

Community Radio and the Audience in Uganda: A Survey on the Community Radio Performance of Community Service

Uganda'da Topluluk Radyosu ve İzleyici: Topluluk Hizmetinin Topluluk Radyosu Performansı Üzerine Bir Araştırma

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Abstract: Most of Community radio (CR) stations in Uganda are run, managed, controlled and owned by the communities for easy service delivery to the population living in those communities. Meanwhile, few radio stations are owned and controlled by non-governmental organizations (NGOs), private individuals and government to monitor service delivery of these institutions to their receivers. Other radio stations under different institutions are profit making channels. Despite owners' restrictions and government censorships, CR stations give chance to communities to have "total control" over their stations by allowing people to participate in community decision making through airing their voices and views. CR stations educate masses, sensitize them on health matters, involve in crime prevention, and fight domestic violence. They also play culture and religious empowerment role and serve the interests, needs and aspirations of the communities. In different parts of Uganda, CR stations broadcast in

the minimum of two languages including local and international languages to reach their targeted audiences. The understandable languages used plus public's voluntary participation in programming helps to improve performances of CR radios and to strengthen the relationship between stations' management and the audiences. This paper talked about simple back ground of radio development in Africa and Uganda in particular to have a hint on the roots of CR in Uganda. Meanwhile, it is indicated that 60 percent of CR stations target audiences only at regional level, 20 percent reach at national level, 20 percent community level and no station reached international level by the time this survey was conducted. Despite challenges, CR stations managed to be in good relationships with the masses although some stations divert from their major goal of serving communities to commercial broadcasting.

Keywords: Community Radio, Communities, Broadcasting, Audience, Uganda

Öz: Uganda'daki Topluluk radyo (CR) istasyonlarının çoğu, bu topluluklarda yaşayan nüfusa kolay hizmet sunumu için topluluklar tarafından işletilir, yönetilir, kontrol edilir ve sahiplenilir. Bu arada, az sayıda radyo istasyonu, bu kurumların alıcılarına hizmet sunumunu izlemek için sivil toplum kuruluşları (STK'lar), özel kişiler ve devlet tarafından sahip olunan ve kontrol edilen kuruluşlardır. Farklı kurumlara bağlı diğer radyo istasyonları kar amacı güden kanallardır. Sahiplerin kısıtlamalarına ve hükümet sansürlerine rağmen, CR istasyonları, insanların seslerini ve görüşlerini yayınlayarak topluluk karar alma sürecine katılmalarına izin vererek, topluluklara istasyonları üzerinde "tam kontrole" sahip olma şansı veriyor. CR istasyonları kitleleri eğitiyor, onları sağlık konularında duyarlı hale getiriyor, suçun önlenmesine dahil oluyor ve aile içi şiddetle mücadele ediyor. Ayrıca kültürel ve dini güçlendirme rolü oynarlar ve toplulukların çıkarlarına, ihtiyaçlarına ve özelemlerine hizmet ederler. Uganda'nın farklı bölgelerinde CR istasyonları, hedef kitlelerine ulaşmak için yerel ve uluslararası diller olmak üzere en az iki dilde yayın yapmaktadır. Kullanılan anlaşılır diller ve halkın programlamaya gönüllü katılımı, CR radyolarının performansını artırmaya ve istasyon yönetimi ile izleyiciler arasındaki ilişkiyi güçlendirmeye yardımcı olur. Bu makale, CR'nin Uganda'daki kökleri hakkında bir ipucuna sahip olmak için özellikle Afrika ve Uganda'daki radyo gelişiminin basit arka planından bahsetmektedir. Bu arada, anketin yapıldığı tarihte CR istasyonlarının yüzde 60'ının yalnızca bölgesel düzeyde, yüzde 20'sinin ulusal düzeyde, yüzde 20'sinin topluluk düzeyinde hedef kitleye ulaştığı ve hiçbir istasyonun uluslararası düzeye ulaşmadığı belirtilmiştir. Zorluklara rağmen, CR istasyonları kitlelerle iyi ilişkiler içinde olmayı başarmış, ancak bazı istasyonlar topluluklara hizmet etme ana hedeflerinden ticari yayıncılığa yönelmiştir.

Anahtar Kelimeler: Topluluk Radyosu, Topluluklar, Yayın, Seyirci, Uganda

Introduction

After liberalization of the economy in Uganda, government owned and private radio stations were set up in different regions of the country mainly to serve government political interests and for commercial purposes (*Daily Monitor* newspaper, 27, April, 2014). Despite of being made a political tool and turning radio into a profit making channel, the International labour organization report of 2005 on Radio for small enterprise in Uganda indicated that radio was still the dominant channel of communication in Uganda and Africa because of its

informal accessibility. However, the report added that by late 1990s, people in Uganda could hardly listen to the radio due to poor signals which hindered radio messages to penetrate some geographical locations to reach to the audience. This resulted into low space coverage and some regions were not covered since majority of the stations were central based.

