|--|--------------------------------------|-------------------------------|--------------------------|
| 1. a more politically informed citizen | 2. Improve livelihoods | 3. Increased household income | ☐ |
| 4. improved health care | 5. increased agricultural production | 6. cultural awareness | ☐ |
| 7. other (specify) | | | ☐ |
66. What problems have you faced in your project? (put the chosen numbers in the boxes below)
- | | | | |
|-------------------|--------------------------|------------------------------------|--------------------------|
| 1. No capital | 2. no local market | 3. poor transport to urban markets | ☐ |
| 4. no enough land | 5. other (specify) | | ☐ |
67. Does information from these sources of information's help you in resolving them? (put 1 if yes, 0 if no)
- | | |
|---------------|--------------------------------|
| Word of mouth | (67a) ☐ |
| Radio | (67b) ☐ |
| Television | (67c) ☐ |
| Magazines | (67d) ☐ |
| Newspapers | (67e) ☐ |
68. Did you learn any of the following information's from the mobile video film shows? (put 1 if yes, 0 if no)
- | | |
|-------------|--------------------------------|
| Politics | (68a) ☐ |
| Health | (68b) ☐ |
| Agriculture | (68c) ☐ |
| Culture | (68d) ☐ |

69. How useful was this information from the mobile video film shows to you? (put the chosen number in the box)

	1. Very useful 2. useful 3. a bit useful 4. not useful	
Politics		(69a) ☐
Health		(69b) ☐
Agriculture		(69c) ☐
Culture		(69d) ☐

70. What do you think is the most convenient time to watch mobile video films? (put 1 if yes, 0 if no in the box)

1. Early Morning	☐	2. Mid-morning	☐	3. Afternoon	☐	4. Mid-Afternoon	☐
5. At sunset	☐	6. After sunset	☐				

71. What type of programmes would you prefer to be shown during the mobile video film shows (put 1 if yes, 0 if no in the box)

1. Politics	☐	2. health care	☐	3. agriculture	☐	4. culture	☐	5. entertainment	☐
6. others (specify)	☐								

72. How do you value the services provided by the followings? (put the chosen number in the box)

	1. Very useful 2. useful 3. not useful	
Agricultural extension workers?		(72a) ☐
Health extension workers?		(72b) ☐
Village community workers?		(72c) ☐

73. Do you think media highlights issues of concern to women? (put the chosen number in the box)

	1.always 2. sometimes 3.rarely 4. never 5.I don't know	
Radio		(73a) ☐
Television		(73b) ☐
Magazines		(73c) ☐
Newspapers		(73d) ☐

74. Do you think that issues of concern to rural communities are adequately covered in the media?
(put the chosen number in the box)

	1.always 2. sometimes 3.rarely 4.never 5. I don't know	
Radio		(74a) ☐
Television		(74b) ☐
Magazines		(74c) ☐
Newspapers		(74d) ☐

75. What do you think of the following? (put the chosen number in the box)

1. decreasing 2.the same 3.increasing

Poverty

(75a) ☐

Unemployment

(75b) ☐

Prices

(75c) ☐

Observations.....
.....
.....

Appendix 8

Questionnaire – Instructions for Investigators

Instruction for Investigators

Not applicable	77
Missing data	99
Spoilt data	88
Can't Remember	66
Don't know	55
Refusal	44
Can't Say	33

1. Different types of coding and how to fill the questionnaire

Case 1

Chosen number to be inserted in the box.

Examples

Question 1.

How old are you?

(put the chosen number in the box)

1. 30years and below

2. 31-40

3. 41-50

4. 51-60

5. 61+

Question 2.

What is your marital Status? *(put the chosen number in the box)*

1.Never married 2.Single parent 3..married 4.divorced 5. widowed 6. separated 7.polygamous

Case 2

Codes 1 and 0 are used. The chosen code is to be inserted in the box.

Examples:

Question 12

Is there a crèche nearby?

(Put 1 if yes, 0 if no in the box)

Question 13

Do they go to this crèche?

(put 1 if yes, 0 if no in the box)

Case 3

Questions with many responses. Codes used for these questions is 1 and 0. All boxes have to be filled by putting 1 if yes and 0 if no.

Examples:

Question 60.

What do you think is the most important role of these sources of information? *(put the right number in the box and 0 if no and 77 if not applicable)*

	1. Informing	2. educating	3. entertainment	4. other
word of mouth	☐	☐	☐	☐
Radio	☐	☐	☐	☐
Television	☐	☐	☐	☐
Newspapers	☐	☐	☐	☐
Magazines	☐	☐	☐	☐

Case 4

Responses are ranked. Rank responses in order e.g. 1, 2, 3, etc.,

Example

Question 26

Which are the sources of information you have most access to? *(put your preferences in order 1, 2, 3 -5)*

word of mouth	☐
radio	☐
television	☐
magazines	☐
newspapers	☐

Case 5

Open-ended questions.

Example

Question 18

From what activities do you get most of your households' income?

1.....
2.....

Additional filling instructions to take note of

Questions 5 and 6

Tertiary college refers to a skills training college. If a respondent did not do any primary education but attended a skills training course, then put code 2, if the respondent did primary education and then went to a tertiary college put 3.

Question 8

Probe using this following question, who lives here?

Question 9 and 10

Use question 10 to check response on question 9.

Also check whether the respondent has remembered to include themselves.

Use this question to check for consistency.

(You may need to repeat the purpose of the research to the respondent at this point)

Question 25

Skip question 24 (which means it is not applicable) if answered yes to Question 23

Question 27

Multiple answers applicable

Question 46-48

Skip 46, 47, 48 if answered 'no' to question 45. Write not applicable for 46, 47 and 48

Question 49

Skip question 50 if answered 'no' to question 49. Put not applicable for question 50.

Notes

-check whether you have done all the questions before leaving the respondents

-don't forget to thank them

-remind them there might be a call-back

-fill in your observations before the next interview (focus on general well-being of family, type of homestead, and how relaxed the respondent was during the interview or whether there was someone there or if there were any disruptions during the interviewing process).

2. What to take note of during the process of direct interviewing

- Always carry the introduction and approval letter for the briefing on the purpose of the interview.
- Give a copy of the questionnaire to the respondent, if they request for it.
- Help the respondent to give precise and specific responses (especially on questions with one or more responses).
- Don't do the direct interview in the presence of a person who might influence the respondent. If it is not possible, because of the presence of this person you may substitute the respondent or arrange to call back later at a more convenient time.
- Observe the respondent during the direct interview to find out if they are relaxed and free to respond to the questions.
- Remember to put your name on the questionnaires you have filled.
- Attend the evaluation meetings at night in time.

3. TERMINOLOGY

Single parent: woman with child or children but never married.

Nuclear family: mother, father and children.

Extended family: mother, father, children, with relatives or unrelated persons living in the same household. (domestic servants are not considered in this case)

Self-employed: own employer.

First language: mother tongue.

Second language: language the respondent knows well which is not her mother tongue.

Third language: language the respondent knows less than the second language and which is not her mother tongue.

Livelihoods: material and moral conditions of existence:

Programmes: emissions.

Drama: for example, theatre or folk drama.

Word of mouth: interpersonal communication.

Magazine: periodical journal.

Newspaper: news journal.

Collective ownership: radio belonging to household members.

