

Impact assessment of
East African Community Media Project 2000-2006
Report from Radio Mang'ete, Kenya,
and selected communities

"Most significant change?"

*Women are now respected, are moving into public life, have started trading,
And our daughters go to school, instead of being married off much too young!*

NOW WE ARE SEEN AS REAL HUMAN BEINGS!"



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Front page photos: *Top left:* The young women move into the studios. Here Felister Muthiani, presenter/ producer in Radio Mang'elete. *Bottom right:* The local management board is made up by women leaders who are not all literate and do not all speak English. But they are respected and speak for the community. *Fotos:* Birgitte Jallov

Front page quote: Woman informant, Nthongoni village

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Foreword

Working to assess the impact of the Mang'elele community radio based in Nthongoni in South-Eastern Kenya was a very interesting experience, as this report documents. The radio was founded in 2002 by 33 women's groups in order to further "an informed community through participation for development" as Radio Mang'elele's vision says.

This impact study documents with some depth how the Akamba people living within the area covered by the station, have experienced positive development changes and empowerment since the start of the radio. The radio is not the communication tool of an overall development organisation as originally intended, but functioning on its own and in its own right as a tool for development and empowerment.

The four areas highlighted in our research as the "most significant changes" that have materialised are: (i) Social and economic equality of women and ability to "voice" issues and concerns, (ii) Improved information and communication which has led to improved awareness, (iii) Poverty reduction, and (iv) Governance and transparency.

The study furthermore examines and describes the role of the radio in creation of these "most significant changes", it covers an audit of the degree of fulfilment of information and communication needs, and it presents a series of recommendations for further enhancing the sustainability of the station – to continue the change process.

This report is the result of an impact study commissioned by the Division for Culture and Media within the Swedish International Development Agency (Sida). This assessment is one of three with the objective to identify the 'Most Significant Change' in the three communities serviced by three community radios supported by Sida through the East African Community Media Project (EACMP).

EACMP is a sub-regional initiative involving four partners: the coordinator EcoNews Africa, an NGO based in Nairobi; Radio Mang'elele of this study, a Maasai radio of the Institute for Orkonerei Pastoralist's Advancement in Northern Tanzania and the Uganda Rural Development and Training Program's community radio (KKCR) in Kagadi.

The study was carried out by a team of two consultants. The regional researcher Charles Lwanga-Ntale first visited the area and prepared a first field report. The team leader and international consultant Birgitte Jallof followed up on this field work, carried out a sustainability assessment and produced this final report.

In Nthongoni and during fieldwork in the local communities, we were greatly assisted by all categories of staff, who organized office and field meetings at which we were able to meet with a cross section of communities and people around the radio: local leaders, women, men, young people, etc. We extend our thanks to the many people and organisations who gave their precious time in support of this study.

Birgitte Jallof, Krogegaard, Denmark, January 2007

PART I

BACKGROUND AND CONTEXT

Box 1: Recognition of women in the community

“The radio has created a very good feel about ourselves – I am saying this with particular reference to the status of women in our community. We might not be rich or powerful. We might not even be famous. However we have all of a sudden gained recognition, starting from the family and household level all the way up to the district and national levels”.

Chairperson of the women’s group Ivingoni village

1. Introduction

The objective of this report and the work it presents was to “collect stories” to present and assess the impact of the community media – and especially the community *radio* – working in the drylands of South Eastern Kenya. With regard to the physical environment within which the radio station is located, Mang’etele has a lot in common with much of Maasailand. Drought and famine frequently visit on the area. Agricultural activity is generally scanty, and social and economic activities are rather limited with challenges also in areas related to cultural identity, social cohesion, and the community’s aspirations for the future. Radio Mangelete (RM) has its own unique set of challenges to work with.

While the core of the report is the stories told by the listeners, users and producers of the community radio and other community media activities, the report first presents the methodology used and moves on to provide the setting of Radio Mang’etele, based in the small town of Nthongoni some 15 kms off the Nairobi-Mombasa highway by Mtitu Andei, and surrounded by the Tsavo Nature Reserve and Game Park.

On the basis of the following brief history and information about the organization of the community media activities, the report moves on to present the stories shared about the “Most Significant Changes” (MSC) registered after the start of the radio.

Concluding, the report presents the evidence gathered about *how* the radio and its producers have managed to generate the basis for the changes identified and prioritized by the community. And it discusses the important question raised in the terms of reference concerning the institutional sustainability of the community media activities: *what will it take* for the community change to continue effectively?

2. Methodology used

This report is an impact assessment based on the “Most Significant Change” methodology¹ and the objective and key purpose of the present study is thus, according to the study’s TOR, to identify the most significant, positive (and negative) changes in poverty that have occurred in the three communities in the areas of people’s livelihood, people’s participation, and in the sustainability of people’s institutions and their activities. Furthermore to assess if, how and to what extent the community media centres (radio stations) have contributed to this change in poverty.

The assessment fell in two parts: the first thorough field work was carried out by the regional researcher, working with several communities (see below) to establish the most significant changes since the start of the community media – and especially the community radio. Thereafter these identified change-stories were systematized and the community assisted in the important prioritisation: which is the MOST important.

¹ A good introductory guide to methodology and principles: <http://www.mande.co.uk/docs/MSCGuide.htm>

After this first part of the work, the team leader one month later worked to consolidate and validate the findings, ascertaining that these were, indeed, the community changes caused by the radio. She worked with the producers to identify how and why the impact had been generated by the radio, and carried out an information and communication audit: Which are the information and community needs? And are they adequately met?

During the first field research process, criteria for selecting communities and segments of the population which were to be visited by the assessment team were progressively identified: first we wanted to hear as many different voices as possible. Semi-structured dialogue methods were adopted for the assessment. A combination of tools and approaches rooted in the participatory tradition were used to derive the information from staff and volunteers of the radio, its partners and a cross-section of community groups, local government and populations benefiting from radio. All information was triangulated in order to gain consistency and richness.

A participatory approach was adopted in undertaking the study. Three village communities were selected for the study, namely Ivingoni, Nthongoni and Matangini. The main criteria for selecting these communities were diversity, existence of a women's group, which was a member of the mother organisation for Radio Mangelete, and defined interest and previous participation in RM programmes. In addition to the selected communities, the regional researcher interviewed a range of randomly selected key informants in Mtito Andei, the small but busy town on the highway between Nairobi and Mombasa. The regional researcher took advantage of his stay in this town to collect additional information from "other listeners". A total of 8 meetings were held as follows: 3 group meetings with staff, 2 meetings with women's groups, 1 meeting with a mixed group, 1 meeting with youth, and 1 meeting with the LMC. In addition to these individual meetings were also held with both staff and other informants. And upon arrival by the team leader renewed community group discussions were held to verify the changes identified and to do the audit.

The main question which led to subsequent probing questions in all instances was: "In the last five years of the organization, and more specifically in the 2 years of operation of broadcasting by Radio Mangelete, what have been the most significant changes in the identified domains: (i) Social Change, (ii) Communication and infrastructure, (iii) Human Rights, (iv) Poverty Reduction and (v) Other areas including: People's livelihood, Sustainability of people's institutions and People's participation, including empowerment, rights and awareness of rights.

3. About the area and its people

Geography: Radio Mangelete (RM) lies astride the famed Tsavo National Park, deep in the land of the Akamba, a few kilometres off the Mombasa-Nairobi highway. It is mid-October and clouds in the Akamba skies are beginning to gather – a possible sign that the rains may just be around the corner. However do not be deceived – similar hopes like these have been held for many successive years, only to be dashed again and again. This

is a dry land in the truest sense of the word. Even at those times in the past when the rains came “when” they were expected, they have been too little to have any positive impact on the agricultural activities of this area.

A historical perspective: From a key informant interview with a senior citizen in Mito Andei², this author was informed that famines and disease, though frequent in the early 20th Century, did not have as wide an impact then as they have in recent times. During the earlier years, land was plentiful. The land-tenure system of *ng'undu* (nearby grazing lands), *utui* (small clan-based settlements or small villages with permanent household cultivated plots and fallows), *kisese* (household grazing plots and paddocks), and *weu* (large tracts of common pastureland) prevailed.

However, in the last 50 years, there had been severe land degradation, low productivity and poverty. Persistent fuel-wood shortages were just one characteristic of the hardships that many poor people faced. In more recent times also, especially during the 1980s and 1990s, there was a reportedly increased threat to wildlife and biodiversity as poachers hunted for wild meat and trophies from the adjacent Tsavo National Park. However, some community members observed that during this time while ordinary people continued to struggle to earn a livelihood, the attention of Government authorities was more focused on preserving wildlife and promoting tourism rather than addressing people's poverty. Tourism brought in foreign exchange and it is what key political leaders and their business partners, including international companies, were interested in.

All the phenomena described above reflect the encounter of agricultural and pastoralist peoples with local, national and international economic, social, and political forces. As a response and as a survival strategy, the Akamba people adapted their own way of life. The traditional land-use system changed in order to accommodate intensification of settlement, agriculture, and livestock production. Akamba farmers and agro-pastoralists also cultivated a readiness to expand, intensify, relocate, or supplement their farming and livestock production activities in response to the changing economic and ecological conditions at local and national levels. But in most instances these efforts did not pay off well as climatic conditions simply continued to deteriorate over time.

Not unexpectedly older people trace the genesis of problems in Ukambani to a combination of negative factors, all happening in the early days, initially in the 1930s and 1940s, but becoming worse in the last three decades. Two informants, for example, mentioned a rinderpest invasion, which they had been told about in the early 1930s, smallpox in the 1940s and severe drought. They pointed out that these negative forces always coalesced to result into bigger catastrophes, such as the great famine of the late 1930s and early 1940s.

During the great famine, cattle, which normally served as the main form of insurance for drought, were lost in thousands and the results were devastating for the peoples of Ukambani. The devastation brought by this famine had lasting social effects, and

² This is a key stopping point lying along the main East-West highway, half-way between the Kenyan Coast at Mombasa and Nairobi, the capital city.

depopulation weakened community bonds. According to a Government official who preferred anonymity, there is a belief that the disintegration, which happened during the early years due to the great famine still explains why communities in Ukambani remain fragmented.

Older respondents also recalled that one of the things, which further divided community members and which caused tensions were the very pronounced differences between rich and poor. Not only was this reflected in livelihood patterns but also in death rates. This was reported to have been a cause for tension, and in some places a total social breakdown. As a consequence migration occurred, in which large numbers of people were drawn into wage labour in locations in urban, mission and government posts. Among other things, these trends also weakened the Akamba people's ecological control over their environment. These conditions were reported to have persisted throughout the 1950s, 1960s, 1970s and 1980s, and have been credited by some with the generally impoverished nature of Ukambani.

“Drought, famine and relief assistance are painted all over the landscape of Ukambani”, said a local hotelier in Mtito Andei. He added: *“here the question is not whether or not there will be drought. The answer to that question seems to have been decided many years ago – definitely yes”. The question however should be: “How severe will the drought be when it comes and for how long is it expected to last?”* This means that in the midst of renewed national and international concern over vanishing wildlife, deforestation, soil erosion, and threatened energy and water supplies, the people of Ukambani (especially the districts of Machakos and Kitui), were experiencing continued and recurrent droughts.

However the drought and famine of 1984-1985 was remembered as one of the most devastating and it is estimated that the Akamba lost at least 65 percent of their livestock. A large number made distress sales of land, houses, bicycles, etc in order to purchase food. Many farmers lost their draught animals (oxen), which hampered their recovery from the drought and reduced their ability to cultivate their croplands for several years after. A number of deaths were reported, in particular of children and the elderly, and the area experienced widespread acute and chronic malnutrition.

In Ukambani the drought began with the failure of the 1983 October-December rains, which resulted in crop failure as well as stress on livestock during the subsequent dry season. By the subsequent failure of the March-June rains (which affected most of the country), the moister zones of Machakos and Kitui districts were experiencing serious and widespread food shortage and income losses, while people in the drylands suffered from food, water, and fodder shortages.

Many communities in the drier parts of Ukambani were accustomed to losing one crop in three, or even one of every two crops. They had normally offset this loss through livestock sales and the purchase of food at "normal" prices from the cities or the neighbouring highlands. In the case of this severe drought (the worst since 1930), however, the livestock were dying for lack of fodder.

By August 1984, many normally "permanent" water points went dry, forcing already overburdened and weakened women and children to trek longer distances for water³. In the drier parts of Kitui, men and women began to rotate water-collection and livestock-watering journeys, and some people made the long treks at night to conserve energy and to avoid the midday heat. In response to the low prices and lack of transportation for livestock, Akamba men and boys began long livestock drives on foot to deliver large herds of cattle and goats to Nairobi and the nearby Kenya Meat Commission plant at Athi River.

In spite of their experience with periodic drought, the Akamba were hard hit. Many attributed this painful experience of famine to their distance from the centre, their peripheral status relative to other affected districts, the erosion of their prior self-sufficiency in responding to drought under extreme conditions, and absence of an effective means of articulating and communicating their message.

In some areas the year 1984 was known as the famine "I Shall Die with the Money in my Hand" - *Nikw'a Ngwete*, reflecting the painful irony of having money but failing to attain a livelihood. It was around this time that some of the people were forced to fall back on their traditional practices in local space, although, it was pointed out, most of the people had lost much of their local knowledge about famine foods and fodder reserves. The majority simply decided to wait for the state to bring relief, a practice, which is still prevalent even up to today.

Feminisation of famine and the emergence of women's groups: Although estimates are difficult to come by, a local agricultural extension worker estimated that during the drought and famine years, in at least 60 per cent of households, women were left to fend for themselves, their children, and their livestock. This led to the feminization of poverty in Ukambani, brought to light through the process of feminization of famine. This problem was further complicated by the fact that land tenure issues, in the absence of men (most of who "owned" the land but had migrated), became very difficult to deal with. An elderly informant in Mtito Andei mentioned that during colonial and immediate post-colonial periods, the land-tenure reform process had converted special fodder and famine food reserves in the plains to cropland for new settlers, and land-tenure reform had thus constrained (though not completely restricted) local and regional mobility for both people and livestock.

