

COMMUNITY WAVES

Some experiences in supporting the establishment of Community
Radios by UNESCO in Mozambique

Media Development Project 2001

Other documentation available at UNESCO, Mozambique, on Community Radios:

* "No ar - legalmente" (On the air - legally) - a leaflet on licensing procedures. UNESCO (June 2000)

* "Coordinacao e Sustentabilidade: um Directorio das Radios Comunitarias em Mocambique" (Coordination and Sustainability: a Directory of Community Radios in Mozambique). UNESCO (June 2001)

* "Estamos mudando nossas vidas - Uma analise do processo de orientacao nas radios comunitarias para o envolvimento e fortalecimento das comunidades" (We are changing our lives - An analysis of the process of guiding community radios towards the involvement and strengthening of communities). UNESCO (September 2001)

* "Ondas Comunitarias" (Community Waves). 52 min. Video documentary on the creation of Community Radios in Homoine, Chimoio and Cuamba. UNESCO (October 2001).

Preface

The emergence of community radio in various parts of the world was directly linked to grass roots movements using radio as a tool to reach their constituencies - the community. Until recently, this has not been the case in Mozambique. After years of censorship, from the colonial era to that of the single party press, the open and democratic Mozambican Press Law (in force since 1991) radically changed the legal environment in which the country's media operate. From 1995 onwards, a state body, the Mass Communications Institute (ICS), and the Catholic Church, have started radios with a community orientation. Increasingly, independent stations, based on civic associations, are beginning to appear.

The present book deals with the first important stage of social mobilisation of three community-oriented stations, based on civic organisations controlled by communities in the south, centre and north of the country. These stations are among the first in Mozambique to be based upon, and controlled by, community structures, and - although initiated by a donor - they were set up on the basis of an extensive feeling of ownership, which is the main spirit of the methodology employed here by UNESCO.

"Community Waves" follows the first two and a half years of mobilising the three communities in question, supporting them in their efforts to set up associations, to draft strategic plans, to train the large groups of volunteers, in both formal and informal programmes, and to acquire physical installations and equipment. In addition, since Community Media are not specifically envisaged in Mozambican legislation, it was necessary to bring together a series of isolated and separate laws, so as to facilitate the registration of the independent, community controlled stations. This process is also dealt with in this book.

At the time of writing, the three stations have not yet received their equipment, though this is ready to be dispatched by the supplier from a neighbouring country. Thus the current book gives an important insight into the three communities during the preparations - but not yet into the stations on the air. A video will be produced, portraying the same situation, but also with the experience of being on the air.

Although the process described in this book was started by UNESCO, nothing would have been possible without the dynamic and dedicated efforts of the communities, the trainers, the main groups of volunteers and the staff of the stations concerned. We in the UNESCO Media Project would like to express our deep respect and gratitude to those who have contributed to this important national development process, in which the great goal and great inspiration is for us to have a more democratic, more open, transparent and pluralist country.

This book is based on documents available at UNESCO-Mozambique,

but also - and mainly - on visits to the three communities in question, undertaken by Mozambican journalist Faruco Sadique in March and April 2001. We would like to thank him for his proven capacity to bring to the surface the most important aspects from a multiplicity of available data and facts.

Although all the experiences reflected in this book are based on processes initiated, nourished and supported by UNESCO, the opinions expressed within it do not necessarily reflect those of UNESCO.

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COMMUNITY WAVES by Faruco Sadique

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COMMUNITY WAVES

by FARUCO SADIQUE

"All citizens shall have the right to freedom of expression and to freedom of the press, as well as the right to information" (The Constitution of the Republic, Article 74)

CHAPTER I INTRODUCTION

Regarded as one of the poorest countries on the planet, with one of the lowest per capita incomes, and with its social fabric seriously damaged by decades of armed conflict, Mozambique today is one of the few African countries which, once peace was obtained, has rapidly become a genuine model of democratisation, including in the area of freedom of expression and press freedom.

Indeed, as regards these freedoms, since the new Constitution of the Republic opened the doors to political pluralism in late 1990, there has been a clear surge en masse in Mozambique of new media of the so-called independent sector - that is, the sector not linked to the state or the government.

In this area, there is a remarkable and growing dynamism in terms of setting up and managing mass media, particularly radio stations, with the involvement of the communities.

The historical precedents show that for a long time Mozambique was a country without strong traditions in terms of the production and dissemination of information of public interest through community involvement. Ever since the earliest days of the development of the Mozambican press, in the late 19th and early 20th centuries, the trend was to set up newspapers with large print runs or radio stations which broadcast over long distances.

As a rule, the choice has always been for things on a grand scale. When thinking of a newspaper, immediately a large news staff is wanted; immediately funding is sought to buy vehicles, computers, and modern printing equipment for large print runs. When the establishment of a radio station is designed, instead of a simple studio and a cheap FM transmitter, immediately equipment that can broadcast for hundreds of kilometres is wanted...

Thus not much importance was given to community media, unlike what happened in other southern African countries, such as South Africa, Zimbabwe and Namibia, where small newspapers and radio stations operate, for example, out of residential areas and are managed by the communities themselves.

The period following independence in Mozambique was marked by the massive appearance of wall newspapers, in schools, companies, residential areas, and elsewhere - which is another relatively cheap form of making community media.

Despite the genuinely propagandist nature that characterised the editorial policy of most of these wall newspapers - they were aimed more at publicising the ideology of the ruling party than in reporting previously unpublished, up-to-date matters of public interest - it may be said that such initiatives were an important starting point, in terms of producing and publishing information at community level.

No less important was the creation in rural areas, in the late 1970s and early 1980s, of small stations equipped with equipment for re-transmitting Radio Mozambique broadcasts and a

little more, through a system of sound amplification. On the initiative of what was then the Mass Communications Office, the GCS (today's Mass Communications Institute), sound equipment such as loudspeakers, amplifiers and radio receivers were set up in several villages in the interior of the country, to retransmit official radio broadcasts, and to present messages, small news items of community interest, and music. However, the programmes broadcast could only be heard wherever the wind took the sound emerging from the loudspeakers, and furthermore the audience did not have the freedom to switch off such radios when they did not want to listen to them...

Although the war contributed significantly to wrecking this project - which came to have a great social impact at a time when not all families in the countryside had a radio set, or when those that had radios lacked batteries for them - the absence of effective community participation in managing these stations was the main cause of their failure. For the GCS, apart from handling technical assistance for the equipment and providing technical training for the staff, took it upon itself to direct the operators of these radios, and to grant them material incentives... Thus the communities ceased to be responsible for managing initiatives which were supposed to be community ones: the people linked to the stations were working for money, and for the interests of their employer who, given the political situation in the country at the time, needed to keep control over what people could say through the available technical resources.

However, from 1991 onwards, after the approval of the Press Law (Law 18/91, of 10 August), several community press initiatives, both in the written media and in radio, have been emerging in Mozambique, particularly in the main urban centres.

This is the context for the community radio initiatives linked to the churches (with FM transmitters broadcasting in Maputo, Beira, Quelimane, Nampula...), to the Mass Communications Institute, and to various associations which have been appearing across the country in recent years and which, in order to implement their projects, often rely on the support of international donors (illustrative of this are the examples of Buzi, where a radio financed by Austrian Development Cooperation is on the air; and Homoine, Cuamba and Chimoio, where legally recognised associations, representing civil society, are working with funds donated by the UNESCO Media Development Project). There are also radio initiatives linked to the now defunct INDER (National Rural Development Institute).

Mention should also be made of newspapers distributed by fax or e-mail (mostly concentrated in Maputo and Beira), and papers that are photocopied onto A4 sheets and generally distributed by messengers (these are published in almost all the country's main urban centres).

To some extent all these initiatives have arisen in order to respond to the ever increasing need that citizens have for information - a right that is constitutionally enshrined, in a country where neither the publicly owned radio and television, nor the papers with large print runs, mostly published in Maputo, manage to cover the entire territory.

The Constitution of the Republic, in Article 74, stipulates that "All citizens shall have the right to freedom of expression and to freedom of the press, as well as the right to information".

THE COMMUNITY RADIO CONCEPT

In a situation such as that of Mozambique, where most of the population live in extreme poverty, and are thus unable to buy a newspaper regularly, or acquire a television; where most of the population is illiterate, and does not know how to read or to speak Portuguese; where the communication network is defective and so does not allow widespread distribution of periodicals in the districts, localities and villages - in such a situation community radios certainly present themselves as the media which can most easily reach the target audience.

From the perspective of the Mozambique Media Development Project, which operates under an agreement between the Mozambican government and the United Nations Educational, Scientific and Cultural Organisation (UNESCO), community radio is a radio **of** the community, **made by** the community and **for** the community. "Community" is defined as a geographically based group and/or a social group or public sector which has common or specific interests.

A document on strategies for developing community radios in Mozambique (Maputo 2000) defines community radio as a not-for-profit radio service, which is run with community participation, responds to the needs of the community, and serves and contributes towards the community's development in a progressive manner, by promoting social change, and the democratisation of communication through community participation. This participation varies in accordance with the social conditions under which each station operates.

The same document states that the main aim of a community radio is to contribute towards the socio-economic and cultural development of the community, by promoting the culture of peace, democracy, human rights, equity, and the empowerment of the community where it is located. A real community radio should be in the community, should serve the community, and should be of the community.

The practical guide, *O que e' a radio comunitaria* (What is community radio), published by AMARC Africa and Panos Southern Africa, notes that community radio represents the democratisation of communications, particularly in Africa, because through it a basis of popular participation in the very process of democratising the continent is set up.

In this guide, some advantages for Africa of the introduction of community radios are mentioned:

- * The question of language will be broached with the introduction of community stations, given the large number of different local languages in African countries. In Africa this is not simply a matter of whether people can listen to radio, but on the contrary whether or not they can understand the radio.

- * These radios deal with aspects of human rights, through

the right to communication and information.

* Most people in Africa are hungry for information. In the days of the information society, community radio can offer some form of education on the media, creating a culture of information.

* Community radio stresses emancipation and self-esteem.

* Community radio can act as a platform for debate, exchange of ideas and reactions to various plans and projects. This can accommodate the people's ideas and satisfy their spiritual and psychological well-being much better than any other form of broadcasting.

* Community radio preserves cultural identity: with the globalisation of information and the advent of satellite communication, community radio can offer communities an economic and fundamental method for protecting their language and their cultural heritage. Radio can also help standardise the language.

Through an analysis of the concepts mentioned above, one notes that community radios are increasingly important in the societies in which we live, since through them the communities come to have their own voice.

In Africa, community radios are relatively recent. In 1985 there were scarcely more than ten independent radio stations in all of Africa but, in the following decade there were speedy and deep socio-economic changes on the continent such that by 1998 there were many hundreds of independent radio stations (including those with community management) on the air.

This real explosion of independent radio stations that occurred in Africa particularly in the 1990s was not only positive in that it made information more accessible to citizens, but it also allowed the public greater participation in the democratisation of their respective countries.

The establishment of further radio stations becomes still more important when one notes that, according to the statistics, throughout the world there are more radios per 1,000 inhabitants than there are television sets or newspapers, since radio is less expensive than television and is more accessible to most citizens.