Additionally, unpopular languages like English and Kiswahiri were mainly used and many people especially illiterates could not understand the message as a result of language barrier. These factors therefore, forced people and some communities to establish their own community radio stations to extend community services to the masses in the manner of benefiting the community as per their religions, local languages, cultural and tribes, community economic policies and behaviors. But some of these radio stations have frequently left out people's views on community developmental matters because some stations were turned into profit making sectors than serving their community interests (Tocchi, 2003).

However, Solervicens and Plaughter, (2007) found that community radio stations play a significant role in promoting peoples' decision making on various issues, opinion sharing of the masses in the society, diversifying knowledge, solving community problems and empowering development despite government control. They added many of these community-based radio are informal, providing open air broadcasts while few are registered and are provided with a broad frequency closed at a particular geographical area which limit their broadcasting services to a given particular linguistic, community or ethnicity.

Meanwhile, this paper has uncovered facts about community radio services, base decisions on objective information and has opened up discussion and background for future researchers on the topic. This paper has also analysed the performance, effects and the relationship between the audience and the Community radio stations in the environments where community radio abandoned their commonly known role of serving the community as they were turned into profit maximization by focusing more on advertisement than broadcasting views of the people and development information.

The History of Radio in Africa

Although there is advancement in technology, internet and other advanced communication channels in Africa, Myers, (2008) said that radio remained the most popular and dominant mass-medium of communication on the continent because of its widest coverage, understandable local languages and being the cheapest to access radio set compared to other media like Television, newspapers, online communication channels and other technological means of communication. Historically, the first radio broadcasts in Sub-Saharan Africa

were made in the early 1920s and the earliest recording of a radio broadcast was made in 1923 in South Africa, (BBC world services, the story of Africa).

In the research on Radio development in Africa, Myers, (2008), explained that by 1927 Kenya had got its own radio station, Mozambique got its radio station in 1933, as the second country on the continent and Senegal got its first radio station in 1939. She added that radio started to plant serious roots of development on the continent during the Second World War because People were much interested to know about their relatives in battle fields who took part in the war and it was during this time that African languages and dialects were heard for the first time from the metallic radio set system. After the war, radio continued to expand in many African countries and it was used mainly by the governments to spread political propaganda and radio was state owned. Private radio stations started to appear on the continent during privatisation, democratisation and marketisation period (Myers, 2008).

Democratisation and marketisation of the African economies made it easy for the set up and operation of radio as a development tool from the grass roots of community radio, state owned radio, private commercial radio and currently the internet and international radio stations. Technology made radio more affordable to reach large audience and by 2016, people in rural Africa could access radio despite of the geographical boundaries. Although Telephones and the internet technology geared up and helped in the access of radio in the urban areas, radio sets were still commonly used deep in rural areas in both Uganda and Africa.

However, because of the improvement in the quality of the content and the use of local languages, community Radio and Private Stations have over powered government owned radio stations in some African countries with bigger listeners although radio content programing was still poor due to limited resources and funds. In 2016, people in some African countries depended much on live programs, live news and live talk shows where audience was given chances to call in and share their views. The arranged programs like drama and staged talk shows are mainly produced by separate production experts and sale them to the radio station operators.

In addition, by 2016, it was still common in Africa to find unprofessional radio journalists and presenters in the field of broadcasting. In Uganda as an example, radio workers have joined and still joining broadcast industry from music, drama and comedy industries and others from politics. This might be because these people are already popular to the public and could use their prominence to attract bigger radio audience which fascinates advertisers and results into the growth and development of broadcasting industry in long run. Using unprofessional media personnel might be happening due to weak rules and inactive penalties against violating rules governing broadcast industry.

Radio journalists and workers in Africa in particular are poorly trained, if trained at all. And there is a high turnover and brain-drain out of the profession. Faced with this scenario, the need for investment in training is continuous and vital. Meanwhile, according to Myers, (2008), African governments still violated media freedom especially when it reaches to political issues. Despite some positive examples, (e.g. South Africa), there is a clear need for more independent and more professional regulatory bodies and better legislations that favor freedom of information, diversity, pluralism and the protection of broadcasters. Community radio has special needs when it comes to legislation and regulation (Myers 2008). However, today radio stations in Africa could reach their audiences worldwide as a result of technological advancement through internet.