As with the neighbouring pastoral Maasai, the impact of the drought among communities was determined by such factors as population density; livestock, status of household and land; wealth; and the extent and strength of social support networks. At the household and individual level, the depth of the crisis depended upon the diversity of income streams; the stock and fluidity of assets; the strength, complexity, and geographical range of social networks; and mobility within those networks.

³ It is difficult to fully grasp the concept of permanent rivers in Ukambani. This author saw at least six clearly sign-posted rivers – Kivuthini, Machakua, Makotani, Nzeeka, Thange, Lurmut and Ndumoto. All the beds were dry although an informant suggested that some of these were permanent rivers.

Perceived contemporary problems: A feeling of desperation and despondency was reported to exist among a cross-section of the community. This feeling was attributed to perceived neglect by Government officials of the Akamba communities, leading to frequent famines, food insecurity, severe malnutrition in some instances death.

More specifically lack of water and rain for crops was recognized as one of the most important challenges facing the people of Akambaland. According to both RM staff and community members who were consulted, the area has not seen even one single major harvest since the El Niño rains of 1998. As such food insecurity continues to negatively impact on people's livelihoods. Some NGOs come to the rescue of local populations, however their geographical scope is limited and their long-term stay with the people is not guaranteed. Residents have put pressure on Government to find a lasting solution to the water problem. In some cases there have been positive responses but overall the investment is much too limited.

Another problem highlighted was inefficient service delivery, which was in part attributed to ineffectiveness of governance institutions. The predominant problem expressed by men respondents was lack of income due to limited employment and income generation opportunities.

However, while women generally agreed with the above problems, they went on to further explain that the underlying cause of persistent poverty in the area was a combination between lack of community cohesion and limited access to - or lack of - appropriate development information. It was because of these, they argued, that there was very poor nutrition even in instances where people had some access to foodstuffs. Also, given that the road network is bad and the roads to distant locations are generally impassable, it is not easy to get extension workers to go to these locations and advise farmers.

Women for example argued that information on agricultural extension or weather forecasts was in the past very difficult to access. This was because most other radio programmes broadcast in Kiswahili, and yet "we cannot hear the Swahili language well. Broadcasting in Swahili simply means that a large proportion of the people have been cut off from understanding what is being aired". With RM local communities are not only able to receive information on weather forecasts but also share family and community news including personal announcements of relatives dying, animals getting lost or being stolen, meetings being organized in the community, etc. The critical factor, some argued, was the ease of reach in terms of both distance and approachability.

4. Why, how and when did the community media project start?

The first African community radio – defined as such – went on air in Homa Bay in Kenya in 1982 with UNESCO support and Government recognition. It was, however, closed down after only 2½ years on air, as Government realised that it would not be possible to control what went on air far away from Nairobi and in local languages...

Since then many years of background work by community organisations and national networks to advocate for community radio, prepare and attempt to “plant” draft legislation with politicians had still not managed to create a change when the planning process of Radio Mang’elele started in 1994.

In 2001 local district authorities still hesitated to grant a licence to Radio Mang’elele in Nthongoni as the whole idea of “community radio” was considered a novelty: “In Nairobi there is private commercial radio but no one really understood what this was supposed to be – or thought a local community incapable of putting up their own radio station”⁴.

Radio Mang’elele did, however, receive its broadcasting license in August 2002 - without any national legislation in place on community broadcasting. It took until February 22 2004 before they actually went on air.

The formal name of the station is “Mangélele Community Radio”. Mangélele is a sublocation at Nthongoni, and at the same time meaning “a well” in Kikamba – a powerful symbol in the drought-stricken area, with many possible relevant metaphorical allusions: well of wisdom and knowledge, well of education and insight, well of local tradition and culture and... a well with the precious resource of WATER.

Before receiving the licence went three years of intense lobbying, negotiation, mobilisation, organisation and training. The goal of the radio was from the onset to bring education, information and entertainment, and to utilise programming to raise the standard of living in the region, to improve agriculture, to promote HIV-awareness and protection, and to preserve Kamba culture.

4.1 Community radio as part of a community media package – reaching out

Radio Mang’elele was originally designed to be one part of an overall development organisation running a variety of community development programmes, also including a community media component. This component was foreseen to comprise an HF Radio which was one of the very first things actually put in place in Nthongoni along with a resource centre, which was built and stocked with books in the area of business, agriculture, health, environment and other related issues. A community radio and a video production unit were among the other development plans of the community media programme within – what was termed – the ‘community media centre’.

At the time of the present consultancy, the reality on ground is – as briefly mentioned above – a community radio station with the original resource centre mainly serving the community radio producers – and not the community at large. The fact that there still is no internet connection in Nthongoni / Radio Mang’elele means that the resource centre is the only available and thus very important source of background documentation and information for the programme production. The radio producers, the station manager and the Econews coordinators strive to keep the resource centre updated.

⁴ Quoted from the 2001 SR Evaluation of the EACMP: “How Radio can Mobilise People and Improve Their Lives”.

Whereas the originally intended role of the radio was to be a supporting tool, it has become the central source of inspiring the much needed development change in the Akamba area covered by the radio. This set-up is actually the most common for a development oriented community radio in Africa and elsewhere, but it does require a different series of intervention and operation forms to be effective – not least in view of the above described very complex and strained socio-economic reality of the region. And with local illiteracy rates of 40 % for adults and 50% for children in the area⁵, which is considerably lower than the national average of 85% (2002), radio is the correct medium to enter this set of challenges.

4.2 Organisation and structure of Radio Mang’etele

Radio Mang’etele is an umbrella membership organization comprised by the members of some 33 women’s groups. During the annual general assembly 99 officials representing the founding groups meet and elect four representatives, making up the Local Management Committee (LMC). As the women’s groups have income generation and general community development objectives⁶, men sometimes take the space of his wife in the women’s group if she dies. In this way some few men are at times represented in the general assemblies, but cannot be elected or hold managerial functions. The four members of the LMC when interviewed for this report stressed that it is important to keep the management of the station ‘women only’ to the extent it is possible at all:

“Men always want to dominate and have shown that when they are involved, a lot of controversy arise and we need to spend time managing conflicts. As we have a lot of more productive challenges to meet to keep the radio on air, and to see to it that the programmes generate the change we need, we have to keep men out.”

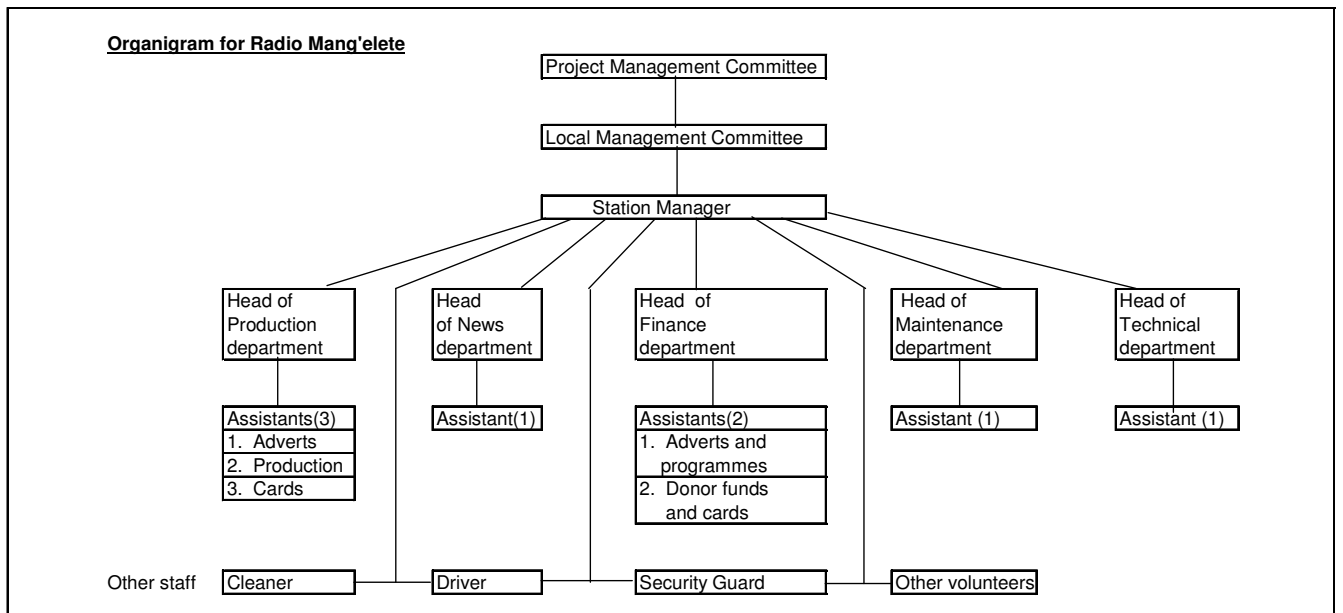
The station has a station manager and 21 trained volunteer community producers active with programming on a daily basis who all presently function as full fledged programme producers.

As mentioned above, the original idea was for Radio Mang’etele to be a communication channel and voice for an integrated community development project with several community development activities. As these activities never really took off, the radio became a development tool in itself (and not as a tool for other community activities).

As can be seen in the organigramme next page, the project management committee is a remnant from this original institutional construction. This has led to continuous conflicts not only among the original founding members but also the community at large and those who support the project. In that case, RM still has a challenge and the structure and subsequent institutional arrangements need to be brought in balance one way or the other. Only a radical institutional “check up” and adjustment will put an end to the continuous structural conflicts.

⁵ According to information presented at the station.

⁶ The focus of the groups include: seedbank, bee-keeping, nursery, tree-planting, chicken rearing, trading.



Organigramme of Radio Mang'etele

Whereas little exist in terms of strategic plans, detailed work plans, business plans and other kinds of overall strategic management tools presenting the longer term concrete vision and planning of the station, the fact that one of the few policy tools developed is a Code of Ethics, talks its own clear language about the strenuous and sensitive environment within which the station struggles to stay focused and on air.

The Code of Ethics is centrally a code of conduct, very clearly outrunning any political influence. No one, with the slightest political position, can be a member of the management board. Through the years, the radio learnt that politicians were very keen to get involved. Said the LMC members:

“they have realized that they can not intimidate us but they still support us”.

As well as the importance of balancing different political views, the Nthongoni-based radio must also balance the many churches in Kibwezi, who will be part of programming. Furthermore, the code of conduct stipulates rules of content and performing on air, what kind of sponsorship that can be allowed and what commercials that will not be accepted.

This as the language has a strong psychological impact in the community – it is important what “our radio” says. There is a strong awareness at the station that Nthongoni radio simply “can not make mistakes”. The code of ethics emphasises that just by talking in KiKamba puts a heavy responsibility on broadcasters, the listeners will simply believe everything they say, at least initially.

4.3 Programming

There are few records of Kamba culture. Also young persons in the committee emotionally speak of the radio as the desired “savour of traditions”. Verbal tradition has been instrumental in preserving Kamba history, culture and social life. There is not only Kamba music but people outline the importance of the old dancing traditions – all about to disappear. “Modern life” is blamed for today’s lack of story telling in the villages.

A lot of Kamba music is recorded. Music will be an important part of programming with a mix of local and Kenyan with an addition of a small portion western music.

There are, on and off, some active theatre groups in Kibwezi and the radio station intend to promote drama, maybe even organise a theatre club. Drama is potentially important as a forum for HIV-awareness and other social issues.

Overall, the programmes are conceived with a vision of contributing to the reduction of poverty in the Akambaland through the use of ICT. The project aims to advocate for the provision of developmental information to benefit the people of Akambaland especially the poor and illiterate who lack adequate access to information. It also aims at advocating for the provision and use of ICT information computer technology initially in the areas around Nthongoni.

Various programmes are aired which focus on a wide range of subjects: examples include promoting good governance, human rights and democracy education, anti -corruption, HIV and AIDS, gender education, rural development and poverty reduction, etc. (*See the programme format in annex 1.*)

The programmes have drawn a lot of listnership and participation by the local poor people living in the Mangelete area. This is because the radio addresses issues which directly affect the the people in their daily struggles to attain their livelihoods.

The programmes are also broadcasted at the only community radio station serving the entire region. It was reported that now listeners have started forming themselves into groups in villages and they invite different producers to go and “capture their issues”, discussions and debates. Subject to availability of resources, the producers go round the groups recording programmes and getting the views of villagers on issues happening at local national or even international level.

Community members also write letters asking for more information on topics which have been discussed on radio. Sometimes producers find this to be a challenge as it means that they have to carry out a lot of research work in order to respond appropriately to the questions which have been raised. Unfortunately in the case of Mangelete, the absence of internet connectivity makes it even more challenging.

In order to fill the gaps, sometimes the producers search for information in books and other materials of the resource centre (although it was pointed out that often the books have out-of-date information). In a few instances the producers consult with “knowledgeable persons” in the local area, and they too are keen listeners to other radio stations, which tend to provide more authoritative information, such as the BBC.

Producers use every opportunity that they get to find out the type of information that they need for their programming. When one or more of them, for example, visit Nairobi or other big towns such as Mombasa or Machakos, they surf the internet for information. However even then some producers are challenged by lack of surfing skills.

4.4 Transforming culture and tradition through community processes

Mangelete broadcast a wide range of information on human rights, most of this being obtained from documents on the Universal Declaration on Human Rights. During the presentation, such issues as right to food, shelter, and to a livelihood are emphasised. The right to life is a recurrent point of discussion. This author was informed about elderly people who in the past lost their lives simply because they had been suspected of being “witches”.

Good governance and anti-corruption education also consume a sizeable proportion of the time which RM is on air. Corruption in Kenya is at very high levels, and many of the failures in development programmes are due to this problem. The information which RM uses on anti-corruption is drawn from publications which have been produced by different agencies which work on anti-corruption, especially in Nairobi.