LEGAL STRUCTURE

In terms of structure, obviously each radio will find the model that is most appropriate for its mode of functioning.

To this end, the community should organise itself beforehand, setting up a body that can take care of the community's interests in the radio. This body may be, for example, a Community Radio Association.

The association should have its statutes, which define questions such as its objectives, the means for pursuing such objectives, members, leading bodies etc.

The document on strategies for developing community radios in Mozambique says that, in order to function, a community radio needs a decision-making body, an executive body, and a supervisory body, with the following possible form of organisation:

a) Decision-making (general assembly). Consisting of representatives of the communities and the coordination/management of the radio;

- b) Executive body at political level (management committee);
- c) Supervision (supervisory board or control commission).

The statutes of each community radio should clearly define the functions of each of the leading bodies, so that each of them knows what it is doing within the overall structure.

Once the Association has been set up, its members should obtain legal recognition from the Provincial Governor, after which it is registered by a notary.

The next step is to obtain a community radio licence and frequency. In Mozambique the current procedure to request a community radio licence is to present a proposal, responding to a series of 12 questions, through which the government Press Office (GABINFO) makes an initial assessment of the legality of the application and of the body making it. The documentation is then channelled to the Mozambican National Communications Institute (INCM), which analyses the technical aspects. It is up to the INCM to allocate frequencies for radios. The radio permit is granted by the Council of Ministers.

CHAPTER II CONCEPT AND METHODOLOGY OF UNESCO-MOZAMBIQUE

As mentioned in the previous chapter, under an agreement signed with the Mozambican government UNESCO is undertaking a project to support the development of the media in the country.

The immediate objective of the Mozambique Media Development Project envisages supporting the establishment of at least ten community radios, intended to provide a voice for local communities, for the development of democracy through open discussion, seeking to solve these communities' problems of social, economic and cultural development.

To implement this component, the UNESCO Media Project has adopted a strategy establishing a pilot phase involving support for the creation of three community radio stations, in the north, centre and south of the country, represented by the districts of Cuamba (Niassa province), Chimoio (Manica) and Homoine (Inhambane). These places were chosen after a consultancy ordered for this purpose, and which assessed the material, technical and socio-economic conditions of these districts. This phase was later called *Wave One*.

Wave Two took off in February 2000, after the publication of an announcement inviting civic organisations with a community orientation to submit applications for supporting the establishment of community radios.

18 applications were submitted to the Media Project within the time limit, and three others arrived later.

The Media Project set up an independent group to assess the applications which, after several meetings, suggested granting support to five brand new community radios: General Union of Cooperatives, UGC (Bagamoyo, in Maputo); Mozambique Scouts' League, LEMO (Matola, in Maputo); Zambezia Solidarity Programme, PSZ (Milange, in Zambezia); Community Services Association, ASSERCO (Dondo, in Sofala); and Amanhecer (Dawn) Cooperative (Metangula, in Niassa).

In the Homoine and Cuamba communities, after the preliminary study which gave the green light to begin implementing this pilot phase, the Media Project carried out a second phase, that of social mobilisation. The purpose was to encourage a sense of local ownership, through the involvement of communities in the creation of associations that would allow them to become the owners of the future community radios. In these two places, installation committees for community radio associations were elected.

In the particular case of Chimoio, where the direct partner of the Media Project is an already established non-governmental organisation in the area of communication for education and development (the Manica Social Group - GESOM), the social mobilisation work took on a different nature. It consisted above all in assessing and confirming the community participation philosophies of the various educational achievements of this organisation. This assessment was made directly on site by the Project management team, together with the GESOM management board, in Chimoio.

The following step was the legal registration of the

associations, in the cases of Homoine and Cuamba, so that they could be legally recognised, and, so to speak, could perpetuate their existence and ensure that institutions such as GABINFO and the INCM could grant them their licences and their radio frequencies.

Obtaining the frequency and the licence involves four aspects, namely:

- * Recognition of the legal existence of the association by GABINFO, a body which falls under the Prime Minister's office;
- * Allocation of a frequency (in FM) by the INCM;
- * Issuing of the licence by GABINFO;
- * Finally, the Council of Ministers approves and signs the process, and takes the due decisions.

While the first three procedures take between one and two months, the final step, of formalisation and confirmation, at the highest level of government, can take between six and twelve months.

During this process there arose later the need to distinguish the associations from the radio stations themselves, and this led to establishing the management bodies for the future radio stations. These are the management committees, community mobilisation committees, editorial groups, among others.

In their operations these bodies follow the policies and particularly the mission defined by the association, as the owner of the radio, and coordinate their implementation by the radio staff, whether these are waged workers or volunteers.

Training is also of extreme importance for the entire project, since this component seeks to create a sustainable basis for the operations, consolidation, and lasting permanence of the station.

Based on a survey of the training needs, UNESCO designed a training programme in three levels, namely:

- * Formal courses, covering management, programming, audience research, preventive and technical maintenance. These courses are usually organised for the Media Project by the NSJ, and three to five people from each community take part in them.

- * Informal courses, through the guidance process, where the target includes all the potential volunteers in a given community. To this end, the guides work in the various communities. This is a process open to all volunteers, and there is no limit on the number of participants.

- * Training by observation, that is, through direct contact with other realities. This kind of training takes place as part of the formal courses and, whenever possible, includes field visits, visits to other radios etc. The communities have also planned visits to community, religious, commercial and public radio stations.

Staff training is so important that the UNESCO Media Project is thinking about establishing a community radio training station, to guarantee the continual training of a larger number of people from the community.

The idea is to transform one of the *wave one* community radios into a training station. This will not substitute, but will complement and strengthen the other training activities undertaken

at each station.

The daily life of the community radios is experienced in a creative way, and to be effective it includes understanding and implementation of the following:

- * A clear mission definition;
- * Definition of the community which the station wishes to serve;
- * Dynamism and participation of all sectors of the larger community;
- * Continual assessment of its programming within the editorial groups and in the station;
- * Solid and healthy relationship between the community radio association and other structures;
- * Definition of policies for the activity of the volunteers, training etc.

An important source of inspiration for the community radios now being created can be their involvement in the activities of AMARC.

AMARC is an international association of community-oriented radios. Apart from the global activities initiated from its headquarters in Montreal, Canada, it organises activities at regional level.

Africa is covered by the AMARC office in Johannesburg, South Africa, which organises meetings, such as seminars and workshops, and training courses, on the most varied of themes, from innovative techniques to interesting methods of producing programmes. The activities are organised in both English and Portuguese.

Also, the community radio women's network, which held its founding meeting in Chimoio in March 2001, could be a support base, not only for women and their specific programmes in the stations, but also to facilitate a general strengthening of the working groups.

In short, community radios should seek to capitalise on one of their great strengths: the fact that they are the most democratic, participatory and imaginative of the media.

CHAPTER III

THE RADIOS, FROM HOMOINE TO CUAMBA

Three community radios, financed by UNESCO's Mozambique Media Development Project, are being set up, in a pilot phase, in Homoine (in Inhambane, in the south of the country), Chimoio (in the central province of Manica), and in Cuamba (in Niassa, in the north).

This is an unparalleled experience in Mozambique through which the concept of a community radio (a radio made by the community and aimed at the community) takes on its true significance. The project intends that communities may themselves contribute towards strengthening democracy and good governance through strengthening the mass media.

The three radios were created with the involvement of their own communities (political and traditional leaderships, socio-professional associations, churches, businesses, young people and adults of various professions) who, right from the start, gave themselves selflessly both to establishing the conditions that would lead to the formation of community radio associations, and to the initial training of staff (volunteers) who would work on the future radio stations.

Clearly the different characteristics, particularly those linked to the socio-economic development of the places chosen to set up the three community radios, meant that not all the initiatives grew in the same way.

In the cities, existing conditions allowed, for example, work to be undertaken in preparing staff in a more consistent way than in a district capital.

But the desire to have a radio on the air is the same in all three places chosen for *Wave One* of the UNESCO project to establish community radios in Mozambique.

To understand better the history of the whole community radios project, it is important to look at the way in which each of the initiatives was born and grew, including significant information on the cities and/or districts where they are located

HOMOINE COMMUNITY RADIO

Homoine district is in Inhambane province, and it has a population of 92,796, according to the latest Mozambican census. The district capital is about 24 kilometres from the city of Maxixe.

The Homoine population, of whom rather more than half are aged 16 or more, is roughly equivalent to 50 per cent of the population of Massinga, the most populous district in Inhambane province (which has 186,650 inhabitants).

As is the case with most rural areas in Mozambique, Homoine is essentially an agricultural district. Its main economic resource is the production and marketing of cashew nuts. Other crops, including coconuts, are supplementary to cashew, or are grown for subsistence.

Plagued by years of armed conflict, like much of the country, Homoine felt the effects on the development of its agriculture -

only recently is cashew production reviving, with activities that include spraying the existing orchard with chemicals, and planting new trees.

According to the district administrator, Miguel Feliz Pinto, "it is only through cashew production that Homoine can emerge out of poverty". It is believed that many of the local households have their own cashew orchards. Income obtained from cashew can contribute to a significant increase in the low purchasing power of the population which, as a result, can help make commercial activity more dynamic.

In the social area, the district is doing quite well: it has complete primary schools (that teach from first to seventh grade) in all of the eight localities, a rural hospital in the district capital, and health centres or posts which help cut the distances that citizens have to travel in order to obtain health care.

Access to Homoine district capital from National Highway 1 is rather easy. There are privately operated passenger vehicles, commonly known as *chapa-cem*, which leave Maxixe for Homoine at least once every half hour.

The dream of setting up a community radio in Homoine dates back a long time - to the era when Maxixe was no more than a handful of houses, and Homoine was the most important town of the entire area. But the dream never became more than a dream - for a wide variety of reasons, including the lack of sources of funds for a project as ambitious as setting up a radio station.

Although Homoine had never felt keenly the lack of a local radio station - Radio Mozambique's broadcasts from Inhambane and Maputo are easily picked up in the district - local residents never stopped thinking that a radio based in their district *would be very nice for us...*

According to Julio Mauricio Jombosse, a 36 year old teacher, who is the director of the Homoine Primary Teacher Training Centre, and Deputy Chairman of the Community Radio Association (ARCO), when in late 1999 the district became aware that a UNESCO project on community radios existed, and that it included Homoine, it was a light at the end of the tunnel.

Everything began in January 1999, when a UNESCO consultant, Eduardo Namburete, visited Homoine town for a first assessment of the social and economic conditions of the local community and of the district as a whole, as well as the state of basic infrastructures such as electricity supply, telecommunications etc. His mission consisted of a series of interviews and surveys with various local social strata, including traditional authorities, religious leaders, political parties, organised groups of citizens, and the public administration. This resulted in a recommendation that UNESCO should consider Homoine as eligible for the community radio project.

An initial meeting was then organised between an envoy from the UNESCO Media Project and representatives of the Homoine community (15 people were present on this occasion, which concluded by setting up the group of founder members of the installation commission, which was later transformed into the community radio association).

It was necessary to take the first steps: to explain to the

public the objective intended; to mobilise more members for the project; and to lay the ground work for the legal constitution of a community radio association.