The History of Radio in Uganda

Story telling around the fire and other well thought-out learning places especially in the villages are well remembered as the first common traditional means of communication in Uganda. Mobilising, entertaining, educating, informing and uniting stories were told especially by the elders to the learners mostly young ones to communicate messages. People frequently communicated and transferred information by traditional means mainly before early 1990s when Ugandans jubilated to hear the first voice from the metallic machine -the first Radio.

Daily monitor newspaper of 27th April, 2014, explained that in Uganda radio stations were controlled, owned and dominated by the state until privatisation of the economy in early 1990s when the first independent radio stations licensed to operate. Green Channel Radio, airing on the frequency of 98FM was the first FM radio station in Uganda. But Green channel radio station was not popular because people were not used to communication technology not until 1993 when Sanyu FM Radio existed and dominated in the country. This was due to the increased literate masses, democratisation and economic growth among others. Sanyu FM and Capital FM are among the first and oldest radio stations in Uganda. On December 18, 1993, Radio Sanyu, went on air. Two weeks later, on December, 31, Capital Radio went on air and came out more prominently playing more music than adverts and routine announcements which was typical of Radio Uganda, (Daily Monitor, 2014).

After years of gradual media industry development, in 2016 Uganda had more than 200 radio stations. These included state owned radio stations, State-controlled public radio; privately owned commercial radio; community-controlled radio and internet-based radio stations. Some popular stations included Kaboozi FM, Islamic University in Uganda (IUIU FM), Bukedde FM, Radio Simba FM, Super FM, CBS FM and Dembe FM among others mainly broadcast on FM and few on AM. In Uganda, radio is still embracing new kind of media and

integrating with other communication channels. For instance, Radio stations in Uganda integrate mobile technology in their programming to increase on audience engagement. Meanwhile, a report conducted by unwanted witness Uganda in 2014 on how community is a community radio found out that radio journalists in Uganda have little job security, poorly organized and poorly paid which consequently force them to involve in corruption and generally lower the Standard of their professionalism.

Listeners could call in and contributed their opinions about what has been aired and talked about on the radio. By 2016, people in Uganda would listen to various radio stations including community based channels on their radio sets and others could access some radio stations on their cell phones by the help of the internet.

Literature Review

Community radio is a nonprofit channel of communication managed and controlled by the community usually through a foundation, trust or association but count on and must rely on the resources of a group of people who share common characteristics and interests (Banjade, 2006).

Basing on the criteria above, a number of radio stations in Uganda, tend to describe themselves as community radios, but lacked community radio criteria. Less than ten radio stations have the character of a real community radio station (The unwanted witness Uganda, 2014). Because of technological advancement, availability of resources and willingness of the community members to own radio stations as a uniting factor for development, starting a radio station was not a very big task. Meanwhile, the usefulness and the impact of any community radio production depends on its relevance to the audience (Banjade, 2006).

According to Fraser and Restrepo, (2001), any community can start its own community radio in order to preserve and protect the cultures, languages and histories of the community as well as emphasising and empowering community developments. However, they added that a radio should not normally be seen as a priority in the community to solve problems but people should know and understand the backgrounds and causes of their problems to prevent them before waiting for the radio to solve the already existed problems. This means radio should merely help people to reach common understanding and common conclusions reason for community radio.

Community Radio and Audience Relationship

Because they are community based stations, Community radios are likely to have masses in the communities of their locations as their first targeted audience-listeners. This makes the radio and the audience to interrelate for survival. Community radios are expected to directly depend on the audience for

their survival since they don't focus much on making adverts for profits. On the other hand, the audience also depends on the community based radio stations for their problem solving and development because it is through these stations that people share their views and ideas for the betterment of the communities. However, while writing about community radio in Jharkhan, Pavarala, (2003) indicates that the relationship between the two may not be linked on how they interact to each other but to see that each play its role for the other to stay successful.

According to unwanted witness Uganda's report in 2014, Community radios should primarily aim at delivering services to the masses of the communities where they operate from to help in providing social gains to the public rather than primarily looking at commercial benefits for financial or other material gains. The report added that Community radio stations should serve members of the community by allowing them to participate in the management of the services within the community which can be achieved when communities are allowed to own and be accountable for the stations.

However, when Community radio is owned by the small minority group it may not help the community because it may be hard for the radio to achieve the desires of the people, and in this situation, people may hate Community based radio stations which might terminate the good relationship between radio management and the community (Naughton, 1996). This may not only create a gap between radio and the masses but might also cause disunity, under development and inequalities in the community.