Appendix 9

Random Number Table

Figure 5.1 A sampling frame illustrating sample drawn with SRS and systematic sampling

SRS	Systematic sample	Name	SRS	Systematic sample	Name
1	1	Adams, H.	26	26	Mand, R.
2	2	Anderson, J.	27	27	McIlraith, W.
3	③	Baker, E.	28	②⑧	Nacoli, P.
4	4	Bradley, W.	29	29	Newman, L.
5	5	Bradley, P.	30	30	Ooi, W.L.
6	6	Carra, A.	31	31	Oppenheim, F.
7	7	Cidoni, G.	32	32	Peters, P.
8	⑧	Daperis, D.	33	③⑨	Palmer, T.
9	9	Devlin, B.	34	34	Quick, B.
10	10	Eastside, R.	35	35	Quinn, J.
11	11	Einhorn, B.	36	36	Reddan, R.
12	12	Falconer, T.	37	37	Rieski, B.
13	⑬	Fallon, B.	38	③⑧	Sawers, R.
14	14	Garratt, S.	39	39	Saunders, M.
15	15	Gelder, H.	40	40	Tarrant, A.
16	16	Hamilton, I.D.	41	41	Thomas, G.
17	17	Hartnell, W.	42	42	Utley, E.
18	⑱	Iulianetti, G.	43	④③	Usher, V.
19	19	Iwono, V.	44	44	Varley, E.
⑩	20	Jabornik, T.	45	45	Van Hoffman, P.
⑪	21	Jacobs, B.	④⑥	46	Walters, J.
22	22	Kennedy, G.	47	47	West, W.
23	⑫	Kassem, S.	48	④⑦	Yates, R.
24	24	Ladd, F.	49	49	Wyatt, R.
⑫	25	Lamb, A.	⑤⑨	50	Zappulla, T.

and each person has been given a number between 1 and 50. To draw a sample of ten people we select ten numbers from the table of random numbers. Since the highest identifying number on the sampling frame is a two-digit number (50) we select 10 two-digit numbers from the random number table. In Table 5.1 all numbers are five digits. To select only two-digit numbers simply decide on any two digits (e.g. first two or last two) and stick to this for the rest of the procedure. Then decide where in the table to start from by randomly designating a column and row—e.g. column 1 row 2. This gives us 20/49. Assume we have decided to use the first two digits to create

Table 5.1 A table of random numbers

7665	6066	92341	77422	76308	08274	62099
20749	78470	94157	83256	37570	64827	94067
88790	79827	48135	48233	05045	70383	80915
64819	79897	50940	98146	98146	80637	50917
55898	78790	04999	32561	83403	79930	
66353	39017	82943	26227	25922	69154	38341
46795	21240	43252	51451	47196	27978	49499
95604	34237	98554	98554	44691	43672	43672
98721	44505	37586	67256	88094	51860	43008
61307	12347	43383	34450	62108	05047	15614
37789	01097	15010	97811	27372	81994	60457
36186	66118	90122	45603	94045	66611	69202
96730	13663	14393	51102	50110	16597	62122
98831	-31066	21529	01102	28209	07621	56004
35450	24410	88935	84471	46076	60416	10007
92031	42334	27224	09730	59181	66358	91967
02863	16678	45335	72733	50096	52531	15214
83960	89628	47963	21217	62797	11285	42938
58193	16045	72021	93498	99120	36542	41087
66048	95648	94950	58294	07984	87321	23919
64013	05546	27779	23500	95216	02657	00507
16954	81754	59033	52841	70010	36264	00456
54678	59631	48692	54160	11913	16121	90023
42645	26693	82199	81890	63100	62017	62017
66168	44633	73068	55216	61896	05327	05327
20647	01061	18227	20195	38221	05767	63331
30807	93837	42210	81908	41729	86416	04579
51949	41861	35632	06696	57875	97196	73625
82283	46591	43057	91390	60051	13297	11149
49497	00053	78513	54381	88398	03418	08810
78519	88085	94119	19122	86546	47939	14878
13027	42777	93563	91253	81867	70344	44417
04734	27419	72065	23390	13789	85943	00374
78999	63470	24174	50695	53931	85452	02490
51891	19873	53220	27595	39457	46553	76585
64929	13632	66676	99334	75326	69810	43993
30319	67589	00013	23301	37314	22905	13887
13761	05561	10013	88946	57017	45797	50968
79180	44011	38067	99302	53490	18590	18818
85304	85681	87825	46262	84748	94563	56604

the two-digit number. This means we will select person 20 (T. Jabornik) for our sample.

We then need to select the other numbers by deciding on a pattern of movement through the table and sticking to it. We might decide to move across the table selecting numbers from every second column

Appendix 10

Copies of filled Questionnaires

University of Manchester
M13 9PL, Oxford Road, Manchester, United Kingdom

Research for PhD Degree

Media and the Empowerment of Communities for Social Change in Zimbabwe

Researcher: Chido Eric Felebert Mawira, P.O. Box GD098, Greendale, Harare, Zimbabwe. Tel: +263 4 498 232 Fax: +263 4 498 374

Supervisor: Prof. Nick Borchmann, University of Manchester, M13 9PL, Oxford Road, Manchester, United Kingdom
Tel: 0161 275 3551 Fax: 0161 275 3528, e-mail: nick.borchmann@man.ac.uk

Questionnaire Aimed to Rural Female Heads of Household - English Version

Name of respondent: Mrs Maria Nyamira
Name of province: Manicaland
Name of district: Bvumba
Name of village: Jembe

Date of filling: 18.12.01 Identification number or code given to the household: _____
Name of investigator: Fantini Signature: _____
Shona translator: _____ Signature: _____

1. KNOWLEDGE CHARACTERISTICS AND SOCIAL ENVIRONMENT OF THE RESPONDENT

1. How old are you? (put the chosen number in the box) 5

1. 30 years and below 2. 31-40 3. 41-50 4. 51-60 5. 61+

2. What is your marital status? 5

1. Never married 2. Single parent 3. married 4. divorced 5. widowed 6. separated 7. polygamous

3. Which language do you (put if yes, 0 if no)

	English	Shona	Ndebele	others
Speak?	☐	☒	☐	☐
Read?	☐	☐	☐	☐
Write?	☐	☐	☐	☐

4. What is your (put numbers 1, 2, 3, 4 in the order you prefer)

	English	Shona	Ndebele	Others
1. first language?	☐	☒	☐	☐
2. second language?	☐	☐	☐	☐
3. third language?	☐	☐	☐	☐
4. fourth for others?	☐	☐	☐	☐

5. What level of education did you attain? 1

1. none 2. tertiary college 3. primary 4. secondary 5. academic college 6. university

6. What level would you have wished to reach? 2

1. none 2. tertiary college 3. primary 4. secondary 5. academic college 6. university

I just wanted to learn how to write and read.

