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**Exploring the Acquisition of Media Literacy Skills through Media
Participation in Rwanda:**
A case study of Huye Community Radio

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ABSTRACT

Media literacy has been described as the ability of a citizen to access, critically analyze, and produce media content for specific outcomes. It also involves an awareness of the impact of media in the society and an understanding of media processes. More so, there are scholarly views that suggest that media literacy is a foundational skill for democracy. Here, the focus is not only on a media literate consumer or producer of media content but a media literate citizen who can also use media literacy skills to engage in civic practices for community development. Anchored on the Theory of Citizen's Participation, the aim of this study was to find out what constitutes community radio participation in Rwanda, in addition to the relationship between community radio participation and media literacy acquisition among community radio participants in the country. More so, this study aimed at finding out how participation in community radio has served as a resource for engagement in civic practices among community radio participants in Rwanda and how participants in community radio assess community radio as alternative for promoting media literacy in the country. In order to achieve these objectives, the study adopted a qualitative research method with the case as Huye Community Radio. Fifteen volunteers at the community radio were purposively selected, out of which 9 participated. More so, online interviews which were guided by an interview schedule were used as method of data of data collection. Findings from the study suggest that community radio stations in Rwanda have also keyed into a maximalist approach in community radio participation just like in the developed countries of the world in a way that has fostered different aspects of media literacy. Furthermore, findings also showed that the community radio in Rwanda has served as an important resource for civic engagement. More so, the respondents agreed that media literacy as facilitated by the community radio is a deliberate pedagogical effort as there are programs designed to teach individuals in the community some media literacy skills. However, they admitted that many individuals are yet to be reached and that the poor attitude of media managers and lack of adequate equipment were factors that militated against the use of community radio as a tool for fostering media literacy. Based on these findings, this study recommended policy changes and adjustments in the use of media as a tool for fostering media literacy in Rwanda. It recommended that media literacy teaching in Rwanda should adopt a more robust approach underpinned by a media literacy education model just like in America and some parts of Europe where media literacy is a core part of the education curriculum.

Keywords: *Media and Participation, media literacy, radio, community radio, public community radio, youth volunteer, journalism, civic engagement, Rwanda, development.*

DEDICATION

To The Almighty God; My beloved sisters: Immaculée NIYITEGEKA and Marie Grâce NIYITEGEKA; My late parents: NIYITEGEKA Alexandre and NYIRANSABIMANA Consolata; Late MIHIGO Kizito.

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CHAPTER ONE

INTRODUCTION

Media literacy has been described as the ability of a citizen to access, critically analyze, and produce information for specific outcomes (Silverblatt, Smith, Miller, Smith & Brown, 2014). It also involves an awareness of the impact of media in the society and an understanding of media processes (Rosenbaum, 2007). More so, there are views that suggest that media literacy is a foundational skill for democracy. Here, the focus is not only on a media literate consumer or producer of media content but a media literate citizen. In this sense, according to Hobbs (1998), media literacy helps in building citizens in democratic societies by informing them about how media functions in democracy, why citizens should be exposed to diverse opinions and the need for civic participation at the local, state and federal level.

Furthermore, for such scholars as Jolls and Johnsen (2018), the challenge of democratic countries is to find ways to preserve the freedoms of individuals with regard to ample access to information, while also protecting democracies against the threats that come with it and ensuring development as well. The most democratic way to address this challenge, according to the scholars, is teaching individuals to be wiser consumers and producers of media content, in other words, ‘media literates’. Their conception of media literacy is therefore tied to developing skills that enable people use media as instruments to drive social change. In fact, for Kellner and Share (2007), media literacy in any society should be compulsory and not an option.

There is evidence in the developed world that the radio in particular is useful in teaching media literacy skills and that this teaching has been underpinned or facilitated by media participation. Active participation in radio, or maximalist participation in radio, as Carpentier (2011) would put it, in this regard, has been found to improve communication skills, civic engagement, political awareness and personal empowerment. Radio has also been found to be a powerful tool to teach individuals how to crucially deconstruct messages and representations of hegemonic media texts, in addition to skills related to the production of radio ‘soundscapes’ that position learners to negotiate, disrupt and subvert texts. (Huesca, 2008; Marchi, 2009; Tordorova, 2015).

Radio also shows some potential as a media literacy tool in developing climes and in Africa in particular. This medium is particularly important (or special, if you like) in Africa because it is a cheaper and more assessable medium of information. Radio infrastructure, in contrast to telephone and computer are inexpensive and can be operated with batteries and solar power. This makes radio a dominant mass medium in poor African communities where electricity supply is also lacking (Madamombe, 2005; Mano, 2012). More so, the radio is an important medium in African rural communities where illiteracy rates are high and community members primarily speak local or indigenous languages. Here, due to its oral nature, it allows the production and consumption of content among individuals who cannot read and write (Madamombe, 2005; Fortune, Chungong & Kessinger, 2011).

However, the role of participatory radio in Africa or ‘community radio’ as it would be termed in this part of the World as a facilitator of media literacy seems understudied. This is even more worrisome in such a country as Rwanda with a tragic history of a 1994 genocide which was, according to such scholars as Alexis and Mpambara (2003) and Thompson (2007), partly fuelled by media due to the inability of some citizens to critically make sense of media content and instead went on to take its connoted meaning or give it a preferred reading as Hall (1973) would put it. Consequently, it becomes important to investigate how participation in community radio in the country could foster media literacy and civic engagement as one of its aspects.

In Rwanda, community radio emerged since 2000 following post genocide reforms in Rwandan media laws as non-profit, grassroots public broadcast service designed to serve communities and allow them to participate in media and also gain knowledge of what is happening in the media (Rwanda Governance Board, 2016). Given this philosophical guideline, this study investigated community radio practice in Rwanda through a study of Huye Community Radio as the first Public Community Radio in Rwanda. The idea is to explore the pattern of participation in community radio in Rwanda as an evolving phenomenon and the extent to which it has fostered media literacy. Are community radio stations in Rwanda designed in a way participating in them would result to media literacy skills? Do participants in community radio in Rwanda gain media literacy skills as a result of their participation in community radio? Does media literacy foster civil engagement?

1.1 Background to the Study

Radio in Rwanda played an important role before and during the 1994 genocide against Tutsi (Alexis & Mpambara, 2003; Thompson, 2007). This is especially true because radio was at that time a medium which was mostly accessible to an illiterate population. Therefore, its programs were considered as ‘gospel truth’ by a large number of the population because they could not critically analyze messages they were receiving at the time. There is even a saying in Kinyarwanda “*Radio Yabivuze*”; which means in English “I heard it on the radio” that was commonly used when someone was trying to prove that what he or she was talking about was true since came from the radio. Recall the First and Second World War where totalitarian regimes in Europe used mass media as tools to serve their political propaganda to build strong sentiment of ethnic and nationalist ideas among its citizens in a way that could spur them to go to war (Trappel & Nieminen, 2018). Similarly, during the civil war in Rwanda, Habyarimana’s regime took advantage of the state of ignorance of the population and used mass media to spread hate speeches calling on the “Hutu majority to exterminate their neighbours Tutsi minority”, instead of prioritizing education for unity and peace between those community groups.

In order to re-establish trust of media among the population, one of the measures that post-genocide governments in Rwanda took was to prioritise the policy of decentralizing mass media. It is in that context that through its former owned state media institution; ORINFOR -Office Rwandais d’Information (which recently has been changed to become a Public Broadcaster named RBA -Rwanda Broadcasting Agency, that the government established grassroots local community radios across the country to reinforce the role of radio as well as promoting peace journalism (Rwanda Governance Board, 2016). The aim of the policy guiding the establishment of community radio in Rwanda was to help citizens especially those in the country sides to demystify and understand media by contributing in its practices as well as enable them to become the first hand sources of information which concerns their everyday lives. In this policy which stipulates that the mass media would not be used as a tool to spread government propaganda, the Rwandan government aimed at prioritizing the education of the national audiences, informing them in a peaceful way by using the media as an instrument of advocacy to the voiceless and marginalised people and also entertaining them (Trappel & Nieminen, 2018).

Therefore, by focusing on issues affecting the citizens, the main mission of RBA is to assure the needs and interests of the general public instead of being “a state loud-speaker”

Establishing public community radio to empower the population with skills that help them to become familiar with what going on in the media was not the only major objective of establishing community radio in Rwanda. Community radio in Rwanda was also aimed at shaping a society of responsible citizens with ability to contribute to repairing the social fabric and to the development of the country after the genocide. It is in that context that most of the staff at the public community radios work as volunteers recruited among the educated youths living in the regions where they are located. With the help of senior journalists, the volunteers are meant to participate in radio activities on daily basis in such areas as presenting and reporting national and international news, producing different radio programs and host live talk shows about current affairs.

In fact, as a response to the negative role played by the media during the genocide against Tutsi in Rwanda, several scholars argued with emerged initiatives on the need to prioritize community media as tools that can help to promote peace and reconciliation in war-torn areas on the African continent (Brisset-Foucalt, 2011) because of their sense of participatory element, cultural sensitivity and their ability to encourage diversity, intercultural dialogues as well as tolerance (Carpentier & Doudaki, 2014). Moreover, apart from its role in conflicts resolution, community media participation has indeed been found to be a driving force for civic education and democracy as it helps the participants to build their capacity to exercise citizenship (Carpentier, 2011; Dahlgren, 2009). For media literacy scholars, acquiring media literacy is important for people to exercise good citizenship skills and contribute to community development in a democratic society (Buckingham, 2017; Hobbs, 1998).

However, studies on community media participation as an activity that can in promote media literacy specifically has to date received little academic inquiry in African and in Rwanda especially. Therefore, looking at a number of the youths who participate in media in Rwanda today, this thesis aims to understand their ability to use that opportunity as a resource of becoming media literate individuals, especially those who are engaged within media practices at

community radios as semi-professional journalists. This thesis is also interested in finding out what role participating in community radio does play in promoting civic participation as an aspect of media literacy.

Since volunteer journalists at the public community radios do almost every journalists' task, this thesis will investigate the relationship between being involved in participatory practices at the community radio and media literacy. Conducting this research by taking the public community radio as a case study has a huge significance for me in particular because I was involved in working there first as a volunteer journalist when I was at the university during my undergraduate studies until I was hired as a senior journalist- a job I did for eight years.

1.2 Purpose/Objectives of the Study

The purpose of this study is to explore the acquisition of media literacy skills through media participation in Rwanda. In precise terms, the study is aimed at the following objectives:

1. To ascertain what constitutes community radio participation in Rwanda.
2. To find out the relationship between community radio participation and media literacy acquisition among community radio participants in Rwanda.
3. To explore how participation in community radio is a resource for engagement in civic practices among community radio participants in Rwanda.
4. To explore how participants in community radio assess community radio as alternative for promoting media literacy in Rwanda.

1.3 Research Questions

This study is guided by the following questions:

1. What constitutes community radio participation in Rwanda?
2. What is the relationship between community radio participation and media literacy acquisition among community radio participants in Rwanda?
3. How is participation in community radio a resource for engagement in civic practices among community radio participants in Rwanda?

4. How do participants in community radio assess community radio as alternative for promoting media literacy in Rwanda?

1.4 Significance of the Study

Community broadcasting or participatory media and its roles in development have been the focus of global media scholarship in recent times (Bailey, Cammaerts & Carpentier, 2007; Carpentier, 2011; Fox, 2019). Unfortunately, there has been little systematic study of this significant sector in the developing world especially with regard to its link with media literacy. Since community radio is an emerging sector in Rwanda in particular, this study which focuses on how it can foster media literacy becomes significant in that it would:

- Assist in establishing some benchmarks regarding the state of emerging community radio sector as a tool for media literacy in Rwanda, and thus filling an existing gap in this evolving area of study.
- Enhance the capacity and knowledge level of the Rwandan Broadcasting Agency (RBA) vis-à-vis the Government of Rwanda in the formulation of policies that would enhance the use of community radio as a facilitator of media literacy.
- Contribute to the body of global literature on the relationship between community radio and media literacy.
- Identify the possible differences that exist in the use of community radio as tool for media literacy in developed and developing societies.