Community Radio and Censorship

Community radio is often taken to be an agent, instrument or a channel of social change that carries the responsibility of facilitating development among communities through democratic processes of communication. According to the community radio hand book of 2001 by Fraser and Estrada, community radio stations should remain free from government or any other censorship to allow them to fulfill their goals of serving the communities without interrupted. And censoring community radio limits free participation of masses in community policy making.

However, some scholars have refuted the ideology of leaving Community radio stations under community control and ownerships. Thomas. B. H, (2011) supported restricting community radio because it is the only way through which community radio stations would consider the effects of the content before they produce it to the audience which lead to better service delivery. He also added that government control of the radio stations in various communities helps to sustain productivity of the station.

In the study of 2003 titled the Promise of citizens' Media Lessons from community radio in Australia and South Africa, Jo Tocchi said the reduced number of community radios is mainly caused by media censorship. This is because the cheapest radio stations are rare in most of the countries as a result of legal restrictions attached on them mostly by the state that hinders their operations and limits freedom of speech for the people in the community.

According to Pavarala (2003), controlling radio stations by political institutions and economic powers in the societies by putting up rules, regulations, laws and norms to govern what should be aired and what should not make community radios underperforming stations. This negatively affects radios not to concentrate on serving the community desires but to fulfill the needs and desires of the controlling bodies with the desires that are probably out of the needs of the audience. Additionally, Myers (2008) suggested that media which serves the interests of the regulatory groups can create imbalances between the elites or the media regulators and the majority listeners that creates disunity among the masses by allowing the regulators to decide for the voiceless in the community. This distances people from participating in making decisions that benefit them where regulators take the role of community institutions including radio that aim to regulate the meanings of cultural facts.

These factors are argued to exert negative influences as government owned institutions can potentially constrain and regulate the content of community radio stations in which regulators try to start up the war of hegemony, ways to control decision making and profit making against the listeners (Zyl, 2003). In the study conducted on community radio social impact assessment, (Solervicens and Plaughter, (2007) found out that the dominance of mainstream players in media governance complicated by sustainability concerns of grassroots enterprises, result in legislation that impedes the potentiality of community media access and participation.

Meanwhile, in the study on the role of community radio in empowering women in India, Nirmala, (2015) indicated that community radio control and ownership are important in terms of principles of audience participation, access and ownership of the radios. She said even some people in the community may not be perfect without rules governing what they should air out to the listeners and they deserve to be controlled. However, this cannot be considered fundamental as the socio-political, economic, governmental and regulatory contents of a community radio station can dictate different approaches of community ownership and control. According to Masani (1976), community radio cannot operate in a position as an alternative form of media but must be recognised as a key factor in economic and political settings of the community and the national environment in which they are regulated.

Community Radio, Content Production and Programming

Community radio practitioners are usually influenced by ideologies and the culture of the establishments that they work for, thus suggesting the influence of regulatory, economic and political factors in the process of production (Tocchi, 2003). This shows that life aspects of the community nurture the performance of community radio and the nature of content that should be produced for the masses. Therefore, content production should be in line with beliefs, norms and cultures of the community. This is because in a research conducted on community radio as people's voice, John Van Zyl, (2003) indicated that community radio was good in promoting cultures and disseminating knowledge on community issues which helped to develop communities in various aspects and to create awareness of development issues through different programs like informational, economic, and cultural programs.

Additionally, entertainment programs should be produced and packaged carefully in order to essentially benefit masses in communities because entertainment is part of radio program through which people can relax their minds and act as leisure **to many**. Some entertainment content like music is used in background during other programs and sometimes it is a program of its own. However, since television requires full concentration and attention of viewers, it is a more effective substitute for radio during leisure hours than during working hours. Paolo, (2003) indicated that leisure programs are good for late hours like evening not during the day. Secondly, the content of the network radio program made it more vulnerable to television competition than the typical non-network program.

On community radio empowerment, Nirmala, (2015) said radio programming needs to be set free from restrictions, laws, and regulations in order to be important to the people and to allow listeners to give their views on content programming, packaging and designing as on how the program should be. This referred to as a participatory media approach of development communication which gives powers to the community to directly express their freedom of speech. And the direct inclusion of people in decision making for their communities help to solve community problems from the grassroots. Nirmala added the concept of grass root interactivity with local based forms of media as operational tools of interaction makes it possible for the acquisition of both indigenous and modern knowledge and skills that are based on local resources and provide solutions to local issues.

Locally produced programs grounded on local aspects are likely to be more effective for the masses than imposed ones from other localities and helps localizing production through community feedback which enables communities to actively participate in the production of content and programs. It is argued

that this promotes professionalism by making collective community contribution towards content production where both receivers and program producers participate equally in serving the community through media (Masani, 1976).