As can be imagined, there were no experiences in terms of setting up a community radio. Even after the presentation of the basic ideas by the UNESCO Media Project, there were questions that were not clear - such as what would be the form of community management for a radio *which belongs to everyone*. But, faced with the opportunity that had just been created, it was necessary to set things in motion...

While communities were mobilised and funds were raised for the initial expenses (those who joined the initiative paid a membership fee of 50,000 meticaís and a monthly subscription of 5,000), some of the relatively better educated people, given the absence of qualified jurists, began to do some research in order to find a basis around which statutes could be written for the association it was intended to set up. What was most important was not writing a pretty text: it was, above all, registering in a clear fashion what it was intended that the community radio association should be.

None of the initial activities was easy.

Pedro Francisco, a teacher by profession, who is the director of the 25th September Secondary School, and chairman of the ARCO management committee, said that, despite the enthusiasm with which the public received the news of the possible establishment of a radio station in the district, it was not easy to win members for the association. *Some people thought this thing of managing a radio station was a nightmare*, he said. Perhaps they would even prefer a radio with an owner, which the public just listened to, without worrying about management matters. Furthermore, they were being mobilised for something abstract, since there were still no replies to many of the questions raised.

In the initial phase, the individuals who became members of the association were essentially unemployed youngsters, but, as the community verified that the project was something serious, the situation changed so that today the Homoine radio has a more diverse universe of associates, including workers, employers, and political and community leaders.

Frederico Manuel Candido, the district head of internal activity for the Frelimo Party, says that local people gradually understood the importance of becoming contributing members of a project that would have great social impact in the area, even knowing beforehand that they would gain no direct profit from this situation - in a non-profit making association of this kind, one does not expect to distribute dividends among the members at the end of the year.

The secretary of the ARCO management committee, the Anglican priest Agostinho Roberto Buque, believes that, when the radio is broadcasting, the number of members of the association may grow significantly. *We've already been feeling valuable support from the community, at a time when we are only talking about the radio. When it is operational, certainly aid from the public will increase, so that this radio, which belongs to the entire community, may always remain active.*

At the same time, at the start of this journey, we *didn't know much about laws*, which was why drafting the association's statutes took longer than would have been desirable.

When the initial discussions began about what it was intended that the community radio association should be, there were no clear ideas among its members. It was not known, for instance, how the body would be structured. Some thought it better to follow the model of a club: a board for the general meeting, with three or four members; a larger executive management, and a supervisory board also with three or four members. Others preferred to call the leading bodies by different names, although they had more or less the same constitution.

The debates were heated, particularly between the people who had been given the responsibility to present the draft statutes. Contributions from the staff of the UNESCO Media Project were very useful in this entire process.

Finally, in the early months of 2000, the definitive version of the association's statutes was ready.

The next step was to give the association official status. Thanks to the few funds that had now been collected (from the members and from some local traders who each contributed 250,000 meticaís), it was possible to deal with the documentation necessary to register the association with a public notary - criminal record certificates, authenticated photocopies of identity cards - and to pay the expenses involved in legal costs, and the trip to Inhambane city of the ten people who were to sign the constitutive document.

Later, with the association now enjoying legal status, the management committee, consisting of 15 members, was set up.

In reality, it was the founding members themselves who did most of the work in the early phase of the initiative.

According to Pedro Francisco, at the start people *didn't have much faith* in the project: they thought it was the same as many others that just have a beginning but no middle or end.

It was necessary for reality to show the opposite in order to awaken interest in the initiative from Homoine communities.

The first seminars held in Maputo under the project to set up community radios, in which representatives of the three associations took part, were the first really visible step in the initiative: in a small town such as Homoine the news soon spread that so-and-so went to the national capital to attend a course on *how to start and to manage a community radio*.

Given all this movement, was this something serious or not?, the more sceptical certainly asked themselves.

The project became still more visible when a start was made on rehabilitating the building that would house the community radio. This was a building with a circular facade at the front, granted by the district government. Then came the acquisition of office furniture, a computer, a photocopier... later the purchase of motor-bikes and bicycles. (As for the house, which was almost in ruins when it was handed over, the Community Radio Association is making contacts in order to obtain a title, or some other document, that guarantees, in black and white, that the building belongs to ARCO - so that no government official can come along in

the future and try to take the building back, after major investments have been made in its rehabilitation).

The number of people volunteering for staff training in order to work on the community radio was a concrete example of how the initiative was winning acceptance among the communities.

But not everyone understood the philosophy behind a community radio. Many of the volunteers who joined the initiative right at the start did so with future employment in mind, and well paid employment, at that (after all, *isn't the radio being financed by a United Nations agency ?*).

When faced with the reality - not only would the volunteers have no wages, but they should also become members of the association and pay monthly dues - many began to withdraw from the radio. Those who stayed went ahead with their training which, in April 2000, included a two week course in Beira. *It was a great incentive for those who travelled but at the same time a great disappointment for those who stayed behind*, recalls Julio Jombosse.

Little by little, the volunteers came to understand the process better, so that many of them became the driving force behind mobilising the community and audience research, in which people, in addition to being informed of the establishment of a community radio in the district, were asked to say what they wanted this radio to be - the hours of broadcasting, the languages used, types of music, programmes of interest etc.

Today the expectations are such that many people think the radio is taking far too long to start broadcasting. Only a few, namely those who have followed closely the steps taken, understand how necessary all this lengthy preparation is, including the solid training of staff (journalists, newsreaders and technicians), and the study of audience habits, so that the radio can go on the air with most of its rough edges already smoothed out.

GESOM COMMUNITY RADIO (CHIMOIO)

In the city of Chimoio, capital of Manica province, a community radio is being set up with characteristics different from those of Homoine and Cuamba. It is an initiative born within a civic education association that had already existed for some time - GESOM (Manica Social Education Group). In order to correspond to the philosophy of the UNESCO Media Project it was simply necessary to integrate a community component into the existing association.

Chimoio city itself also has characteristics different from the two other areas chosen for *Wave One* of the community radios.

Chimoio is a small provincial capital, with 172,506 inhabitants, according to the 1997 population census (almost twice the population of Homoine). It has an excellent geographical location, on the Beira Corridor which links the port of Beira by road and rail to neighbouring Zimbabwe.

The city, which is famous for being one of the cleanest in the country, is divided into 33 neighbourhoods and three urban localities. It has a good industrial park, a strong commercial component, including the service area, and some agricultural

activity on the city periphery. However, there are many aspects, such as the purchase of food or vehicle spare parts, or more complicated medical procedures, where citizens usually go to the markets of Beira, or to Mutare (in Zimbabwe).

The population of Chimoio has a reasonable educational level. The city has 33 primary schools, arts and craft schools, secondary, pre-university and commercial and industrial schools, as well as a primary teacher training college.

As for health care, there is a provincial hospital and several health posts and centres. The building of a general hospital is planned, which would accommodate some of the patients who currently go to the provincial hospital.

The city is expanding. There is a high level of house building, although the city's mayor, Dario Hurekure Tomas Jane, recognises that the occupation of physical space is happening in a haphazard fashion. It is thus necessary to urbanise some areas which have markedly rural characteristics, and to reorganise others.

Access to information is relatively easy in Chimoio. Radio Mozambique broadcasts are easily picked up, from the Manica Provincial station, from the national station, and from other provincial stations. Mozambican Television broadcasts are also received in the city. There is a small paper published locally, Megajournal. The papers published in Maputo and Beira, since they enjoy transport facilities, arrive in Chimoio every day.

Given this scenario, it is thought that the radio now being set up will find greater difficulty in terms of insertion in the community than is the case in Homoine and Cuamba, where there are no competitors.

Nonetheless, the news that a community radio might be set up in the city, had a great impact. Chimoio residents all have expectations from it. Let us say that they have taken on board the importance of the radio, not only as an alternative medium to the public sector, but above all as a resource that can help them solve the main problems they face in their day to day lives.

Today, some of the programmes of the Radio Mozambique Manica Provincial station have almost become a platform where citizens go to present their complaints, demands and suggestions. In some cases, those affected, mostly officials and leaders in the public administration, who certainly do not want to see their good name put in doubt, try to correct the situation: but in others, they simply turn a deaf ear, as if to say *let the people speak; I'm very much at ease in my position.*

So the community leaders think that the appearance of another radio in Chimoio is beneficial not only as one more means of communication and information, but also as a means of putting pressure to help solve the main problems facing the city's inhabitants.

They believe that the community radio could come to play, at least in favour of Chimoio city, a more important role than that of the local Radio Mozambique station. For instance, the Chimoio mayor, Dario Jane, thinks that the publicly-owned station does not have much space in its programming dedicated to the Chimoio municipality, since this is a station that serves a wider area.

So, with a city radio, we will be able to hear more from the citizens of the municipality, and they from us. There will be greater citizen participation in the management of the city, and the municipal bodies will be able to work with greater responsibility, says the Mayor.

Benefitting from the level of organisation and professionalism that characterises GESOM, the Chimoio community radio had faced fewer difficulties during its installation.

GESOM is an association that was set up on the personal initiative of Sergio Silva, a former Radio Mozambique sound technician, and an established photo-reporter.

At first, Silva set up CIMA (Manica Image Centre) as a place where he could develop, and show to the public, his photographic work. Later an audio-visual component was included. In 1995, GESOM was formed, as an association for social education, covering such areas as the environment, health and cultural promotion.

In recent years, the association has undertaken countless activities in the areas of its calling. And following a wish to expand its activities, that is to bring its civic education programmes to a larger number of people, the idea arose among GESOM members to set up a community radio station.

Initially, GESOM presented the community radio project to one of its main partners, the US-based Ford Foundation, but according to Taibo Assane, the head of administration and finance and substitute for Sergio Silva, the coordinator of the association, it was decided to choose the programme proposed by UNESCO, *which was more wide-ranging*, for example in covering areas such as staff training and support in drawing up editorial policies for the radio.

In March 2000, a contract on financing the activities was signed between UNESCO and GESOM, in order to set up a community radio in Chimoio. As from then, the work to this end began.

Assane says that, despite all the technical and human conditions that GESOM already possessed, the process was not easy in its initial stages. *We had sleepless nights and wars with UNESCO itself, but in the end we reached the necessary understanding.*

One of the main problems concerned the idea (from the UNESCO Media Project representatives) of making changes to the organisational chart of an association, GESOM, that was already legalised and was several years old. For example, the funding agency demanded the creation of a radio management committee with the community involvement.

This was somewhat outside of our perspectives, recalls Taibo Assane. But after days of intensive debate, an understanding was reached: the technical side and the financial management would be in GESOM's hands, while editorial management would be the responsibility of the community, represented in the association through a radio management committee.

It became necessary to define the procedures inherent to integrating community representatives into the association's structure. It was decided that there should be a general meeting with leaders from the various areas of the community, at which the committee to establish the radio was constituted.

But it was not necessary to draw up new statutes, since GESOM was already a legally recognised association. The community aspect was simply integrated into the management of one of the various initiatives that the group undertakes.

The target is that the overall management of the radio (editorial, technical and financial) may one day pass into the hands of the Chimoio community.