CHAPTER TWO

LITERATURE REVIEW

This chapter engaged the concepts, empirical studies and theories related to the subject of the study i.e. conceptual, empirical and theoretical framework. The conceptual review covered concepts relevant to the subject of study; while the empirical review examined studies on participation in community radio and its role in community development before a presentation of the theoretical framework of the study. Sources of review materials are mainly journal articles while textbooks, conference papers, news periodicals and other online sources were equally found useful.

2.1 Community Radio: A Conceptualization

What functions as ‘community radio’ in Africa has been given a plethora of names in other parts of the world, from ‘alternative media’, ‘free radio’ and ‘public media’ to ‘listener-supported media’, ‘Citizen’s media, and ‘ethnic radio and ‘educational radio’. In Latin America and Europe for instance, it is known as ‘alternative media’ or ‘free radio’ (Harlow & Harp, 2013). In Canada, community radio is synonymous with ‘educational radio’ (Berman, 2008), while in Australia, which has as much as 359 community radio stations as at 2012 (Australian Communications and Media Authority, 2012), it is called ‘ethnic radio’. This plethora of names have stirred controversies, the most evident, according to Dunu (2015), being the binary opposition that has accompanied the naming. For instance, as the scholar explained, although used widely, the term ‘alternative’ suggests that there is little or no relationship with the dominant media and puts what is being defined as ‘alternative media’ and ‘dominant media’ as clear opposites. However, such scholars as Downing, Ford, Gil and Stein (2001) and Rodriguez (2001) in an attempt to overcome the binary categories traditionally used to theorize alternative media have presented such terms as ‘radical media’ and ‘Citizens’ media, respectively, to refer to any small-scale media that expresses views different to from hegemonic perspectives.

Community radio, which also generally stands for media that presents alternative views, has been defined in many ways to the point that such scholars as Gordon (2006, p.1) think that there is ‘little agreement’ in these definitions. For instance, community radio has been defined as broadcasting that is owned, managed and controlled by an identifiable community or groups of

communities. Other definitions see community radio as a not-for-profit venture, operated with support from an association, trust or foundation (Alumuku, 2006; Fraser & Restrepo-Estrada, 2002). But some analysts regard this as too narrow a definition. Community radio according to a more inclusive definition, “can be either fully participatory or closely directed by a few” (Sposato & Smith, 2005, p.15).

Some of the definitions presented by scholars show that conceptually, community radio has undergone some paradigm shifts. According to Myers (2000, p.90), community radio stations are “...small-scale decentralized broadcasting initiatives which are easily accessed by local people which not only actively encourage their participation in programmes, but have some element of community ownership”. This definition is less rigid than those presented by some early scholars. Myer’s definition, while acknowledging the central role of the community in ‘owning community media initiatives’, opens up possibilities for a motivator to set up a community radio and seek to introduce the notion of community ownership, management and programming. This substantiates Akinfeleye’s (2006, p.157) definition of community radio as one that is owned, operated, financed and maintained by the community it serves. This definitional elasticity considers the place of enterprising individuals who are sufficiently motivated to establish small-scale, community-located media initiatives not purely as a result of commercial consideration. As argued by Banda (2006), alternative definitions of community media are increasingly coming to the fore; and example being that of the Zambia community media forum (ZaCoMef) which sees community radio as interest of faith-based initiatives which serve a specific group or a geographical area.

However, others scholars like Fairchild (2010) and Nossek and Carpentier (2019) argue that while there are notable ambiguities and complexities, there is much that can be agreed upon in defining community radio. Predominantly, community radio is considered to be not-for-profit; a service for a local community; a provider of access and training to marginalised peoples and issues; an alternative to mainstream media; a system that predominantly involve volunteers; and one that is owned and managed by the community (Buckley 2011; Coyer, Dowmunt & Fountain, 2007; Gordon 2006; Howley 2010; Tucker 2013). In fact, as Tucker argues, ‘the normative

political theories of community radio are remarkably consistent' (2013, p. 394). To sum it up nicely, Nossek and Carpentier (2019) opine that in most definitions of community media, there is a consensus that it simply fosters democracy in everyday lives. A community radio station that incorporates all the elements above can, however, as Fox (2019) argues, be surprisingly diverse as it is shaped by its cultural, social and political peculiarities.

Bailey et al (2007) contributed to the definition of community media by taking a multi-theoretical approach which also encompasses and further elaborates the ideas of other scholars. Two of these approaches will be discussed in relation to the present study.

The first approach lays emphasis on the concept of community where community means concrete human ties and collectiveness in identity that is usually geographically or ethnically based. The scholars' second approach is based on the concept of alternative media which places emphasis on a distinction between mainstream media and non-mainstream media where the latter is recognized as a supplement and at times opposite of the former. Under this conceptual approach, community radio in Rwanda would be seen as an alternative media saddled with the responsibility of meeting the needs of public.

2.1.1 The Philosophical Orientation and Objectives of Community Radio

There are three broad typologies of radio broadcasting according to Lewis and Booth (1989) - public radio broadcasting, commercial or private radio broadcasting and community radio broadcasting and their philosophical orientations are presented in this study to explain how community radio stands out. According to Lewis and Booth, public service radio broadcasting protects national interests and frontiers; commercial services seek to undermine such interests, and promote private consensus (and profit); and community radio promotes human rights and community development.

The philosophical orientation of community radio was highlighted from the very start in a 1940 statement of aims of listening groups (Farm Forums) sponsored in Canada by Gladstone Murray which remarked that people should not be told what to do. Emphasis was rather placed on the importance of letting people find out for themselves what they need to do and that an attempt

should be made to make them realise that they must be responsible and take action themselves towards finding solutions to the problems they face (Lewis & Booth, 1989).

As an alternative to mainstream media many scholars contend that community media are driven by the production of alternative media content that reflect the interests of a narrow audience. Atton (2004) defines alternative media as a range of media projects, interventions and networks that work against the dominant, expected (and broadly accepted) ways of operating media. On the other hand, findings from some recent studies (Amadu & Alhassan, 2018; Shahzalal & Hassan, 2019) suggest that community media, in particular, are media organizations that are driven by community development principles. This is to say that, community media have been found to enable communities to critically examine issues, processes and policies that affect their lives through the development and participation in community-oriented programme contents.

As argued by Dunu (2012), essentially, whether community media are driven by community development principles or providing service for a narrow audience, they still have aspects that could be interpreted as a substitute and as a supplement which complements mainstream media. The key concepts guiding the establishment and operations of community media are; access, popular participation, community ownership and not-for profit motive. Community media therefore refer to media owned by the local community and which serve their interest. As articulated by experts, community media are driven by the social objectives rather than private motive and the need to people rather than treating them as passive consumers. More so, according to scholars, it is driven by the need to nurture local knowledge rather than replace it with standard solution, and for them, ownership and control of community media is rooted in and responsible to the communities they serve (Couldry, 2015; Dunu, 2012; Fox, 2019).

The fundamental assumption, which underlies the practice of community media, as further emphasized by Dunu (2012) is that individual communities share the right to speak, define reality and act on it. The MacBride Report reflects some of the crucial elements of community media in their identification of approaches of community media's response to the barriers created by public and private media which includes broader popular access to the media, participation of non-

professionals in producing and broadcasting programmes, development of ‘alternative’ channels of communication and participation of the community and in management and decision-making (MacBride, 1980, p.169).

As noted by several scholars (Dunu, 2012; Teer-Tomaselli, 2001; White, 1990), one of the major problems of community radio is the question of what constitutes a community. This study engaged the discourse of community from a broad perspective. In this case community is defined alongside three broad categorizations. First, community is identified with a limited geographic region. It could be a neighborhood, village, and a town, and in some cases a city. Second, community could be a group that provides common interests and shared perspectives- ‘communities of interest’ as Nossek and Carpentier (2019, p.8) puts it. The definition of community in this context refers to a geographically defined group or people with a specific ascertainable common interests and concerns. The need to identify the communities of community radio, Fourier (2001) explains is that for a community radio station to serve its listeners effectively, it must be able to have a clear understanding of the social stratification of the community.

Deriving from these definitions and concepts, one could determine that the philosophy which underlies the practice of community radio results from the ideological orientations of community media. These ideals are rooted in the concept of democracy of communication, which implies as previously espoused in this work, the decentralization of the communication structures of the media. As UNESCO (2002) notes, participatory communication is one of the major characteristics of community radio stations.

Drawing from the definitions presented above, community radio is simply defined in this study as a not-for-profit broadcasting established for and managed with a substantial participation of individuals in a community to drive collective purposes, instantiate and sustain a voice among individuals who have a sense of community, and address identified challenges in a way that fosters development. The type of community radio of focus in this study is one that results to and is sustained by media literacy, a communicative skill or competence which will be discussed

below. The present study explored the extent participation in community radio stations in Rwanda has fostered media literacy which this study sees as the ‘communicative competence’ that can drive social change.

2.1.2 Participatory Communication

In developing societies, according to Dunu (2012), community radio emerged within the context of the momentum gained by participatory communication approaches of the 1980s and 1990s, following the criticisms of the dominant or modernization development paradigms of the 1970s which advocated a linear flow of information (Servaes, 2001, p.16). However, scholars of alternative paradigm (Huesca, 2002; Signal & Sthapitanonda, 1996; Rodriguez, 2001) rejected the top-down one-way approach and advocated decentralized approach with a focus on a two-way, interactive and participatory communication.

The participatory model illustrates that communication is a process where both the sender and receiver participate and respect each other, and where the interpretation of messages is collaboration between the two. In this sense, as Rodgers argues, communication becomes understood as a process by which participants create and share information with one another so as to reach a mutual understanding (Rodgers cited in Waisboard, 2000, p. 5). This implies that in participatory communication, everyone has the right and duty to influence and participate in deciding communication content. According to Dunu (2012), the participatory model has two approaches, the Freirian and UNESCO approaches.

Freire sees the receiver as the oppressed and the UNESCO uses the neutral term the public. UNESCO approach defines the media as a communication tool where self-management is the highest level in this approach and the public manages community media in all its parts. Freirian approach considers the audience as participators and not recipients that seek a total change of power structure and complete equal treatment of all human beings. These two models however identify a common theme - the ‘active receiver’, which is practised by community radio station to promote active volunteer participation in media production rather than passive consumption of the media.

The elements that typify participatory communication are clearly explained by Gumuico- Dragon (2001, p.34) thus: “the main elements that characterize participatory communication are related to its capacity to involve the human subject of social change in the processes of communicating”. The goal of participatory communication is to enable the audience to participate in determining and fashioning communication contents, thus taking control of their own living by providing relevant information (Nair & White, 1993). The MacBride Report considers participation in communication as pivotal given that participatory communication demands that:

- The individual becomes an active partner and not a mere object of communication;
- There is an increase in the variety of messages being exchanged;
- The extent and quality of representation and participation is increased (UNESCO 1980, p.166).

Carpentier (2011) explained participation in media using the minimalist versus maximalist dimension. While the minimalist dimension focuses on the representation and delegation of power; participation limited to elite selection; macro-participation; narrow definition of politics as institutionalized politics; unidirectional participation; and a homogeneous popular will, the maximalist dimension focuses on balancing representation and participation; maximization of participation; combination of macro- and micro-participation; broad definition of the political as a dimension of the social; multidirectional participation and heterogeneity.

Notably, critics of participatory model (Servaes, 2001; Waisboard, 2004) have argued that though participatory communication is a new popular phase within the development paradigm, it is not clearly defined and practicable because it has a lot of grey areas. Further, as Dunu (2012) asserts, participatory communication model has equally been criticized for failing to define the structures and processes that could effectively decentralize the communication process.