However, research made on South African community radio in 2003 by John Van Zyl indicated that the challenge community-based radio stations face is the production of high-impact educational dramas because of the large amounts of funding and human resources needed to produce these programs. Zyl added it is also expensive to produce radio documentaries and dramas which require professionalism, technical expertise and financial support and structured frameworks of theory and methodology. As a result, the expensiveness of content production is a common practice influences production houses or Non-Governmental Organisations (NGOs) to produce these theoretically informed and strategically based educational programs, dramas and features and then distribute them to community radio stations around South Africa in Compact Disk (CD) formats (Zyl, 2003).

According to their explanations, the producers at community radio stations aspire to incorporate the feedback of listeners in the content of the subsequent programs through the recording of personal experiences and stories. Hart (2011) witnessed producers of these programs going into their communities with a microphone and tape recorder to interview members of the communities about certain issues of interest.

By 2016, most companies and organizations in the world were defined by the processes of capital. Media economies are similarly driven by the logic of capitalism or profits which focus on ownership of media production and the power that ownership and control can exercise over both the ability of individuals and groups to produce information that would like others to see, hear, receive or consume that could be relevant to their social, economic and political backgrounds (Naughton, 1996). Although media practitioners are the primary cultural intermediaries that produce representations for diverse audiences, their process of production tend to be consistent with the organizational values, logistics, ideologies and structures of organizations.

According to (Nirmala, 2015), community media channels should disseminate important information with meanings to help their listeners in the community to get solutions to different problems and to shape their identities because they listen to different information which can be discussed about through which communities are transformed.

Ownership and the Role of Community Radio

In order for community participation to be sustainable, there needs to be a presence of self-management and ownership by the community in the running of

a community stations because the influence of governments, sponsors and NGOs over community radio can impede the development of the community itself by blocking members from the freedom of expressing their ideas and views and serving their needs as a community decision maker (Myers, 2008). Community radio station controlled and owned by external commercial or state enterprise may be limited in its impact in creating community-based development because the control of representation and knowledge is in the hands of professionals and not the communities themselves (Solervicens and Plaughner, 2007).

Therefore, the ownership and responsibility of a station's facilities and equipment need to be held by a board of directors or trustees consisting of community representatives such as local and traditional leaders, cultural and social organizations, and individual participants as well as local sponsors, technicians, and NGOs in the area (Fraser and Estrada, 2001). And if community radio stations management is to allow free participation of masses in production, made for the purpose of developing, empowering and entertaining community audience and not for profit making, ownership can be in the hands of any non-profit entity.

According to Solervicens and Plaughner, (2007), most community radio stations were owned either by churches, NGOs, Municipalities, cooperatives and associations or coalitions specifically formed to establish a radio station. Although these stations were owned by external entities outside of the communities, these stations effectively promoted democratic, participatory and community-based development within their communities and were sustainable. In addition to community ownership, Solervicens and Plaughner also argues that participation in community radio should not be seen as a fixed index but on a range from total ownership to different degrees of audience involvement in programming and management.

Common language should be used, according to Stuart, (1963) in *whatever happened to radio?* Locally understandable common languages viewed as verbal, textual, visual and mental systems that represented specific views of the world and can be used to communicate specific meanings and subjects of knowledge with other people in order for representations to convey meaning so that people understand them. It is argued that people need to communicate on levels of common language and shared codes so that they can draw the meanings and interpret the words and world views in similar ways. This means that communities should have powers over their radio stations to influence the use of local languages to communicate understandable information.

Fraser and Estrada, (2001) showed that the purpose of a board of trustees is to legitimize the establishment of a radio station with a formal structure of ownership and management that acts as a platform for democratic decision-

making and responsibility in setting the overall purposes, objectives, policies and constitution of the radio station as well as its financial planning and operations. They however, added that although the board of trustees has the responsibility of setting overall policies, objectives and mission of a community radio station, the day-to-day operations and decisions of a community station should be the responsibility of the station manager and program manager, who should be part of the community which the station caters for.

Significantly, Community radio is a relatively new movement born out of expressed needs for 'equality for the voiceless' and is an arena where power imbalances, development and problem solving issues can be addressed (Naughton, 1996). Another role of community radio is the rejection of commercialization for non-profitable means of operation that is democratic, participatory, and local.

Zyl, (2003) describes a community radio station as a nonprofit organization that is either registered under the ownership of a community or under the ownership of a civic organization that is nonprofit -making. This means unlike commercial broadcasters, community stations are channels of communication for communities and exist without shareholders or objectives of profit-making. Masani (1976) also argues that community radio stations should have financial independence from external forces outside of its community. Therefore, this means financial control of a community radio station should rest upon a board of directors or trustees who represent the community.