Hobana Uilissone Matessa, the Chimoio municipal counsellor for territorial administration and urban and environmental management, who is also chairman of the community installation committee (which represents civil society) for the GESOM community radio, thinks that integrating the radio project into an association that already has roots, and is recognised for its work in civic education, has made implementation easier.

Since the first meetings we had with members of the UNESCO Media Project, we understood the need to involve the community in the community radio project, But we always felt that, because of the work it was already doing, GESOM was an association that could deserve our trust, recalls Hobana Matessa.

Currently, the definitive community committee is still being constituted. The installation committee, which has a leadership of a chairman, a deputy chairman and a mobiliser, also has eight members representing the local authority, civic associations, community leaders, women's organisations, and the radio volunteers themselves.

Under discussion now is the scheme that will guide the constitution of the definitive community committee for the radio. There remain doubts about how to guarantee integration into the committee of representatives of the various spheres of the community. It is thought that, through the debates now taking place, a common approach can be obtained *leading to the choice of members in a simple democratic procedure, and one which does not cause any confusion.*

From what can be inferred, Chimoio has not faced many difficulties in setting up and legalising the association responsible for managing the community radio. When the process took off, half the journey was already done. GESOM itself is a group with wide experience in association work and in community civic education.

CUAMBA COMMUNITY RADIO

A project to set up a community radio is also under way in Cuamba, in the northern province of Niassa. The respective association was formally recognised by the provincial governor on 24 February 2000.

Although it is regarded as the economic capital of Niassa province, Cuamba is practically an island isolated from the rest of the country. Given the poor state of the roads, the main link to Cuamba, via Nampula, consists of the goods or passenger trains which make the journey daily. Links with the provincial capital, Lichinga, are even more complicated, particularly in the rainy season, when the roads become virtually impassable.

Cuamba contains many of the shops and much of the hotel

industry of Niassa. But the district population, estimated at 127,000 inhabitants, according to the 1997 census (of whom 57,205 live in the Cuamba municipal area), consists mainly of peasants. Informal trade is the second most important activity. In the markets one can find people of a wide range of nationalities selling their goods - Malawians, Tanzanians, Burundians, Rwandans...

In terms of education, the city is relatively privileged: it has schools ranging from primary level right up to higher education (the agriculture faculty of the Catholic University of Mozambique is located in Cuamba, although few of its students are local).

As for health care, the city has one rural hospital (with beds for 80 patients) and 12 health posts.

One of Cuamba's greatest problems is access to information. Radio Mozambique's broadcasts are only picked up with great difficulty, due partly to the mountainous terrain of the region, and partly to the feeble capacity of the Niassa provincial transmitter. At night, with difficulty, it is possible to hear the Radio Mozambique Nampula or Quelimane stations. The radios listened to most by the local people, for lack of anything better are foreign stations - Malawian or Tanzanian ones. They contain little or nothing about Mozambican reality.

No newspapers are published in the city. The papers published in Maputo arrive in small quantities and many days late, due to transport problems.

The mayor of Cuamba, Teodosio Simao Uatata, says he does not understand how it is that a neighbouring district, Mandimba, of no great economic significance, and *where there are just three or four television sets*, possesses a television station, financed by the then National Rural Development Institute (INDER), while Cuamba has not even managed to put a radio on the air, at least up until now.

The idea of setting up a radio in Cuamba dates from the colonial period. There was even a building built in the city for this purpose. But the Mozambican liberation struggle aborted the prospects of establishing a local radio station.

Only in 1999 was the dream of installing a radio in Cuamba reactivated, following the contacts then established by representatives of the UNESCO Media Project.

The so-called "live forces" of society rapidly organised themselves to respond to the demands of a project on this scale. What was proposed by UNESCO was a real challenge to the people of Cuamba.

Some Cuamba traditional leaders even believed that UNESCO's choice, under the pilot phase of establishing the community radios was *a gift from God*. They even refer normally to the Media Project as *our father*, which *has finally remembered that Cuamba district needs a local radio station*.

Despite this popular enthusiasm, the path towards setting up the Cuamba community radio has been a thorny one.

Miqueias Francisco Sigauque, manager of the Cuamba branch of the Commercial Bank of Mozambique, and the first chairman of the installation committee for the local community radio, says that,

when everything began, back in 1999, there were great expectations among the communities.

In April 1998, another consultant contracted by UNESCO, Francisco Tembe, made an initial assessment in Cuamba of the socio-economic and organisational conditions of the local community, through a series of sector meetings, interviews and surveys among the most varied local social strata.

In response to the recommendations produced by this field study, the UNESCO Media Project management team made its first official visit to Cuamba in July of that year. Several sector meetings oriented by the UNESCO team culminated in a general meeting, at the end of which about 50 people elected an installation committee (for the future association) consisting of 15 members. At this meeting, Sigauque, representing the Presbyterian Church, was elected chairman of the installation committee.

We knew that we would have a long and tough journey ahead of us, he recalls, but the strong desire to set up a radio in Cuamba overcame the initial obstacles.

Right at the start there was an evident need to create a management committee and an executive board for the radio, so that it would be properly run.

It was noted at the time that, since the association being created was a body representing various sensitivities, it was imperative that the leading members *should reflect discipline and honesty* so as to win the trust of the community.

Antonio Correia, who had already published a small paper, *Cuamba Hoje*, was chosen as coordinator of the community radio.

At the same time as the leading bodies, notably a management committee, as proposed by the UNESCO Media Project, were being structured, the statutes of the association were drafted. The constitution of an association is fundamental in order to request the licence for opening a radio station, which is granted by the Council of Ministers, as well as the frequency on which the radio will broadcast, which in turn is granted by the National Communications Institute. Ideas were then collected from among the members, many documents about other community radios, including foreign ones, were gathered. With the important assistance of a teacher (from the Portuguese religious organisation Laity for Development) who was working at the local pre-university school, it was possible to advance in drawing up draft statutes.

However, Sigauque, who at the time was chairing the installation committee for the Cuamba community radio, thinks that the process did not take place *in a democratic manner*.

What happened was that the commission charged with drawing up the association's statutes did not even bother to show me, as chairman of the installation committee, the draft statutes. Understanding that the radio would receive funding, they hurried to take the statutes to Lichinga, to make it all official, but without speaking to other members of the installation committee, including its chairman.

It was Antonio Correia, who was then secretary of the community radio installation commission, who took the statutes to the provincial capital, Lichinga, for official recognition by a

public notary.

But the legal registration of the association could have been done in Cuamba, where there is a delegation of the Registry Office: but, according to Correia, there was a problem with the costs: in Cuamba the notary asked for six million meticaís to do the job, while in Lichinga the cost was only 250,000 meticaís. Even including travel and accommodation costs, registration was cheaper in Lichinga.

This disparity in costs apparently arose out of a confusion between a civic, non-profit making association, and the registration of a company. These are complications beyond the grasp of ordinary citizens, particularly because it was only intended to obtain from the notary the so-called "negative certificate".

The money used, both for registration, and for sending one person to Lichinga was raised from among the founder members of the association,

But Sigauque thinks that the statutes of the Cuamba Community Radio Association, because of the haste in which they were drafted and registered, do not reflect reality. What is written in part of the statutes does not seem to express an institution of an association nature. *For an association such as ours, I can say that they are badly written legally. Perhaps in future it will be necessary to redraft the statutes in a general meeting.* The chapter on leading bodies, for example, envisages a board of directors, a supervisory board and a board of the general meeting. None of these bodies exist in the association.

The current chairman of the community radio management committee, Virgilio Francisco, general director of the JFS Group in Niassa, shares the same opinion about the *defective birth* of the Cuamba project (*the radio was born with some people already quarrelling over leading positions and over the little money available for wages*). He says that, when he took over the leadership of the association, replacing Sigauque, everything was *very obscure*, to such an extent that *it was even difficult to know whether the radio would go ahead or not.*

In the definitive management committee, at Virgilio's invitation, Sigauque became responsible for administration and finance.

But despite the efforts made to clean things up, the problems remained. Within the radio, one easily notes that there are several wings: there are cases of ambition, envy, intrigue, tribalism, undue use of funds, immorality, lack of respect for each other, On one occasion, a bicycle owned by the radio was pawned in a bar, where one of the radio's members had been drinking and did not want to pay the bill. This individual was eventually expelled from the association.

Virgilio Francisco thinks that the problems arose from the subsidies in dollars, paid by the UNESCO Media Project to some members of the radio executive, such as the coordinator, the mobiliser and the clerk in charge of the administrative area. *There are many members of the association who would like to receive these dollars, he argues. So they provoke confusion: they write anonymous letters, they raise false problems...*

Sigauque, though he also refers to the problem caused by the subsidies paid by UNESCO to some members, thinks that the root of the problems of the Cuamba community radio lies in the executive bodies. He thinks it is becoming urgent to take administrative measures towards them, even in the case of some people who have some training in radio broadcasting (they had the opportunity to take part in seminars and courses organised since late 1999, locally or in other Mozambican cities).

The solution is to sack all those who provoke conflicts and to put new people into the leadership. Otherwise the image of the radio among the community may be damaged, he argued.

When the internal problems in the Cuamba Community Radio worsened, the UNESCO Media Project decided to intervene, in mid-April 2001, with the intention of strengthening the local management committee. Representatives of some non-governmental organisations that operate in Cuamba, who can make an important contribution in gathering more support for the radio, were put on the committee.

Like Homoine and Chimoio, Cuamba now has a building ready to house the radio. However, the location of the building makes contacts with the neighbours necessary, in order to obtain enough land to instal the transmitters, since the space available is rather meagre.

Everyone expresses a willingness to collaborate. Much of the local population has now become aware that a radio will be set up in Cuamba. Leaders of the various community areas have mobilised among their peers, and this activity is complemented by the radio's own volunteers, who contact Cuamba residents regularly, both for practical exercises in journalism, and for surveys or for simple explanations of the project's goals. As the traditional chief Bartolomeu Romano, better known as Cabo Mocuba, said, the radio will be like a spoilt child: *everything he wants from his parents will be given to him at once.*

In Cuamba city alone, the radio association now has about 100 members ready to contribute financially. Once the radio is on the air, it is believed that the number will rise, both in the city itself and in the neighbouring districts which will also be able to tune in to the Cuamba Community Radio. The association's statutes stipulate that each member should pay monthly dues of 50,000 meticaís.

CHAPTER IV

MOBILISATION AND ORGANISATION

Right from the start, when the project was launched, there was an evident need to mobilise people to join both the community radio associations and the groups of volunteers that would be set up to work on the radios.

As we have seen earlier, the news that the three community radios financed by UNESCO would be set up had a major impact on the communities, but the work of mobilisation was by no means easy.

First, not everybody, including the community representatives who took part in initial meetings with members of the UNESCO Media Project, understood what community radios are. Nor did they have any idea where the money would come from for such a large investment, or how the initiative would be managed. This had to be made clear, before recruiting members and volunteers.

In the three places where the *Wave One* community radios are being installed, many of the citizens interviewed, as part of the regular surveys that have been held, say that they are in favour of the project. Even if some kind of financial or material support may be necessary, they say they are willing to grant it.

The local government authorities themselves and the leaders of the various communities share the same feeling as regards the usefulness of community radios.