On the other hand, proponents of participatory communication, as Dunu (2012) opines, have maintained that to ensure democratization of communication and effective media-anchored development, communication must become interactive and participatory. To guarantee participation, according to the scholar, the means of communication will have to be owned by a

particular community. Peruzzo (2004, p.140) identifies the different types of community participation that can occur in community radio as follows:

- Community participation as listeners which can be active or passive and is normally the most popular among community members.
- Participation as guests in a programme.
- Participation in programme production as producers and presenters of programmes.
- Participation in the public sphere of public debate and issues of community importance.
- Participation in the planning of communication content and development of the programming schedule.
- Participation in non- air activities of the station.
- Participation in management and decision making as members of board of directors.

More so, Khan, Khan, Hassan, Ahmed and Haque (2017) add that in an ideal community radio, members of the community are involved in the election of board members and external representation of the station. In sum, scholars argue that people's participation may range from a role as mere listeners or readers to involvement in processes of producing, planning and managing communication for community development (Baniya, 2014; Bello & Wilkinson, 2017). The more advanced levels of citizen involvement assume the permeation of principles such as representativeness and co-responsibility, since they involve an exercise of power in a democratic or shared way (Peruzzo, 2004, p.59). They also assume that popular participation is carried out freely and autonomously, i.e., independent of pressure, manipulation and other forms of interference and control by leadership and institution.

Interestingly, studies in development literature and studies concerning the merits of participation and participatory communication in the developing world offer concrete examples of the success stories of participatory communications (including such involving community radio) in development (Amadu & Alhassan, 2018; Baniya, 2014; Bello & Wilkinson, 2017; Guo, 2017; Khan, Khan, Hassan, Ahmed & Haque, 2017; Martínez-Roa & Ortega-Erazo, 2018; Shahzalal &

Hassan, 2019). Therefore, the present study aims to find out how participation in community radio in Rwanda has resulted to media literacy and civic engagement as aspects of development

The present study, in its definition of participation, borrows the approach to participatory model presented by UNESCO which uses the neutral term ‘public’ and defines the media as a communication tool where self-management is placed at the highest level with the public managing media in all its parts. This study, like in the UNESCO approach to participatory communication, also identifies a common theme - the ‘active receiver’, which is practised by community radio station to promote active volunteer participation in media production rather than passive consumption of the media. More so, this study will assess participation in community radio using the minimalist and maximalist dimensions presented by Carpentier (2011) to explore how it results to media literacy and civic engagement as aspects of development.

2.2 Historical Development of Community Radio in Africa: A Brief Overview

The call for the development of community radio in Africa can be traced to the imbalance in the flow of communication between the developed and the underdeveloped world (Lewis & Booth, 1989). In both economic aid and communications development, according to Lewis and Booth, the activities of Western and American-dominated international organizations favoured the rich and powerful nations and they provided the capital, technology as well as expertise deemed necessary to develop the Third World economies, leading to an imbalance in information flow.

In an effort to remedy this imbalance, a UNESCO forum in favour of the Third World countries made proposals in a package tagged the New World Information Order. The response of Western media to the forum chaired by Sean MacBride, a Peace Nobel Laureate dwelt on the threats to journalistic freedom as anchored on the need for social responsibility in journalism, but the disparity between developed and the undeveloped countries in communication and with regard to communications hardware and infrastructures in particular was indeed glaring (Carmody, 1979). In 1979, for example, according to La France (1983), 41.8 per cent of the world's radio sets were

in North America, 29.5 per cent in Europe, 14.1 per cent in Asia, 9.2 per cent in Latin America and only 1.9 per cent in Africa.

In African countries, the main problem, according to Lewis and Booth (1989), was how to make broadcasting part of the development process. Fortunately, however, as the scholars further narrated, the gloominess in the communication landscape was brightened with the introduction of 'community radio' in industrialized countries– a development which would later show a promise for communication-propelled development in the Third World.

As observed by Dunu (2012), community radio in the developing world emerged following participatory communication projects in Latin America in the 1960s as a result of the criticism of the failures of the dominant capitalist paradigm of the West and the Marxist/Socialist paradigm of the East. Led by renowned scholar, Paulo Freire (1970, 1985) in particular, these critics emphasized on the evidence that the mass media privileged agenda are irrelevant to the citizens of the Third World. Notably, radio, compared to other communication technologies, according to Dunu (2012), was particularly useful in the development-centered communication direly needed in the Third World because the spoken word on radio broadcast is the principal means of information transfer in climes where literacy rates are low (CTA, 2006). More so, in remote rural areas, most households, as argued by the scholar, have access to radio receivers.

In the history of African community radio, the Kenyan Homa Bay Community Radio Station is recognized as the first community radio introduced to the continent (AMARC Africa and Panos Southern Africa, 1998; Lewis & Booth, 1989). The life span of the station was unfortunately short, from 1982-1984. However, the expansion of community radio in Africa, as Dunu explained, started in the late 1990s. For the scholar, who argued in line with a 1998 Association of Community Radio Broadcasters (AMARC) report, this was due to the profound political and social changes witnessed on the continent which radically transformed the media landscape.

However, according to Yordy (2008), it is important to point out that community radio in Africa developed according to peculiarities in different sub-regions and broadcasting cultures. For example, Myers (2011) observed that community radio and media pluralism began much earlier

in African countries where French is the official language. This was the case in Burkina Faso for instance, where the first community radio was set up in 1987. For English speaking countries on the other hand, community radio stations had more equipment and financial support. Unfortunately, they were more prone to legal hindrances, and had to contend with steep licensing fees. The expansion of community radio broadcasting in Africa has therefore not been homogeneous (Dunu, 2012).

In Southern Africa, the most progressive developments appear to be in South Africa, which, as at 2001, had more than 150 licensed community radio stations (Megwa, 2007). Most countries in West Africa have also shown notable progress, an example is Benin which has 36 community radio stations Gratz (2011).

Commendably, many of the community radios in Africa have played an important role with regard to community development as expected of an ideal community radio station. A typical example is Bush Radio in South Africa, which is “sometimes referred to as the Mother of Community Radio in Africa” (Howley, 2005, p.46).

2.2.1 Historical Development of Rwandan Media

The development of modern media in Rwanda can be traced to the colonial period when the media landscape in the country was dominated by private media. During this time, the Catholic Church created the very first newspaper called “*Kinyamateka*” in 1933. The mission of the newspapers was limited to the news of the Catholics White Father missions and their apostolic work in the country. In brief, at the beginning, the aim of establishing *Kinyamateka* was to create a link between the Missionaries working in Rwanda and their lay auxiliaries (Alexis & Mpambara, 2003).

Remarkably however, the history of media landscape in Rwanda seems to have been discussed mostly and more recently under two subheadings: ‘media before the genocide’ and ‘media after the genocide’. Understandably, this is due to the role the media played in the 1994 Rwandan

genocide which saw the death of around one million of Tutsis and Hutus opponents, and the consequent media reforms which distinguished the media landscape in these two eras.

2.2.2 History of Rwandan Mass media till the 1994 Genocide

Rwanda is a small country located in the great lakes region of the Central East African continent. Like its neighbour country; Burundi, pre-colonial Rwanda was a kingdom country which was governed by a small group of elites; particularly Tutsi elites (Shyaka, 2012). According to Shyaka, the arrival of colonials brought new discourses concerning reasons of existence and different lifestyle of the communities present in Rwanda. At the beginning of colonial period, Rwanda was given to Germans up to the end of the First World War before the Belgians took over. Belgians governed Rwanda until its independence in 1962. Consequently, as noted by early European missionaries, those communities started to be defined in different ways according to authors and periods. They have sometimes been described as race, tribes, ethnic, caste or social classes (ibid).

Unfortunately, the enhancement of ethnic phenomenon in political affairs by coloniser resulted to a kind of racial segregation within the Rwandan society. Tutsi was defined as superior, therefore they are born to lead by nature, while Hutus are condemned to be inferior born to be dominated (Shyaka, 2012). With the establishment of mass media in Rwanda (the country of thousand hills), Hutu extremists who held the power since 1959 got opportunity to spread hatred ideologies against Tutsis in the country. Such newspapers as “*Ijwi rya rubanda*” (The voice of masses)- a newspaper established by APROSOMA (Association pour la Promotion de la Masse) and “*Jyambere*”- a newspaper established by MDR-PARMEHUTU (Partie du Mouvement de l’Emencipation Hutu) were used to spread hate-messages against Tutsi as Bizimana Jean-Damascène, the Executive Secretary of the National Commission for the Fight against Genocide-CNLG noted (2020). However, the newspapers did not last long because of political regime changes.

Until 1994, a number of media outlets continued to rise in Rwanda and written press was the most dominant even if it was not the most influential. Particularly, with the legalisation of

multiple-political party in the country, independent newspapers grew to sixty, but by the end of 1992, about thirty of them were still publishing (Alexis & Mpambara, 2013).

The ORINFOR - Office Rwandais d'Information which was the public media's governing body managed Radio Rwanda and Rwanda television which were established in December 1992, in addition to two weekly newspapers; "Imvaho" (the truth) written in Kinyarwanda and "La Relève" (relief) written in French. More so, by that time, Rwanda also had its own press agency; "L'Agence Rwandaise de Presse"- ARP. On the other hand, apart from *Radio Television des Milles Collines* (RTL) and Muhabura Radio, international radios outfits such as DW, RFI, BBC and VoA were broadcasting on FM. Their programs were in English or French and were consumed by "the educated urban population" (Alexis & Mpambara, 2013, p.11-14).

2.2.3 Rwandan Media Landscape after the Genocide

After the 1994 genocide which was partly caused by Radio-Télévision Libre des Milles Collines (RTL) which incited hatred and violence against Tutsis through propaganda which was disseminated to individuals who were not media literate (Caplan, 2007; Alexis & Mpambara, 2003), the Rwandan government embarked on the process of rebuilding all sectors of the country. Part of this rebuilding process is in the form of media reforms. From a legal, policy and operational standpoint, Rwanda's current media landscape was laid by the first post-genocide media law of 2002 and subsequent policy that liberalised the sector following eight years of sustained debate about what type of media the country needed and how to attain such media (Rwanda Media Commission,2015).

Remarkably, the promulgation of the 2002 media law resulted to the increase of private media especially in the broadcasting sector. From commercial to confessionals and community based radio stations besides Radio Rwanda, the 2018 report of RURA- Rwanda Utilities Regulatory Authority indicates that Rwanda now has 36 radio stations and 15 TV stations, while print media outlets have significantly decreased and replaced by web-based media outlets especially after introduction of the Internet (Rwanda Governance Board 2016). Meanwhile, international radios

such as BBC, VoA have also continued to broadcast through their channels of Kinyarwanda and Kirundi programs besides RFI.

Notable also, it is in the context of the establishment of the new media law that in 2003 ORINFOR - Office Rwandais de l'Information (Rwanda Information Office) was mandated to establish community radios across the country affiliated to Radio Rwanda, in accordance to the governmental policy of decentralisation put in place in 2000. In December the same year, the first community radio; Huye Community radio which is the focus of the present study started to broadcast from the Southern Province in the university town of Butare. Since 2003 up to 2010, more public community radios were established, and today, five of them are among the total number of 10 community radio stations which broadcast their programs from the countryside.

2.2.4 Community Radio Development in Rwanda

Emergence of community radio, as reemphasized by Dunu (2012), is often associated with the wider development of participatory models of democracy. It also builds on the growing recognition that core development goals could be effectively achieved by empowering and giving a voice to the people. Community radio in Rwanda, as the views of Mutasa (2015) suggests, emerged from the advocacy for a more participatory and democratic media environment.

With the creation of grassroots radio stations, the main aim of ORINFOR was not only to attract the admiration and regain the trust among its audience after the genocide but also to find a way to empower the population with the knowledge to become familiar with what is going on in media. In Rwanda, there are five public community radios across the country and they follow the same editorial line (RURA, 2019). These are: Huye community radio in the Southern province; Nyagatare community radio in Eastern province; Rubavu community radio and Rusizi community radio in Western province' and Musanze community radio in the Northern Province.