The programmes on rural development were said to be more difficult to put together. This was because the producers always have to strike a good balance between what the technical and political leaders are saying (including policies and programmes being implemented and the approaches which they use) with two other things, namely, independently collected and analysed information on the subject of rural development (in order to provide a useful critique on what was on offer by Government) and what the communities themselves are demanding and providing.

Sometimes the discussion on rural development is informed by what other development organisations, especially NGOS, are doing in the region. In all instances the approach is to encourage the participation of poor people themselves by discussing issues arising from their real life situations, using local approaches and skills and making suggestions on what they think could work better in rural development.

The essential role of community radio as the voice of the voiceless, has without doubt been demonstrated in Mangelete. The Radio plays a key role in the development processes at hand and as an interface especially in ending the monopoly of State broadcasting, while sticking with the development agenda. Although community Media is not mentioned explicitly in various national and international protocols, a point has

been made for it to be acknowledged and for it to be supported and heard. The achievements made by RM, in spite of the challenging context, are remarkable.

However, turning RM into an effective tool of development continues to be a challenging task. Apart from organizational and ownership problems which the radio has faced, it has also struggled for a long while with the issue of recognition. This problem originally arose from political blockage by Government bureaucrats, which led to delayed issuing of an operating license. For most Government officials who are used to the traditional pattern of state media promoting the party agenda, recognising that there is such a thing as “Community Media” is itself difficult. It is even more difficult to conceive that such media are well able to operate with independence, and with a community-driven and civil society inspired ethos.

The other issue regards the logistical and financial challenge, which the radio faces in its quest to reach out to community members – those who are meant to drive the programming and for whom programmes are designed. A related challenge is that of making RM sustainable.

In spite of the challenges, there is increasing awareness and acceptance of Community Media by mainstream development actors in Kenya, and RM could capitalize on this awareness. However it is essential that RM is not seen to fail as this would work against the movement of bottom-up development being enlarged and supported so that it has maximum impact at community level, on people’s lives.

PART II

IMPACT ASSESSMENT:
MOST SIGNIFICANT
CHANGE?

5. What problem did the community radio seek to address ?

The “Most Significant Change” methodology is a good tool to use when no consistent baseline has been developed at the outset of an activity like this community media programme. This as the question asks to the “change” that has occurred, thereby also asking what was – or was not – the situation at the starting point. And within the framework of this methodology and coupled with the appreciative inquiry approach, we also asked people to reflect directly on their visions and dreams at the time of creation of the community radio and the challenges that they, initially, were hoping to address in this way.

The answers to this question, which were derived from a cross-section of respondents were varied but still quite consistent. First, according to a section of the older people in the communities, which are served by Radio Mangelete (RM), the story of the Akamba people is a story of environmental and economic challenges. It is also a story of struggles to overcome poverty and factors, which sustain it. It was reported by most that over several decades, land use and cropping systems in Ukambani (the land of the Akamba) has changed rapidly in response to weather changes, ownership of land, new markets, population growth, and large-scale migration and resettlement.

Hence drought, famine and food insecurity have almost become routine experiences in most of the Akamba country-side. According to a cross-section of respondents, this is, in fact, one of the reasons for having the community radio in Mangelete – to be used as a tool for facilitating development focusing on such issues as the environment and its sustainability and food security.

Furthermore, as the stories of change reveal with much detail below, the women of the area were those centrally responsible for farming in an economy based on subsistence farming. At the same time as having to carry this heavy burden – extra “heavy” as the labour did often not carry the deserved and desired results due to drought – women were subjected to the many humiliating and painful aspects of patriarchal subjugation.

In connection with civil society support to the famine, women of the area in the eighties were organised into women’s groups. These served as support networks in a variety of areas, including the social aspects of conscientization about basic human rights, of which the women and the girl children of the area were actually to a great extent denied. The desire and readiness to further extend these, and to share the insights gained with other women and families, were among the motivating entry points into the start of Radio Mang’elele.

The station manager, Kyoko, gave an example of the importance of having a community radio keeping also the Kikamba language alive:

In general the Akamba say that they in Kenya (and it was said to be quite general) have lost and let go of most of their cultural heritage including their language. The young ones don’t know the old traditions and hardly speak Kikamba. One example

given by the station manager Kyoko: A girl called in one of the Nairobi-based Kikamba FM stations and wanted to contribute. When she had delivered the one sentence she had prepared, and the presenter asked her a question, she called out for her mom to explain the meaning of some words.

6. What are the significant changes happening as a result of the radio?

Moving on from the presentation of the socio-political and cultural background of the community radio as well as its organisation and programme production, let us listen to the stories shared by the community. The stories presented all underline the role and the impact of the radio for the communities listening to and using the Radio Mang'etele within a 100 km radius of Nthongoni.

Different groups of people shared different experiences. However there was a lot of agreement on the main changes, which had happened to the community as a result of the community radio. After having collected hundreds of stories, these were systematised and discussed. For clarity and for ease of analysis, the stories are presented under their thematical headings, as they were discussed, categorized and prioritised by the community.

Change 1: Social and economic equality of women and their ability to “voice” their issues and concerns.

Recognition, empowerment and role models: In the very first interview with community members in Ivingoni village the Chairperson of the women's group states:

“The radio has created a very good feel about ourselves – I am saying this with particular reference to the status of women in our community. We might not be rich or powerful. We might not even be famous. However we have all over a sudden gained recognition, starting from the family and household level all the way up to the district and national levels”.

A group of young women in Nthongoni village shared their observation:

“There is a strong, new tendency in our community. Many more girls are being educated. And their mothers also want education for themselves, as they see that the power of men has a lot to do with the men having more information and more education. Lack of information and education is a way to keep women down. Men do not want to share the power. But they will have to. We see – and our mothers see – how life improves when we know more and feel stronger and can do more. The radio is very important in this change. There are debates on the radio, where women call in and share their stories, they may say “I have made it in society because of... whatever it is”. And the women who listen, are encouraged: “Maybe I could do the same”? The radio created positive role models for women and girls of all ages.”

Violence and abuse of women: The group of women in the focus group discussion in the village of Matangini – after talking for a while – bring the following issue forward. It is obvious, that it is not an easy one to bring to light, and one with filled with a lot of heavy and deep-felt frustration and pain:

“One of the least talked about challenges which women in this community used to face before RM came was the high rate of rapes, defilement and other forms of sexual harassment. From childhood women in our community are taught not to speak out openly about these kinds of acts. The situation even used to be more challenging if the offending party was an older member of the household – sometimes the head of household. In such instances the ‘normal practice’ was to simply keep quiet and not to ‘put to shame’ the household head. RM has changed all that. The voice of women in general, and girl children in particular, is now heard loud and clear. Sexual harassment, incestuous relationships, rape and defilement have dramatically reduced, and men are now more positive and sensitive to the needs of girl children”.

“The status of women both at household and community levels has improved a lot. Men used to despise us, saying that there is nothing big that we can do. Now everyone knows that RM was established mainly because of the efforts of women and we feel very proud about this”.

And the women continue:

“Three years ago approximately 8 out of 10 men consumed alcohol in excessive amounts. Many such men, at the time, could be classified as drunken men. Because of these drinking habits many homes were breaking up, partly due to the associated domestic violence, failure to care for the family, subsequent sale of family properties, etc. RM brought a very interesting programme where they went and recorded several men who in their drunken stupor were making all sorts of utterances. The programme also exposed a category of men who claimed to their wives that they did not have any money at all, while at the same time they were bragging to their lovers in the drinking houses that they were well endowed with resources. When these programmes were aired they first gave us a very good laugh, but more importantly they put a near complete stop to the habit of drunkenness”.

“Family stability has been brought back on track. The programme, which is aired on family life is one of the most popular. Each day which passes we hear in our group or from the other women’s groups that yet another man has stopped drinking or cigarette smoking”.

“It is now common for men to encourage their wives to go and join women’s development groups. This is because men have started seeing the benefits, which accrue to the whole family due to women’s participation in groups. In addition to

the skills which women are able to acquire, they also get connected to opportunities”.

“Only a few years ago radio sets in people’s homes were owned by men, and very few, if any, women had access to these radios. The situation has now started to change and women can own radios in their own right and they are free to listen to the programmes which they want”.

Human rights observance: A number of positive changes were specifically reported in the area of observance of (women’s) human rights. One such area is that of women battering, a practice, which was highly pronounced in the past and which, as mentioned earlier, was partly attributable to the high levels of alcohol consumption. The attendant drunkenness coupled with male chauvinism and a very patriarchal family system simply aggravated the situation. Since the establishment of RM the numbers of women being battered have dropped quite significantly.

One woman asserted:

“If he beats me I would take him straight to court or to the elders. In the past women used to be beaten anyhow – some to the point of death. Many would also lose their property and any right of access to property owned by the household”.

Another area in which women’s rights were frequently abused in the past is that of inheritance. This used to happen in instances where women lost their husbands and the male relatives of the deceased grab property from them. In a number of instances such women would even be thrown off the land, which they may have been working for several years. Again, this practice was reported to have declined considerably. One of the reasons for the changes was said to be an aggressive sensitisation and awareness-raising campaign on radio about equal treatment for women. In the same programme issues of child (forced) marriages are also addressed.

Education for girl children: An interesting angle to the changes, which the radio had brought about was reported to be the empowerment that had been infused into different sections of the population. The women of Ivingoni pointed out that parents, refusing to take their children to school were being challenged by children themselves and that in a few instances court cases had been preferred against such parents. In the case of girl children the increased participation in education had itself led to a dramatic decline in the number of early pregnancies.

A group of young women in Nthongoni stress:

“Before it was seen as useless to educate a girl child. A waste. Five-ten years ago the number of girls in the school was minimal. The girls helped in the house and were married off at a very early age. Now people listen to the radio and hear a young woman talking, and they say: “This could be our daughter. She could also become a journalist one day, if we sent her to school”.

Change 2: Information and Communication, which has led to improved awareness.

One thing that community radio brings to the community is a lot more information – and in the local language and with the local details not covered elsewhere, but not only this, it also offers an opportunity to be part of it, to communicate oneself, to have a voice. This is revolutionary in a small, traditional and marginalized community like that around Radio Mang’etele. Many examples were given of the strong impact this aspect of community radio has had on the many communities benefiting from their tool community development tool.

As in most other African societies, death is something that concerns everybody. There are numerous sayings and phrases, which remind one that sooner or later they too would personally face death. However, death also brings loss and sorrow to a family and community. There are many ceremonies connected with death, including burials, funerals, inheritance, etc.

Communicating these ceremonies to relatives and friends is an important obligation of the bereaved family, and RM has in this regard been a positive agent in helping families to fulfill this obligation – and with ease.

Proximity and reliability: In a group discussion with community members in Ivingoni village a group of women stress that the most important change for them has to do with the new awareness and attitudes growing out of the higher level of information and communication:

“The biggest change is the change in people’s attitudes and insight brought about by the community radio. The way the radio presents different development issues is very practical, very concrete, very much linked to our life and experiences here. Before and in other media such information came to us in abstract terms. It was information, which was being communicated by a stranger in Nairobi. In RM the information is not only being relayed by our own sons and daughters, but it is also being communicated in our local language, and if we want, we can go to the radio station and either contest what the presenters were saying or make a further contribution to the presentations.”

“The fact that we can hear our own children – who we know in their real life – talking to us about important issues such as HIV and AIDS, family togetherness and other development concerns is itself significant. We listen to them because they are our own children and they are not anonymous to us, hence we can relate easily to what they say to us”, said the women. “The balance of the discussion changes in the whole group.”

“Before we got our information from the city radio, interviewing the district commissioner in Kiswahili. Now this information comes from us in our radio. This is much more precise, much more useful ... and it is ours!”

All agree that change in people’s attitudes is perhaps one of the most important changes, which have happened since RM started broadcasting.

“And we trust what we hear, because we understand and can relate directly to the information. And we can hear when something is not right. We are the experts on our lives here. Communication used to come from the big towns far away, and the information and news was about these places, which we did not know. We did not grow from that information. From our new information, here, in the middle of our own community, we can grow. They help us – and we help them.”

Health: This new view is echoed, and further supported by those who add relevance of what is broadcast on the radio to the reasons for the effectiveness and significance of changes. An example was given of the campaign, which the radio had successfully carried out on malaria. At the time this was aired, the disease had almost reached epidemic levels. Specific examples were given of breeding areas, ineffective methods which were being used to treat the disease.

“With the radio programmes the situation has changed. Breeding grounds for mosquitoes in our areas have been cleared, more people are now sleeping under mosquito nets, and when someone gets a malaria attack we act swiftly and take them to an appropriate medical facility – we do not wait until their situation has become worse.”

A young man, volunteer at Radio Mang’etele told another story related to improved health, due to information and communication:

“Also in the area of Cholera has the radio created a very important change. Every year we have cholera outbreaks in connection with the heavy rains. And before 20-30 people would die from this every year. At least. Now, last year, only one person died from cholera. And I believe it is because the radio carried out a very intense information campaign, informing people about the necessity to boil water, take basic hygienic measures etc.”

For some women the important thing is just the simplicity, which RM has brought to the whole idea of communication of development ideas and the participation of ordinary members of the community in the design of programmes and discussion of issues.

“Because people trust the radio and its messages, it has also managed to have a very positive impact in the area of HIV/Aids. The radio works with HIV positive community members, who ensure that we have the right information on air. And by hearing them talk, people start to realise that it is important to be open, to talk about one’s health status, and to treat each other right. Information and

communication is key to the livelihood of those infected or affected by the HIV virus.”

The women’s group of Matingini says:

“Hearing our own children speak from the schools which they go to is one of the most exciting things for us parents. In the past it surprised us to hear children on KBC radio producing music or reading poems. Now we know how it is done. In this community such things have stimulated interest among parents in children’s education. Gone are the days when schoolteachers used to persuade and sweet-talk parents into sending children to school”.

“We used to think that our children cannot do high profile jobs (such as presenting on radio), and RM has dispelled this. In addition to the pride that it gives us as people of this community, we also know that our children are employed and are earning some income from the jobs that they are doing.”