In addition, Stuart (1963) said financial dependency on external organizations might establish imposing agendas seeking to entrench the objectives of their mandates instead of the interests and needs of targeted communities and if community radio stations cannot criticise the government in their reporting because they are dependent on funds from it, this will restrict the station in playing the role of society 's watchdogs. And Community radios as nonprofit stations are financially run by members of the communities but some stations owned and controlled by big corporations have to preserve and protect the cultures, languages and histories of the communities as well as acting as a facilitating and promoter of development (Hart, 2011).

Methodology

During this study, responses were gathered in a standardized way. Therefore, to provide through questions and initial information on the number of areas of particular interests, the researcher used questionnaires for data collection. Questionnaires are a useful option to consider when conducting a postal survey because they are more objective, certainly more so than personal interviewing and quicker if the sample is large and widely dispersed (Mathers *et al*, 2009). The questionnaire was later drafted in English language and a large scale study was

conducted. Questionnaires were supplied to various community radio stations national wide, and from this method therefore, a set of obtained results described the nature of community radio-audience situation, as it existed at the time of the study (March-May 2016) and to explore the causes of the particular phenomena.

However, according to the response of the survey, only 8 radio stations from Eastern, Western, Northern and central regions of Uganda each represented by 10 respondents were based on. The data obtained through the survey generated a database that was analyzed with the statistical packages. After reviewing and refining the data matrix, the classic resources of descriptive statistics were used, such as summary statistics, frequency tables and graphics. Data collected was analyzed using Excel program and the results are reported in the consequent subsections.

Data Presentation and Analysis

4.1 Gender & Capacity/Department of the Participants

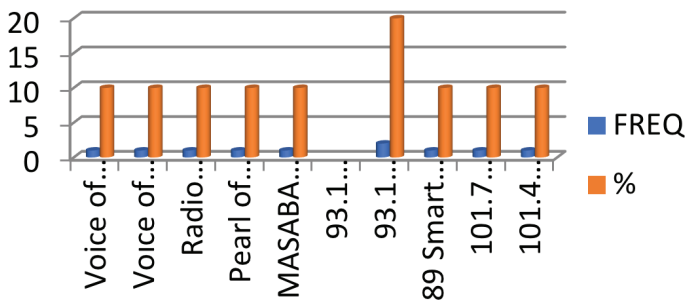
The study showed that 60% of the respondents were male whereas female respondents were represented by 40% respectively. Furthermore, as reflected in table 1 below, the study showed that the majority of the participants were from the news department who composed of 40%. Followed by those at managerial level totaling to 30% then production and programming workers were represented by 20% and the least participant were from marketing department with a representation of 10% only.

Table 1. Showing the Gender & Capacity/Department of the Participants

VARIABLES	ITEM	Percentage (%)
Gender	Male	60
	Female	40
Capacity/ Department	Managerial Position	30
	News/Editorial	40
	Marketing	10
	Production & Programming	20

4.2 Participating Radio stations

As revealed in graph 1, below the 8 radio stations from different regions participated in this study. 93.1 IUIU FM had the biggest representation of 20% whereas other radio stations namely 101.7 Mama FM, 89 Smart FM, 101.4 Elgon FM, Masaba Radio 89.1 FM, Voice of Africa Radio, 92.30 FM, Voice of the Nile, 106.1 FM, Radio West 91.0 FM, Pearl of Africa, 107.9 FM, all had an equal representation of 10% respectively.



Graph 1, showing the Participating Radio stations

The study showed that the major financial source for these radio stations was from adverts which had a representation of 40%. Yet other stations got finances from local and international donors as reflected by 30% of the respondents. Similarly, 20% get finances from contributions made by the local communities and last 10% of the respondents affirmed that their stations are funded by the government. However, the findings shows multiplicity of the sources of financing upon which the surveyed radio station depend on.

Therefore, the 40% support from adverts is a big financial support which might indicate that these community radio stations are not completely independent yet they should have financial independence from outside of its community because advertisers are likely to have control in radio programing and content packaging which hinders the free participation of masses in production and descission making hence low development in communities (Masani, 1976). However, the study further disclosed that no influence on programming was emanating from advertisers, business and political forces.

4.3 Location, Coverage and Ownership of the Radio Stations

More so, as shown in the table 2, the study revealed that many of the participants in this study were from Eastern Uganda who composed of 50%, these were followed by radio workers from Central Uganda totaling to 30%. Remarkably, both Western and Northern Uganda had equal representation of 10% and non from the Southern region respectively.