Notably, a large number of journalists who work at these public grassroots radios are volunteers recruited among the educated youths who live in those regions. Each public community radio has also two senior journalists and one technician whose role is to help the volunteers to learn radio practices and journalism skills. In 2014, the law regarding the former state run-radio and television was changed. ORINFOR was reformed to become a public broadcaster and renamed RBA- Rwanda Broadcasting Agency “with a mandate to become more focused on citizen-based programming and citizen generated stories rather than the government” (Ministry of Local Government, 2014). The new institution has continued to manage the public community radio stations and two new FM stations; an entertainment channel called Magic FM and a radio station which was based in the parliament called radio Inteko. Radio Inteko stopped to broadcast in 2018 following the reforms made in RBA.

Besides the public community radio stations in Rwanda, there are also other types either sponsored by NGOs or educational and international institutions such as UNESCO and USAID through the program called International Research and Exchange (IREX). In partnership with the government of Rwanda, these institutions launched a program called Rwanda Media Strengthening Project (RMSP) in 2009 with objectives to sponsor a faction of rural community radio stations and facilitate community participation toward their development. One of the specific activities of the two-year project was to promote capacity building of the Rwandan media, plan assistance and support to media associations to improve their ability to provide needed services to their members, and conduct media outreach and media literacy activities.

Through the RMSP project, USAID sponsored the creation of two community radio stations; “Ishingiro radio” located in the Northern Province and “Isangano radio” established in Western Province. More so, Radio Huguka which is based in the Southern province is sponsored by UNESCO through Huguka Association. All these community radio stations aims at educating agricultural producers in rural areas on how to modernise their production activities through community participation, the use of new technologies and protection and conservation of the environment.

However, it is Izuba radio located in Western Province that is the first non- public community radio station established in Rwanda in 2004 by a local NGO called ADECCO (Association pour le Développement Communautaire par la Communication). Its objectives are to promote good governance and the promotion of media literacy among the population who live in its geographical coverage. In February 2019, ADECCO launched the first television; Izuba TV operating in rural areas in Rwanda (Ngoma district official website).

More so, the university community radio in Rwanda, Radio Salus, was established in 2005 with the aim of establishing a field of practices for students from the School of Journalism and Communication at the University of Rwanda. Radio Salus is located in the Southern Province and also has university volunteer journalists who come from other faculties.

Table 1

Community Radio in Rwanda

Radio Station	Ownership	Area
Musanze Community Radio	RBA	Musanze district
Rubavu Community Radio	RBA	Rubavu district
Rusizi Community Radio	RBA	Rusizi district
Huye Community Radio	RBA	Huye district
Nyagatare Community Radio	RBA	Nyagatare district
Ishingiro Radio	IREX	Gicumbi district
Isangano Community Radio	IREX	Karongi district
Radio Huguka	Association Huguka	Muhanga district
Radio Izuba	ADECCO	Ngoma district
Radio Salus	University of Rwanda	Huye district

As shown on Table 1 above, ten of the radio stations in Rwanda are called community radios. Four out of these community radio stations are run by Civil Society Organizations (CSOs); five by the Rwanda Broadcasting Agency (RBA), while one is run by a University (which is also owned by the government).

2.2.5 Radio: An Important African Medium

Evidence abound from African media studies as a field of media research on how radio has been an important media in Africa despite a plethora of advancements in communication technology. This field which has seen such scholars as Winston Mano rise to global recognition has focused on the historical and contemporary aspects of different media and communication in African and has found that radio in the African context is useful in particular because it presents a cheaper and more assessable medium of information.

With regard to the setting up communications infrastructure which can be high especially in rural areas in Africa where distances are mostly vast, population densities are evidently low and electricity is glaringly lacking, radio becomes an important information medium. Radio infrastructure, in contrast to telephone and computer are inexpensive and can be operated with batteries and solar power. This makes radio a dominant mass medium in poor African communities (Madamombe, 2005; Mano, 2012).

More so, due to the oral nature of the radio, the producer of content on radio and the consumers of same content must not be able to read and write. This makes radio an important medium in African rural communities where illiteracy rates are high and where the community members primarily speak local or indigenous languages (Madamombe, 2005; Fortune, Chungong & Kessinger, 2011).

All the aforementioned affordances of radio as an information medium highlight its potentials as an important tool for sustainable development in Africa and media literacy acquisition as the focus of this study in particular. Due to its affordability (both in the creation and dissemination of content and in the acquisition of radio sets), accessibility and ability to disseminate

information in local languages, radio has the potential to facilitate community participation which can in turn foster media literacy and civic engagement.

2.3 The Concept of Media Literacy

A plethora of scholarly works have been published in an attempt to define the term ‘media literacy’ and highlight what it entails. But it was a group of media scholars who had interest in the emerging media literacy movement as sponsored by The Aspen Institute that met in 1992 to design a framework of media literacy on which other interested scholars and groups could build. This group, as noted by Silverblatt, Smith, Miller, Smith and Brown (2014, p.4), described media literacy as “the ability of a citizen to access, analyze, and produce information for specific outcomes.”

Baran (2012), Rosenbaum (2007) and Silverblatt et al (2014) have built upon the definition presented by the Aspen Institute by emphasizing that media literacy involves the development of strategies with which to critically analyze and discuss media messages; understand the process of mass communication and know the impact of the media on the individual and the society at large. These, in the context of the present study, mean that when individuals in a community are media literate, they are able to decipher the information they receive through it, engage in in-depth discussions and also produce purpose-driven messages in ways that can facilitate civic engagement and ultimately drive community and national development.

On her part, Aufderheide (1993) had suggested civic competence to the list of skills a media literate person should have. Here, civic competence, as the views of the scholar suggests, is a person’s ability to learn or understand how to be involved in different aspects of societal development through media channels. The idea of civic competence is useful in the present study since it could also mean the ability of an individual to learn or understand and engage in ideas geared towards community development and social change as disseminated by community radio.

For such scholars as Kellner and Share (2006) the idea that media messages are constructed is in fact the first core concept of media literacy- one which challenges the assumption that media

presents messages in transparently. The scholars argue that media literacy in this sense could aid in challenging the social construction of knowledge and address issue of inequality. They argue that one factor that have contributed to the development of this aspect of media literacy is the fact that limited dominant groups do the majority of the representing and that the media has the power to naturalize messages to the point that people seldom question the transparent constructions of representations. Notably, there seems to be a consensus agreement among scholars that the awareness that media content is constructed in evaluation of media literacy. Aufderheide (1993) for instance argued that there is a need for media consumers to be media literate to be aware of how the media constructs reality. Therefore, according to such scholars as Hobbs (1998), there is need to teach media consumers that that media content has a human touch as they are being manufactured or constructed by humans.

Furthermore, and as relevant to the present study also, there are views that suggest that media literacy is not just a skill aimed at inoculating individuals from the negative effects of media content but also a foundational skill for democracy. Here, the focus is not only on a media literate news consumer or producer but a media literate citizen. According to Hobbs (1998), media literacy helps in building citizens in democratic societies by informing them about how media functions in democracy, why citizens should be exposed to diverse opinions and the need for civic participation at the local, state and federal level. For such scholars as Jolls and Johnsen (2018), the challenge of democratic countries is to find ways to preserve the freedoms of individuals with regards to ample access to information, while also protecting democracies against the threats that come with it. The most democratic way to address this challenge, according to the scholars, is teaching individuals to be wiser consumers and producers of media content.

For Kellner and Share (2006), critical media literacy not only teaches individuals to learn from the media, to resist media manipulation and to use the media materials in constructive ways, but it is also concerned with developing skills to make them more competent and motivated participants in social life. Their conception of media literacy is therefore tied to democracy and concerned with developing skills that enable people use media as instruments to drive social change.

Interestingly, the focus of some other scholars has been on the best approach to media literacy teaching and how media literacy skills can be acquired. Most of the discussions in this area have been from such scholars as Hobbs (1998) and Todorova (2015) who have focused on the place of media literacy within formal education settings, or stated differently, its teaching as included in school curriculum in formal school settings. However, it was Masterman (1980) who first presented an approach to media literacy teaching that focuses on empowering people to use the media by focusing on the symbols and not the reality it perpetuates because according to him, the media does not present reality but the representation of reality. Masterman's approach to media literacy also focused on challenging the power motives that drive production of media content. Masterman's approach, according to Jolls and Johnsen (2018), can be regarded as a turning point from a fear-based and change-resistant approach to media literacy presented by Marshall McLuhan.

Furthermore, there are views that suggest that the best way to acquire media literacy skills is to participate in production of media content. Evidence presented by Tyner (2003) show that teaching students to create media content can help improve their media literacy skills and there is also evidence from Australia that learning the production of media content which Tyner (2015) sees as the best practice in media literacy pedagogy has been the foundation of media literacy programmes/ teaching (Dennis, 2004; Scheibe, 2004; Vargas, 2006).

Jolls and Johnsen (2018) agree that the adoption of a participatory/collaborative approach in teaching media literacy skills is effective as it elicits diverse views, facilitates the production of diverse interpretations of media texts and aids the teaching of basic principles of criticisms. In fact, according Kellner & Share (2005), a major challenge in the development of critical media literacy results from the evidence that it does not adopt a pedagogical approach in the traditional sense, as underpinned by a canon of texts, firmly established principles, and a tried-and-true teaching procedures. For the scholars, media literacy requires a democratic/participatory pedagogy which involves teachers sharing power with students in a process that unveils myths and challenges hegemony.

Though Tyner (2015) argues that the best practice in media literacy pedagogy has always called for production element or 'writing', the scholar admits that this approach of actively construction

media content was expensive and time-consuming and also required professional equipment and skills until the advent of smartphones. Often, as the scholar opines, media literacy lessons have focused on deconstruction or reading the media.

2.3.1 Radio Participation and Media Literacy

There is evidence from the developed world that radio in particular is useful in teaching media literacy skills and that this teaching has been underpinned or facilitated by media participation. For instance, Huesca (2008) found that youth's improved communication skills, civic engagement and personal empowerment was as a result of their active involvement in a radio project. Similarly, a study which was also conducted in the United States of America by Marchi (2009) found a link between youth participation in the radio and increased political awareness as well as civic engagement. More so, in Canada, radio has been found to be a powerful tool to teach students how to crucially deconstruct messages and representations of hegemonic media texts, in addition to skills related to the production of radio 'soundscapes' that position learners to negotiate, disrupt and subvert texts due to its accessibility and affordability (Todorova, 2015, p.48).

However, radio participation as a facilitator of media literacy seems understudied as there seems to be a paucity of studies in this area especially in the African context, hence the need for the present study which adds to existing body of knowledge by focusing on the link between radio participation, media literacy and community development in the African context. First, drawing from the definitions, elements and typologies presented above, media literacy would be defined in the context of this study as community radio participants' awareness of the impact of development-oriented messages and the skill to design, select, interpret, analyze and discuss these messages for the development of the community.

This review of related studies suggests the relevance and significance between previous studies and the present work. The evidence presented in various literature on community broadcasting confirm that community radio is indeed an extension of the participatory precepts of public broadcasting. Therefore, what the above discourses in community radio seem to underscore is

that it is a type of participatory media underpinned in a conceptual or theoretical framework of decentralized structures and process of communication that is centered on community participation and ultimately aimed at community development.

Interestingly, apart from the fact that there seems to be a paucity of related studies in Rwanda, most of the reviewed literature seem to suggest that there is a direct link between participation in radio and community development without substantively focusing on the communicative skills or competences which are a result of this participation, which are prerequisite for this participation and which would, as Couldrey (2015) explains, instantiate and sustain voice in a way that ultimately fosters development. The need therefore exists to ascertain whether there is a relationship between participation in community radio in Rwanda and media literacy.