The Homoine district administrator, Miguel Feliz Pinto, thinks that local radio, apart from constituting an important means of communication, will help in the cultural and social development of the population and of the district in general.

The population is not always able to put its problems before the relevant authorities, but through the radio we, the leaders, can now follow people's concerns, he stressed.

Dario Jane, the Mayor of Chimoio, has much the same opinion: *Although we have a Radio Mozambique station in the city, the community radio is welcome. It will help bring the government authorities and the citizens of the municipality closer together.*

He thinks that the radio can play an important role in civic education, with the involvement of the communities themselves.

The Mayor of Cuamba, Teodosio Uatata, goes further: he believes that participatory governance will be possible through the radio - that is, based on the opinions expressed over the radio, the local government will be able to know, at any moment, what the population thinks of it. *The radio will also be an important means of supervising public bodies.*

Agostinho Lucas, first secretary of the Frelimo District Committee in Cuamba, gives a practical example of the public utility of a radio in an area such as this: *When we have vaccination campaigns, or hold rallies, or want to spread some important message to the community, we have been doing so person to person, house to house. Now this is obviously more difficult and harder work than simply announcing the fact over the radio. The information reaches those for whom it is intended more rapidly and without distortion.*

However, not everybody thinks of the radios positively. For example, the Renamo political delegate in Chimoio, Antonio Fernando Saica, doubts that the community radio being installed in the city will be impartial. *They can say that this is a community radio, but I don't believe that this community has ever been consulted about anything. I think that there will be strong hands inside the radio, as happens with many of the country's mass media.*

Even so, he argues that, with the involvement of all the so-called "live forces" of society, there can be an *attempt* at a radio that may be *embraced by all the city's residents.*

In general, were it not for the need to explain the rather little known concept of community management of a mass media initiative, the programmes to mobilise the population about the importance of the radios, undertaken in Homoine, Chimoio and Cuamba, could even be dispensed with, since few people have any doubt as to the impact of the media.

Beatriz Elias, secretary of the Mozambican Women's Organisation (OMM) in Homoine, says she is convinced that the radio will bring a new dynamic to the life of her district. She also expects that, when the radio is on the air, *we can carry our message much further.* The organisation is willing to make its contribution, by collaborating in the production of radio programmes on women and children.

As Maria Belarmino, a Homoine housewife, says, the fact that many women in the district have a low level of education will not stop them from making their contribution to the radio. *There are things which don't have to be done by people who've spent many years on school benches. For example, the experience of how to look after your children can be transmitted by mothers who have not studied, as long as they know how to speak and express their feelings. It's an experience from people's own lives.*

But there are others who did not realise early on the social impact of the project. For example, Manuel Pascoal, a 39 year old former teacher, who is now a volunteer for the Homoine community radio, says that he heard about the initiative, ever since the idea was launched in the district, but did not think it very important *perhaps because I did not think it was anything serious.*

A lot of people thought like that, mainly because they did not believe that one day it would be possible to set up a radio station in their district or city, particularly one managed by the community.

But minds were gradually changed, even among the sceptics.

That was what happened with Pascoal: *As I kept hearing more information about the community radio, I began to believe in the project, so much so that I decided to become involved as a volunteer.*

A year after joining the Homoine community radio (he has already had the opportunity to attend a course on preventive maintenance in Chimoio), he believes that it has significantly improved his preparation for life. *Even if the radio were one day to close, the knowledge that I have acquired will always remain with me.*

Manuel Pascoal is just one example among many of how the

awareness work carried out among the Homoine, Chimoio and Cuamba communities, has borne fruit in terms of recruiting members and volunteers.

When the UNESCO Media Project, in mid-1999, launched the bases for setting up three community radio stations, the news had a strong impact on the communities, particularly in Homoine and Cuamba, where an undertaking of the sort was least expected.

However, this impact was not reflected directly in members joining the associations which then began to be formed, which was why the initial activities were essentially undertaken by the founder members. The same was true for the financial contributions for the initial expenses.

Many citizens, even those with community responsibilities, did not expect that they would be called upon for their opinion on the creation and management of a radio station.

It was said that this was a very heavy responsibility, and that it dropped like a bomb.

Not everyone understood sufficiently well the philosophy of the community radios project, which was why some misunderstandings arose.

Some volunteers, from one moment to the next, thought that they were great journalists who, through the influence that the profession can exercise on society, were able to stir up their fellow citizens.

There were cases of volunteers who went into the community radios in the belief that they had a guaranteed paid job, which would give their lives a new direction.

There were also some grotesque incidents, such as that of a member of the Homoine Community Radio Association, who suddenly decided to stop making his contribution because his colleagues did not bring visitors to eat in his restaurant.

People regularly come from other parts of the country to Homoine to do some work on the local community radio. At meal time, the hosts normally suggest to their guests a restaurant where they can eat. When somewhere other than the restaurant belonging to the Association member was chosen, he ended up losing his temper with the Association of which he was a member. It was the same with courses or other initiatives that ended with food and drink: it was *forbidden* to choose anywhere in the town except this member's restaurant.

Despite all the problems faced during the journey, the community radios are awaited with expectation on the part of the people of Homoine, Chimoio and Cuamba. They even think that it is *taking too long* for the radio stations to go on the air (which is understandable: it is now over a year and a half since the first stories about the establishment of community radios financed by UNESCO began to circulate).

The same feeling is shared by the volunteers, with the time for beginning to work seriously still not upon them. They say they are tired of simulations, which are part of their training.

Isildo Manuel an 18 year old student, who is a volunteer on the GESOM Community Radio in Chimoio, says that among the volunteers there is an enormous desire to be heard in the communities, through the radio.

Disheartened with the lengthy period of preparation for radio work, some of his colleagues have already given up. *Perhaps they'll come back when the radio is on the air. But then it will probably be too late for some of them, because we, the ones who are staying, will be better prepared to do the work on the streets, handle the broadcasts, the technical assistance...*

The volunteers who habitually mobilise among the communities, are always hearing laments. Candido Orlando Isaias, a 23 year old volunteer at the Homoine Community Radio, says it is evident that citizens are impatient. They want to see the radio operational at any cost.

Only some of those who are involved in setting up the community radios understand the need for adequate preparation before advancing to the final stage, that of starting broadcasts.

It must be ensured that all the conditions are in place, so that problems do not arise in the future, deriving, for example, from poor staff training and failure to observe certain technical requirements.

Pedro Fernando Manhepero, a 35 year old mobiliser for GESOM Community Radio, argues *it's no good running to start up transmissions, while internally we're still not skilled enough to do them.*

There is a case, that he knows well, of a community radio already operating, that did not go through this whole careful process of preparation, since, for its managers, *the objective was to start broadcasting as quickly as possible, forgetting that training the staff for broadcasting, reporting or handling the equipment is an important point.*

Result: the quality of the work they present to their listeners is poor. Modesty aside, I think that our staff are now better trained than those of that other radio.

He thus believes that the time spent on staff training, and on the other conditions that will allow the radio to open with a basic minimum of quality, are not in vain.

Besides, the community radios have a mobiliser, working full time, whose main responsibility is to guarantee the human resource area, including the permanent existence of volunteers who are able to keep the radio operational.

The mobilisers in the first instance, but the entire radio management in the final analysis, must be able to create opportunities to recruit new volunteers, training them in their respective areas of work, and ensuring a narrowing of the gap in the technical and professional levels of the newer and older staff.

Eventually, in future initiatives of this sort, on the basis of the experiences already gained with the first three radios, the period from the formation of associations to the start of broadcasting can be reduced.

The same may happen with regard to the ways the association and the work are organised.

In this *Wave One* of community radio financed by UNESCO in Mozambique, the scheme was pretty well that of launching the challenge to set up radios in places chosen previously, on the basis of a study undertaken for this purpose.

The communities had to organise themselves to respond to the offer that was being made by the UNESCO Media Project.

For *Wave Two* of the UNESCO initiative, a public tender has been launched through which interested groups compete, to see which community radio projects will later be chosen to benefit from finance from this UN agency.

This means that in the following phase of the programme, it will deal with existing associations and not, as is happening now, in two cases (Homoine and Cuamba) with associations that were created specifically to respond to a project, that of managing community radios, that was proposed to them.

Thus one notes that there are differences in organisation and management structure between the associations which were born earlier, and now include in their activities the establishment of community radios, and those created with a specific objective, in this case, that of managing community radio stations.

In the case of the Homoine and Cuamba community radio stations, which were created to answer to a specific activity, their form of organisation and operation is virtually the same.

These are associations aimed principally at managing community radios, and they undertake little or no activity in other areas. The case of Chimoio is different: GESOM had already existed for a long time; it undertakes cultural promotion and civic education activities, and has put together the foundations for raising its own income.

The associations have the same sort of management structure - a management committee headed by a chairman and which includes some collaborators responsible for specific areas of work, and an executive board for the radios, with a coordinator, a mobiliser, and administrative assistant... In GESOM, the association's management structure is broader, including a general meeting, a board of directors, a supervisory board and a general coordinator. Its radio project includes a community component, represented through an elected committee.

Those in executive positions on the radio are individuals who, in most cases, work full time, and they receive a wage. The highest wage, for the coordinator, is 200 US dollars a month: mobilisers, administrators, and technicians each earn 100 dollars, while the wage for a guard is 50 dollars. For the moment, the wages are paid by those financing the project.

It is hoped that in future the community radios can achieve a reasonable level of sustainability, in terms of human, technical, material and even financial resources, though this does not necessarily mean that they will have the money to meet all their running costs. Their managers will certainly have to make efforts to find other donors who can give the necessary support.

However, some members of the associations, who represent the communities, argue that paying wages to a small group of people (those in charge of day-to-day management of the radio) may create problems, because most of those who are going to work are in fact volunteers, and thus do not benefit from any payment.

When the radio is fully operational, there is a risk that some of the volunteers will begin to show a certain lack of interest - indeed, many of them, since they were unemployed,

joined the radios in the hope that they would find a source of subsistence there.

There could be several solutions for this problem: such as, for instance, reducing the number of professionals - i.e. paid - individuals in the radios, or opting to select volunteers who already have some other occupation (students, workers), and who do not enter the radio looking for employment.

The Cuamba situation, already mentioned in an earlier chapter, may illustrate conflicts which might eventually occur in the future - conflicts which may happen even between the executive boards of the radios, and the management committees that represent the communities. The latter, in practice, feel that they own the radios: but it is the former who derive some benefits from them.

In any case it is only after the radios have gone on the air, that one can gain a deeper idea of aspects inherent to the operation and management of community radio associations. For all purposes, it will be important to maintain very keenly the community concept of the entire project. At all times the communities should feel that they are the owners of the initiatives and not simple listeners. Only in this way can solid foundations be laid for the success of the radios.