7. Why did you not achieve that level? 6
 1. Early marriage 2. domestic task 3. Financial problems 4. poor academic performance
 5. left school voluntarily 6. Any other reason(specify) no need to educate a girl child
8. What type is your family? 1
 1. extended 2. nuclear 3. single parent
9. How many people live in your household? 4
(Put the total number in the box)
10. At what sex and age do these people living in the household belong?
 1. Male under 18 years? 2
 2. Male 18 years and above? 0
 3. Females under 18 years? 1
 4. Females 18 years above? 1
11. Do you have children under 5 years in your household? 0
(put 1 if yes, 0 if no in the box)
12. Is there creche nearby? 1
(Put 1 if yes, 0 if no in the box)
13. Do they go to this creche? -7
(put 1 if yes, 0 if no in the box)
14. If not, state the main reasons? -7
 1. economic 2. long distance 3. it's not important 4. others
15. Are you 3
 1. employed 2. part-time employed 3. self-employed
16. What you earn as a household, is it sufficient to meet the basic expenses in your household?
 1. very sufficient 2. sufficient 3. not sufficient 3
17. Who provides most of your household's income? 4
 1. self 2. husband 3. pensioner 4. children 5. others (specify) _____
18. From what activities do you get most of your household's income?
 1. gardening
 2. Agriculture
19. What is the main difficulty you meet? 1
 1. No capital 2. no local market 3. poor transport to urban markets 4. no enough land
 5. others (specify) _____
20. How do you overcome this obstacles? 7
 1. NGO's help 2. Government support 3. Bank loans 4. resettlement firms 5. marketing own product
 6. self initiatives 7. other (specify) use manure or brew beer
21. What do you think about your household land? 1
 1. very sufficient 2. sufficient 3. not sufficient
22. Do you think your household would improve if you had more land? 0
(put 1 if yes, 0 if no)

23. Do you have a personal bank account? (put 1 if yes, 0 if no in the box) ☐
24. If not, do you save by other means? (put 1 if yes, 0 if no in the box) ☐
25. How much have you saved?
1. 5 000 and below 2. 5 001-10 000 3. 10 001-15 000 4. 15 001 and + ☐

Kuchengalasa mudi
kumia spare

II. KNOWLEDGE OF MEDIA

26. Which are the sources of information you have most access to? (put your preferences in order 1, 2, 3-5)

word of mouth

radio

television

magazines

newspapers

☐
☐
☐
☐
☐

27. What are your main sources of information on the followings? (put 1 if yes, 0 if no in the box)

POLITICS

Word of mouth radio television magazines newspapers

Local elections

☐ ☐ ☐ ☐ ☐

Parliamentary elections

☐ ☐ ☐ ☐ ☐

Presidential elections

☐ ☐ ☐ ☐ ☐

Administrative government decisions

☐ ☐ ☐ ☐ ☐

Others: NA

☐ ☐ ☐ ☐ ☐

HEALTH

Word of mouth radio television magazines newspapers

Vaccinations

☐ ☐ ☐ ☐ ☐

Birth Control

☐ ☐ ☐ ☐ ☐

Aids

☐ ☐ ☐ ☐ ☐

Malaria

☐ ☐ ☐ ☐ ☐

Cholera

☐ ☐ ☐ ☐ ☐

Tuberculosis

☐ ☐ ☐ ☐ ☐

Traditional medicine

☐ ☐ ☐ ☐ ☐

Sanitation and hygiene

☐ ☐ ☐ ☐ ☐

Others (specify) _____

☐ ☐ ☐ ☐ ☐

AGRICULTURE

	Word of mouth	radio	television	magazines	newspapers
Demonstration of new varieties of crops	☒	☐	☐	☐	☐
Demonstration of production techniques and technologies	☒	☐	☐	☐	☐
Prices of agricultural inputs and equipment	☒	☐	☐	☐	☐
Preparation of the produce and by-products for consumption	☒	☐	☐	☐	☐
Utilising of processing techniques and technologies	☒	☐	☐	☐	☐
Markets for agricultural produce	☒	☐	☐	☐	☐
Prices of agricultural produce	☒	☐	☐	☐	☐
Others (specify)	☐	☐	☐	☐	☐

EDUCATION

	Word of mouth	radio	television	magazines	newspapers
Cultural issues	☒	☐	☐	☐	☐
Entertainment	☒	☐	☐	☐	☐
Local languages	☒	☐	☐	☐	☐
Public awareness	☒	☐	☐	☐	☐
Counselling	☒	☐	☐	☐	☐
Folk Drama	☒	☐	☐	☐	☐
Other (specify)	☐	☐	☐	☐	☐

28. Do you have any of these items in your household? *(put 1 if yes, 0 if no)*

Radio

Television

telephone

☐
☐
☐

29. If you have any of these items, are they working? *(put 1 if yes, 0 if no)*

Radio

Television

telephone

☐
☐
☐

} - n

30. When last did you listen or watch?
 1. Today 2. yesterday 3. sometime this week 4. a week ago 5. a month ago 6. more than a month ago
 radio 4 when I visited my son about a month ago
 television 7 (never)
31. How often do you listen to your radio programmes when they are broadcast?
 1. all the time 2. sometimes 3. rarely 4. other (specify) _____
 Radio ☐
 Television ☐
32. What is your favourite radio station?
 1. radio 1 2. radio 2 3. radio 3 4. radio 4 5. other none 5
33. What is your favourite television station?
 1. television 1 2. any television 3. DSTV 4. others (specify) none 6
34. What are your favourite
 Name Why
 Radio programme? 1. none _____
 2. _____
 Television programme? 1. none _____
 2. _____
35. What frequencies do you listen or watch in your favourite programmes when they are broadcast?
 1. All the time 2. most of the time 3. sometimes 4. rarely
 radio 3
 television 7
36. Which main obstacles prevent you to listen or watch regularly your favourite programmes?
 1. Housework 2. fieldwork 3. type of source of energy 4. poor reception
 5. Lack of power to decide 6. inconvenient programming
 7. Others (specify) don't have radio or tv 7
37. What other programmes would you want aired?
 on radio? Programmes Why
 1. none _____ 1. _____
 2. _____ 2. _____
 on television? 1. _____ 1. _____
 2. _____ 2. _____
38. What is your favourite magazine?
 1. Hulton 2. Parade 3. Look and Listen 4. Moto 5. others (specify) none 5
39. What are your favourite newspapers?
 1. The Herald 2. The Daily News 3. The Independent 4. The Standard 5
 5. Kwayedra 6. The Sunday Mail 7. Others (specify) none

40.	When do you read magazines and newspapers?	☐ 6
	1. Daily 2. at least three times a week 3. every week 4. monthly 5. Rarely 6. never	
41.	What time do you wake up?	☐ 1
	1. Early morning before sunrise 2. At sunrise 3. After sunrise	
42.	What times of day are you free?	☐ 3
	1. At sunrise 2. mid-morning 3. afternoon 4. late afternoon 5. at sunset	
	6. after sunset	☐
43.	How do you utilise your free time?	☐ 5
	1. Listening to radio 2. watching television 3. reading newspapers 4. reading magazines	
	5. just sitting resting 6. Others (specify)	
44.	What frequencies do you attend traditional ceremonies?	☐ 2
	1. very regularly 2. regularly 3. rarely 4. never	
45.	Is there a radio listening club in your area? (put 1 if yes, 0 if no in the box)	☐ 0
46.	Do you belong to any radio listening club? (put 1 if yes, 0 if no in the box)	☐ -1
47.	If yes to above, how frequent do you meet for the radio listening sessions?	☐ -1
	1. Every week 2. at least once a month 3. rarely	
48.	What problem do you have in your radio listening club?	
	1. 	
	2. 	
49.	Have you ever attended a mobile video/film show? (put 1 if yes, 0 for no in the box)	☐ 0
50.	If yes to above, when last did you attend?	☐ -1
	1. a month ago 2. six months ago 3. a year ago 4. more than a year ago	
51.	Where do you hear most of the information's received by word of mouth?	☐ 7
	1. Well/borehall 2. shops 3. market 4. meetings 5. church	☐ 4
	6. School 7. at home 8. Funeral 9. other (specify)	☐
52.	What development projects are in your area?	☒ 9
	1. Farming/Agricultural 2. Food Manufacturing 3. Sewing and Knitting 4. Pottery	☐ 10
	5. savings club 6. health care projects 7. water and sanitary projects	☐
	8. Poultry 9. others (specify) 10. none	☐
53.	From what sources did you learn about them?	☐ -1
	1. word of mouth 2. radio 3. television 4. magazines 5. newspapers	☐