2.4 Citizen Participation Theory

Underdevelopment among other related issues can be traced to among other things the absence of freedom of expression and lack of popular participation UNESCO (1998). This would also mean that the lack of media literacy in an underdeveloped setting can be due to absence of participation at the levels of production of content and management of media. Media literacy can thus be seen as being promoted through enabling citizens to shape their community and identity without top to down impositions but in a media setting where they are allowed to collectively produce media content which concerns all societal groups. It can therefore be argued that it is participatory-democratic ideology of community media, as explained earlier, that can essentially foster media literacy.

Rousseau, a classical social theorist argued that individual participation in different aspects of the society is determined by institutional arrangements or political setting of a country. He however saw the possibility of citizens to assemble as equal, independent and interdependent individuals. Rousseau's idea of a participatory system is that it involves taking part in decision making, and for him, participation is meant to protect private interests and ensure good governance (Pateman, 1970).

According to Mutasa (2015), given the existence of formal structures of government and that public participation may imply change and can be viewed as a threat to existing decisional (power) arrangements, what is required is a theory of participation which recognises these realities. For the scholar, the definitions of community media and its role in community development in studies tend to ignore the underlying power struggles between communities and the elite.

According to Arnstein (1969), participation can be meaningless if it does not achieve the desired goal of including what she calls the ‘have-not citizens’ who may be excluded from the political processes. These processes, according to the scholar, include determining how information is shared and how goals and policies are set. She further argues that participation can be a mere ritual on one hand and can also give citizens the real power needed to affect outcomes.

The current study presents Arnstein’s ladder of participation (which shows 8 levels of participation) and emphasizes on some of the levels to explain the possible political conditions under which participation in community radio in Rwanda can occur and how it may determine its role in facilitating media literacy and civic engagement.

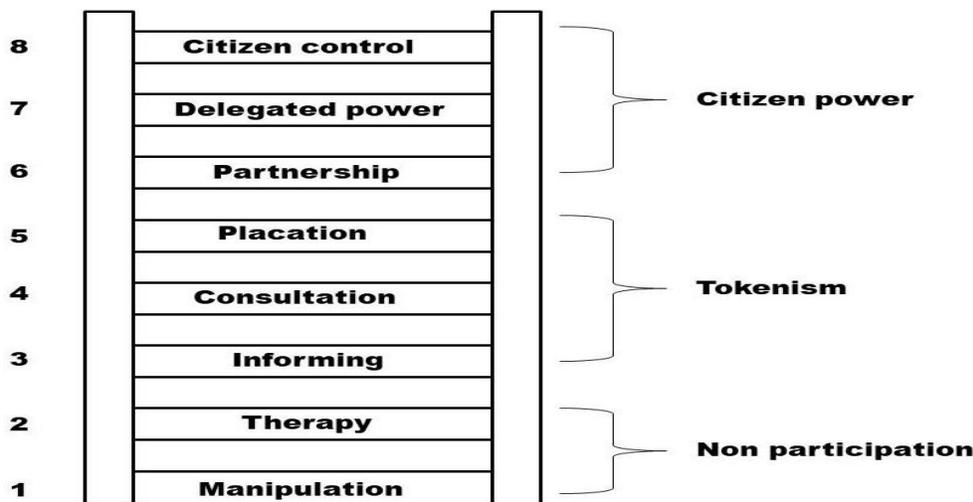


Figure 1

Arnstein’s Ladder of Participation

Under ‘manipulation’, according to Arnstein, citizens or their representatives are placed as rubberstamps to create an illusion of citizen involvement or engagement where in fact the aim is to “educate” them or engineer their support; while therapy involves putting citizens through

activities not to change their condition but to make them see their situation in another light favourable for the power holders.

In Informing (under tokenism), citizens, Arnstein noted, may be informed of their rights and responsibilities but they are not allowed to influence program designs for their benefit. According to the scholar, it is only when citizens negotiate and also engage in trade-offs with traditional power holders that their participation can produce meaningful and beneficial results. The ladder also explains that citizen control entails more power for the citizens to govern policy and managerial aspects of a program or institution.

Arnstein`s Ladder of Participation can be used to assess participation levels for community media in the context of acquiring media literacy skills. The present study argues that the level of participation allowed for citizens in Rwanda as a democratic country will be reflected in community radio participation especially in government-owned community radio stations such as Huye community radio (which is the case for the present study). It further argues that it is the interest of the Rwandan government and the consequent ideology of community media that would determine whether or not and why it would foster media literacy and civic engagement.

CHAPTER THREE

METHODOLOGY

The methodology for the study is presented in this chapter. It covers research design, material, sampling procedure, data treatment, methodological limitations and ethical considerations.

3.1 Research Design

This study is designed as an exploratory qualitative case study with the case as Huye Community Radio. Such scholars as Yin (2009) have argued that the case study design is most suitable when the research project seeks to find answers to "how" and "why" questions; the behaviour of the subjects cannot be manipulated by the researcher; and the researcher seeks to cover relevant contextual conditions. This study seeks to explore the use of community radio as a tool for media literacy acquisition in Rwanda, a country where lack of media literacy had once contributed to genocide. This case study is expected to produce, in the words of Fylvbjerg (2011), "concrete context-dependent knowledge." However, it would not mean that context dependent knowledge would not be useful for generalizations and for policy decisions elsewhere. According to Falk and Guenther (2019), qualitative study may form a basis for understanding situations other than those under investigation. This means that data gotten from qualitative studies can still direct policy-making depending on the richness of the data gathered.

3.2 Criteria for Case Selection

The case for this study is Huye Community Radio. It was selected because as the first public community radio approved by the Rwanda Broadcasting Agency, it seems to be the largest. Compared to others, it has more equipment and more volunteers. More so, being the first public community radio in Rwanda, its operations are more defined compared to the other community radio stations as it has a more stable programme schedule and longest daily broadcast time (24/7). Therefore, the researcher assumed that its status would enable the in-depth exploration of different patterns of media participation.

3.3 Material

The qualitative data (primary data) for this study was obtained through an Interview Schedule which guided the interview session with the interviewees for the present study (see Appendix II). More so, secondary data was gathered through websites, academic journals and textbooks.

3.3.1 Piloting

Before the actual fieldwork, a pilot interview on the study was conducted to test the reliability and validity of the instrument for data collection, or stated differently; ascertain the appropriateness of the research questions and interview guide. The pilot study was also conducted so that I could get some experience in conducting interviews especially on how to flow and prompt more responses during conversations.

This exercise was conducted using WhatsApp video call and involved one of the volunteers who had agreed to participate in the study. It was conducted on 02nd March, 2020 and the session was intended to last for about 50 minutes to consider other engagements of the participant as recommended by Jacob and Furgerson (2012) though it lasted for about 120 minutes due to poor internet connection. More so, the participant was allowed to air his views on the questions asked and I used the probing questions to get more responses.

3.3.2 Sampling of Interviewees

The study participants were selected purposively. They are 15 volunteer journalists at Huye community radio. The volunteer journalists were selected because I assumed they were rich in information about activities in the community radio.

The volunteers were selected because they are the individuals who are meant to carry out the day-to-day activities in the community radio. However, only 9 of volunteers were available to participate in the interview because the interviews were conducted online and some of them had to travel to places of limited Internet connection due to the Covid-19 pandemic.

3.3.3 Conducting the Interviews

The in-depth interviews that elicited qualitative data for this study were conducted between 15th and 31st of March, 2020. Each interviewee session lasted for about one hour to consider other engagements of the participants as recommended by Jacob and Furgerson (2012). They guided by an interview schedule which comprised 4 central questions and other probing questions (see Appendix I). My initial plan was to conduct the interviews face-to-face with the selected participants at Huye community radio who are volunteer journalists working in different radio programs including daily news production, live talk shows, sports and entertainment shows, and others. Unfortunately, however, I could not travel to Rwanda due to the Covid-19 pandemic. Thus, I resorted to online interviews. WhatsApp video calls were used as a tool to reach interviewees because it is a popular means of online communication in Rwanda.

Before conducting interviews, the participants were contacted via Instagram, Facebook messenger to request for their participation in the study. After the participants agreed, the time for the interview was scheduled. In order to not lose any data, I recorded the interview sessions using an audio recorder and Adobe audition computer software and then proceeded to transcribing (Cater, 2011).

3.4 Data Treatment

A 6-step approach to qualitative data analysis and interpretation highlighted by Creswell (2014) for data gotten through interviews was adopted in this study. The first step was the transcription of interviews which was followed by reading of data for the understanding of the general ideas and tones of the participants. The third step in the data analysis was data coding which involved organizing or compressing the data into an easily understandable manner. At this stage, Tesch's eight-step coding process highlighted in Creswell (2014) was considered. This involved reading all manuscripts carefully, picking and going through one particular document to find what it is all about and making a cluster of similar topics. It also involved abbreviating the topics as codes and writing the codes next to the appropriate segments of the text. Furthermore, the eight-step coding process involved finding the most descriptive words for the topics and turning them to categories; making a final decision on the abbreviations made for each category; assembling the data belonging to each category and recoding existing data if necessary.

The fourth step in the data analysis involved generating themes for analysis, while the fifth was representing themes by using narrative passages to present the findings and the sixth involved interpretation of data. Furthermore, data obtained from the interviews were presented as excerpts in the Findings and Analysis section with the full responses appearing as an appendix to the paper. In addition, in the analysis section, a detailed discussion and analysis was presented to make the qualitative data understandable.

3.4.1 Analysis of In-depth Interviews

As earlier stated, the data for this study were gotten from participants at Huye Community Radio. Nine of them were available at the time of the study and their demographic characteristics are as shown below:

Table 2

Demographic data of participants

	Gender	Age	Education	Years of participation
Interviewee 1	Male	28	MSc. Agriculture	6 years
Interviewee 2	Male	28	BSc. Translation and Interpreting	4 years
Interviewee 3	Male	26	Diploma ICT	3 years
Interviewee 4	Male	27	Student in Translation and Interpreting	3years
Interviewee 5	Male	25	BSc. Development Studies	2 years
Interviewee 6	Male	27	BSc. Economics	4 years
Interviewee 7	Male	24	BSc. Linguistic and Literature	3 years
Interviewee 8	Female	25	BSc. Translation and Interpreting	4 years
Interviewee 9	Male	26	BSc. Economics	6 year

The in-depth interviews were conducted to provide insights into the respondents' views on the dimension of participation in the radio and how it has resulted to media literacy and civic engagement. The data generated in this process were analysed under the following dominant themes observed to run through their responses: Dimensions /patterns of community radio participation; relationship between community radio participation and media literacy; radio participation as important resource in civic engagement; and assessment of radio as tool for media literacy.

3.5 Methodological limitations

The methodology for this study was not without limitations. First, the Internet connection was disrupted at intervals during the course of the interviews because some of the interviewees had to travel to their villages after the Rwandan government ordered to the lockdown to prevent the spread of Covid-19. This situation made the interviews longer as I sometimes had to repeat the questions or ask respondents to repeat their answers and may have frustrated the respondents into providing shortened answers while repeating them. More so, some of the volunteers who had agreed to participate in the study could not be reached because apart from limited internet collection, there was also no electricity in their villages.

In addition, though the medium for data collection provided the needed data, conducting one-to-one interviews using WhatsApp video calls made it impossible to observe gestures of the body of the respondents which, according to Cater (2011), could help in formulating follow-up questions if it was in the real environment. Furthermore, this study would have been enriched by sampling a cross section of ordinary community members for responses on their participation in the community radio and how it has fostered their media literacy. Allowing the volunteers in the community radio station under study to speak on their behalf could raise questions about the generalizability of their views. In addition, responses could also have been influenced by fear to openly criticise the structure of the radio for fear of reprisals from the radio manager.