Nevertheless, the study revealed that 60% as the majority of the radio stations regardless of the location, they covered a whole region like Eastern region or central region of the country. Meanwhile, those covered up to national level and also at local level had equal responses of 20% respectively. However, among the participating station stations none targeted international audiences

via the internet. Outstandingly, the result shows that 80% of the radio stations broadcasts for 24 hours. This implies that they serve their community both day and night nonstop. Whereas a portion of 20% they broadcast on air an average of 20 hours and none was found to be broadcasting below 18 hours.

As far as ownership, control and management of these radio stations is concerned, the study revealed that an equal sum of 30% of these stations were both owned by the community and other forms of ownership which were not specified in the responses. Equally, 20% were owned, controlled and managed by nongovernmental organizations like religious foundations. Institutions like universities and government owned stations summed up to 10% respectively.

Therefore, since most of sampled radio stations were owned by communities, institutions and non-governmental organizations, the purpose of a board of trustees might have been acting as a platform for democratic decision-making and responsibility in setting the overall purposes, objectives, policies and constitution of the radio station as well as its financial planning and operations which comforts management and media control to serve the community without being interfered into with other decision making bodies (Fraser and Estrada, 2001).

Table 2. Showing Location, Coverage and Ownership of the Participating Radio

VARIABLES	ITEM	Percentage (%)
Region Where Radio Located	Eastern	50
	Western	10
Geographical Coverage	Central	30
	Northern	10
	Southern	0
	Local/Community	20
	Regional	60
	National	20
Average Broadcasting Hours	International Via Internet	0
	24 Hours	80
	20 Hours	20
	Below 18 Hours	0
Radio Ownership & Management	Community	30
	Institutional	10
	Non Governmental Organization	20
	Government	10
	Others	30

4.4 Radio's Targeted Audiences and Programming

According to table 3 below, the study showed that Ugandan FM radio stations serve people of all ages. As reflected in the responses that 70% of the respondents affirmed that their programs are geared towards people of all age groups ranging from the youths to the adults. However, the study also showed that 20% of the respondents confirmed that their radio stations target youth's audience aged between 16 and 35. Centrally, 10% of the respondents were found to be targeting audiences of 36 to 50 years. Nevertheless, no radio station targeted specifically neither children aged between 5 and 15 nor adults aged between 51 to 56 years of age. This finding however, shows fairness in programming and closeness of the radio stations to their target audiences as no audience is not catered for in their programming.

Outstandingly, the study further showed that 80% of the radio programs are packaged for the general community from different walks of life. Equally, 10% of the radio stations targeted religious community, women and the children as the two variable had equal responses. Yet no radio station was found to be targeting specifically farmers as a group despite their populace in the country.

In as far as radio programming is concerned; the study further exposed interesting findings that 70% of the radio's programming is influenced by the listener/ general community. This is however, in support of the above findings that 80% of the radio programs are packaged for the general audience. Meanwhile, the radio station management influenced 20% of the radio programming likewise social and religious groups influenced 10% of the programming. The study further disclosed that no influence on programming was emanating from advertisers, business and political forces.

The study established that the majority with 50% of the respondents confirmed that their radio station broadcasts all programs including political, social, and economic, sports and religious programs. Meanwhile, 30% were found to be much focused on social and sports programs. In the same vein 20% were found to be focused on religious programs. However, no radio station was found to be only broadcasting economic and financial programs but it was just partial of other broader programs. This describes a community radio station as a nonprofit organization that is registered under the ownership of a community that is nonprofit making but purposely channels of communication for communities. (Zyl (2003)

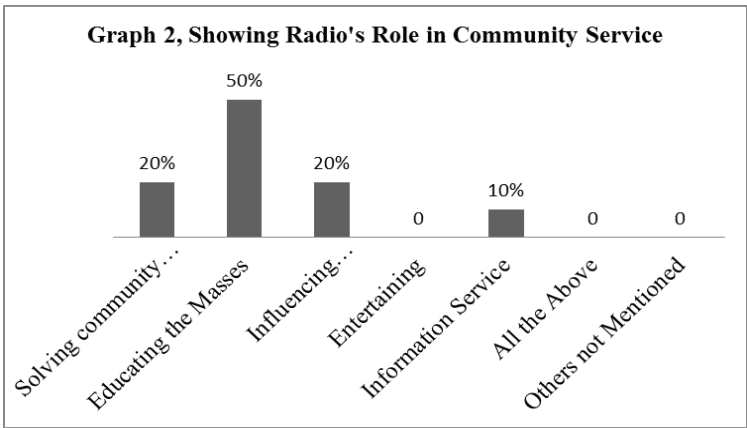
4.4 Table 3. Showing the Target Audiences Radio and Programming