Furthermore, the people selected to head the radios should bear in mind that they are in a project that belongs to the entire community. As one member of the Homoine Community Radio Association, 60 year old Fabiao Notico, who spent 29 years of his life as a nurse put it: *we have to struggle every day so that people do not emerge who imagine that the radio is somebody's private property: this belongs to all of us.*

CHAPTER V

TRAINING AND PREPARATION OF STRATEGIC PLANS

The training of the staff who will work on the three community radios, has now entered its practical phase. There is a great willingness on the part of the volunteers, although in general, as mentioned above, they complain about what they regards as *a lengthy time for training without the radios beginning to broadcast.*

The volunteers have already formed an important liaison between the radios and the communities. They are themselves involved excitedly in work such as simulated interviews and reporting, and even simulated broadcasts; mobilisation of the public to support the radios, and holding surveys (opinion research).

The number of volunteers currently undergoing training varies between the radios. In Homoine, there are 19 people, ten of them women, who are being trained as newsreaders and reporters. In Chimoio the number is much larger: 47 people. In Cuamba there are 26 volunteers participating regularly in training activities.

Eventually not all of these will form part of the groups of volunteers who will work in the community radios. There are several reasons for this: obvious lack of technical and professional ability. indiscipline, dropping out of their own accord...

One must bear in mind that the volunteers are not necessarily recruited for areas directly related with radio broadcasts. Experiences from other countries shows that volunteers who cannot broadcast, or do reporting work, can be involved in other activities, such as cleaning the premises, bringing in advertising, sale of forms for messages and dedications, preparing small meals for their colleagues.

Cuamba has advanced with an experience unequalled by the other two radios: contracts are being established to guarantee collaboration with those volunteers who show the most dedication and best preparation for the journalistic activities they are going to undertake. This is a positive idea, and should even be encouraged, if it is done in a transparent fashion, and leaves no room for protest. This selection is made by the radio's executive board, but locally it has aroused opposition on the part of some staff, particularly because the criteria used in make the choice and regarded as subjective.

Some members of the local community radio association even think any kind of contract with the volunteers is unnecessary, since it is known that these will receive no payment for their work.

But the coordinator of the Cuamba Community Radio believes that, with the contracts, the participation of the volunteers in the scheduled activities can be disciplined. *There must be discipline so that the work can go ahead as desired,* argues Correia. *Even though these are volunteers, there must be rules: when someone is scheduled for a broadcast, for example, he cannot absent himself as he likes, just because he is working as a*

volunteer. Our people must respect the listeners.

However, faced with these demands, some volunteers raise the following question: *is the intention not to turn the community radio into a truly professional radio, with newsreaders with excellent voices, capable of producing programmes of very high quality?*

Some volunteers think there is space for everyone inside the community radios and that, if there is a need to select people according to how far they have acquired technical and professional skills, the guides can do this job, since they have been in charge of training staff for the community radios for more than a year.

Indeed, three guides, all of them Radio Mozambique journalists, have been working with the community radio volunteers since early 2000: Beatriz Pinto in Homoine, Carlos Andrigo in Chimoio and Fatima Dias in Cuamba. Of the guides, only Andrigo lives in the area where the radio is being set up. The other two must make regular trips to the radios' headquarters: Beatriz from Inhambane (weekly), and Fatima from Nampula (once a month or, sometimes, once a fortnight).

The Chimoio volunteers certainly should have benefitted more from the knowledge of their guide than their counterparts in Cuamba and Homoine. For, outside of the formal training programmes, they could contact Carlos Andrigo more frequently, since he is closer to them, and obtain any clarification needed.

Apart from this, GESOM has facilities (such as a broadcasting studio) which allow it to offer more appropriate practical training to the volunteers.

Currently, while they are waiting for the start of transmissions, the volunteers of two of the three radios are making practical studio tests.

Those in Chimoio benefit from the fact that they possess equipment in their own radio, which the Manica Social Education Group won in an international tender. They broadcast on a closed circuit in the GESOM yard every weekday, in the morning and in the afternoon.

Those in Cuamba now resort to the city's discotheques which have some sound equipment (such as mixers, microphones, and cassette and compact disc players). Here, every now and then, they make simulated broadcasts.

Both in Chimoio and in Cuamba, after the simulated broadcasts all the staff habitually meet together to analyse the work presented: whether the broadcast or programme was well made; whether the news items, interviews and reports obeyed the basic principles of journalism; whether the news reader stuttered when he/she spoke etc.

Normally the debates have been lively. Criticisms and suggestions are presented to improve the work. Obviously those volunteers who are able to assimilate what they are taught turn the practical work and the subsequent debates into their best school.

In the case of Homoine, since the conditions do not allow it, the volunteers have not yet begun to simulate broadcasts. This means they will only be able to do so when the equipment for the community radio is in place.

In any case, the Homoine volunteers have made study visits to the Radio Mozambique station in Inhambane, during which they had the opportunity to watch the practical work undertaken by journalists, news readers and technicians. Furthermore, the community radio itself already possesses good reporting equipment which permits recording and putting together small journalistic pieces with noteworthy quality.

Apart from the staff who have been training regularly - there are volunteers in the three associations who dedicate much of their time to the radio activities, as if they were true professionals - there are some who, although they are not yet integrated into the work, have expressed an interest in collaborating with the radios once these are operational.

This is the case with some local DJs, who are thinking of producing and presenting essentially musical programmes for the young audience.

In Cuamba there are also students and teachers of the Catholic University's Agriculture Faculty who have made themselves available to produce programmes, particularly in their specialist area, for the community radio.

The same willingness to collaborate can also be noted from the churches.

The Catholic parish priest in Cuamba, Carlo Biella, said that normally his church maintains collaboration at the ecclesiastical level, covering almost all the villages. In the specific case of Cuamba, a situation which does not differ much from other districts, monthly meetings are held with the so-called "zone animators". *These animators can be trained so that they are able to bring news from the various communities to the radio.*

It will be necessary for the executive boards of the radios to know how to make use of the existing interest and capacities, in order to produce programmes that meet the expectations of the communities.

In general, the human capacities to guarantee the operations of the community radios exist. But obviously one cannot expect from a community radio the same high standard of professionalism found in a commercial radio.

The volunteers currently involved in the preparations to serve the radios are satisfied with the progress they are making. But, just as those outside the radio, they think that the training period is rather lengthy.

In some cases this feeling is now leading to an inability to maintain a stable corps of volunteers. Their motivation perhaps sapped by the delay, some dropped out, while at the same time new personnel were joining the radios. This means that the level of training of the collaborators is not homogenous. There are those who are more advanced, and those who are still raw.

Many volunteers are now losing patience and consequently they are participating less and less in the training programmes, says Benvinda Alexandra, the current coordinator of the Homoine Community Radio.

But, from within the process, she believes that all this care in preparing the staff is *absolutely necessary*. Jossias Franquelino, mobiliser for the Homoine Community Radio, agrees and

adds: *for us, the most important thing is that, step by step, we are seeing the dream of setting up a radio here in the district become a reality, and when this happens, we even throw ourselves with more dynamism into our professional training.*

The training of the volunteers will not come to an end when the radios go on the air: on the contrary, the idea is to insist in staff training through practice, in daily work. The corps of volunteers itself will eventually need to be renewed, with the passage of time, so that one expects that there will always be some staff who are more experienced and others less experienced.

This relatively long staff training period has its positive side, such as greater refinement in technical and professional quality. Furthermore, with the radios functioning, all the great debates about editorial policy, programming, sustainability, stop since all the collaborators will be concentrating on the daily routine of work.

Although most of the volunteers on the radio are young, including students and unemployed, there are also among them older people, with a professional activity of their own, who try to make a contribution for the benefit of the community in their spare time.

41 year old Joana Margarida, a volunteer on the Homoine Community Radio, is an example of how everybody can make a contribution to the community radio project.

She is a health worker, and has been a volunteer since February 2000, preparing to make programmes on health, and on women and children.

Joana hopes that, through the radio, she can also help raise the awareness of her professional colleagues - and of other public servants - in order to get rid of the corruption that reigns in their workplaces. *Take the case of nurses, for example. If they demand illicit payments from the patients who go to the health centres, where will the families of the sick find the money to buy medicines, since it is well known that in a district like ours, most households are poor.*

Other volunteers now linked to the community radios have already passed through Radio Mozambique, and thus bring with them some experience of radio work.

Julia Andre, a 35 year old accountancy student, and a volunteer at the GESOM Community Radio, had already been a collaborator with Radio Mozambique in Chimoio, but her strong desire to do something for the collective community spirit led her to join the new initiative in October 2000.

Pedro Fernando Manhepero, mobiliser for the GESOM Community Radio, has also passed through Radio Mozambique. On the public radio station he used to participate in producing radio theatre programmes. He says he hopes to bring his experience with this kind of programme to the community radio.

At least in Chimoio, the theatre programmes produced by Radio Mozambique, which generally are social critiques in comedy form, are greatly appreciated by the listeners, particular when presented in local languages.

In general, the volunteers are now aware that they are involved in a community project, and so do not expect to obtain

any payment for their work. Many are enthusiastic enough to do more than just participate in training for journalistic activity, or mobilise the public. They even clean the radio premises, as if they were their own houses.

Even the unemployed, who are to be found in greater numbers in the Homoine and Cuamba radios, are aware that they are not going to receive wages.

For example, Manuel Pascoal, of Homoine, said he joined the radio to serve his district. How will he survive, if he works without earning any money ? He replied: *In the same way I have survived up to now: on the basis of my family farm, which produces enough to sustain me and my dependents.*

Although recognising that the volunteers are aware of their situation, the chairman of the management committee and coordinator of the Homoine radio, Pedro Francisco, says when he thinks about this group of collaborators, it sometimes gives him headaches.

In Mozambique, we've already been through the true phase of voluntary work. Just think that many of these people have no paid activity and here at the radio, after they've worked, we just say 'thank you'. I don't know if that will be very just.

For this reason, the ARCO management committee thinks that, when the radio is on the air and generating an income, it can find ways of providing incentives for volunteers. *Otherwise, its chairman believes, we run the risk that volunteers will sell the radio cassettes, or that they will subtly sneak advertising into the broadcasts, disguised as news or public information, and will later collect money from the advertisers.*

The man in charge of finance for the Homoine Community Radio Association, Roberto Buque, even thinks that, with the preparatory stage for setting up the radios coming to an end, there is an urgent need for more full-time staff, with the right to a wage - that is, if the aim is to guarantee that the project becomes more operational.

Also in Chimoio thought is being given to the future need for incentives for the volunteers. *Will the radio manage to survive on the basis of the work of volunteers who receive no material incentive for what they do ?*, Hobana Matessa, chairman of the community installation committee for the GESOM Community Radio, asks himself.

The incentives that some people mention need not necessarily be in money: one may talk of the offer of material goods, such as bicycles, baskets of foodstuffs, a pair of shoes... anything that encourages people to work without wages.

It is hoped that the radios can provide the volunteers with their working materials and with expenses for journeys to areas a long way from the radio headquarters.

As staff training activities take place, so the structures in place in the three radios, are working on drawing up their strategic development plans.

However, one has the sensation that, in terms of plans, priority is being given to practical and immediate questions, such as defining the programming for the broadcasts, the languages to be used, and the times at which the radio transmission will open

and close.

The strategic development plans, with a vision of the future, are slightly delayed, allegedly because, without the radios being on the air, *it is difficult to have an exact idea of what it is intended to do.*

Moreover, the people who are on the management committees do not yet have any deep knowledge of radio broadcasting, nor any approximate idea of what the respective markets may offer.