3.6 Ethical Consideration

The interviewees for this were informed about the aim of the study and consent forms sent as WhatsApp messages. All participants were also fully aware of the audio recordings. In addition, their privacy, anonymity and confidentiality were maintained. Based on Richard and Schwartz's (2002) recommendation, pseudonyms were used in the data analysis instead of the real names of the participants. Furthermore, to guarantee privacy, safety and confidentiality, recordings gotten from the interview sessions were encrypted and were deleted on completion of the study.

CHAPTER FOUR

EMPIRICAL FINDINGS AND ANALYSIS

In this chapter, a brief definition of the case: Huye Community Radio was presented, followed by the presentation, analysis and interpretation of data gathered from the in-depth interviews. Thereafter, combined reading of these data was done to generate answers to the research questions.

4.1 The Case: Huye Community Radio

Huye Community Radio is one of five public community radio stations established by the former government-controlled media ORINFOR which was later turned into public broadcaster named the Rwanda Broadcasting Agency (RBA). Huye Community Radio was officially launched on the 31st July, 2003. The main mission of the station was to contribute in the social and economic development of the population of the region it covers. Its geographical coverage is limited to seven districts among eight districts of the Southern Province. With three journalists and one radio technician at the beginning, Huye Community Radio broadcasted its programs from 5PM and closed at 11PM. The aired programs were mainly local and national news as well as entertainment.

In 2008, due to the initiative of the community radio manager, the headquarters in Kigali agreed with him to extend hours of the radio operation following the plan to introduce volunteers who had to work as semi-journalists. Since then, Huye Community Radio programs changed its schedule to start the day's broadcasting at 5am and to close at 11pm. Supported by the present senior journalists who started the radio station, young volunteers which comprised of majority of students from the former National University of Rwanda came up with various programs which touch people's everyday lives and that helped the community radio to become very popular in the region. Since then, technological and technical issues were improved progressively.

By 2013, Huye Community Radio started to broadcast its programs 24/7 and the number of volunteers working there increased to 15 in which the majority is young men. The radio has a manager, two senior journalists, one technician, an accountant and fifteen volunteers.

To facilitate the exchange of information, all Huye Community Radio staff use free phone calls user group. This also is the same method in other RBA organs. More so, to interact with audience, journalists in live talk shows have call-in programs as well as a way of receiving feedback written messages. The introduction of modern technologies at Huye Community Radio has also helped to start live reporting of news. In addition, outreach programs where some outside broadcasting materials are mounted in remote rural areas for the radio to broadcast live from there and also interact with the local population have been introduced. The radio outreach program is organized once in three months. In addition to that, to get news which need advocacy, Huye community radio has ordinary citizens in each sectors who work closely with the radio staff by providing information. These people are called “ambassadors” and they are even known by everyone in their villages, even the leaders. Huye Community Radio has also social media handles such as Facebook, Twitter and Instagram.

4.2 Thematic Data Analysis

The data generated after the interview session were analysed thematically. The following dominant themes were observed to run through their responses: Dimensions /patterns of community radio participation; relationship between community radio participation and media literacy; radio participation as important resource in civic engagement; and assessment of radio as tool for media literacy.

4.2.1 Dimensions /Patterns of Community Radio Participation

Literature shows a plethora of scholarly ideas and models which explain what constitutes media participation. However, these ideas are summed up nicely in the context of this study by Carpentier (2011) who explained participation in media using the minimalist versus maximalist dimensions. While the minimalist dimension focuses on the representation and delegation of power; participation limited to elite selection; macro-participation; unidirectional participation; and a homogeneous popular will, the maximalist dimension focuses on balancing representation and participation; maximization of participation; combination of macro- and micro-participation; multidirectional participation and heterogeneity. The views of the respondents in the present

study generally showed a maximalist participation in community radio. According to Interviewee 9:

... I work as a documentarist, and I work as a news reporter, then I work in programmes. I mean producer of some programmes like economic programmes, then even in animation, those stuffs of entertainment, talk shows. I participate in each and every kind of work that the radio involves as a reporter, as a presenter, even as an entertainer.

On his part, Interviewee 3 at Huye Community Radio stated that he participated as a news presenter and also a reporter. He presented details about his participation thus:

Yes, I can say that I'm multipurpose there. I am a reporter first, second I am a news presenter. I can do shows at the radio station and so on... On Monday, I present news. On Tuesday and Thursday I go to the field to cover news stories, on Thursday I have a day off, on Friday I go to the field, on Saturday is my off and Sunday I go to the microphone in a morning Gospel live talk show, then after I go to the field again. That is my working schedule. I am very involved...

Interviewee 4 also stated that he presented news and a talk show which he actually produced himself to show that in a maximalist sense he was actually allowed to participate actively in the radio. Due to his active involvement, he was able to give details about the show and its aim. According to him:

I participate in so many ways... I have a talk show. It is a very simple one aired every Sunday evening. It helps the public to have a good weekend listening to good music and sharing ideas on different topics. Mostly, I choose a topic and they raise ideas. Then the program that I have is about English; I may say it is a radio English learning program; so I help people to understand and improve their English talking, understanding and listening skills.

The maximalist nature of participation of public community radio in Rwanda was further emphasized by Interviewee 5 who also stated that he participated in everything in the radio. His views were further corroborated by that of Interviewee 2 who revealed that he was even part of the decision-making in the radio and was also free to present his programmes his way. He stated that:

...I mean I participate in meetings for discussing what will be aired with the managers. We all sit together and discuss what we will be doing and we do it in a

participatory and interactive manner ... I go on my own. I just go on my own after having straight discussion with my managers, I mean my editors. I go on and do things my own way...

Public Community radio participation as shown in the present study also involved participation in the editorial meetings and synergy/ exchange of ideas among participants at all levels. As noted by Interviewee 6 who presents a programme called “Baza live”; where scientists and other specialists from universities enlighten the community on selected topics:

...like Mondays to Fridays, my job starts at 8 in the morning with the editorial meeting. Editors and fellow journalists, we sit together to brainstorm news stories. The session lasts for one hour, then we choose which story to be done for the day, those we can save for the next day considering the urgency of the story, then we go on the field. When we come back from collecting data and voices and whatever then we make story, it's like the same unless Monday...

The maximalist participation in community radio in Rwanda can be said to be a result of the post-genocide media reforms. In another study on community radio in Rwanda as conducted by Mutasa (2015), the views of the interviewees suggest that community radio stations feel that they have benefited from the changes that have occurred in the current media environment which makes it better than what obtained in the past (following the negative role of the media in genocide against Tutsi). These changes allow for the all-inclusive nature of their operation. For example, the requirement that journalist should hold relevant academic qualifications have been removed. This has given most individuals who would otherwise not qualify the opportunity to participate.

The result from the present study is similar to results from other studies conducted in the developed world which also showed maximum participation in community radio (Fox, 2019; Marchi, 2009; Huesca, 2008; Todorova, 2015). The participants agreed that they were allowed to participate in every aspect of the radio and were even part of the decision making processes. Huye Community Radio can also be said to have adopted the participatory model of community media projected by UNESCO (2002) where the media serves as a communication tool where self-management is placed at the highest level with the public managing and actively participating voluntarily in media in all its parts. The community radio in Rwanda has fostered

broader popular access to the media and the overall communication system, through assertion of the right to reply and criticize, various forms of feedback, and regular contact between communicators and the public; participation of non-professionals in producing and broadcasting programmes, which enable them to make active use of information sources, and is also an outlet for individual skill and sometimes for artistic creativity; and participation of the community and media users in management and decision-making.

4.2.2 Motives of Community Radio

As argued by such scholars as Dunu (2012), Couldry (2015) and Fox (2019), essentially, ideal community media are driven by community development principles or providing service for the narrow audience. The key concepts guiding the establishment and operations of community media as highlighted by the scholars are, apart from popular participation which has already been discussed, not-for profit motive, social objectives rather than private motive, empowering people rather than treating them as passive consumers, nurturing local knowledge rather than replace it with standard solution, responsibility to the communities being serve and commitment to human rights, social justice and sustainable approaches to development. The views of the interviewees' suggest that the operations of the community radio under study have been underpinned by some of these people-oriented motives.

Interviewee 6 who emphasized that the community radio operates for the benefit of individuals in the community in contrast with commercial media had this to say:

Community radio is basically about affecting the local community. It can bring changes in their daily life by telling them how to get money and telling them how to survive in their villages while commercial is really about trading and business...so commercial radios or commercial media are to inform, educate and entertain but making money or doing business is their first intention while community radio their first role is to deal with the community, to deal with local people, to deal with some short regions but making sure they deeply get there, they know day-by-day life of the locals...

Interviewee 5 thought in line with Couldry's (2015) concept of voice. The concept simply suggests that community radio can help underprivileged individuals who would not have had the

means to air their views in a monopolized media to do so in a way that can improve their lives. He had this to say:

Yes. Community radio is a voice for the voiceless because those people in the village use to come on the radio and say, you see, I have been working with this entrepreneur, he could pay me this amount of money but you see now he did not pay me anything and I am starving. So people in the community radio call the entrepreneur, the journalist get to know the issue, they make a story and they get solutions. They get a good feedback in the end.

The foregoing suggests that the community radio is designed to meet the needs of the people, or stated differently, it is people-oriented and can embark on strategies or programmes that can benefit the people. This would mean that community radio, under certain circumstances, can also engage in media literacy programs as a way of empowering the people since it is designed to be people-oriented.

4.2.3 Relationship between Community Radio Participation and Media Literacy

The link between community radio and media literacy, as earlier shown in the literature review section of this study, has been a focus of research especially in the developed world. Evidence from these studies show that the radio is useful in teaching media literacy skills and this teaching has been underpinned or facilitated by media participation. Active participation in radio as shown in these studies helped youths improve their communication skills which in turn aided their civic engagement. It also helped them to deconstruct messages and representations of hegemonic media texts (Marchi, 2009; Huesca, 2008; Todorova, 2015). The present study focused on the link between radio participation, media literacy and community development in the African context. Findings showed that although the interviewees were not aware of the concept of media literacy, they indeed gained skills which fall under the different aspects of media literacy as highlighted by different scholars (Potter, 2004; Silverblatt et al., 2014) through their participation in community radio. The interviewees' responses on the relationship between community radio participation and media literacy are analyzed under the sub themes presented below. These subthemes reflect the aspects of media literacy as highlighted in literature.

4.2.3.1 Development of Communicative Skills

One of the elements of media literacy as highlighted by Silverblatt et al (2014) deals with the ability to produce effective and responsible media messages. The interviewees in this study generally agreed that they have gained communicative skills through participation in community radio. According to Interviewee 9:

...my communication skills have improved a lot because during the training we used to go to the field and met different people and conducted interviews; I used to make some mistakes without having skills, without knowing the good way to conduct an interview so I have seen how I can talk to someone and I can conduct better interviews to design better messages. My communication skills have been improved a lot, likewise that of many other participants...

Interviewee 3 who admitted that he lacked communication skills before participating in the community radio stated that:

...it was very difficult to make a good story at my beginning, ok but for now I have learnt to communicate very well. I can now make a good radio story. I didn't how to lead a programme on the radio. I didn't know how to lead a live talk show on the radio. I have improved more and more...

The foregoing confirms that participation in community radio has availed the participants the communicative skills which enable them to produce effective messages. In other words, this communicative skill as an aspect of media literacy has availed them a mastery of production techniques and strategies.

4.2.3.2 Development of Technical skills

Apart from communicative skills, the interviewees generally agreed that participation in the community radio has helped them acquire technical skills which have helped them to produce effective messages. Interviewee 1 who admitted that he had no technical skills before participating in the radio stated that:

I have learnt how to use some computer software programmes like those from Adobe. Programmes like Adobe audition and others for editing and production. I knew nothing before about radio technical stuffs, I mean either what the materials are being used for. I imagined the microphone but I didn't know there was a mixer and how it is being used. I didn't know that there is someone who is just handling stuffs...I didn't know that all

those stuffs are connected to the tower. I didn't know anything about that. Only what I know. I knew nothing about the techniques of the radio. I didn't understand someone can edit his or her stuffs...