VARIABLES	ITEM	Percentage (%)
Target Audience Age Groups	Children aged between 5-15	0
	Youths aged between 16-35	20
	Adult aged between 36-50	10
	Adult aged between 51-65	0
	All the age group above	70
Main Targeted Audiences Speciality	Farmers	0
	Religious Community	10
	Women & Children	10
	General Community	80
Who Influences The Station's Programming	Station Management	20
	Advertisers	0
	Listeners/ General Community	70
	Political and Economic groups	0
	Social and Religious Groups	10
Types of the Programs Broadcasted	Political programs	0
	Social and sports programs	30
	Economic and financial programs	0
	Religious programs	20
	All the above	50

4.5 The Role of Radio in Community Service

As depicted in graph 2 below, the study found that 50% being the majority of the radio stations they contribute to community services by educating the masses on civic and social issues. In this category civic education included educating the masses on how to cast their votes, emphasizing their rights to choose candidates of their own. In the same vein, calling upon the masses to take their children for immunization and engaging themselves in poverty eradication campaigns put up by the government was also one of the benefits for these community radios. Additionally, the study showed that 20% of the radio stations played their paramount role through influencing the public to participate in community

development programs like progress for all initiated by the government as well as solving community conflicts that may deter progress of the community. However, 10% perceived that radio contributes to community service through information services in the different news bulletins aired, entertainment and unmentioned factors were not considered.



As the major focus for this study of finding out the relationship between the radio and its audience in as far as community service is concerned, the researcher addressed this issue in an open ended question which yielded varied responses. In a bid to cement community service, the study showed that respondents used various mechanisms to convince listeners and attract them to like their stations and their services. For instance, the radio stations design programs that have a community outreach component. Collective vox pops, availing the free platform for women, using rights based approach of listening to all views were some of the mechanisms.

Additionally, radio stations focused much on community outreach programs through having regular giveaways, giving the news and solving particular problems of the community which give the audience confidence in the stations. Similarly, considering the listeners as the first priority, it brings them closer to station because they know it is part of them, like through promotional activities and festivals.

Notably, the study further revealed that these radio stations contributed to community services in recent times through initiating several clinics such in the fields of Law, Climate/Environment and Health. Additionally, radio also contributed to community services through community accountability, crime prevention, cases of defilement, domestic violence being reported and

forwarded to concerned authorities, health rights promoted-hygiene and sanitation. Likewise, radio links the Policy makers to the community, it helped in sensitizing on health, education, agriculture, morals and climate changes social responsibility by supporting community and contributing to the well-being. Outstandingly, radio carried out various activities in the past like sensitizing people to donate blood and through this we have partnered with Uganda Red cross society as well as educating the masses and informing them pertinent issues concerning their daily lives.

In regard to community service, despite the fact that radio plays a role in community service, the study showed that government regulations affect the performance of these stations. But in order to foster community service, the radio management overcomes such a challenge through involving the community in planning and working with a few community members as fun clubs members. Equally, they engaged the community for some small support and we also got a few adverts which enables to sustain the Radio station. Use of community correspondents or local reporters as well as being neutral and objective as a station keeping focused on the stations mission and vision enabled them to advance in community services.

Conclusion

Consequently, upon the findings the researcher concluded that community radios in Uganda have a strong relationship with their audience as 50% of the respondents confirmed that radio stations contribute to community services by educating the masses on civic and social issues, like how to cast their votes. They allowed call-in of the audience, live talk shows, and conducted vox-pops among the audience, and the results indicated that 70% of programming influenced by the feedback from the listeners. Radio also educates the masses on different health behaviors like maintaining personal hygiene, immunization of their children and taking preventive measures against common disease like malaria, through mosquito net campaigns. All these are sustained by adverts and community stakeholders as the major financial base.

Besides their effort in community services, community radio stations in Uganda are faced by numerous challenges as were found by this study. These included; Financial, Unaccountable leaders and lack of awareness of rights by community members, the cost of operations is high in addition to huge taxes. Mass mobilization and limited funding for community service limited resources that do not allow them to move out to the community and shortage of skilled man power. Correspondingly, low funds to support their activities, as they get limited adverts causes many adverts go against the rules of the station.

For example, when the radio is a Muslim founded as well as politically a party based, this becomes a major challenge because some advertisers and

members of the community might not fall in line with either the political party or the religion on which the station is founded. This tarnished the image of some stations and were turned into hate radio especially those which started to serve on the will of politicians or religions. As this research indicated that community radio is an instrument of power in changing the lives of the people, being against any community radio resulted into a challenge to their community services. The study recommends that other studies can be carried out integrating different media in Uganda especially TV and newspaper to assess the combined role in community services.

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