“The fastest ways in which we learn about disease outbreaks in our community is through our community radio. The information is always followed up with advice on how to get around the problem and how to prevent further infection”.

And continuing to talk about health related issues, the four women of the Local Management Committee stress the importance of the radio on HIV/AIDS related issues:

“The radio has created a tremendous difference in the lives of those living with AIDS. First of all by encouraging all youth and adults to be tested and to know their status. The radio have ensured that many HIV positive people, or people living with AIDS have spoken on the radio, and have shared their experiences, telling that with the new medicine, you can lead an almost normal life. This means that now people talk openly about their health status, fewer are infected and those infected and affected are much better off!!!”

Culture, and the impact on this area was also presented by the Matangini women:

“The radio has been a uniting force between the Akamba people and the neighbouring Maasai. It has even gone to the level where some Maasai speaking communities send messages of goodwill to the Akamba-speaking people. This is good for the harmonious living of our people”.

“The presentations on Akamba culture, ethics, and traditions have progressively led revival of interest in older approaches which worked”.

Another key finding was that the music, which was being produced by local community members or school pupils was itself inspiring other communities to come out with their music as well:

“In a positive way, the radio has brought about competition in a number of areas.”

Change 3: Poverty Reduction.

There are several reasons why Radio Mangelete means a lot to the women of Ivingoni. First, it is agreed among group members that the programmes which are aired on radio have enabled individuals to acquire practical skills in how to improve their livelihoods: farming methods, business skills, managing health; nutrition; etc.

“Better farming and livestock-keeping methods are shared on radio, and so are practical examples on how to start small income generating projects”, they assert.

It is not difficult to see what the women mean. Through radio programmes community members are reminded about the agricultural seasons and what the forecasts might be indicating with regard to rain, drought, etc. As such community members know when to prepare gardens and when to plant. The information, which farmers receive also combines knowledge about seeds, crops which are likely to be in demand, etc. Small-scale farmers also get to know about prevailing market prices and the supply of various agricultural inputs.

“After we have tried the newly acquired skills and become successful we serve as an example to other members and groups. This is exactly what has happened in this area...” said the women. The list of “things we are able to do” seems endless.

The group of young women in Nthongoni village shared another observation, which reminds of the slogan of the 90s: “Educate a man, and you have educated an individual. Educate a woman, and you educate a nation”:

“Women have become educated by the radio. The radio has taught leadership skills and other practical skills needed for trading and doing business. Many women have received inspiration from this. And whereas the market here used to be dominated by men, women have over the past three years taken it over. As you know this means a lot in our families: when the man earns money, he usually spends most of it on his own pleasures. But when a woman earns money, she spends it for the good of the family: school fees, school books and uniforms, food and other family needs!”

Another school of thought was that the most significant change had been in the area of poverty reduction and that this was exemplified by reduced alcohol consumption, a stronger moral fabric in the community,

A group of women insisted that the issue of alcohol consumption had been so successfully dealt with by the radio that it needed to stand out on its own as the most significant change which had happened to the people of Akambaland. They added: "Drinking for our men was like a full-time job, and some even took pride in drinking from different locations and failing to find their way home. If they ever found their way home they would either harass the woman and her children or simply go to sleep without even knowing the conditions at home. Our men had actually started taking liquor which is mixed with certain chemicals (to make it more potent).

"Even women had joined in these free-drinking-sessions". Said one woman who had stopped drinking after listening to the radio programmes: "Many of us simply drank without thinking about the implications of this to our personal lives. We sometimes consumed large amounts of alcohol without remembering to wear our knickers. This put many women at risk of being sexually assaulted".

"On a scale of 1-100 we would say that the problem of alcoholism has been overcome up to 85 per cent."

In another women's group, at Matangini, women enumerate the many reasons why RM has made a difference in their lives:

"It is now difficult for one's livestock, or even children, to be stolen, or to simply get lost. As soon as you realise that something is missing, you send someone on a bicycle to take an announcement on the radio, giving your details. Often in a very short span of time another announcement is aired giving you details about your lost livestock or child".

"We used to spend large amounts of money to send announcements to Kenya Broadcasting Corporation (KBC) in Nairobi. Even after you had done so, an announcement would come very late, or not at all, it would be in Swahili which most of our people do not understand well, and it would have cost you a fortune".

"The mere idea of a radio being located and organised from among us is like a miracle. Only God could have done this for us. Some of us would have died without ever knowing how radio works. If we died today after this achievement, our souls would rest in total peace".

"Learning about HIV and AIDS has been the most important thing for me", said one elderly woman. "Having lost at four children and a number of relatives, I have now graduated from being a feeling of desperation which I had in the beginning to a feeling of hope".

"Prior to the starting of RM broadcasts, we had lost many young people to drugs. Through innovative programmes which also involves the youth themselves, and by linking up the programmes on youth with those on health, HIV/AIDS, and livelihoods, many youth have come back to the mainstream".

“Through the programmes on environmental education and agriculture experts and practitioners tell about current challenges to farmers, such as soil erosion, deforestation, soil fertility, etc”.

“The sales of small traders in our local communities have increased as a result of the radio. The traders can now afford the more reasonable charges for advertising their goods”.

Change 4:

Good governance and reduced corruption and related abuse

With the microphone in hand, the community is suddenly in a totally new position to ask questions of the local, regional or national leadership, and to ask them to account for their decisions and actions – or lack of action... This is another one of the areas where the communities around Radio Mang’etele can share many positive development changes taking place after the advent of the radio:

“Local leaders would now think twice before engaging in corrupt tendencies. The age of impunity seems to be coming to an end because the leaders do not want to be portrayed in bad light by the radio. With a radio which every citizen can walk in and give his or her testimony and where the political leaders do not have control as is the case with state radio, this is a very powerful tool for accountability”.

Said the women’s group at Matangini, when asked to account for positive changes in their lives. A group of young women from Nthongoni village working at the radio shared some experiences in this area:

“Before the radio was in place, politicians would give incredible promises. Now they give much less empty promises. They know they will have to answer questions later! Also the way they work with us, their community, is a lot more respectful. Before, for instance, they would close the community boreholes, so that they could sell water to us from their own borehole. When one of them did it here, after the radio went on air, we covered it on the radio, explained what he had done, what it meant to us – and that he had no right to do what he did. He got furious, and threatened to take us in the radio to court. When he cooled down he realised that he had no case – not to win, anyway. And we are sure that such things won’t happen again. And if they do, we are there!!!”

Another example from the world of the radio, told by the collective of staff and volunteers:

“We have been waiting to get electricity in this area for a long time. But so have everyone else. But the radio got the electricity BEFORE it was promised – and actually also before it was our turn... We are sure this happened because of the

power of the radio: the authorities wanted to avoid to get negative coverage by us – but they also wanted to show the population that brought electricity to the radio and as such was supporting this people’s initiative. This to us is a very, very strong indirect sign of our importance and power!”

And the collective went on to give many examples of how the radio had become a tool to expose bad practices and to empower the normal people to demand justice and that their rights are observed. As a result of this the producers said to be observing much better practices locally, in the area of good governance.

The most significant changes

After enumerating the changes which had happened since RM had been established, we went back to the main question, this time trying to establish which of the changes had been the most significant for the community and why. Initially it was as if the discussion was going back to recount all that which had been said. However after a little dialogue, some members volunteered a summary.

The first suggested that the most significant change in the community resulting from establishment of RM was the ease of communication between and among people. RM had made communication cheap and in an appropriate language – “it simply made the big difference between the other radios that we know - and ours”.

Another school of thought was that the most significant change had been in the area of poverty reduction and that this was exemplified by reduced alcohol consumption, and of a stronger moral fabric in the community,

In the final discussion four areas were identified by the different groups as having constituted the most significant change, namely:

- 1) Social and economic equality of women and their ability to “voice” their issues and concerns.
- 2) Communication which has led to improved awareness.
- 3) Poverty reduction
- 4) Governance and reduced corruption and related abuses

PART III

THE WAY FORWARD: A SUSTAINABILITY ASSESSMENT

7. The way forward – for sustainability

Within the framework of the East African Community Media Project, Radio Mang’etele in Kenya is one of three partners, working to use media as a tool for development within their community. As noted in the initial research (see the introductory section), the advent of the radio as one more component within the package of community media activities not only pushed the reach and potential importantly forward, but also ended up being the core activity of which the resource centre is now a support function. As mentioned earlier Radio Mang’etele was in its design foreseen to be the communication tool of a diverse range of community development activities.

Sustainability is in this context considered in the three core aspects: social sustainability, focusing on the framework and content of the programmes and production, the institutional framework covering all framework-setting aspects from legal environment over institutional set-up and to organisation of the work of staff and volunteers. Finally the financial sustainability is briefly addressed.

The result of the impact assessment carried out and documented in this report on the “Most Significant Changes” caused by the community radio is no less than impressive, not least when taking into consideration the extremely cumbersome gestation process including intense (and ever present) conflict and suspicion, nepotism, diversion of funds and a crumbling overall framework. In spite of all that, impressive and important development impacts have been documented above. But how is it that the radio, its producers and the organisation around them caused this?

This social sustainability question will be briefly addressed by reflecting upon the following series of questions: What was the role of the programme schedule, and how was it developed? How is audience research and community participation in this connection? And for the programmes: how are the content ideas and format developed? Which are the sources of information? And did all segments of the community – also the poorest and most marginalized – have a chance to influence this? Were they involved, heard? And the radio producers, how do they see themselves and their role?

After looking to the role of the production process in obtaining the powerful impact results, the report moves on to assess whether on this basis all information and communication needs of the community and its members are covered.

The institutional sustainability will be briefly assessed with a view to the legal environment – an essential component of an enabling environment for community media, the media landscape around RM, and the internal organisational and management issues of the radio.

With a final look to the issue of *financial sustainability*, this section will be concluded, and followed by a summary and a set of recommendations, referring to the overall framework for – sustainably – keeping the radio going.

7.1 Social Sustainability: How did the radio cause the positive changes?

7.1.1 How was the programme schedule developed?

As described above, Radio Mang'elete demonstrates through its community development impact that it works within a framework of a very clear vision and an understanding of how to move towards fulfilling its mission through adequate and effective programmes.

The programme schedule – annexed to the report - was as such developed to respond to the needs, life rhythms and interests already known by the staff, the local management committee and the coordinating organisation Econews. No evidence was found that the programme schedule was the result of any systematic audience research process initially – and also not in any continued manner to regularly update programmes.

Radio Mang'elete was electrified in-between the two visits by the individual team members, i.e. the radio got electricity early November 2006. At that occasion the radio went from a daily transmission period of 8 to 16 hours⁷. When asking for a reason for this extension, we were informed that 8 hours was too little. The reason for the doubling of broadcasting hours was a decision reached during a PMC meeting in 2006.

The schedule is updated when need is identified, and a lot of interaction with the surrounding community means that proposals and criticism is part of the everyday reality and functioning of the station.

The schedule is, however, not based on any kind of regular research activities. Audience research is carried out on an ad hoc basis and in an ad hoc manner (asking for views when interviewing community members, for instance) when the staff feels that the need arises, and it is used to inform the programme orientation and the overall programme formats. The output of these informal research activities is, however, not registered.

This means that it is not really possible to work in a strategic manner, nor to compare the kind of audience inputs received in a time perspective. An audience research training process was carried out within the EACMP process by Danicom, which provided both a possible format for such processes, and some information, which could have been used. It however seems that neither the findings nor the routines recommended here, have been followed- up on. When providing this information the station manager, Mr. Kioko Manthi stressed the fact that he had only worked with the radio for one year so far – other processes, of which he had not been informed, might have been in place earlier.

Impact assessment – in whichever way - is also not a regular activity of the radio.

⁷ With generator-energy more hours would have been too expensive. A calculation mid 2006 showed that getting energy for the radio from electricity, would be cheaper than fuel for the generator. Major savings have been registered on this budget line since the change

This being said, the radio is effective, the audience is satisfied and it produces important community development, empowerment and change. As long as the good and dedicated staff of today is on board, the likelihood of an effective programme schedule can be expected. But it a vulnerable basis in an institution-building and organisational sense.

7.1.2 How are programmes developed

With only 40% literacy of the adult population and 50% among children and the young on the one hand, and on the other an estimated 80% of the population speaking only Kikamba at a level sufficient to understand a news programme, then radio is the only real effective medium. Radio Mang'elele is furthermore the only Kikamba-based radio station covering local news in any adequate manner within the Radio Mang'elele coverage area.

It is for these reasons that the producers demonstrate a high level of awareness of the fact that many of their listeners actually have very few information sources next to this radio – if any at all. These facts put a strong emphasis on the need to be even very careful in coverage, ensuring to tactfully cover all aspects – all the different angles to a story. This is one more reason for the station's initial development of a Code of Ethics, developed to avoid aggravating the strenuous and sensitive environment within which the station operates (See above section 4.2. "Organisation and Structure of Radio Mang'elele").

Turning this overall awareness into a practical format, the radio has a good, solid regular planning and evaluation routing in their day-to-day work of the station.

Editorial process

Editorial meetings are undertaken daily on weekdays and it involves the following:

- (1) **Review of the previous day's broadcasts**: This includes a quick review of the mode and quality as well as continuity in presentation of the previous day's programmes. The content of the presentations is also reviewed in this meeting. Other things reviewed here are news, the type and outcomes of fieldwork which may have been carried out by staff, information brought in by any members of the community and other information with implications on the day's programming;
- (2) **Allocation of duties**: On a daily basis specific duties are allocated or confirmed/re-confirmed. While there is broad knowledge of which members of staff have responsibility for which programmes on different days, situations often arise where staff are either unavailable due to illness or other forms of indisposition. Similarly specific issues and assignments arise on a regular basis whereby staff members have to be assigned. Such is the case with, for example, undertaking news collection or carrying out quick research assignments. Thus a roaster is affirmed, re-affirmed and revised accordingly to take account of any changes – foreseen and unforeseen.
- (3) **Communication to staff**: Important information in the form of announcements and other forms of communication is also made to staff members on a daily basis during

editorial meetings. Some of the communication comes from individual departments for the benefit of staff from other departments while other communication is of a general nature for all staff members.