54. What source of energy do you use for radio or television?
- Radio -77
1. Electricity 2. Solar energy 3. Drycells 4. batteries 5. Other (specify) _____
- television -77
1. Electricity 2. Solar energy 3. Drycells 4. batteries 5. Other (specify) _____
55. Are they
- | | | | | | |
|--------------------|-------------|--------------|-----------|-----------|------------------------|
| | Electricity | solar energy | dry cells | batteries | others (specify) _____ |
| 1. Very expensive? | 4 | 4 | 4 | 4 | 4 |
| 2. Expensive? | | | | | |
| 3. Not expensive? | | | | | |
| 4. I don't know | | | | | |
56. Do you get information from these? (put 1 if yes, 0 if no in the box)
- | | |
|----------------------------------|---|
| agricultural extension services) | 0 |
| health extension services | 1 |
| village community workers | 0 |
57. You receive information from the followings?
- | | | | | |
|---------------------------------|-------------------|--------------|-----------|----------|
| | 1. very regularly | 2. regularly | 3. rarely | 4. never |
| Agricultural extension services | 4 | | | |
| Health extension services | 2 | | | |
| Village community worker | 4 | | | |

III. KNOWLEDGE OF MEDIA IMPACT

58. How do you value information you receive from the followings?
1. Very useful 2. useful 3. not useful 4. no access
- | | |
|---|-----|
| Word of mouth | 1 |
| Radio | -66 |
| Television | 4 |
| magazines | 4 |
| newspapers | 4 |
| Others (specify) <u>letters</u> | 4 |
| (letters, internet, phone, fax or e-mail) | |

59. Do you believe everything you hear from or was from these sources?
- | | 1. Always | 2. sometimes | 3. rarely | 4. never |
|---------------|-----------|--------------|-----------|----------|
| word of mouth | | | | 2 |
| Radio | | | | 66 |
| Television | | | | 0 |
| magazines | | | | 0 |
| newspapers | | | | 0 |
60. What do you think is the most important role of these sources of information? (put the right number in the right box)
- | | 1. Informing | 2. educating | 3. entertainment | 4. other |
|---------------|--------------|--------------|------------------|----------|
| word of mouth | 1 | 0 | 0 | |
| Radio | 0 | 0 | 0 | |
| Television | 0 | 0 | 0 | |
| Newspapers | 0 | 0 | 0 | |
| Magazines | 0 | 0 | 0 | |
61. What impact have all the information's you receive made to your existence? (put 1 if yes, 0 if no)
- | | |
|--|---|
| 1. a more politically informed citizen | 0 |
| 2. Improve livelihoods | 1 |
| 3. Increased household income | 0 |
| 4. improved health care | 1 |
| 5. increased agricultural production | 1 |
| 6. cultural awareness | 1 |
| 7. other (specify) <u>NA</u> | |
62. Are you engaged in an income-generating project? (e.g. member of a co-operative) (put 1 if yes, 0 if no) ☒
63. If yes, what type of project is it?
- | | | | | |
|------------------------------------|-----------------|------------|-----------------------------|---|
| 1. Farming | 2. horticulture | 3. poultry | 4. pig and cattle fattening | 7 |
| 5. Crocheting, sewing and knitting | | | | |
| 6. food processing | | | | |
| 7. other (specify) _____ | | | | |
64. How much income does each member get annually from the project (approximately)?
- | | | | | |
|--------------------|-------------------|--------------------|-------------|---|
| 1. 5 000 and below | 2. 5 001 - 10 000 | 3. 10 001 - 15 000 | 4. 15 001 + | 7 |
|--------------------|-------------------|--------------------|-------------|---|
65. What impact has the project had in your existence?
- | | | | |
|--|--------------------------------------|-------------------------------|---|
| 1. a more politically informed citizen | 2. Improve livelihoods | 3. Increased household income | 7 |
| 4. improved health care | 5. increased agricultural production | 6. cultural awareness | |
| 7. other (specify) _____ | | | |
66. What problems have you faced in your project?
- | | | | |
|--------------------------|--------------------|------------------------------------|---|
| 1. No capital | 2. no local market | 3. poor transport to urban markets | 7 |
| 4. no enough land | | | |
| 5. other (specify) _____ | | | |

67. Does information from these sources of information's help you in resolving them? (put 1 if yes, 0 if no)
- | | |
|---------------|--------------------------|
| Word of mouth | ☐ |
| Radio | ☐ |
| Television | ☐ |
| magazines | ☐ |
| newspapers | ☐ |
68. Did you learn any of these following information's from the mobile video film shows? (put 1 if yes, 0 if no)
- | | |
|-------------|--------------------------|
| Politics | ☐ |
| Health | ☐ |
| Agriculture | ☐ |
| Culture | ☐ |
69. How useful was this information from the mobile video film shows to you?
1. Very useful 2. useful 3. a bit useful 4. not useful
- | | |
|-------------|--------------------------|
| Politics | ☐ |
| Health | ☐ |
| Agriculture | ☐ |
| Culture | ☐ |
70. What do you think is the most convenient time to watch mobile video films?
1. Early Morning 2. Mid-morning 3. Afternoon 4. Mid-Afternoon
5. At sunset 6. After sunset
- | | |
|--|--------------------------|
| | ☐ |
| | ☐ |
71. What type of programmes would you prefer to be shown during the mobile video film shows
1. Politics 2. health care 3. agriculture 4. culture 5. entertainment
6. others (specify)
- | | |
|--|--------------------------|
| | ☐ |
| | ☐ |
| | ☐ |
72. How do you value the services provided by the followings?
1. Very useful 2. useful 3. not useful
- | | |
|---------------------------------|--------------------------|
| Agricultural extension workers? | ☐ |
| Health extension workers? | ☐ |
| Village community workers? | ☐ |

IV. General Questions

73. Do you think media highlights issues of concern to women?
1.always 2. sometimes 3.rarely 4. never 5. I don't know
- Radio 2
- Television 2
- Magazines 2
- Newspapers 2
74. Do you think that issues of concern to rural communities are adequately covered in the media?
1.always 2. sometimes 3.rarely 4. never 5. I don't know
- Radio 5
- Television 5
- Magazines 5
- Newspapers 5
75. What do you think of the following?
1. decreasing 2. the same 3. increasing
- Poverty 3
- Unemployment 3
- Prices 3

Observations.....