Similarly, Interviewee 4 said:

For example I have got skills of using those technological tools and machines and now I am good at using softwares that journalists use. There are some softwares for editing audio like adobe audition and others for video editing.

On his part, Interviewee 5 stated that participation in the community radio availed him the opportunity to learn the use of social media as tool for information gathering and dissemination. His views confirm that social media has been incorporated in community radio practice.

He stated: Through community radio, I knew how to use for example social media to look for the missing information or to have an interview. I can use Facebook, or Twitter so that I can get what I want...

The foregoing confirms that participation in community radio has also availed the participants of the community radio the technical skills (as an aspect of media literacy) which enable them to produce effective messages.

4.2.3.3 Awareness of the Impact of Media on the Society

One other aspect of media literacy as highlighted by such scholars of media literacy as Baran (2012), Rosenbaum (2007) and Silverblatt et al (2014) is the influence or impact of media on its users. The views of the interviewees in the present study suggest that they are aware of the impact of media on the society. Interviewee 6 had this to say:

Community radio basically affects the local community. It can bring changes in their daily life by telling them how to get money and telling them how to survive in their villages...

Interviewee 9 was even more detailed in his response. According to him:

For instance I have learnt about the impact of the media while working here and this makes us to be careful about what goes on air. Media has a lot of impact at both individual and societal level or micro and macro level. It can change the behaviour of individuals in a community. This is why community radio is important to individuals in the community and this is why every message emanating from it must be tailored for positive behaviour change. Because of the impact of the media, we have to be careful with the kind of message that goes on air...

The interviewees' awareness of the impact of media is important. It would enable them to know the most appropriate messages to disseminate to the individuals in the community and which to avoid in a way that would benefit them. This awareness is also crucial because the participants as active media consumers can also ascertain the media influence intended by originators of certain messages and can therefore shield themselves and help shield others from such messages.

4.2.3.4 Understanding of Process of Mass Communication

Another aspect of media literacy highlighted by Silverblatt et al (2014) is the understanding of the process of mass communication. This involves an understanding of the factors that determine the impact of a media presentation, including an understanding of the elements involved in the process of media communications which include: the purpose behind the production of the presentation; the distinguishing characteristics of each medium; and the intended audience. The views of the interviewees suggest that they have this understanding:

Interviewee 4, as if reiterating the motives for community radio, explained that there are certain purposes behind the production of radio programmes. He emphasized on the programmes that are aimed at giving a voice to individuals in a community:

Programmes have to be produced in a way it serves as the voice of the public. Because people use to come to the radio. They have some questions and the journalists can see what is the problem and they can make the story to find a solution.

For Interviewee 4, he could spot the needs of a particular group of audience and design messages intended for these audience. He had this to say:

While participating in the community radio, I was able to introduce a new program that helps them to improve or master their English skills. I had to look for a way to make the learning simple. The public were not used to listening to that programme and but today they are familiar with it and they like it so much because it helped them. They always follow it because after the show I get many congratulatory comments. I think that there are more listeners that our radio has got due to my innovation of introducing such kind of radio programme.

On his part, Interviewee 6 explained he knows the most appropriate medium to use in other to meet specific needs, meaning that he knows distinguishing characteristics of each medium as well:

The knowledge you gain from community radio helps us to know if a particular media content is to be broadcast on the radio or if it is also necessary to publish it on internet... Some messages are more appropriate for a particular medium than other because different medium have their unique characteristics...

The foregoing responses suggest that participants who are media literate can see the content of community radio as purpose driven and also understand how to apply the media to achieve certain purposes. This awareness is important as it can determine the effectiveness of messages.

4.2.3.5 Development of Critical Media Analysis/Evaluation

The fourth element, as Silverblatt et al (2014) explain, is the development of strategies with which to critically analyze and evaluate media messages. This, in the context of this study, means that when individuals in a community are media literate, they are able to interpret the information they receive through it. The views of the respondents generally suggest that participation in community radio has enabled them to gain critical media analysis skills.

Interviewee 9 stated:

The way I used to read news articles before becoming a journalist is different from now as a journalist. So when I am reading now, I find some stories as weak because sometimes I don't find convincing points in the story, because now I can spot good stories. Some media outlets publish news stories that are not well balanced, or that are not convincing. Today, I can really notice different problems when I am reading or detect agenda behind given media contents.

Interviewee 5 had this to say:

Due to the kind of contents my editors tell me are not helpful or not interesting, I now know what is appropriate. Then as a media consumer, I do not read or use just any story when I am preparing for the news presentation. I cannot read a story which does not have facts... Nowadays I focus on stories that have facts but before I didn't even know. I used to consume each and everything which is coming even the rumors but now I take care, and I read what is very important...

Similarly, Interviewee 3 also engaged in critical evaluation of media content and emphasized that his was aimed at the good of the community. According to him:

A good story to me is a story that is aimed at changing people's lives. We know that media is voice of voiceless and also has many roles. If a news story has four elements we know, such as informing, based on facts, balanced and serving the interest of the community then for me that's a good story. And it is a bad story when it has no facts, when it is not a wanted story, for example a story which goes beyond the restrictions that is already known in the country due to the security issues, bad story also referring to telling or just praising people who work badly, like those who are well known in bad things like notorious people because it teaches nothing in the society rather than destroying the community.

Interviewee 3 also added that he critically evaluated media content by exposure to more than one media:

The truth you see you have to read more than one or two newspapers or media establishment. If I find an article from Aljazeera, I have to check even BBC to see if it is writing the same article or CNN or AFP. You have to check more than two or above two media outlets and news agencies to see if the information is true. I did not have this skill before now...

Interviewee 7 went on to present details that showed that the teaching of critical analysis skills is prioritized in the radio and individuals with the most need for critical analysis and evaluation skills are first spotted before they are being taught. He had this to say:

The majority of our listeners are the community members. These are the ordinary citizens with limited access to smart phones and have even no knowledge about English language. They are people from remote areas. You understand that if I say something wrong on air as stated in the newspaper, the listener, with no critical capacity, will take it as a plain truth even though I would have provided information that proves the misinformation of that news story. For me, such information can only be aired especially on radio stations which located in towns. In this case, the presenter invites the listeners to check the validity on information

on various websites. For us, the people we serve are those who don't even understand the concept of website. Due to their intellectual capacity, and limited means our listeners can't understand how and where we collect the news. They rather memorize what they have heard. In this regards, we do our best to avoid putting them in the dilemma or challenge of their thinking capacity. That is why I use to select the information to present which they will easily understood and help them to improve their everyday lives for the best if they are about social welfare.

Interestingly also, the views presented by Interviewee 7 suggest that the critical literacy skills favour the government. According the interviewee, he once thought that all messages coming from government messages was propaganda, but now he looks at them differently:

...My mindset towards the government messages, policies and programs enormously changed. I used to think everything from government was propaganda to favour the government officials without taking into consideration that everything is not propaganda. That was my way of looking at politics. For the time being, as I changed my mind, I have understood that participating in community radio routines is a golden opportunity to every citizen like me that helps to change the mindset about politicians and their role in the development of a country.

The foregoing suggests that the participants in the community radio do not, as Hall (1973) would put it, give preferred readings to media messages; they do not take the connotative meaning of messages especially when they do not come from credible sources. In other words, as active media audience, they now try to make sense of the messages they get. This ability is what some Rwandans, especially the illiterate and ignorant as at the time of the genocide can be said may have lacked. The ability to critically analyze media content is not just about rejecting messages that may lack credibility, it also facilitates the discussion of media content with others in a way that can be beneficial to the society with regard to preventing conflicts, facilitating civic engagements and ultimately driving community and national development.

4.2.3.6 Adherence to Journalistic Ethics

While responding to the question that sought to find out what the interviewees have learned to do or avoid in the course of their participation in community, some of their comments centered on ethical conduct as volunteer journalists. Interviewee 7 had this to say:

Enh. I have learnt not to be biased. Because when you are biased and you publish a story, it means that you are not professional. Yeah to be professional in whatever you are doing as a media person you need not to be biased.

The views of Interviewee 5 suggest that he has learnt fairness in reportage and professional conduct from participation in community radio:

What I have learnt there are many things but you have asked about what I cannot do in the media. I have learnt that you cannot do something that is not fair for example when you want to go reporting certain news and you can meet with the people who don't want something to be reported for me I cannot do that because it is not fair and it is also unprofessional. I have also learnt about being responsible for example if I was given the work today and I am supposed to send that work today also in late hours when the work is not over I cannot say it is not over within the limit of time so I leave it. No I cannot do that. Before now, there were things I used to post on the page of the radio. I used to write each and everything without knowing it is harmful or it is very bad or it is not fair but the more I took time to learn that you should not post this or that or you should talk about this and leave this...

Interviewee 5 added that he now has an understanding that he owes a duty to the community:

A journalist is responsible to help the audience to know what is going on or it's about to help people according to your concept what you have planned to tell them and a journalist should follow the role of media as his responsibility to the audience he should plan what is online with teach, inform, educate and entertain...He should be a person who is eager to educate people and also to help them to know everything which is trending either in the surrounding areas also that person who can let them know what is going on across the world he should be also someone who care very much on those people where the coverage of the radio can reach...

On his part, Interviewee 1 stated that he has learnt to be objective in his reportage:

We have to know how to balance everything. If you have something from the population and you have another thing from the public, you have to balance. Maybe if there is a misunderstanding between the population and the state. So from there you have to stand between to balance this and this, in fact you find all sources. After finding all sources, you don't judge, you are not a judge but you have to balance everything. If it is propaganda, they are saying it is propaganda but the population is saying this, you have to stand between. Don't say this one is lying, You go between, don't be a propagandist, you have to be in between, you have to be neutral. That's how I now understand to balance stuff.

Interestingly, the foregoing shows that community radio participation has indeed resulted to all the aspects of media literacy. This is similar to results from studies conducted in the developed world (Marchi, 2009; Huesca, 2008; Todorova, 2015). The way community radio in Rwanda facilitates media literacy suggests that it is guided by a media literacy ideology, or if you like, an anti-genocide ideology. This is understandable when bearing in mind how the media incited hatred among illiterate population in Rwanda who could therefore not critically analyze media content during 1994 Rwandan genocide. Community radio in Rwanda now seems to serve as an instrument of the government to inculcate media literacy as an anti-genocide and community development project the ordinary citizens can identify with.

More so, the Theory of Citizen Participation (which underpins the present study) also explains that participation of citizens in different aspects of a society (community radio in this sense) depends on the ideology of the government which would also reflect in Huye Community Radio as a public-run community radio. In this context, since the ideology of the Rwandan government is geared towards maintaining peace, it has allowed maximum participation in media as a way for participants to gain the needed media literacy skills which can also ensure civic engagement geared toward peace-building and overall national development. This explains why Huye Community Radio operates as a hybrid of two broad typologies of radio broadcasting presented by Lewis and Booth (1989), or stated differently, as an extension of public radio broadcasting since it promotes community development (as a community radio) and also protects national interests and frontiers (as public service radio broadcasting).

4.2.4 Radio Participation as Important Resource in Civic Engagement

The views of the interviewees suggest that participation in community radio has resulted to civic engagement. Interviewee 1 had this to say:

...now I know how to handle problems or how to help my community identify problems. I know how I can be a good leader when I become a leader after being voted. Basically, I know how I can handle problems in the society. I know how to use the media to handle these problems.

Interviewee 9 who also added that community radio is also important in mobilization for civic participation had this to say:

Yes, of course. Journalists know more skills about civic things like how to mobilize for “Umuganda”. When the authority needs more youth to participate in construction of homeless people, they know how to get to the youths. They have all the needed information. So they inform the people and they go there. They also make sure they cover that event. So more participation in civic activities can only be given or can only be seen in radio community journalists...