- (4) **Staff updates**: This is a regular agenda item during editorial meetings during whose discussion staff receive comments on programmes aired as received from community members; update on research, etc.
- (5) **Any other business such as on new or emerging issues**: Here any other issue of relevance to the efficient and effective running of the radio station is discussed.

Broadcast formats include discussions, drama, call-ins, vox-pop, dialogue, straight talk (such as on the human rights programme) and interviews.

The specific contents of broadcasts include: (i) Prayers, (2) Music, (3) Specific Programmes such as: Youth programme, Human rights, Agriculture, Health, Imanyiliile (HIV/AIDS), Family life – which targets married people, Stay Alive – focusing on children (discouraging them from early sex activities), Culture programmes (e.g. on circumcision, marriages, etc), Women in development, Environment, Business, Drama, Audience views, Religious programmes (including Sunday school), Poverty reduction, Water, Scouting, Sports, Law and crime, Children’s rights, Debates on topical issues, Newspaper analysis, Constituency Development Fund (CDF) progress, Leaders and leadership, Current affairs, School programmes, Adult education, Adverts, Announcements, News. (See annex 1 for the full weekly programme schedule).

7.1.3 Participation and involvement in programme production

Radio Mang’elele is a radio station owned by the community through an associative framework, it is working with volunteers from the surrounding community, and the programmes deal with the surrounding community, as well as with aspects of relevance to the community happening elsewhere.

As such the station fully fits into the standard definition of community radio: a radio of, by and for a given community – either geographic community or community of interest⁸.

As already mentioned the radio is also interacting closely with the surrounding community, and community members do call the station and come – and every day different community members are in the studio being interviewed. As such you can say that the community has open access to voice their concerns, to go on air when need be.

Still, when looking to the sources being used and heard on the radio, the radio does not in its every day organisation have any routines, methodologies or policies ensuring that all the many communities within the overall community of listeners are being heard and are active around the radio, and little is done to reach out to those most marginalized.

⁸ Like most community radios in Africa, the Mang’elele community is geographically defined.

During some of the intense and seemingly very professional and much appreciated training courses, this short-coming – and in the life of Radio Mang’elele potential longer term source of conflict – it has been proposed to regularly organise so-called “Roadshows”. These are field events staged in a given community, with live coverage (or taped, but broadcast later as it took place) of a variety of events from local groups singing and playing, over drama on given topics, interviews, vox pops, quizzes, talkshows, debates... Very effective and a good way of giving exposure to the communities slightly further away from the immediate daily reach of the radio and its reporters.

This possibility of giving additional voice, ensure participation – with resulting empowerment aspects, is not being used as some misunderstanding means that the local management committee is of the understanding that they need to be part of the event, be provided transport, fed and paid. This naturally makes such events very expensive (hire of vehicle, more cumbersome arrangements for meals, etc.) which means that they do not take place:

“This is really too bad, because we know that these roadshows generate community ownership to our radio, we sell a lot of greeting cards – and thus earn money – and for us, producers, it is important that we know all the corners of our coverage area. It is important that we know the life conditions, challenges, cultural traditions etc. of all the communities within our bigger “Radio Mang’elele Community. But this is – as we see it – one more example and result of the conflicts we are living within. Hopefully one day this will be resolved.”

Still, the producers do their utmost to actively include the community as possible:

“Even though it is very difficult at times, we try to involve the community, our listeners, as much as possible in the programming. We have noted that programmes based on oral testimonies and lived experiences by the many community members, are very much more effective than other programmes where either we – the producers – speak, or where we interview representatives from Government or other authorities. People trust themselves and people like them: the “Experts on consequences” of development planning and our harsh climate.”

And in the cultural area, the radio is important:

“We have started recording programmes with local choirs and bands. A lot of it is our kind of Gospel music. But it is good: we use it in our programmes, the bands and groups can use their recorded music to become known outside of this area – and it has spurred interest in our local musical tradition. And, this is also a way of generating participation and giving voice to the community, don’t you think?”

And we definitely agreed!

7.1.4 How do the radio producers see themselves and their role?

As can be in the weekly programme schedule (annex 1) most of the programmes deal directly with issues of development and change. The group of staff and radio producers – all young people from the local area between 17 and 28 years old - stressed in our group discussion:

“We know how important our work is. We have seen it and we hear it almost every day. That is why we work hard to improve from day to day. We see our role and function to assist the community in its development. And maybe we don’t carry out regular research as such, but we are very conscious to ensure that we provide the information the listeners need. When we for instance have an epidemic like malaria or cholera, then we keep on giving the most important information again and again, and we check that people really understand, what we are saying. We have seen that our work can be the difference between life and death during such periods.”

And they continue:

“Feeling this importance of the content and the validity of the programmes makes us learn more and more. People come up to you in the street, and you feel how they respect you and how they recognize you and what you do. This wants you to know more, to do more. And when you collect information and work hard to get all the information together, then you learn. This is a wonderful way of learning and growing. We are all volunteers, and give ourselves to this community work. This is training we could never pay for⁹.

Besides from the journalistic aspects we learn a lot about life through the work we do, by meeting and talking with all the people we do. You can say that the radio has exposed us to life in so many ways, and to so many different kinds of conflict also. Many of us feel that we through this have developed a good capacity to solve problems. This will be very useful for ourselves in our lives – but of course also in our work at the station.

As always in this type of interviews with volunteers in a financially pressurised reality, in a community radio in Africa or elsewhere, an issue of concern raised was that of being a volunteer, and not receiving a salary – just a limited honorarium:

“Recently 3 more colleagues were head hunted by a national kikamba station based in Nairobi. They had no formal journalism education, but two years of practical experience from here, and the training courses that we get. In this way working as a volunteer can be a way of preparing for a career. That is great.

⁹ The school system, especially the specialised and university level education is very expensive in Kenya.

We are happy to be here. And as we just said, we really believe our work is important, and this is very rewarding in itself. We are also very young - most of us still do not have a family. But we would love to be paid for what we are doing. We do a good job, and feel we should be paid. Still we know, that there is no money in the station for that.”

Even though the radio has been on air no more than 2½ years and still feels very young and new, the radio often contacted and visited by organisations, groups and community representatives, wanting to learn from the radio. So with a smile and a warm expression of pride, the young producers continue:

“Even though we have limited experience, we are already being used as a model. This is good news. If many more community radios start, we would hope that the authorities would become more “professional” in their handling of this sector. For us who are working here, it is also exciting to be – and to be seen as – a pioneer. Our work somehow gets to have importance far beyond the coverage area of Radio Mang’etele. This is one more reason to really work hard and do well. We want a strong sector in Kenya!”

7.1.5 Were all information and communication needs covered?

While there is no doubt that the community radio generates powerful change through its programming and interaction with the community, we set out to see whether the community would still have significant un-met information and communication needs. Group discussions were held with a women’s group in the village of Masongaleni and with a group of male business men in the market town of Machinery (separately), and specific key informant interview were conducted with identified individuals – both staff and community members, women and men, young and old.

Generally, the information stresses excitement with the level of things as they are now – both in terms of information and communication: receiving and voicing information and community issues.

Information audit

The information audit asked to reflect on media access, which media and specific programmes they use, like and why? What kind of programmes and formats were preferred and why?

From the women’s group in Masongaleni, the message was clear:

“I listen to Radio Mang’etele (RM) every day when I am at home – and when I bring the radio to the shamba (field) I work even harder – the producers tell us to, and work goes much easier with the company of our radio.”

“I have to get up so early in the morning. And often I am still very tired when my work has to start. Turning on the radio helps. It accompanies me, greets me, talks to me and gives me a lot of good information.”

“It is wonderful that we have our own radio. If something goes missing: a goat, a child, we can announce it on the radio and it is soon found. It is really fantastic!”

Asked about which is the most important programme, the women talk – one after the other:

“The most important programme is the religious programmes. The radio has a lot of good, Christian music and the work of God is good. These programmes share moral ideals and can help make us happy.”

“I really like the programmes with the elders, telling about the past, and talking in a very deep Kikamba language – the one our grandparents spoke. Important to keep it alive!”

“The community health programme, including information on how to use plants and herbs is very important. Diarrhoea is a big problem – and it can be easily solved.”

Do you get information from other sources than RM? Most women mention that they prefer to listen to RM, some occasionally tune in to KBC (Kenya Broadcasting Company – the government broadcaster). The men within the Masongaleni women’s group tell¹⁰ that they listen to KBC, Citizen and BBC in the evening. But also sometimes to RM. But it is not always possible for women to choose what programme to listen to – or when to listen at all:

“In our family it is my husband who usually decides. When he is not at home I am not allowed to listen in many families. And I am not alone, there are still quite a few families, where women or children and young people cannot listen to the radio when the man is not around, and then only to the stations he chooses.”

Another woman gets upset and says:

“But if you are partners in marriage, he should not decide like that! Talk to him!”

“When it is not possible to listen at home, then we listen together”, says a woman. “You can often hear the radio of the neighbour, or you work together in the shamba. And we mostly listen to RM – especially now when it is on air for 16 hours. It is very good.”

Some men express the wish to have also local TV, but the women remind them that nobody there could afford to buy a TV receiver.

¹⁰ Even though the interview was conducted with “a women’s group” some men were present, as explained above: it is commonplace that when a woman dies, the husband takes over her place and role in the women’s group, which usually has a variety of income-generating functions.

In general the group finds that their information needs are met – it is just such a fantastic change from 2 years ago, when there was no local and community information available in Kikamba, says the women.

The group of businessmen and traders, active on market day at **Machinery**, took some time off for a soft drink and a good (well prepared by the station manager) group talk in the shade:

“We listen to RM every day, full time. We use the radio to advertise our services, we provide and benefit from business news and enjoy the music and entertainment. It is a very fine group of young broadcasters active in RM. They are open to all of our suggestions, and when we pass by they receive us well.”

“We are proud of RM, and many other people are really proud that we have a radio that is ours, that deal with our reality and discuss things which is part of our everyday. Many of us have been interviewed or invited to the studios to share our experiences in their business development programmes.”

“My information needs are fully covered by RM,” says Gregory Maithya, “they provide us with the information we need for our business like the daily exchange rate, the fluctuation in the prices of different farm products, etc. The radio is now transmitting 16 hours per day – it should rather be from 5am to midnight. It is a good companion.”

“It is true, there is now two new Kikamba radios, transmitting from Nairobi to the full area where Kikamba is spoken¹¹. These are good, professional stations. But RM is ours, it is different, and it is one of us. The information there is more relevant for us, also because we can contact the station and it listens to us. And it is near us and knows what is relevant and urgent, like an outbreak of cholera. No. The two new ones don’t measure up. That’s what we think!”

Communication audit

The communication audit asked the informants to reflect on their (access to) participation in the radio, about the ease with which one could be included and involved in programming and whether any communication needs, the voice, were not met in their reality.

The women’s group in Masongaleni, became a little more thoughtful, when asked about whether their communication needs are met:

“Actually, I am sure that they are willing and interested in listening to us, and to include our information and news in their radio programmes. The problem is that we are so far away from the station – with horrible, washed out and eroded roads taking some 2 hours or more - that we rarely have an opportunity to pop by. And the radio people say it is too expensive to come here. It is too bad.”

¹¹ RM transmits to a large part of the Kikamba area – but not all of it.

Another woman comes in:

“I have often thought that it would be a good idea for the RM to have a site here with an agent, who could sell message cards, and who could interview us, record our activities, and then have that picked up by the radio from time to time. We have a lot to say, and many local issues to raise, which are actually not really well covered in the radio as it is now.”

“But we do use the opportunity to buy message cards, which are available for sale not so far away from here. Through these messages when can then get information into the radio. But it really could be better. But of course, it is an question of money – as always! Just like in our own lives!”

The group of businessmen and traders from **Machinery**, are in a different situation. Active in the town of Machinery on the old main road between Nairobi and Mombasa – with good and easy connection to the main road and the Mtito Andei turn to Nthongoni.

“It is easy to participate in the radio. We buy greeting cards and send messages. A friend of mine advertised his boda-boda transport¹² services in that way – and his business really took off! And my colleague over there participated last week in a programme of the station about income generation possibilities for the youth.

“When the radio has its “audience views” programmes I always call in and share my views. These programmes are too short, only 15 – 20 minutes. But it is better than nothing.”

In general, however, the group of traders and businessmen are very happy with the role and services of the radio:

“If we really want to air something, it is both easy and possible!”

7.2 Institutional Sustainability

The institutional sustainability will in this section be briefly assessed with a view to the legal environment – an essential component of an enabling environment for community media, the media landscape around RM, and the internal organisational and management issues of the radio.

7.2.1 Which is the legal environment – is it enabling?

The basis for any sustainable community media development is a proper functioning enabling environment, first of all with regard to the legal framework. In this sense the media in Kenya is known for its diverse press environment, which has roomed

¹² “boda-boda” is derived from “border-border” and signify light transport services of persons or goods via bicycles or small motor bikes – originally transportation from “border” to “border”.

independent and private voices much longer than its neighbours (the Nation started in 1960). With the one-party state of Daniel Arap Moi in 1982 the conditions for freedom of speech got importantly squeezed through arrests and harassment of all sorts¹³.

With the entry of multiparty politics in 1992 this eased somewhat: the press was harsh in its criticism of government, but was also clamped down upon. In 2002 a new unpopular media bill was passed, severely limiting the freedom of expression by requiring publishers to purchase a bond of 1 million Kenyan Shillings (£ 6,900) before publishing. This has naturally scared off a number of small publishers, especially in the Magazine sector with more legal challenges ahead.

The media industry opposes government's position and favours self-regulation. It set up the Media Council of Kenya in 2002 to pursue this aim, resolve complaints and improve journalistic standards. The council has also drawn up a code of practice for ethical journalism.