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Research for PhD Degree

**Media and the Empowerment of Communities
for Social Change in Zimbabwe**

Researcher: Chado Erica Felicity Mawwa, P.O. Box GDR98, Greendale, Harare, Zimbabwe Tel: +263 4 498 272 Fax: +263 4 498 374

Supervisor: Prof Nick Borcham, University of Manchester, M13 9PL, Oxford Road, Manchester, United Kingdom
Tel: 0161 275 3351 Fax: 0161 275 3528, e-mail: nick.borcham@man.ac.uk

Questionnaire Aimed to Rural Female Heads of Household - English Version

Name of respondent: Mrs Rachel Magaya
Name of province: Manicaland
Name of district: Buhera
Name of village: _____

Date of filling: 17/2/01
Name of investigator: Beauvy
Shona translator: _____

Identification number or code given to the household: _____

Signature: _____
Signature: _____

I. KNOWLEDGE CHARACTERISTICS AND SOCIAL ENVIRONMENT OF THE RESPONDENT

1. How old are you? (put the chosen number in the box) 4
 1. 30 years and below 2. 31-40 3. 41-50 4. 51-60 5. 61+
2. What is your marital Status? 3
 1. Never married 2. Single parent 3. married 4. divorced 5. widowed 6. separated 7. polygamous
3. Which language do you (put 1 if yes, 0 if no)

	English	Shona	Ndebele	others
Speak?	☒	☐	☐	☐
Read?	☒	☐	☐	☐
Write?	☒	☐	☐	☐
4. What is your (put numbers 1, 2, 3, 4 in the order you prefer)

	English	Shona	Ndebele	Others
1. first language?	☐	☒	☐	☐
2. second language?	☒	☐	☐	☐
3. third language?	☐	☐	☐	☐
4. fourth for others?	☐	☐	☐	☐
5. What level of education did you attain? 3
 1. none 2. tertiary college 3. primary 4. secondary 5. academic college 6. university
6. What level would you have wished to reach? 5
 1. none 2. tertiary college 3. primary 4. secondary 5. academic college 6. university

7. Why did you not achieve that level? 3
 1. Early marriage 2. domestic task 3. Financial problems 4. poor academic performance
 5. left school voluntarily 6. Any other reason(specify)
8. What type is your family? 1
 1. extended 2. nuclear 3. single parent
9. How many people live in your household? *(Put the total number in the box)* 3
10. At what sex and age do these people living in the household belong?
 1. Male under 18 years? 1
 2. Male 18 years and above? 0
 3. Females under 18 years? 1
 4. Females 18 years above? 1
11. Do you have children under 5 years in your household? *(put 1 if yes, 0 if no in the box)* 0
12. Is there creche nearby? *(Put 1 if yes, 0 if no in the box)* 1
13. Do they go to this creche? *(put 1 if yes, 0 if no in the box)* 0
14. If not, state the main reasons? 0
 1. economic 2. long distance 3. it's not important 4. others
15. Are you 3
 1. employed 2. part-time employed 3. self-employed
16. What you earn as a household, is it sufficient to meet the basic expenses in your household?
 1. very sufficient 2. sufficient 3. not sufficient 3
17. Who provides most of your household's income? 2
 1. self 2. husband 3. pensioner 4. children 5. others (specify)
18. From what activities do you get most of your household's income?
 1. Farming
 2.
19. What is the main difficulty you meet? 49
 1. No capital 2. no local market 3. poor transport to urban markets 4. no enough land
 5. others (specify)
20. How do you overcome this obstacles? 49
 1. NGO's help 2. Government support 3. Bank loans 4. resettlement firms 5. marketing own produce
 6. self initiatives 7. other (specify)
21. What do you think about your household land? 1
 1. very sufficient 2. sufficient 3. not sufficient
22. Do you think your household would improve if you had more land? *(put 1 if yes, 0 if no)* 0

23. Do you have a personal bank account? *(put 1 if yes, 0 if no in the box)* ☒
24. If not, do you save by other means? *(put 1 if yes, 0 if no in the box)* ☒
25. How much have you saved?
- 1, 5 000 and below 2, 5 001-10 000 3, 10 001-15 000 4, 15 001 and + ☒

II. KNOWLEDGE OF MEDIA

26. Which are the sources of information you have most access to? *(put your preferences in order 1, 2, 3-5)*
- word of mouth ☒ 2
- radio ☒ 1
- television ☒ 3
- magazines ☒ 4
- newspapers ☒ 5

27. What are your main sources of information on the followings? *(put 1 if yes, 0 if no in the box)*

	Word of mouth	radio	television	magazines	newspapers
POLITICS					
Local elections	☒	☒	☒	☒	☒
Parliamentary elections	☒	☒	☒	☒	☒
Presidential elections	☒	☒	☒	☒	☒
Administrative government decisions	☒	☒	☒	☒	☒
Others	☐	☐	☐	☐	☐

	Word of mouth	radio	television	magazines	newspapers
HEALTH					
Vaccinations	☒	☒	☒	☒	☒
Birth Control	☒	☒	☒	☒	☒
Aids	☒	☒	☒	☒	☒
Malaria	☒	☒	☒	☒	☒
Cholera	☒	☒	☒	☒	☒
Tuberculosis	☒	☒	☒	☒	☒
Traditional medicine	☒	☒	☒	☒	☒
Sanitation and hygiene	☒	☒	☒	☒	☒
Others (specify)	☐	☐	☐	☐	☐

AGRICULTURE

Word of mouth radio television magazines newspapers

Demonstration of new varieties of crops

☒ ☒ ☒ ☒ ☒

Demonstration of production techniques and technologies

☒ ☒ ☒ ☒ ☒

Prices of agricultural inputs and equipment

☒ ☒ ☒ ☒ ☒

Preparation of the produce and by-products for consumption

☒ ☒ ☒ ☒ ☒

Utilising of processing techniques and technologies

☒ ☒ ☒ ☒ ☒

Markets for agricultural produce

☒ ☒ ☒ ☒ ☒

Prices of agricultural produce

☒ ☒ ☒ ☒ ☒

Others (specify) _____

☐ ☐ ☐ ☐ ☐

EDUCATION

Word of mouth radio television magazines newspapers

Cultural issues

☒ ☒ ☒ ☒ ☒

Entertainment

☒ ☒ ☒ ☒ ☒

Local languages

☒ ☒ ☒ ☒ ☒

Public awareness

☒ ☒ ☒ ☒ ☒

Counselling

☒ ☒ ☒ ☒ ☒

Folk Drama

☒ ☒ ☒ ☒ ☒

Other (specify) _____

☒ ☒ ☒ ☒ ☒

28. Do you have any of these items in your household?

(put 1 if yes, 0 if no)

Radio

☒

Television

☒

telephone

☒

29. If you have any of these items, are they working?

(put 1 if yes, 0 if no)