By way of illustration, in Homoine they are already discussing some ideas about what they intend to do: to win the market, to find other partners, not only inside the district, but beyond it (this can be done by an association of friends of Homoine, which can obtain support in Inhambane and Maputo... considering that the radio can help change the face of the district).

In Chimoio, the chairman of the community installation committee for the radio speaks of the need to involve the community itself in defining the development strategies, *but this only after we have the transmitters functioning, so that we can programme things exactly. That's because when the community feels that the radio is theirs, when they feel present in the radio, hear their voices, their news items, then there will be greater participation in the activities of the association.*

Thought should indeed be given as to what is intended of the community radios, and how they can survive and develop.

CHAPTER VI

FUND-RAISING AND COLLABORATION WITH FUNDING AGENCIES AND DONORS

In any of the areas benefitting from the first phase of the UNESCO project, community involvement is now being felt in preparing the ground for the three radios to start operating.

From Homoine, there is a positive experience in mobilising members for the association: the members pay an entrance fee (50,000 meticaïs), and monthly dues (5,000 meticaïs).

A relatively large number of people have joined, despite the high level of poverty affecting the district. It is believed that both here, and in other areas where there are initiatives of the same kind, the registration of contributing members may increase once the radio is on the air.

Contacts have also been made between the associations responsible for managing the community radios and local businesses, so that the latter will support the radios financially.

The response obtained has been positive and encouraging. There is indeed a willingness to provide various kinds of support, such as paying for advertisements broadcast on the radio, offering materials (reams of paper, biros, cassettes, batteries for tape recorders, spare parts for bicycles and motorbikes) in exchange for advertising, or for free, depending on each particular case.

The economic agents say it is important, in the provision of services by the radios, including advertising, that the prices charged are attractive, so as to encourage even small scale traders (those with stalls in the informal markets) to advertise.

Cuamba trader Julio Muissicoja suggests that those responsible for managing the radios should carry out a specific awareness campaign among businesses so as to explain to them the importance of placing advertising for their (mostly small scale) businesses, not only in order to help the radio survive. but also to make their commercial activity more dynamic.

We cannot imagine that, just because it is a community radio which to some extent belongs to all of us, that the traders or farmers will always run to the radio with advertising. The people whom the community trusted to run the radio should go out and seek advertising, first explaining the importance of this. Nowadays nobody gives you money just for the sake of it.

Whereas in Chimoio, a provincial capital, businesses already have a certain advertising culture, in places such as Homoine and Cuamba, there is no aggressive attitude to commerce - hence many businessmen think that, with or without advertising (in this case over the radio) they can sell their services or goods just the same.

But despite everything, there are businessmen in Cuamba who resort to the Radio Mozambique Nampula and Niassa provincial stations to advertise, thinking more of reaching people who may one day travel to Cuamba, than the residents of the district themselves, since the latter have difficulty in picking up the Nampula and Niassa stations.

Apart from advertising, individuals and institutions can make

small announcements (religious ceremonies, deaths, birthdays, baptisms, weddings, sale of properties or personal belongings, invitations) or publish messages (addressed to friends and relatives). Forms for these are sold by the radio to those interested.

There are also ideas about collaboration with other funding agencies and donors. Churches and non-governmental organisations express willingness to fund the broadcast of specific programmes in their areas of work (water, health, environment, the danger of land mines etc).

Maduhur Eiagala Salimo, of the Cuamba Community Development Association (ADC), says that, because of the poor state of the roads, his organisation has faced difficulties in bringing its message (of civic education, for instance) to areas a long way from the city, so that the funds that would be poured into sending people to the areas covered by the organisation's work programme, could be used in paying for broadcasting time on the radio. *Through the radio, the message will go much further, without us needing to move about so much.*

He also thinks that, instead of people from the radios going to a non-governmental organisation and asking *how can you support us ?*, they should design specific projects, that are feasible and will have a great impact on the communities, and then present them to these organisations. *I believe that they are very receptive, because in the end the non-governmental organisations also work in favour of the communities.*

Pascoal Simao, of the British NGO Oxfam-Niassa, says he believes that NGOs who undertake educational programmes in the communities can come to use the radio as an important means of transmitting their messages.

The churches show the same willingness. Although their representatives usually allude to the not-for-profit nature of religious institutions, they do not reject the possibility of financing radio programmes, aimed at the moral education of citizens.

One concludes that it will be important for the executive boards of the radios to be prepared to take seriously the projects and willingness expressed by potential supporters.

Eventually Homoine may face greater difficulties than Chimoio or Cuamba, given the (still) feeble socio-economic development of the district. However, if the community radio broadcasts can be heard in Maxixe and Inhambane, one could try to attract advertising from businessmen in these cities.

At the same time, the radio boards have been thinking of other sources of fund raising that do not necessarily involve the use of broadcasting time.

In Homoine, for example, the local club, next door to the radio, has excellent premises, but is in a state of abandonment. The Community Radio Association has been considering the possibility of seeking donors to finance the rehabilitation of the club buildings, in order to use them later as a fund raising source.

Another source of revenue could be the photocopier that the radio possesses.

In Chimoio, GESOM is already a financially autonomous association, which gives the radio greater life expectancy. However, the accounts of the community radio project are separate from those of the rest of the association.

GESOM hopes to receive a mobile sound unit which will be offered to the community radio, and may then be used as a means of raising revenue.

The radio itself will be able to organise various recreational activities to raise money in the GESOM premises (theatre, music, competitions, raffles).

In Cuamba, the current ideas are not very different from those of the other two radios.

If the radios want to survive, their managers must be aggressive on the fund raising front, and not merely wait for money to flow into the radios.

CHAPTER VII

THE RADIO PROFILE, LANGUAGES AND PROGRAMME FORMAT

In general, the three community radios now have more or less clear ideas about their editorial profile and programming.

Through the public surveys undertaken by radio volunteers, properly trained at a course on audience research, the communities themselves, who to some extent already listen to radio (most households, according to research, have a radio set with the FM band), were asked what programmes they would most like to hear, and the times and languages of broadcasts - though in some cases one had the sensation that people gave their opinions on the basis of the programming on the Radio Mozambique stations.

In any case, the radios already have a pre-definition of their programme output, which is currently being used for staff training. Later on, when the radios are on the air, corrections or adaptations can be made, in accordance with the practical reality of the work.

Since the purpose of the radios being set up is essentially to serve the communities in the areas where they are installed (obeying the principles of informing, training, educating and entertaining), the programming should seek to reflect to the maximum the interests and the longings of these communities.

The staff who will work on the radios are being trained in this perspective.

In Homoine, the research undertaken shows that people would prefer to listen to the community radio in three languages - Portuguese, Xitsua and Chope (in addition to these languages, the Radio Mozambique Inhambane provincial station also broadcasts in Bitonga, but there are few speakers of this language in Homoine). In Chimoio, everything indicates that the radio will transmit in Portuguese, Chiutee and Chimanyca (the local Radio Mozambique station also includes Chibarue). For the Cuamba radio, two languages are envisaged, Portuguese and Macua.

It is already accepted that the three radios will not broadcast uninterruptedly throughout the day, at least from Monday to Friday. At the weekends the number of hours of broadcasting may eventually increase.

The idea is that the radios will broadcast for three periods during the day - one in the morning, from 04.55 to 08.00 or 09.00; one in late morning and early afternoon, from 11.00 to 14.00 or 14.30; and one in the late afternoon and evening, from 16.00 or 17.00 to 22.00 (but in Homoine in an initial stage, it is intended to transmit until 19.00).

It is in fact preferable to start with relatively short periods of broadcasting and, as practice is gained, and if material, technical and human conditions so allow, then expand the broadcasting time. It is the opposite - starting with many hours of daily broadcasting, and then reducing them - that would be bad.

There is still no concrete decision on how the programmes will be spread across the various broadcasting periods, but the community radio staff already have ideas about this. For example, a children's programme cannot be transmitted at 05.00, nor at

21.00, but at a time when the target group is able to listen to it (late afternoon could be one idea); a programme aimed at peasants will not have great impact if it is transmitted at night, since normally peasants sleep early, so that can wake up early and go to their fields early in the morning; it is probably not a good idea to play raucous music during the lunch hour, when listeners normally prefer calmer music.

According to the research, the listeners would prefer mainly to hear news broadcasts, educational programmes (on a variety of themes including those of a moral nature), recreational programmes, radio drama, comedies, programmes on women, children and young people, agriculture, livestock, sport, radio debates.

News broadcasts usually occupy prime time on radio stations. Many of the citizens covered by the community radio surveys said they were particularly interested in the radios as a source of information - first about what is going on in their districts or cities, then on the province or the country, and finally in foreign events.

What currently happens, particularly in Homoine and Cuamba, is that many facts or events of public interest occur, and the local people do not even get to know about them, because of the absence of mass media.

News items about what is happening around them always have a great impact on listeners, because of the proximity of what is related. It is always of extra value to hear a neighbour speak; to know what is happening with the peasant who lives at the corner; or with the school where your son is studying...

In gathering local news items, the community radio collaborators should be perceptive, active and establish their own sources. There will always be up to the minute, previously unpublished facts or events of public interest.

Apart from local news items, the managers of some of the radios, particularly in the case of Cuamba, think that the main news services of Radio Mozambique could be retransmitted. So they hope to establish contacts with the management of the national public broadcaster, to see whether this idea is feasible, how much it would cost etc.

However, the radios themselves could have space dedicated to information on international current affairs (in areas such as science, technological advances, politics or economics), with resort to the Internet, access to which is relatively cheap and is now available in many Mozambican urban centres.

Apart from the programmes already mentioned, some community groups also think that the radios should transmit religious services and songs. But in the case of the services, one problem stands out: services from which denomination? Catholics, protestants (and among these there are many denominations) or moslems? Maybe this aspect will come under deeper study with the communities so as not to run the risk of favouring one religion to the detriment of another.

In general, the communities expect to have a significant presence in the broadcasts of the three radios now being set up: through letters, live debates, taped interviews, phone-ins or other methods which allow listeners to have their names or voices

heard through the radio.

The radios will have technical conditions that allow the direct participation of the listeners in the broadcasts.

Only in Hoinine does the radio not yet possess a telephone line. The local exchange of the telecommunications company, TDM, does not yet have enough lines available. In the short term the option would involve buying a phone line from somebody who already has one, which would be similar to the way keys for state-owned houses are purchased. Members of the community radio have already made contact with the few people who possess telephones in the district, but few of them are willing to give up their line. There is one TDM subscriber who says he could sell his line for five million meticais. This is money that the Association does not have. Perhaps later it will manage to raise this sum.

But while until this happens, the radio will continue without a telephone.

Perhaps even the participation of listeners phoning into the radio programmes will not be substantial in Hoinine, given the small number of phone lines available in the district; the telephone will certainly be more useful for gathering information, receiving material from correspondents and access to the Internet.

An important challenge facing the managers of the community radios, in the editorial area, is to maintain an impartial stance towards the various powers (political, economic etc). The members of the associations all agree that being a community radio does not mean that anyone can come to the studio and say what he likes, how he likes: rules for the work must be upheld, and the main ethical principles of journalism respected.