Community radio exists, but has an up-hill struggle to be recognized, with the more than 40 more commercially oriented FM radio stations operating mainly in Nairobi and its surrounding areas. The broadcasts of most commercial radio stations are made up of light entertainment, including talk shows, phone-ins and music.

Still, the media sector in Kenya must be regarded as a diverse and vibrant industry, yet facing an uncertain future. It includes 4 major daily newspapers, more than 20 FM stations and the Kenya Broadcasting Corporation – the only nationwide broadcaster.

Community Media is an organic process (from ground up), not just a coherent set of data and processes. It is essential to promote the regularization of Community Radio through the provision of institutional support in order to create and/or reinforce national networks within each country.

7.2.2. The Media Landscape around the RM station

Radio Mang'elete has a 1KVa FM transmitter and covers a 100 km radius from its base in Nthongoni.

Besides from this, the RM people's own radio, the following FM radio stations can be heard: two relatively recent Kikamba stations transmitting 24 hours each out of Nairobi: Musyi FM and Msaitu FM. Inoro FM is a 24 hour Kikuyu station, which is understood by many from the RM area. Citizen FM is another commercial station transmitting 24 hours in Kiswahili. Also the Government broadcaster KBC (Kenya Broadcasting Company) transmits 3 hours every day in Kikamba. This is a recent programme development, and it is estimated that some 10% of RMs potential listenership chooses to listen to KBC, when they air in Kikamba. Furthermore radioChika, TBC from Tanzania, and BBC can be heard.

¹³ "The media in Kenya" by Guy Collender with help from Ruth Nesoba and Ferd Oluoch. March 2006

There is practically no TV viewing in the area according to the staff at the station, and in terms of newspaper reading, the Nation, the Standard and the Kiswahili paper: Taefoleo are available. Estimated readership is some 1-2%. Also, it is no longer needed as RM every morning goes through the newspapers in their press review. The very low literacy rates (40%) and very limited cash economy means that this programming “steals” only very little of the potential audience of the paper.

7.2.3 The organisation and management of the radio

While the social sustainability is quite strong in spite of harsh conditions, as presented above, the activities within the community radio cannot but be importantly affected by the conflictual situation around the radio, which has spiralled between different community groups – one wholly led by women and the other led by a mixture of men and women.

The current study findings from Mangelete reveal that the radio station itself was functioning well and that it was appropriately producing and airing the programmes that it was set up to air, but the institution of the radio seems to have leap-frogged that of the intended umbrella organisation, which at present is non-existent. Without a clearly articulated and effectively run development programme for MICDP, the radio station, when it was established became the primary objective of the organisation rather than a tool for rolling out MICDP’s development agenda.

The conflict and resultant struggle for power and/or ownership of the radio, apart from creating a tense atmosphere around the management of the radio, also has the potential of unknowingly inviting the intervention of Government. If this happened it would be a triple loss: first to the women and more generally the community served by the radio; secondly to the young men and women who have been running this very interesting programme and whose skills in managing a community radio have inspired and interested so many; and thirdly to the community media movement itself. In the latter case it would simply be playing into the hands of those who have all along been arguing that community media cannot work. The bottom line here is that community participation and voice would in the same vein be suppressed.

One way of addressing the institutional and programming challenges would be by building alliances and working closely with civil society organizations, networks and associations. One potential way of doing this without interfering too much with the existing constitution of the radio would be to include an advisory organ consisting of experienced individuals from the world of NGOs, CBOs, associations and the like. This organ could ideally advise (and coach) both the LMC, the manager of the station and the staff. Both the LMC, the manager, the staff and Econews seemed to approve of such a potential set-up, seemingly including only positive and supportive aspects.

As no-one seems to realistically expect the “mother/umbrella community development organisation around RM” to re-surface – and the present donor unlikely to be found

interested in supporting a crumbled organism – it would seem rather urgent in the same “go” as the above boosting of the institutional framework, to undo the empty shell around the radio, and to formalise the LMC as both the de-facto and de-jure board, with only the general assembly above it.

As mentioned earlier there appears to be no strategic or any other longer term planning in effect as a management tool. While this functions as long as the group of committed and capable people run the station, it is a fragile framework in the longer run.

7.3 Financial Sustainability

The financial basis – and sustainability - of the radio appeared to be handled by Econews and their relation to the sole ongoing funding partner, Sida. The radio has a simple and sound, transparent mechanism for recording and accounting for its funds from the donor and the locally generated funds, stemming primarily from the messages and greeting cards.

The radio has had other partnerships with 7-8 local development partners from Danida over Care (two different sub-departments), World Vision, Kenya Wildlife Society, CDF and GAA. According to the accountant of the station and the station manager, these partnerships have been short-lived and as a consequence not satisfactory. Whether this is also due to a lack of satisfaction in the other end was not known.

As for financial management, Radio Mang’etele, like the other two EACMP radios, has weekly editorial and management meeting where finances and work plans are discussed. The station manager chairs these weekly meetings and heads of Departments do attend. There are also general staff meetings conducted once a month where all employees and volunteers attend and they are up-dated on finances and planned activities. Although this has not been perfected to the standards we expect, ENA appreciates the efforts the station management has put towards this open democratic way of handling finances

All the three stations are expected to forward their financial reports on quarterly basis and the local management committee must approve these reports before they are forwarded to ENA. If not satisfied with the product or the procedures ENA has in some cases returned financial reports. These processes are considered inclusive because the Finance department prepares the accounts, then forward to the station manager for certification before they are presented to the local management committee for approval.

As per ENA regulations, Radio Mang’etele has two bank accounts, one for donor funding and the other for community funds. ENA advised the station to do that to avoid much inter-borrowing. All the income from sponsored programmes, greeting cards, public announcements etc. are banked in the community bank account and they use these funds for budget lines which are not covered by the donor funding as well as development for the media projects and ICT. The signatories for these accounts are the same ones for the

donor account and the station manager is the mandatory signatory to avoid collusion among the locals.

The local management committee members present the accounts for community projects and activities conducted during the year during annual general meeting where all members are expected to attend. Although these meetings have been held yearly, ENA has advised the LMC to hold them twice a year. The accounts for the donor are presented quarterly and ENA compiles the combined report for on-ward transmission to SIDA.

These reports together with the work plans and budget for the year are always presented to the overall EACMP Programme Management committee (PMC) who sits at least once station and three members from ENA. PMC meetings at times are called more than once in cases of conflicts and other matters.

While working hard to make follow all the rules and regulations, Radio Mang'etele still lags behind when it comes to these best practices and the main reason is because the financial systems were set up recently. Adequate capacity and experience is still not really in place. Strong focus is on Mang'etele's financial management due to the sad history, when the previous local management committee together with the station management defrauded the station of their funds generated in the community (not the donor funds). It, however, appears as this is being taken adequately care of by Econews and the new project manager.

Whereas it can be hoped that Sida would consider to fund the EACMP – and RM – for another period, it would be important to intensely advance on this area of institutional development for sustainability: development of a stringent, dynamic strategic plan – developed in a participatory manner – and to couple this with a partnership strategy and an organisational development plan.

It was understood both from the station management, Econews and Danicom that these processes are presently being planned, which is very good – and of core importance for the sustainability – or not – of the station.

PART IV

SUMMARY
CONCLUSIONS
AND
RECOMMENDATIONS

SUMMARY CONCLUSIONS AND RECOMMENDATIONS

At the core of the present impact assessment was the question, whether the community radio had managed to cause significant, positive (and negative) changes in poverty that have occurred in the three communities relating to (i) changes in people's livelihood, (ii) changes in people's participation, including empowerment, rights and awareness of rights and (iii) changes in the sustainability of people's institutions and their activities. And to assess if, how and to what extent the community media centres (radio stations) have contributed to this change in poverty.

1. The radio's impact on poverty

When looking to Sida's definition of poverty: lack of *power*, *choice* and *material resources*, then the answer is affirmative:

RM has importantly '*empowered*' the community around the radio through reinforcing identity and dignity – not least for women and girl children, by providing information on rights, furthering governance and transparency, and by generating a whole new dynamic in the community via dialogue and debate.

The radio has also provided '*choices*' to the listening community, who have demonstrated the many different ways in which they have become subjects of own development processes.

In the area '*material resources*' the radio has facilitated an improved livelihood in the area through information in the different important areas such as trading and business development, by empowering women to be more economically active, thus strengthening the families, and by improving the health – the basis of it all.

The report documents the *important role of the radio* in generating the above significant and very positive development results, and it highlights how this is organised and possible through information provided by the broadcasters and the community.

The information and communication audit demonstrates that (the few selected, but representative groups within) the community at the present time find their information needs to be covered through their radio, where they like the programmes and their style.

The communication needs were found to be adequately met by the interviewed group of mobile business men and traders. However, for the women's group in a remote village with cumbersome access and infrastructure, the communication needs must be said to be seriously unmet. Only occasional greeting cards was the symbol of a two-way relation. The idea of the women to have a local representation is presently being explored by project management, according to the station manager, who is hoping to find ways of developing a system of community correspondents / stringers or the like. This would be very important for the radio to fulfil its social potential.

2. The radio's impact in view of own vision and mission

All of the above demonstrates that the radio – and the organisation around it – actually is working effectively in line with *its vision: “an informed community through participation for development”*

The radio has also to work in a focused towards fulfilling *its mission*: “(i) To uplift the standard of the community through information, education, and communication, (ii) To create awareness on development issues, (iii) To empower the community to make informed decisions on sustainable development, (iv) To enlighten the community on local, national and international matters, (v) To be a link between people with professional skills and layman, (vi) To research what the community wants and what the needs are, (vii) To be the voice of the community, and provide access for the community to express themselves, (viii) To document community culture and history, (ix) To promote local artists and to provide balanced entertainment, (x) To run a professional and sustainable radio station that service the people.

3. People's livelihood, participation and sustainability of institutions

The three areas of focus for this study ask for documented evidence of changes in livelihood, participation and sustainability of people's institutions. This can be seen to refer to the vision of EACMP's phase II as expressed in the project document:

“The vision for the project is to achieve community owned media facilities, that are democratically managed, sustainable, replicable and able to effectively and efficiently empower marginalized and rural communities and promote local culture for sustainable development”

The vision falls in two parts, asking that the project achieves:

- Community owned facilities
 - Democratically managed
 - Sustainable
 - Replicable
- Able to effectively and efficiently
 - Empower marginalized and rural communities
 - Promote local culture and:
 - Sustainable development

This report documents in detail that RM has managed effectively to fulfil the *second part of the vision*, focusing upon the community development and empowerment effect, including the many aspects of a positive development in livelihood.

With respect to the *first part of the vision*, the institutional and organisational aspects – including participation and sustainability of the institution RM is facing a number of important challenges that would need to be addressed to ensure the longer-term sustainability.

It is common that community radios start out focusing more on the content work and the social ownership aspects. This is usually – as in the present case – the situation still with a founding and committed donor present. While common and a group itself aware, focused interventions are still an urgent need in the area of institutional and organisational development.

This is important for the RM radio itself – and it is important with a view to the planned replication of the experiences of this radio and the others within the EACMP. Already now other groups wanting to establish community radio stations in Tanzania are using RM as a model.

4. Recommendations

The following recommendations emerge from the impact assessment carried out focusing on changes in the community caused by the radio – and to a lesser extend the sustainability aspects of the radio.

It is important to note, that this is not an evaluation and that the study is neither meant to provide an extensive and exhaustive assessment of the full Sida funded project, nor of the RM and the framework around it.

Still, important pointers of how to further strengthen this important community development activity, emerged in the course of the work and are shared here, in response to the issue raised in the TOR, asking for an assessment of the sustainability of the radio. The recommendations are presented in four clusters: general recommendations, and thereafter those relating to the three sustainability areas: social, institutional and financial:

To ensure continuation of overall development framework of RM:

1. Sida to fund a next phase of the project of a 3 to 5 year duration;
2. To maintain and strengthen the cooperation framework of the EACMP;
3. To carry out assessment of equipment status and consider inclusion of support to update/completion of equipment needs within Sida funding package.

To further promote the social sustainability aspects of the radio by facilitating the further strengthening of the very positive impact of the radio production processes and the resulting radio broadcast content:

- a. Ensure a continued high level of community ownership of the radio;
- b. Prepare for time when novelty of radio may wear off, and plan for systematic maintenance of community involvement . This could be done by involving community members in editorial groups? Involving geographic communities in *regular* reporting events at their location (á la road show)? By mapping the listening community and ensure regular involvement by all the diverse “communities within the community”? Ensure source mapping (either in simple ways on ongoing basis, or more concentrated with intervals like: all programmes during first week of every quarter or so)? Through community correspondents?;

- c. Ensure proper research and documentation capacity to carry out and ensure such community involvement.
- d. To consider ways to continue involving – consciously and regularly – local culture and cultural forms of expression as wrapping of community radio programmes / content: Moving the oral traditions from the open air of the community into the studio,
- e. Capitalize on and further expand the important and admirable role and function of the radio in its capacity to dig up, celebrate and preserve the Akamba culture – yet at the same time adjusting it to meet core human rights and the present day (education of children, substituting harmful practices for women, early marriages of girls, etc.)