Radio

☒

Television

☒

telephone

☒

30. When last did you listen or watch?
 1. Today 2. yesterday 3. sometime this week 4. a week ago 5. a month ago 6. more than a month ago
 radio 6
 television 17
31. How often do you listen to your radio programmes when they are broadcast?
 1. all the time 2. sometimes 3. rarely 4. other (specify) _____
 Radio 3
 Television 17
32. What is your favourite radio station?
 1. radio 1 2. radio 2 3. radio 3 4. radio 4 5. other 2
33. What is your favourite television station?
 1. television 1 2. joy television 3. DSTV 4. others (specify) _____ 17
34. What are your favourite
 Radio programme? 1. ^{Name} Nhau Why Informative
 2. Zviziviso zverufi - Informative
 Television programme? 1. _____
 2. _____ none
35. What frequencies do you listen or watch to your favourite programmes when they are broadcast?
 1. All the time 2. most of the time 3. sometimes 4. rarely
 radio 3
 television 17
36. Which main obstacles prevent you to listen or watch regularly your favourite programmes?
 1. Housework 2. fieldwork 3. type of source of energy 4. poor reception 2
 5. Lack of power to decide 6. inconvenient programming 17
 7. Others (specify) _____
37. What other programmes would you want aired?
 for radio? Programmes Why
 1. _____ 1. none
 2. _____ 2. _____
 for television? 1. _____
 2. _____
38. What is your favourite magazine?
 1. Horizon 2. Parade 3. Look and Listen 4. Moto 5. others (specify) none 5
39. What are your favourite newspapers?
 1. The Herald 2. The Daily News 3. The Independent 4. The Standard 5
 5. Kwiyedza 6. The Sunday Mail 7. Others (specify) none

40.	When do you read magazines and newspapers?	☐
	1. Daily 2. at least three times a week 3. every week 4. monthly 5. Rarely 6. never	☐
41.	What time do you wake up?	☐
	1. Early morning before sunrise 2. At sunrise 3. After sunrise	☐
42.	What times of day are you free?	☐
	1. At sunrise 2. mid-morning 3. afternoon 4. late afternoon 5. at sunset	☐
	6. after sunset	☐
43.	How do you utilize your free time?	☐
	1. Listening to radio 2. watching television 3. reading newspapers 4. reading magazines	☐
	5. just sitting resting 6. Others (specify) _____	
44.	What frequencies do you attend traditional ceremonies?	☐
	1. very regularly 2. regularly 3. rarely 4. never	
45.	Is there a radio listening club in your area? (put 1 if yes, 0 if no in the box)	☐
46.	Do you belong to any radio listening club? (put 1 if yes, 0 if no in the box)	☐
47.	If yes to above, how frequent do you meet for the radio listening sessions?	☐
	1. Every week 2. at least once a month 3. rarely	
48.	What problem do you have in your radio listening club?	
	1. _____	
	2. _____	
49.	Have you ever attended a mobile video/film show? (put 1 if yes, 0 for no in the box)	☐
50.	If yes to above, when last did you attend?	☐
	1. a month ago 2. six months ago 3. a year ago 4. more than a year ago	4 long back when I was at school
51.	Where do you hear most of the information's received by word of mouth?	☐
	1. Well/borehall 2. shops 3. market 4. meetings 5. church	☐
	6. School 7. at home 8. Funeral 9. other (specify) _____	☐
52.	What development projects are in your area?	☐
	1. Farming/Agricultural 2. Food Manufacturing 3. Sewing and Knitting 4. Pottery	☐
	5. savings club 6. health care projects 7. water and sanitary projects	☐
	8. Poultry 9. others (specify) _____ 10. none	☐
53.	From what sources did you learn about them?	☐
	1. word of mouth 2. radio 3. television 4. magazines 5. newspapers	☐

54. What source of energy do you use for radio or television?
- Radio 3
1. Electricity 2. Solar energy 3. Drycells 4. batteries 5. Other(specify) _____
- television 17
1. Electricity 2. Solar energy 3. Drycells 4. batteries 5. Other (specify) _____
55. Are they
- | | | | | |
|-------------|--------------|-----------|-----------|-----------------|
| Electricity | solar energy | dry cells | batteries | others(specify) |
| 4 | 1 | 1 | 4 | 1 |
1. Very expensive?
2. Expensive?
3. Not expensive?
4. I don't know
56. Do you get information from these? (put 1 if yes, 0 if no in the box)
- | | |
|---------------------------------|---|
| agricultural extension services | 1 |
| health extension services | 1 |
| village community workers | 1 |
57. You receive information from the followings?
- | | | | | |
|---------------------------------|-------------------|--------------|-----------|----------|
| | 1. very regularly | 2. regularly | 3. rarely | 4. never |
| Agricultural extension services | | | | 2 |
| Health extension services | | | | 2 |
| Village community worker | | | | 2 |

III. KNOWLEDGE OF MEDIA IMPACT

58. How do you value information you receive from the followings?
- | | | | | |
|--|----------------|-----------|---------------|--------------|
| | 1. Very useful | 2. useful | 3. not useful | 4. no access |
| Word of mouth | | | | 1 |
| Radio | | | | 1 |
| Television | | | | 4 |
| magazines | | | | 4 |
| newspapers | | | | 4 |
| Others (specify) <u>internet, phone, fax or e-mail</u> | | | | 4 |

59. Do you believe everything you hear from or was from these sources?
- | | 1. Always | 2. sometimes | 3. rarely | 4. never |
|---------------|-----------|--------------|-----------|----------|
| word of mouth | | | | 1 |
| Radio | | | | 1 |
| Television | | | | 3 |
| magazines | | | | 3 |
| newspapers | | | | 3 |
60. What do you think is the most important role of these sources of information? (put the right number in the right box)
- | | 1. Informing | 2. educating | 3. entertainment | 4. other |
|---------------|--------------|--------------|------------------|----------|
| word of mouth | 1 | 2 | 3 | |
| Radio | 1 | 2 | 3 | |
| Television | 1 | 2 | 3 | |
| Newspapers | 1 | 2 | 3 | |
| Magazines | 1 | 2 | 3 | |
61. What impact have all the information's you receive made to your existence? (put 1 if yes, 0 if no)
- | | |
|--|---|
| 1. a more politically informed citizen | 0 |
| 2. Improve livelihoods | 1 |
| 3. Increased household income | 0 |
| 4. improved health care | 1 |
| 5. increased agricultural production | 1 |
| 6. cultural awareness | 1 |
| 7. other (specify) _____ | |
62. Are you engaged in an income-generating project? (e.g. member of a co-operative) (put 1 if yes, 0 if no) 0
63. If yes, what type of project is it?
- | | | | | |
|------------------------------------|--------------------|--------------------------|-----------------------------|---|
| 1. Farming | 2. horticulture | 3. poultry | 4. pig and cattle fattening | 7 |
| 5. Crocheting, sewing and knitting | 6. food processing | 7. other (specify) _____ | | |
64. How much income does each member get annually from the project (approximately)?
- | | | | | |
|--------------------|-------------------|--------------------|------------|---|
| 1. 5 000 and below | 2. 5 001 – 10 000 | 3. 10 001 – 15 000 | 4. 15 001+ | 7 |
|--------------------|-------------------|--------------------|------------|---|
65. What impact has the project had in your existence?
- | | | |
|--|--------------------------------------|-------------------------------|
| 1. a more politically informed citizen | 2. Improve livelihoods | 3. Increased household income |
| 4. improved health care | 5. increased agricultural production | 6. cultural awareness |
| 7. other (specify) _____ | | |
66. What problems have you faced in your project?
- | | | | |
|-------------------|--------------------------|------------------------------------|---|
| 1. No capital | 2. no local market | 3. poor transport to urban markets | 7 |
| 4. no enough land | 5. other (specify) _____ | | |