CHAPTER VIII

PURCHASE OF APPROPRIATE EQUIPMENT

Most of the community radio staff have no idea about the equipment acquired for the studies, the technical centre and the transmitter. For them, the UNESCO Media Project representatives *are taking due care of this matter.*

The equipment for the three community radios was purchased in South Africa, from a competent supplier who has pledged to assemble the equipment and train the staff (through courses at the factory headquarters and in the three radios).

Right from the start it was clear equipment appropriate for Mozambican conditions, and with guarantees of durability had to be purchased.

For this pilot phase of the project, it was thus decided to choose relatively sophisticated radio equipment, of well known brands (so that spare parts can be easily obtained), and which reconcile digital and analog technologies.

Because of its good quality, the equipment is relatively expensive, with prices above the average normally paid by UNESCO for the community radios that this UN agency finances in other countries. But it has the advantage of coming from a regional (South African) supplier, with prospects of lasting longer and behaving more reliably.

Indeed, while the philosophy of some community radio projects elsewhere is to buy cheap equipment, which can immediately be replaced in the event of a breakdown, this could not be effective in Mozambique, where all this equipment is not readily available, and where difficulties may be faced in importing it, because customs duties, taxes and transport costs are high, quite apart from the fact that the bureaucratic import process takes a very long time.

The equipment acquired is more resistant, and adapted to the reality of the places where it will be installed, both from the point of view of climatic conditions (humidity, heat, dust), and technical ones, in a country where there are enormous difficulties in finding technicians who can undertake adequate repairs. All these factors weighed heavily on the decision to acquire equipment that gives guarantees of greater durability.

It will thus be imperative that the users of this equipment in particular, and the communities in general, be aware of the value of the machinery placed at their disposal, so that they may treat it with the greatest respect and care.

Although the people who will work with the radio equipment have already undertaken courses in preventive maintenance, it will be necessary to lay down regulations for access and control of the use of these resources.

In this way, the equipment will be able to operate for a much longer time which will, in the first instance, be advantageous for the radios themselves and for the communities.

When the equipment is in place, there will still be time for the radio collaborators to familiarise themselves with how it works, before starting public broadcasts.

The GESOM Community Radio in Chimoio already possesses other radio equipment, and also expects to receive from other donors a mobile studio, which will certainly be very useful in the live broadcast of programmes from various parts of the city. With a mobile studio, the civic education programmes which the association undertakes in the communities could merit live broadcast by the radio.

CHAPTER IX

FUTURE CHALLENGES AND SUSTAINABILITY: WHAT PATHS TO FOLLOW ?

Although the community radios have not yet started to broadcast, it is still necessary to reflect upon the major challenges of the future and how the radios can be organised to face them.

In this installation phase, and for some time after the start of broadcasts, the three radio stations benefit from financial support and technical advice from the UNESCO Media Project. The perspective is that gradually the radios open up to other donors and increase their sources of income, so that, to a large extent, they are able to stand on their own feet.

Thus the main challenge that the radios will face in the future is to guarantee their sustainability - in financial, technical, and editorial terms, as well as regards human resources and working environment. No less important will be the battle to ensure that the communities feel that they own the radios. Only thus will it be possible to keep the stations working.

For now, the radio staff are enthusiastic and hopeful of good results.

In order to ensure that the radios can sustain themselves, several paths forward have been indicated:

- * An awareness campaign among the communities, including businesses, churches, NGOs and other institutions, so that they provide multifaceted support to the radios' operations;
- * Undertake fund-raising activities with or without the direct use of broadcasting time;
- * Produce attractive programming which meets the expectations of the communities, so that the radios can ensure a permanent interests by the listeners in their broadcasts.

So that the radios can advance along these and other paths, there is an urgent need for their managers and collaborators to work seriously with the communities.

As Virgilio Francisco, chairman of the Cuamba Community Radio management committee says, healthy project sustainability should start within the radio itself - for example, the staff should know that telephone calls cost money, and therefore the phone should not be used improperly; they should know that radio property should be used tenderly and carefully, so that it will last longer.

If this positive spirit reigns within the radio, it will be easier to set off on the struggle to ensure sustainability, he argues.

All those who are involved with the community radios believe that these are initiatives that will certainly awaken the interest of the communities. Thus according to the priest Agostinho Buque, secretary of the Homoine Community Radio Management Committee, *if our doors are open, no way will the community let us die.*

Even outside the radios, there is the same optimism. The mayor of Chimoio, Dario Jane, thinks the community is now sufficiently mature to carry forward a project such as the radio, *but it is important that there should be a lot of dialogue between*

the radio managers and the various segments of society, including government institutions, businesses and other donor organisations who can provide assistance for the survival of the radio. It's something we all need, because of its usefulness.

In the view of Frederico Manuel Candido, a Frelimo Party official in Homoine, the fact that one day UNESCO will no longer pay for the radio cannot be any reason to close it after so much investment. *The public, despite their paucity of resources, will be willing to give the necessary support to maintain the radio.*

Realistically, the radio managers still have no exact idea of what is necessary, for instance in financial terms, in order to keep a radio operational. Miqueias Sigauque, head of administration and finance in the Cuamba Community Radio management committee, says it is difficult to make estimates for a project that is unprecedented in the region, so that *only after two or three months of radio operations will we be able to see things clearly, and know how much on average we spend on electricity, phone calls and other running costs.*

However, from the contacts already established - and the other radios have the same line of thought - he believes the conditions exist for the radios to make money.

Thus, although the radios have a community profile, it is argued that they must have a commercial type of management, allowing the raising of funds to ensure their survival.

This involves not only the profitable use of broadcasting time, through advertising, various announcements, and paid programmes, but also the promotion of other lucrative activities, such as canteens, recreational activities, photocopying and e-mail services. Recruiting members who pay dues to the association is viewed as another source of income.

GESOM already has positive experiences of fundraising. At its Chimoio premises, it holds computer courses, provides public access to the Internet, runs a canteen, promotes assorted exhibitions (painting, sculpture, photography), hires out sound equipment, organises cultural and recreational programmes - in short, it undertakes activities that provide it with its own funds for the survival of projects which do not have external funding agencies, including the payment of staff who work full time for the association.

The quality of the broadcasts themselves, and the impact they will have on the communities, will also be determinant for fundraising, and particularly for advertising. The more listeners the radio has, the greater interest businesses will have in advertising there. In Chimoio, where there is already a Radio Mozambique station, this will be of special importance, because of the competition. Rather than simply supporting a community project, businessmen must have a special reason for putting their advertising on the new radio rather than on Radio Mozambique, which can be picked in much more distant places.

APPENDIX

CHRONOLOGY OF THE INSTALLATION OF THE PILOT COMMUNITY RADIOS FINANCED BY UNESCO

September 1997 - Signature of the agreement between the Mozambican government and the United Nations Educational, Scientific and Cultural Organisation (UNESCO), aiming to support Mozambique in strengthening democracy and good governance through strengthening the media. The accord envisages UNESCO funding for setting up ten community radios.

September 1998 - After consultations to this end, the three pilot areas to benefit from *Wave One* of the community radio project financed by UNESCO are identified: Homoine (Inhambane), Marromeu (Sofala) and Cuamba (Niassa).

December 1998 - The first consultancy ordered under the project to set up community radios is held in Homoine district.

January 1999 - The same consultancy extends to the districts of Cuamba and Marromeu.

July 1999 - It is decided to substitute Chimoio for Marromeu, after becoming aware that there was an INDER project to set up a community radio in Marromeu.

July 1999 - Managers of the UNESCO Media Project begin mobilisation visits to the three areas chosen for the establishment of the community radios.

October 1999 - The first workshop is held in Maputo, with representatives from the Homoine, Chimoio and Cuamba communities, at which they essentially discuss the way in which community ownership of the radios will be exercised.

October 1999 - In the places chosen for the first phase of the project, preparations begin to set up community radio associations. At the same time, discussions start on the legal framework for the community radios, and on how the associations could request the granting of frequencies and licences.

January 2000 - Three guides, all qualified radio journalists, begin their activity on the Homoine, Chimoio and Cuamba community radios, after benefitting from training carried out by the Media Project.

January 2000 - The management of GESOM, whose association was legally recognised by the Manica Provincial Governor in July 1998, holds its first meeting with community leaders in Chimoio, at which questions inherent to the involvement of civil society in the installation of a local radio are discussed.

February 2000 - A course is held in Maputo on how to create and manage a community radio, in which 20 people participate, including representatives of the Mass Communications Institute radios and of the Catholic Church.

February 2000 - First work on defining the profile and the technical configuration of the radios.

February 2000 - The Niassa Provincial Governor recognises the legal existence of the Cuamba Community Radio Association.

March 2000 - The UNESCO Media Project signs a contract with GESOM to finance its activities: this formalises the start of supporting the establishment of a community radio in Chimoio, in terms of acquiring equipment, training staff and running costs.

April 2000 - Signing of the deed setting up the Cuamba Community Radio Association.

May 2000 - The Inhambane Provincial Governor recognises the legal existence of the Homoine Community Radio Association.

May 2000 - Drafting of a transmission plan for the three community radios, which will use 250 watt transmitters in FM. The frequencies granted to each radio are: Cuamba: 103.5 Mhz; Chimoio: 106.1 Mhz; and Homoine: 103.0 Mhz.

May 2000 - 15 people representing the three community radios take part in a two week course in Beira on production and programming.

July 2000 - Signing of the deed setting up the Homoine Community Radio Association.

July 2000 - The UNESCO Media Project signs the contract with the Cuamba Community Radio Association for financing its activities.

August 2000 - A contract of the same nature is signed with the Homoine Community Radio Association (ARCO).

September 2000 - The government Press Office (GABINFO) is requested to register the three community radios.

October 2000 - 19 representatives from the three community radios take part in Machava, on the outskirts of Maputo, in a one week course learning audience research techniques.

November 2000 - The tender for supplying equipment is launched.

December 2000 - The tender is closed, the bids are analysed and the future supplier of equipment is chosen.

January 2001 - A management workshop is held in Chimoio with the Media Project management team, and coordinators and mobilisers

from the Homoine, Chimoio and Cuamba radios.

January 2001 - A preventive maintenance course is held in Chimoio, with representatives of the three community radios financed by UNESCO.

February 2001 - A team from Globecom, the company supplying equipment to the community radios, makes a technical assessment visit to Homoine, Chimoio and Cuamba.

March 2001 - A seminar on the establishment of a women's network in the community radios is held in Chimoio, in which 20 women from the country's various community radio stations participate.

March 2001 - Technical staff from the three community radios take part in a course in Cape Town, South Africa, during which they become acquainted with the equipment to be installed in the studios, the technical centre and the transmitter.

April 2001 - After detecting problems that could have endangered the functioning of the station, the UNESCO Media Project intervenes in the Cuamba Community Radio, where the association's management committee and the executive board are strengthened with the inclusion of representatives of NGOs operating in the district.

May 2001 - A Media Project representative travels to Cape Town to monitor the equipment, which is now ready to be sent to Mozambique.

June 2001 - The work needed to import the equipment into Mozambique is finalised.