To strengthen the institutional sustainability

At the time of this impact assessment, the RM institutional set up did not appear to yet really match the intended level of “democratic management” and “sustainability” of the EACMP phase II vision. It is therefore recommended to:

- a. Continue to advocate for conducive legal framework at national level;
- b. Establish a national network to facilitate ongoing coordination and support;
- c. Ensure visible and clear management and leadership around the radio including clarity in lines of reference. Important to streamline organisational framework to avoid potential built-in conflicts – including “cleaning up” after the non-existent umbrella framework;
- d. Secure participatory planning, including development plans as basis for all to know their role and place and function in systems. A Strategic plan could function as guiding star and “sparring partner” for all. (This as clear plans and orientation gives freedom and facilitates creativity);
- e. Strengthen internal training policy, including continued training in all areas (programme production, technical management, community research, financial management....) to facilitate unproblematic exchange of staff and volunteers, when they need and want to leave;
- f. Ensure proper systems and capacities in place for technical sustainability (including regular maintenance systems – not reviewed during present assessment. Mentioned here to remind of importance);
- g. Consider a continued system of impact assessments? Presently RM learns from the community – in unsolicited ways – what they think of their radio. There is, however, at present no regular system in place registering, for instance: What is the level of commitment, motivation and understanding registered in the communities, thus identifying the underlying mechanisms, tools and “movers” that will actually lead to the radios more effectively achieving their development aims, including the all-important reduction of poverty, empowerment and better lives?
- h. It is recommended to introduce an advisory board in the formal structure of the set-up of the radio, working to advise and coach both the LMC, the management and the staff of the radio. This should start working as soon as the institutional “cleaning up” has been finished after the disappearance of an overall umbrella structure / community development project.

- i. It is recommended for the Econews coordinating partner to have a more pro-active coordination, sparring and monitoring role in the future in support of all of the above – and to ensure implementation of recommendations in general. This would be seen as a way to benefit maximally from the regional set-up and coordination of the EACMP. A continued, formalised, support of RM could be envisaged and is recommended. This could possibly be made redundant if an advisory board were to become effective.

To enhance the financial sustainability

The thinking is here based on the notion of “sustainability” and not of “self-sustainability”¹⁴. While RM has had a variety of funding partners and donors, it appeared to at present have a heavy reliance on the present one funder. Furthermore a lack of transparency on financial matters seemed to be the case, further aggravated by the lack of clarity in the role division between the LMC and the day-to-day management. This is an important potential threat to the sustainability of the station and puts the continuation of the powerful impact results documented in this report at risk. It is therefore recommended to:

- a. Reinforce openness and transparency in all financial matters. In a “community station” the funds received from funding partners and those received from the community in return for services (like messages) are in principle community funds. The transparency should therefore not only be towards all staff and volunteers within the station, but also towards involved community members¹⁵ – not to mention the LMC, representing the community in the station management.
- b. It should be made clear that the LMC is a voluntary function, which should not and cannot be paid.
- c. This could include work on attitudes: (i) Working in a Community Radio station is working on behalf on community, it is not an individual/organisational, but a community matter; (ii) Budget and monthly accounts on wall outside community radio station / media centre.
- d. Develop a ‘partnership strategy’ as part of the overall strategic planning set-up, which would work – strategically and in a planned way – towards a financial sustainability to be in force at the time of the withdrawal of the present only funder of the station, Sida.

¹⁴ This distinction refers to the 1999 Lisa Cannon “Life beyond Aid” definition, suggesting that “sustainability” can be defined as: “the ability of an organisation to secure and manage sufficient resources to enable it to fulfil its mission effectively and consistently over time without excessive dependence on any single funding source [...] Sustainable organisations have, at minimum, a clear mission and strategic direction; the skills to attract resources from a variety of local, national and international sources and the know-how to manage them efficiently [...]”.

¹⁵ While it may be difficult for community members not involved with the day-to-day running of the station to perceive the high costs involved in running a community radio station, it must be seen as an important – gradual – act of empowerment and enlightenment linked to ‘community ownership’ to ensure information for all – also in this area.

Annex 1

Radio Mang'etele Weekly Programme – within the new 16 hour block

MONDAY

TIME	PROGRAMME	PRESENTER
06:00 – 06:05 AM	STATION OPENING, PRAYER	MUKUNU / JOSEPH
06:05 – 06:45 AM	GOSPEL	
06:45 – 07:00 AM	ANNOUNCEMENTS	I
07:00 – 07:30 AM	GOSPEL MUSIC	MUKUNU / JOSEPH
07:30 – 07: 40 AM	WOSIA WA MZEE- Sayings of the old	ONESMUS MWENGEI
07:40 – 08:00 AM	RHUMBA – local music	
08:00 – 08:20 AM	UCHAMBUZI WA MAGAZETI news review	YUSSUF / KAMBA
08:20 – 08:40 AM	RHUMBA	
08:30 – 09:00 AM	WATER IS LIFE dd- clean, boreholes, irrigation	YUSSUF MALELI
09:00 – 09:30 AM	RHUMBA– SALAMU CARDS	MUKUNU / JOSEPH
09:30 – 09:45 AM	KIKAMBA FULL NEWS BULLETIN	
09:45 – 10:00 AM	RHUMBA – SALAMU CARDS	MUKUNU / JOSEPH
10:00 – 11:00 AM	LELEMAMA SHOW – Greeting card – African music (Congo title)	ONESMUS MWENGEI
11:00 – 11:05 AM	KIKAMBA NEWS BRIEFS	
11:30 – 12:00 PM	POVERTY REDUCTION (govt, org..)	ONESMUS MWENGEI
12:00 – 12:05 PM	KIKAMBA NEWS BRIEFS	
12:30 – 01:00 PM	ENVIRONMENT (conservation, land use (stop erosion))	MESHACK NYAMAI
01:00 – 02:00 PM	LELEMAMA SHOW – CONC.	ONESMUS MWENGEI
02:00 – 02:15 PM	KIKAMBA FULL NEWS BULETIN	
02:15 – 03:00 PM	RAGGAE SHOW – Greeting card - drug	KAMBA / NDUKU
03:00 – 03:05 PM	KIKAMBA NEWS BRIEFS	
03:30 – 04:00 PM	YOUTH AND DRUG ABUSE (reggae, info)	MESHACK KAMBA
04:00 – 04:05 PM	KIKAMBA NEWS BRIEFS	
04:05 – 04:30 PM	AIKII SHOW – Gospel	NYAMAI / NZINI
04:30 – 05:00 PM	YOUR LOVING DOCTOR (based on listeners questions – or other preproduced programmes – health)	CAROL MWINZI
05:00 – 05:05 PM	KIKAMBA NEWS BRIEFS	
05:30 – 06:00 PM	CRIME AND LAW (community policing, local security work by authorities..)	MUTUNGA JOHN

		CAROL MWINZI
06:00 – 06:05 PM	KIKAMBA NEWS BRIEFS	
06:30 – 07:00 PM	MASHAIRI/ FASIHI (poems – 2ary school books - Kiswahili)	MESHACK NZINI
07:00 – 07:05 PM	KIKAMBA NEWS BRIEFS	
07:30 – 08:00 PM	FIRST AID	KAMBA MESHACKS
08:00 – 08:15 PM	KIKAMBA FULL NEWS BULETIN	
08:15 – 08:20 PM	ANNOUNCEMENTS / ADVERTS	
08:20 – 08:40 PM	BUSINESS (income generationd – basic – interview small scale business wo/men)	PHOEBE MUTUA
08:45 – 09:00 PM	KISWAHILI FULL NEWS BULETIN	
09:00 – 10:00 PM	NGOMELEELYE SHOW – Salamu Cards –“Time to go and sleep” time to rest	CAROL MWINZI

TUESDAY

TIME	PROGRAMME	PRESENTER
06:00 – 06:05 AM	STATION OPENING, PRAYER	MUKUNU / JOSEPH
06:05 – 06:45 AM	GOSPEL	MUKUNU / JOSEPH
06:45 – 07:00 AM	ANNOUNCEMENTS	I
07:00 – 07:30 AM	GOSPEL MUSIC	
07:30 – 07: 40 AM	WOSIA WA MZEE	ONESMUS MWENGEI
07:40 – 08:00 AM	GOSPEL MUSIC	MUKUNU / JOSEPH
08:00 – 08:20 AM	UCHAMBUZI WA MAGAZETI	YUSSUF / KAMBA
08:20 – 08:40 AM	RHUMBA– SALAMU CARDS	MUKUNU / JOSEPH
08:30 – 09:00 AM	SPORTS ROUND-UP	MESHACK NYAMAI
09:00 – 09:30 AM	RHUMBA – SALAMU CARDS	MUKUNU / JOSEPH
09:30 – 09:45 AM	KIKAMBA FULL NEWS BULLETIN	
09:45 – 10:00 AM	RHUMBA– SALAMU CARDS	MUKUNU / JOSEPH
10:00 – 11:00 AM	KINZE (old dance – music of 60s, 70s, 80s) SHOW– Greeting cards	LAZARUS KITOO
11:00 – 11:05 AM	KIKAMBA NEWS BRIEFS	
11:30 – 12:00 PM	ADULT EDUCATION	ZIPP MUSYOKA
12:00 – 12:05 PM	KIKAMBA NEWS BRIEFS	
12:30 – 01:00 PM	WANAWAKE NA MAENDELEO	CAROL / PHOEBE
01:00 – 02:00 PM	KINZE SHOW – CONC.	LAZARUS KITOO
02:00 – 02:15 PM	KIKAMBA FULL NEWS BULETIN	
02:15 – 02:30 PM	DOT. COM SHOW (hip-hop music, local hip-hop music) – Greeting cards	MUTUNGA JOHN
02:30 – 03:00 PM	YOUTH PROGRESS AND DEVELOP. (interview youth, unemploy, selfempl, frustration, involvement by org to help..	MUTUNGA JOHN
03:00 – 03:05 PM	KIKAMBA NEWS BRIEFS	

03:30 – 04:00 PM	PEER COUSELLING/ CHAGUA (any youth issues, suicide, school, education, love killing...(kamba are romantic people	FELISTUS NDUKU
04:00 – 04:05 PM	KIKAMBA NEWS BRIEFS	
04:05 – 04:30 PM	AIKII SHOW (gospel music for evening)	MESHACK / NZINI
04:30 – 05:00 PM	SPORTS ROUND-UP	MESHACK NYAMAI
05:00 – 05:05 PM	KIKAMBA NEWS BRIEFS	
05:30 – 06:00 PM	DRAMA	CAROL / KITOO
06:00 – 06:05 PM	KIKAMBA NEWS BRIEFS	
06:30 – 07:00 PM	RIDDLES AND STORY TELLING	PHOEBE MUTUA
07:00 – 07:05 PM	KIKAMBA NEWS BRIEFS	
07:30 – 08:00 PM	CHILDRENS RIGHTS	SABINA PAUL
08:00 – 08:15 PM	KIKAMBA FULL NEWS BULLETIN	
08:15 – 08:20 PM	ANNOUNCEMENTS/ ADVERTS	
08:20 – 08:40 PM	NGOMELEELYE SHOW	CAROL MWINZI
08:45 – 09:00 PM	KISWAHILI FULL NEWS BULETIN	
09:20 – 09:50 PM	FAMILY LIFE	CAROL MWINZI
09:50 – 10:00 PM	NGOMELEELYE SHOW CONC.	MUKUNU MBWIKO

WEDNESDAY

TIME	PROGRAMME	PRESENTER
06:00 – 06:05 AM	STATION OPENING, PRAYER	MUKUNU / JOSEPH
06:05 – 06:45 AM	GOSPEL	MUKUNU / JOSEPH
06:45 – 07:00 AM	ANNOUNCEMENTS	I
07:00 – 07:30 AM	GOSPEL MUSIC	MUKUNU / JOSEPH
07:30 – 07: 40 AM	WOSIA WA MZEE	ONESMUS MWENGEI
07:30 – 08:00 AM	HUMAN RIGHTS	ONESMUS MWENGEI
08:00 – 08:20 AM	UCHAMBUZI WA MAGAZETI	YUSSUF / KAMBA
08:20 – 08:40 AM	RHUMBA– SALAMU CARDS	MUKUNU / JOSEPH
08:30 – 09:00 AM	AGRICULTURE	TIMONA NZUKI
09:00 – 09:30 AM	RHUMBA– SALAMU CARDS	MUKUNU / JOSEPH
09:30 – 09:45 AM	KIKAMBA FULL NEWS BULLETIN	
09:45 – 10:00 AM	RHUMBA– SALAMU CARDS	MUKUNU / JOSEPH
10:00 – 11:00 AM	MWATINDA ATA? (how have you been today)– Greeting cards	YUSSUF MALELI
11:00 – 11:05 AM	KIKAMBA NEWS BRIEFS	
11:30 – 12:00 PM	LEADERS AND GOOD LEADERSHIP (invite leaders, interview about good leadership – to uplift leadership in comm.)	KAWINO / MESHACK
12:00 – 12:05 PM	KIKAMBA NEWS BRIEFS	
12:30 – 01:00 PM	SCOUTING (scout organizations tell)	DOMINIC MUTUA

01:00 – 02:00 PM	MWATINDA ATA? SHOW – CONC.	AGGREY KAWINO
02:00 – 02:15 PM	KIKAMBA FULL NEWS BULETIN	
02:15 – 02:30 PM	RAGGAE SHOW – Greeting cards	KAMBA / NDUKU
02:30 – 03:00 PM	YOUTH AND DRUG ABUSE	KAMBA MESHACK
03:00 – 03:05 PM	KIKAMBA NEWS BRIEFS	
03:30 – 04:00 PM	PEER COUSELLING	FELISTUS NDUKU
04:00 – 04:05 PM	KIKAMBA NEWS BRIEFS	
04:30 – 05:00 PM	CULTURE	JOSEPH WAMBUA
05:00 – 05:05 PM	KIKAMBA NEWS BRIEFS	
05:30 – 06:00 PM	MASHABIKI (current affairs programme – vox pop on local happenings)	AGRREY KAWINO
06:00 – 06:05 PM	KIKAMBA NEWS BRIEFS	
06:30 – 07:00 PM	WATER IS LIFE	YUSSUF MALELI
07:00 – 07:05 PM	KIKAMBA NEWS BRIEFS	
07:30 – 08:00 PM	BUSSINESS (UTANDITHYA)	PHOEBE MUTUA
08:00 – 08:15 PM	KIKAMBA FULL NEWS BULETIN	
08:15 – 08:20 PM	ANNOUNCEMENTS / ADVERTS	
08:20 – 08:40 PM	NIKUKEE NA NIKUUTUKA (religious catholic programme – talk – pastor social life from the bible... like a sermon)	SABINA PAUL
08:45 – 09:00 PM	KISWAHILI NEWS BULLETIN	
09:00 – 10:00 PM	NGOMELEELYE CONC.	CAROL MWINZI