67. Does information from these sources of information's help you in resolving them? (put 1 if yes, 0 if no)
- | | |
|---------------|--------------------------|
| Word of mouth | ☐ |
| Radio | ☐ |
| Television | ☐ |
| magazines | ☐ |
| newspapers | ☐ |
- } - 77
68. Did you learn any of these following information's from the mobile video film shows? (put 1 if yes, 0 if no)
- | | |
|-------------|--------------------------|
| Politics | ☐ |
| Health | ☐ |
| Agriculture | ☐ |
| Culture | ☐ |
- } - 66
69. How useful was this information from the mobile video film shows to you?
1. Very useful 2. useful 3. a bit useful 4. not useful
- | | |
|-------------|--------------------------|
| Politics | ☐ |
| Health | ☐ |
| Agriculture | ☐ |
| Culture | ☐ |
- } - 66
70. What do you think is the most convenient time to watch mobile video films?
1. Early Morning 2. Mid-morning 3. Afternoon 4. Mid-Afternoon
5. At sunset 6. After sunset
- 3
2
71. What type of programmes would you prefer to be shown during the mobile video film shows
1. Politics 2. health care 3. agriculture 4. culture 5. entertainment
6. others (specify)
- 3
2
4
72. How do you value the services provided by the followings?
1. Very useful 2. useful 3. not useful
- | | |
|---------------------------------|--------------------------|
| Agricultural extension workers? | ☐ |
| Health extension workers? | ☐ |
| Village community workers? | ☐ |

IV. General Questions

73. Do you think media highlights issues of concern to women?
 1.always 2. sometimes 3.rarely 4. never 5.I don't know
- Radio 2
- Television 5
- Magazines 5
- Newspapers 5
74. Do you think that issues of concern to rural communities are adequately covered in the media?
 1.always 2. sometimes 3.rarely 4. never 5. I don't know
- Radio 2
- Television 5
- Magazines 5
- Newspapers 5
75. What do you think of the following?
1. decreasing 2.the same 3.increasing
- Poverty 3
- Unemployment 3
- Prices 3

Observations

A very relaxed respondent didn't have any disturbances, was free to answer all questions.

Appendix 11

RLC Broadcast Programmes (November 2000 – June 2001)

Programmes for November 2000 to June 2001

Date Recorded	Date Broadcast	Producer	Presenter	Clubs	Experts or NGO's contacted	Contents
05/10/00	09/10/00	Gunduzza & Mhonda	Gunduzza	Batsiranayi RLC	Association of Secondary School Heads	Batsiranayi RLC responds to issues raised from the previous programme about teachers who abscond from work for a few days when they receive their salaries. The chairperson of the National Association of Secondary School Heads gives the Association opinion and stance on the issues.
12/10/00	16/10/00	Gunduzza & Mhonda	Gunduzza	Batsiranayi RLC (Seke) St. John (Chikwaka)	ZOIC	Batsiranayi RLC seek information on Art Training from ZOIC after listening to a programme in which ZOIC officers were explaining about the business training programmes ZOIC offers. ZOIC responds to Batsiranayi RLC issue and has planned a visit to meet the club. St. John RLC in Chikwaka give an outline of the activities they are doing in terms of development and assistance given to AIDS orphans.
19/10/00	23/10/00	Gunduzza & Mhonda	Gunduzza	RLC members	Musasa Project	RLC members who attended the National Women' conference to endorse the Women' Draft Charter give an account of the conference deliberations. In addition, women who attended the Musasa Project Conference to discuss the Gender Violence Act debate on the causes of gender violence in families.
27/10/00	30/10/00	Gunduzza & Mhonda	Gunduzza	Batsiranayi RLC (Seke)	Consumer Council of Zimbabwe	Batsiranayi RLC complain about the cost of farming inputs such as fertilisers and seeds. They seek advice on how to beat the escalating costs. Consumer Council of Zimbabwe advises
03/11/00	06/11/00	Gunduzza & Mhonda	Gunduzza	Members from Seke and Manyame	Zimbabwe Women's Bureau Fambidzanai Permaculture	Some RLC members from Seke and Manyame give testimonies of their experiences at the ZWB celebrations to mark the opening of its headquarters. Participants describe development in their communities. One of them uses organic farming. They talk about its advantages. Fambidzanai Permaculture officers echo the same sentiments.
09/11/00	13/11/00	Gunduzza & Mhonda	Gunduzza	Shingirai and-Gosha (Chikwaka)	Musasa Project	Shingirai RLC members and some women in Gosha, Chikwaka, narrate a moving story about a three month baby in the care of their father after the mother deserted her matrimonial home because of domestic violence and continued abuse. Musasa Project offered to shelter the mother and babies for short period while an alternative safe haven is being sought.
16/11/00	20/11/00	Gunduzza & Mhonda	Gunduzza	Zvanakiresu (Seke)	Police	A reflection of the previous programmes about domestic violence and child abuse which leads into a testimony of the abused woman. Zvanakiresu RLC give their opinion in response to the previous programme on domestic violence. Juru Assistant Inspector reflects the Police's understanding of domestic violence, how it is handled and the role of the Public Relations Officer.

Date Recorded	Date Broadcast	Producer	Presenter	Clubs	Experts or NGO's contacted	Contents
16/11/00	27/11/00	Gunduza & Mhonda	Gunduza	Zvanakiresu (Seke)	Radio 4 (ZBC)	Zvanakiresu RLC in Seke make an analysis of the impact of RLC's in their community. More airtime and more radio sets are require. The acting Head of Radio 4 responds to these requests.
20/11/00	01/12/00	Gunduza & Mhonda	Gunduza			Batsiranayi RLC gives an utility report on their project activities, wire-making an tie an dye and also reflect their 2001 resolutions. Mrs. Joyce Chavarika of Ranch House College give unit on food preservation, fruit an vegetables in particular.
01/12/00	08/12/00	Gunduza & Mhonda	Gunduza			Discussion on the proper use and care of tinned food, precautions to be taken in food preparation and consumption during festive season, also use of used containers for food preparation, food poisoning etc. By Consumer Council Communication Officers, Mrs. Makumbi, Mrs. Shoko, Principal Environmental Health Officer Mr. Rukasha. Mr. Rukasha also talked about issues of water and sanitation.
08/12/00	15/12/00	Gunduza & Mhonda	Gunduza			Batsiranayi RLC acknowledges frequent visits by people from within and outside Zimbabwe to view project products. However, they felt that these people and organisations that bring them do not take their concerns seriously. Projects no responses though verbally received with promises. ZALA and Ministry responsible for co-operating responded.
(co-ordinator goes on leave from 15 December)						
(co-ordinator comes back from leave on the 15th of February)						
19/02/01	19/02/01	Gunduza & Mhonda	Gunduza	Regazvipore RLC Tamuka RLC (Chikwaka)	ZBC Department of Social Welfare	Regazvipore requests for visit from Consume council of Zimbabwe indoor for the members to understand more about buying. Mr. Munatsi of CCZ responds. Regazvipore RLC wants to embark on drama to raise funds, an wan to know how to go about it. Mr. Charles Mumanikidzwa responds. Tamuka RLC (Chikwaka) express the problem that the elderly are facing taking care of the elderly request for assistance from government. Samuel Mhiribidi, Director of Social Welfare responds.
23/02/01	26/02/01	Gunduza & Mhonda	Gunduza	Mukai RLC (Chikwaka) Ngome RLC	WASN ZALA	Mukai RLC in Chikwaka appreciates the non-formal education programme run by WASN to cab spread of AIDS. WASN elaborates on this programme as they are the ones who launched the programme. Ngome RLC express concern over lack of facilities and resources to continue with Adult Literacy programmes after completing Grade 7. ZALA responds.