THURSDAY

TIME	PROGRAMME	PRESENTER
06:00 – 06:05 AM	STATION OPENING, PRAYER	MUKUNU / JOSEPH
06:05 – 06:45 AM	GOSPEL	MUKUNU / JOSEPH
06:45 – 07:00 AM	ANNOUNCEMENTS	I
07:00 – 07:30 AM	GOSPEL MUSIC	MUKUNU / JOSEPH
07:30 – 07:40 AM	WOSIA WA MZEE	MWENGEI
07:30 – 08:00 AM	FIRST AID	KAMBA MESHACK
08:00 – 08:20 AM	UCHAMBUZI WA MAGAZETI	YUSSUF / KAMBA
08:20 – 08:40 AM	RHUMBA– SALAMU CARDS	MUKUNU / JOSEPH
08:30 – 09:00 AM	TABIBU CURES (herbal medicine)	CAROL MWINZI
09:00 – 09:30 AM	RHUMBA – SALAMU CARDS	MUKUNU / JOSEPH
09:30 – 09:45 AM	KIKAMBA FULL NEWS BULLETIN	
09:45 – 10:00 AM	RHUMBA– SALAMU CARDS	MUKUNU / JOSEPH
10:00 – 11:00 AM	TINDA NESA(Have a good day)– Greeting cards	AGGREY KAWINO

11:00 – 11:05 AM	KIKAMBA NEWS BRIEFS	
11:30 – 12:00 PM	MASHABIKI	AGGREY KAWINO
12:00 – 12:05 PM	KIKAMBA NEWS BRIEFS	
12:30 – 01:00 PM	TINDA NESA SHOW - Greeting cards	MUTUNGA JOHN
01:00 – 02:00 PM	TINDA NESA – CONC.	AGGREY KAWINO
02:00 – 02:15 PM	KIKAMBA FULL NEWS BULETIN	
02:15 – 03:00 PM	DOT. COM SHOW – Greeting card	MUTUNGA JOHN
03:00 – 03:05 PM	KIKAMBA NEWS BRIEFS	
03:30 – 04:00 PM	CRIME AND LAW	MUTUNGA JOHN
04:00 – 04:05 PM	KIKAMBA NEWS BRIEFS	
04:30 – 05:00 PM	UMAIRI WA LUGHA (Kiswahili langu.)	FELISTUS SYOKAU
05:00 – 05:05 PM	KIKAMBA NEWS BRIEFS	
05:30 – 06:00 PM	C. D. F. PROGRESS (Community Development funds – telecentre ++)	AGGREY KAWINO
06:00 – 06:05 PM	KIKAMBA NEWS BRIEFS	
06:30 – 07:00 PM	WAJUE WANAMZIKI (about musicians –know your musicians)	LAZARUS KITOO
07:00 – 07:05 PM	KIKAMBA NEWS BRIEFS	
07:30 – 08:00 PM	STAY ALIVE (Aids)	FILISTUS SYOKAU
08:00 – 08:15 PM	KIKAMBA FULL NEWS BULETIN	
08:15 – 08:20 PM	ANNOUNCEMENTS / ADVERTS	
08:20 – 08:40 PM	IMANYILIILE (AIDS programme – be careful / take care of yourself)	DOMINIC MUTUA
08:45 – 09:00 PM	KISWAHILI NEWS BULLETIN	
09:00 – 10:00 PM	IKINYA SHOW (Dance --- music)	MUKUNU MWBIKO

FRIDAY

TIME	PROGRAMME	PRESENTER
06:00 – 06:05 AM	STATION OPENING, PRAYER	MUKUNU / JOSEPH
06:05 – 06:45 AM	GOSPEL	MUKUNU / JOSEPH
06:45 – 07:00 AM	ANNOUNCEMENTS	I
07:00 – 07:30 AM	GOSPEL MUSIC	MUKUNU / JOSEPH
07:30 – 07:40 AM	WOSIA WA MZEE	MWENGEI ONESMUS
07:30 – 08:00 AM	WOMEN GROUPS	PHOEBE / CAROL
08:00 – 08:20 AM	UCHAMBUZI WA MAGAZETI	YUSSUF / KAMBA
08:20 – 08:30 AM	RHUMBA– SALAMU CARDS	MUKUNU / JOSEPH
08:30 – 09:00 AM	AGRICULTURE	TIMONA NZUKI
09:00 – 09:30 AM	RHUMBA – SALAMU CARDS	MUKUNU / JOSEPH
09:30 – 09:45 AM	KIKAMBA FULL NEWS BULLETIN	

09:45 – 10:00 AM	RHUMBA– SALAMU CARDS	MUKUNU / JOSEPH
10:00 – 11:00 AM	LELEMAMA SHOW – Greeting card	ONESMUS MWENGEI
11:00 – 11:05 AM	KIKAMBA NEWS BRIEFS	
11:30 – 12:00 PM	SCOUTING	DOMINIC MUTUA
12:00 – 12:05 PM	KIKAMBA NEWS BRIEFS	
12:30 – 01:00 PM	YOUTH	MUTUNGA JOHN
01:00 – 02:00 PM	LELEMAMA SHOW – CONC.	ONESMUS MWENGEI
02:00 – 02:15 PM	KIKAMBA FULL NEWS BULETIN	
02:15 – 03:00 PM	LELEMAMA SHOW – Greeting cards	ONESMUS MWENGEI
03:00 – 03:05 PM	KIKAMBA NEWS BRIEFS	
03:30 – 04:00 PM	BUSINESS	PHOEBE MUTUA
04:00 – 04:05 PM	KIKAMBA NEWS BRIEFS	
04:30 – 05:00 PM	UMAIRI WA LUGHA (experts in the Kiswahili language)	FELISTUS SYOKAU
05:00 – 05:05 PM	KIKAMBA NEWS BRIEFS	
05:30 – 06:00 PM	C. D. F. PROGRESS	AGGREY KAWINO
	MIJANDALA SHOW (debate, call in)	KITOO / CAROL
06:00 – 06:05 PM	KIKAMBA NEWS BRIEFS	
06:30 – 07:00 PM	WAJUE WANAMZIKI (about musicians –know your musicians)	CAROL / KITOO
07:00 – 07:05 PM	KIKAMBA NEWS BRIEFS	
07:30 – 08:00 PM	STAY ALIVE	FELISTUS SYOKAU
08:00 – 08:15 PM	KIKAMBA FULL NEWS BULETIN	
08:15 – 08:20 PM	ANNOUNCEMENTS / ADVERTS	
08:20 – 08:40 PM	IMANYILIILE	DOMINIC MUTUA
08:45 – 09:00 PM	KISWAHILI NEWS BULLETIN	
09:00 – 10:00 PM	MIJANDALA SHOW	CAROL / KITOO

SATURDAY

TIME	PROGRAMME	PRESENTER
06:00 – 06:05 AM	STATION OPENING, PRAYER	MUKUNU / JOSEPH
06:05 – 06:45 AM	GOSPEL MUSIC	MUKUNU / JOSEPH
06:45 – 07:00 AM	ANNOUNCEMENTS	I
07:00 – 07:30 AM	GOSPEL MUSIC	MUKUNU / JOSEPH
07:30 – 07:40 AM	WOSIA WA MZEE	MWENGEI ONESMUS
07:30 – 08:00 AM	RIDDLES AND STORY TELLING	PHOEBE MUTUA
08:00 – 08:20 AM	UCHAMBUZI WA MAGAZETI	YUSSUF / KAMBA
08:20 – 08:40 AM	RHUMBA– SALAMU CARDS	MUKUNU / JOSEPH
08:30 – 09:00 AM	SUNDAY SCHOOL PROGRAMME (church	FELISTUS NZILU

	by church)	
09:00 – 09:30 AM	RHUMBA – SALAMU CARDS	MUKUNU / JOSEPH
09:30 – 09:45 AM	KIKAMBA FULL NEWS BULLETIN	
09:45 – 10:00 AM	RHUMBA– SALAMU CARDS	MUKUNU / JOSEPH
10:00 – 11:00 AM	KINZE SHOW – Greeting cards	KITOO MUSYOKI
11:00 – 11:05 AM	KIKAMBA NEWS BRIEFS	
11:30 – 12:00 PM	WAJUE WANAMZIKI WETU	KITOO MUSYOKI
12:00 – 12:05 PM	KIKAMBA NEWS BRIEFS	
12:30 – 01:00 PM	HIV AIDS PROGRAMME	DOMINIC MAWEU
01:00 – 02:00 PM	KINZE SHOW – CONC.	KITOO MUSYOKI
02:00 – 02:15 PM	KIKAMBA FULL NEWS BULETIN	
02:15 – 03:00 PM	TYPICAL MUSIC KILUMI (trad. Music and dance in Kikamba – could be about seasonal agricultural, circumcision – old women do traditional music: what happened when this music played? Cultural programme) – Greeting cards	AGGREY KAWINO
03:00 – 03:05 PM	KIKAMBA NEWS BRIEFS	
03:30 – 04:00 PM	SPORTS ROUND UP	MESHACK NYAMAI
04:00 – 04:05 PM	KIKAMBA NEWS BRIEFS	
04:05 – 04:30 PM	AIKII SHOW	MESHACK / NZINI
04:30 – 05:00 PM	ADULT EDUCATION	ZIPPORAH MUSYOKA
05:00 – 05:05 PM	KIKAMBA NEWS BRIEFS	
05:30 – 06:00 PM	POVERTY REDUCTION PROGRAMME	ONESMUS MWENGEI
	WEEKEND SHOW (What has been happening the past week, current affairs – funny incidents, light programme, entertainment, light talk)	AGGREY / NYAMAI
06:00 – 06:05 PM	KIKAMBA NEWS BRIEFS	
06:30 – 07:00 PM	FLORICLTURE PROGRAMME (planting flower for commercial purposes – some people want to start serious business around here...)	
07:00 – 07:05 PM	KIKAMBA NEWS BRIEFS	
07:30 – 08:00 PM	HISTORICAL FLASHBACKS	FELISTUS MWOLOLO
08:00 – 08:15 PM	KIKAMBA FULL NEWS BULETIN	
08:15 – 08:20 PM	ANNOUNCEMENTS / ADVERTS	
08:20 – 08:40 PM	LEADERSHIP AND OUR LEADERS	AGGREY / NYAMAI
08:45 – 09:00 PM	KISWAHILI NEWS BULLETIN	
09:00 – 10:00 PM	LEADERSHIP WEEKEND SHOW	AGGREY / NYAMAI

SUNDAY

TIME	PROGRAMME	PRESENTER
06:00 – 06:05 AM	STATION OPENING, PRAYER	MWENGEI / NZINI
06:05 – 06:45 AM	GOSPEL MUSIC	MWENGEI / NZINI
06:45 – 07:00 AM	ANNOUNCEMENTS	I
07:00 – 07:30 AM	UTHAITHI WA KIOKONI (Morning glory – sermon – cidrculation churches)	KAMBA MESHACK
07:30 – 08:00 AM	KUUKULUSANGA	MWENGEI / NZINI
08:00 – 08:20 AM	UCHAMBUZI WA MAGAZETI	YUSSUF / KAMBA
08:20 – 09:30 AM	KUUKULUSANGA (Harrass you to go to church – wake up call, Sunday)	MWENGEI / NZINI
09:30 – 09:45 AM	KIKAMBA FULL NEWS BULLETIN	
09:45 – 10:00 AM	KUUKULUSANGA	MWENGEI / NZINI
10:00 – 11:00 AM	MWATINDA ATA? (How was your day?) – Greeting cards	MUKUNU / JOSEPH
11:00 – 11:05 AM	KIKAMBA NEWS BRIEFS	
11:30 – 12:00 PM	UMAIRI WA LUGHA YA KISWAHILI	FELISTUS SYOKAU
12:00 – 12:05 PM	KIKAMBA NEWS BRIEFS	
12:30 – 01:00 PM	MASHAIRI / POEMS / FASIHI	MESHACK NZINI
01:00 – 02:00 PM	MWATINDA ATA? – CONC.	MUKUNU / JOSEPH
		ESTHER MUASA
02:00 – 02:15 PM	KIKAMBA FULL NEWS BULETIN	
02:15 – 03:00 PM	LIVE SCHOOL PROGRAMME	FELISTUS SYOKAU
03:00 – 03:05 PM	KIKAMBA NEWS BRIEFS	
03:30 – 04:00 PM	SCOUTING PROGRAMME	DOMINIC MAWEU
04:00 – 04:05 PM	KIKAMBA NEWS BRIEFS	
04:05 – 04:30 PM	WAAIE VA? SHOW	PHOEBE MUTUA
04:30 – 05:00 PM	FAMILY LIFE PROGRAMME - Repeat	CAROL MWINZI
05:00 – 05:05 PM	KIKAMBA NEWS BRIEFS	
05:30 – 06:00 PM	STAY ALIVE PROGRAMME	FELISTUS SYOKAU
	BARIKIWA SHOW	
06:00 – 06:05 PM	KIKAMBA NEWS BRIEFS	
06:30 – 07:00 PM	WOMEN GROUPS PROGRAMME	PHOEBE / CAROL
07:00 – 07:05 PM	KIKAMBA NEWS BRIEFS	
07:30 – 07:45 PM	SOO WA MANG'ELETE	YUSSUF / NYAMAI
08:00 – 08:15 PM	KIKAMBA FULL NEWS BULETIN	
08:15 – 08:20 PM	ANNOUNCEMENTS / ADVERTS	
08:20 – 08:40 PM	THAYU WITU (RELIGIOUS) PROGRAMME	SABINA PAUL
08:45 – 09:00 PM	KISWAHILI NEWS BULLETIN	
09:30 – 09:45 PM	MSHANGAO MKUBWA WIKINI	MWENGEI / NZINI
09:45 – 10:00 PM	BARIKIWA SHOW CONC.	MWENGEI / NZINI