Date Recorded	Date Broadcast	Producer	Presenter	Clubs	Experts or NGO's contacted	Contents of Programmes
01/03/01	05/03/01	Gunduzza & Mhonda	Gunduzza	Muzvarwi RLC (Mhondoro)	Jekesa Pfungwa	Muzvarwi RLC in Mhondoro complain about the burden of caring for the sick and the death in their community which affects their income generating projects operation. The group intends to embark on soap-making hence need training. Jekesa Pfungwa Field Workers respond to their requests. Issues of leadership and project operations are dealt with.
07/03/01	12/03/01	Gunduzza & Mhonda	Gunduzza	Batsiranayi Kubatana-Chirundazi RLC	Deseret International	Batsiranayi RLC members express concern over their health. The symptoms of their ailments are the same, pin in the joint as well as the swelling of the legs. The members suspect old age and possibly chemical from the wire they knit and dye they use for tie and dye. Dr. Chiwara responds to these concerns. Kubatana-Chirundazi RLC discusses the effects of dual family life practiced by young families. They reckon that this could be another cause of promiscuity among the young men working in town while the women are engaged in peasant farming. Deseret International discuss how behavioural change is critical in curbing the spread of HIV virus.
15/03/01	19/03/01	Gunduzza & Mhonda	Gunduzza	Batsiranayi RLC (Seke)	WILSA WAG	Batsiranayi RLC present a case in their community whereby children of the deceased are destitute but their fathers estate is being enjoyed by their stepmother and their aunt (fathers sister). Dumisani Mashingaidze from WILSA and Tsitsi Metekaire from WAG give counsel on what could be done to assist the children and also expounded on issues of will and inheritance.
23/03/01	26/03/01	Gunduzza & Mhonda	Gunduzza	Marare RLC (Chikwaka)	Child Protection Society	Mrs. Mutandwa from Marare RLC in Chikwaka district discuss challenges she is facing taking care of an orphan who is HIV positive. She can't afford the medication and transport to Harare Hospital. Officers from Child Protection society respond. Participants at an Aid's workshop discuss issues raised on the subject related to behaviour change.
30/03/01	09/04/01	Gunduzza & Mhonda	Gunduzza	Mukai	Zimbabwe Aid's Prevention Support Organisation	Mukai RLC in Chikwaka expresses concern over marital rape. Members complained about the promiscuous behaviour of partners particularly husbands and the subsequent spread of Aid's. Mrs. Felina Hativagoni who is a nursing counsellor with Zimbabwe Aid's Prevention Support Organisation gives counsel on what partners should do in that event.
11/04/01	16/04/01	Gunduzza & Mhonda	Gunduzza			RLC members compare independence celebration in the eighties to the current. Women complain about the adverse effects of the Economic Structural Adjustment Programme. Mrs. Fiona Mwashita describes the impact of ESAP on women.
19/04/01	23/04/01	Gunduzza & Mhonda	Gunduzza	Regazvipore Tamuka	Aid's and Support Network	Regazvipore RLC and Batsiranayi RLC respond to the previous programme on what Tamuka RLC is involved in. Tamuka RLC and Women and Aid' Support Network are involved in an educational programme on the up-bringing of the youth to curb the spread of HIV/AIDS.

Date Recorded	Date Broadcast	Producer	Presenter	Clubs	Experts or NGO's contacted	Contents of Programmes
26/04/01	30/04/01	Gunduz & Mhonda	Gunduz	Regazvipore	Zimbabwe Women's Bureau	Regazvipore RLC explain how they are benefiting from the Homestead Development Programme initiated by ZWB in Seke. Mrs. Rhoda Munetsi, field worker with ZWB elaborates on how the programme operates.
03/05/01	07/05/01	Gunduz & Mhonda	Gunduz		Agritex ADAF	The Agritex Institute of Agriculture Engineering discuss about the post harvest and store of grain using effective methods. ADAF discuss about ban offered an repayment options available to farmers.
10/05/01	14/05/01	Gunduz & Mhonda	Gunduz	Zhakata RLC	Rural District Officer Fambidzanayi	Zhakata RLC in Seke complain about the ill treatment they receive from Guzha market when they to sell their produce. Chairperson from the Rural District Mr. Mubaiwa responds. Kumboyedza - Kwoy RLC requests for information on permaculture. Officers from Fambidzanayi respond.
15/05/01	21/05/01	Gunduz & Mhonda	Gunduz	Shingirai - Gosh RLC	Jekesa-Pfungwa Gracious Women Fellowship	Shingirai - Gosh RLC discusses at an AID' workshop organise by Jekesa - Pfungwa in their area. Extramarital affairs said to be one of the ways AID' is spreading. How can the cause be sopped? Mrs. Kwende from Gracious Women Fellowship participate in the discussions.
24/05/01	28/05/01	Gunduz & Mhonda	Gunduz	Zvanakiresu RLC	AIDS Council	Zvanakiresu RLC in Seke complain about the administration of the AID' Levy. They raised the questions that those who should be benefiting are not benefiting. Dr. Marowa Director of AIDS Council responded
01/06/01	04/06/01	Gunduz & Mhonda	Gunduz	Shingirai - Gosh RLC Zvanakiresu RLC	Child Protection Society	Shingirai - Gosh RLC talks about how advantages of working with the Community working Group on Health Zvanakiresu RLC sought clarifications on why Child Protection Society started programme for orphans in town's not rural areas. They strongly felt that there is a greater need in the rural areas.
07/06/01	11/06/01	Gunduz & Mhonda	Gunduz	Batsiranayi RLC	Burden Bearers Trust of Zimbabwe WILSA	Batsiranayi RLC talk about how they overcame problems of paraffin by using scraps of candles. Nurse from Jones Clinic explaining of staff from the community Tsitsi Nzira from WILSA and Mr. Chimbare of Burden Bearer' Trust Zimbabwe and Wills and Inheritance and what their organisations do to help.
13/06/01	18/06/01	Gunduz & Mhonda	Gunduz	Muzvarwi RLC (Mhondoro) Batsiranayi RLC (Seke)		Muzvarwi RLC describes how they use bile from fish to treat eye cataract. Batsiranayi RLC responds on previous programme on what causes infidelity particularly among men (two men from the public respond)
22/06/01	25/06/01	Gunduz & Mhonda	Gunduz	Kumboyedza - Komodo RLC (Chikwaka) Zvanakiresu RLC (Seke)		Kumboyedza - Komodo RLC talk about their daily project n how the overcome problem. Zvanakiresu RLC responds on previous topic on inheritance.

Appendix 12

Proposed Record Forms

Form: AWFT(1)

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AFRICA WOMEN FILMMAKERS TRUST						
<i>Mobile Video Screening Project (Follow-up)</i>						
Partner(s):	1.		2.			
Contact Person:	.....		.....			
Address:	.....		.....			
Telephone:	.....		.....			
E-mail address:	.....		.....			
Dated:						
Aims/Objectives			What Happened			
Participants (if applicable)			Remarks			
	Adults	Youths(& children)				Total
female						
Male						
Total						
Filled by: Date:..... Time:.....						