“Umuganda” is a Kinyarwanda concept which means in English “Community Works.” The Government of Rwanda institutionalised it as one of home grown solutions to reinforce socio-economic development. Therefore, every citizen who is not under 18 is called to participate in those community activities every last weekend of the month. The views of Interviewee 9 suggest that community radio has served as a useful tool in mobilizing youths to participate in community works.

For Interviewee 6, civic engagement is also fostered by community radio and this also involves problem identification, problem solving skills and peace building skills in particular He said:

The community radio participant knows everything about the issues...he or she also knows about how to find solutions. He or she knows who to meet for solutions, maybe a government official. I can confirm that someone who works in the community radio knows and understands the issue and can participate even in solving the problem. The major aspect of civic engagement here is peace building and my participation in community radio has helped me know how to use the media as a peace building tool in my community...

Literature shows that such scholars as Aufderheide (1993) see civic competence as a skill a media literate person should have. Here, civic competence is a person’s ability to learn or understand principles of development through media channels. For Buckingham (2003) and Hobbs (1998), acquiring media literacy is important for people to exercise good citizenship skills and contribute to community development in a democratic society. Community radio participation as found in results from the present study has resulted to civic engagement just like in studies conducted in the developed world (Fox, 2019; Marchi, 2009; Huesca, 2008; Todorova, 2015). However, what differs is the aspect of civic engagement. While the community media in Rwanda fosters civic engagement in the area of peace building, poverty alleviation and adherence to rules and regulations governing the society, civic engagement as facilitated by community media in the developed world involves such activities as challenging

hegemonic discourses. These contrasting aspects of civic engagement as fostered by media literacy and participation in community radio, is a reflection of the contrasting levels of democratic advancement in the developed and underdeveloped worlds.

4.2.5 Assessment of Radio as Tool for Media Literacy

Apart from the media literacy skills that have resulted from participation in media literacy, the interviewees' views on their understanding of the application of radio as a tool for facilitating media literacy and related issues was also sought.

4.2.5.1 Media literacy as a deliberate pedagogical effort

The views of the interviewees suggest that media literacy is deliberately taught in the community radio stations just as an educational setting as explained by such scholars as Hobbs (1998). Interviewee 9 had this to say:

I can share an experience of our community radio outreach which is similar to the one from Ishingiro radio in Byumba. They use something like that and it is helpful. We use to organize street talk shows in the community and teach people about media. We entertain them but also with the purpose to let them know how the radio works and what they will benefit when they keep on listening to the radio. That's very interesting. At the radio, we work also with youth media clubs which are established in the community. Community radio themselves can even establish such clubs like the ones we work with called IMBONI and INDATWA N'INKESHA. We provide trainings that help individuals for instance to have basic skills of verifying the validity of news stories.

However, there are views that teaching media literacy skills should adopt a broader approach underpinned by policy instead of being confined to the walls of community radio alone because it would exclude individuals who do not have the opportunity to participate in community radio.

According to Interviewee 5:

...for me I can say it is not easy for them to do that, if it is possible they should, but when there is no government policy that can support the policy in general, it will be not easy for journalists to spread media literacy and being successful on that issue. It is better that the government makes policies and includes media

literacy in the policies. It is helpful for the country, it is helpful to the community living in the country...Yeah, the media or the community radios is one channel that can help people to understand the concept of media and have the skills on media but it's not the only one way that can give people knowledge on media... I got a chance and I am now media literate but I have friends who do not have that opportunity because they are yet to participate in community radio...

4.2.5.2 Perceived Challenges in the use of Radio as Tool for Media Literacy

In assessing community radio as a tool that can facilitate media literacy, the interviewees highlighted some challenges. According to Interviewee 3:

More so, the poor attitude of the media managers was also mentioned. As noted by Interviewee 6:

Yeah the managers, sometimes they give you one month to be trained. If you come on the first day, they show you the microphone in the studio and a mentor then they say go and talk. It is the problem of the manager or a senior to immediately engage newcomers in this job without providing trainings of at least three months...

Interview 3 added that lack of equipment could hinder the use of community radio as a media literacy tool:

I really don't think we have adequate equipment. There are some digital equipment needed to make our broadcasting more efficient and we do not have them...

The forgoing responses show that though the approach adopted in the teaching of media literacy skills in community radio in Rwanda can be effective, community radio stations alone cannot foster the needed level of media literacy in Rwanda. The seeming reliance on radio as the only tool for the teaching of media literacy in Rwanda presents some issues, hence the need for a more robust approach to media literacy education in Rwanda.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.1 Summary

This study was embarked upon to explore the pattern of community radio participation among community radio participants in Rwanda to find out how it has resulted to media literacy. It also sought to find out how participation in community radio is a resource for engagement in civic practices among the community radio participants and how the participants assess community radio as alternative for promoting media literacy in Rwanda.

Adopting a qualitative research approach where in-depth interviews were used for data collection, 9 volunteer participants at Huye Community Radio were studied. More so, the interview sessions lasted for about one and half hour and each was guided by an interview schedule which comprised 4 central questions and several probing questions. Qualitative data gotten from the interview sessions were recorded, transcribed and then analyzed thematically.

The first key finding from this study which was underpinned by the Theory of Citizen's Participation showed that Huye Community Radio station has keyed into a maximalist approach in community radio participation. Though they did not decide the broader production framework of the radio, the respondents admitted that they were involved in other aspects of the radio including: program production/ design, program dissemination and some decision-making in terms of some radio. They did so frequently as well.

The second key finding from this study showed that the key concepts guiding the establishment and operations of Huye Community Radio are, apart from popular participation, not-for profit motive, social objectives rather than private motive and empowering people rather than treating them as passive consumers. Other motives of the community radio include: nurturing local knowledge rather than replace it with standard solution, responsibility to the community being serve and commitment to sustainable approaches to wellbeing of individuals in the community and development generally.

The third key finding from the study showed that there is indeed a relationship between the maximalist pattern of community radio participation at Huye Community Radio and acquisition of media literacy skills. The interviewees agreed that participation in the community radio has enabled them to gain communicative skills, technical skills and critical media analysis/evaluation skills. They also agreed that it has enabled them understand the processes of mass communication and the impact of the media on individuals and the society at large. These skills or competences are linked with the aspects of media literacy as highlighted in literature.

More so, findings from this study showed that the community radio is an important resource for civic engagement. Participation in community radio enabled the participants to use the media to gain and apply advocacy skills, particularly with regard to identifying and solving problems in the community with an ultimate aim to build peace and improve the quality of life of individuals.

Furthermore, in the interviewees' assessment of community radio as a tool that can foster media literacy, they agreed that media literacy as facilitated by the community radio is a deliberate pedagogical effort as there are programs designed to teach individuals in the community some media literacy skills. However, they admitted that many individuals are yet to be reached and that the poor attitude of media managers and lack of adequate equipment was a factor that militated against the use of community radio as a media literacy tool.

5.2 Conclusion

Participation of in all spheres of community radio practice (in a maximalist sense) as shown from literature characterize community radio practice in the developed world, and also demonstrate the ability of community radio to foster media literacy, civic engagement as one of its aspects and then community development as the end result. Findings from the study suggest that community radio stations in Rwanda have also keyed into a maximalist approach in community radio participation in a way that has fostered different aspects of media literacy just like in developed countries.

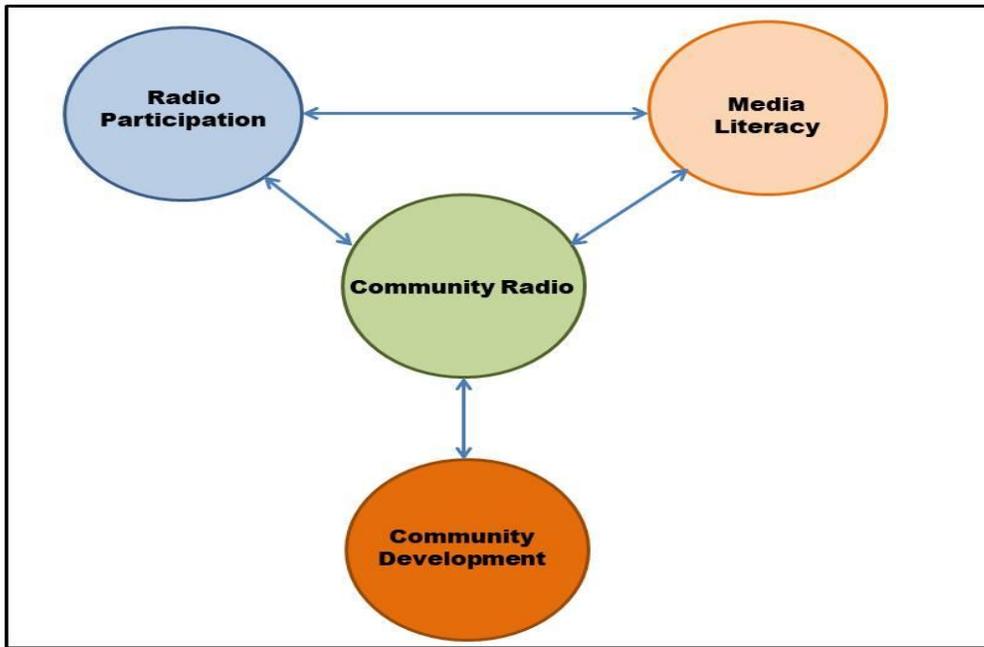


Figure 2

A Model of Media literacy-based Community Radio

This study defines media literacy as the ability to make sense of media content and manipulate media tools to achieve a desired result geared toward community development and sees it (based on its findings) as an outcome of and a prerequisite for participation in development-oriented community radio. The figure above shows a community radio-participation-media literacy nexus. This study argues that for community development to occur, participation in community radio should result to media literacy (communicative competence) and this media literacy will in turn be necessary in further strengthening the community radio- a condition which would ultimately result to community development. This study therefore presents this model as a contribution to the body of knowledge on community radio and community development by highlighting media literacy as the community radio-facilitated competence needed for community development. This is quite different from the other studies in the African context which had not established the link between community radio participation and media literacy but instead went on to emphasize the direct link between the concepts as if there was no competence or skill between the two, or stated differently, as if community radio participation did not result to any media-related skill that would be applied to achieve community development.

Furthermore, this study uses the Citizen's Participation Theory and Arnstien's Ladder of Citizen Participation in particular to explain that the high degree of citizen's control of the community media is a reflection of the high degree of citizen's participation allowed in other aspects of the society. This study argues in line with the theory that this high level of participation is underpinned by the political ideology of the state. The Rwandan government, through different post-genocide media reforms, has used the community radio station as an tool to teach media literacy as a way to forestall events similar to the 1994 genocide which was partly fuelled by lack of media literacy. This study also argues that in such situation as Rwanda's, where there is need to protect a national interest (forestall future crisis), community radio which works as an extension of public service broadcasting is ideal. In this case, media literacy is a key component for the promotion of this national interest. Generally, the result of this study seems to point to the direction that in evolving democracies such as Rwanda, audience participation in communication processes is developing significantly and this is a possible reflection of the level of democratic evolution in the country.

Remarkably, this study was able to establish a benchmark regarding the state of community radio as a tool for media literacy, civic engagement and community development in Rwanda, and also identified the shortcomings of the existing approach. The findings from the study could therefore enhance the capacity and knowledge level of the Rwandan Broadcasting Agency (RBA) and the Federal Government in the formulation of appropriate policies that would help in the development of the community broadcasting sector. It would also act as a spring board for further research in recognition of the identified gap.

Based on the findings of this study, policy changes and adjustments in the use of media as a tool for fostering media literacy in Rwanda is recommended. Media literacy teaching in Rwanda should adopt a more robust approach underpinned by a media literacy education model (just like in America and some parts of Europe) where media literacy would be a core part of the education curriculum in the country. The community radio stations (which should be better equipped) would then function as a key component in this broader approach by providing necessary equipment and resource persons for media literacy education. The adoption of a more

robust approach to media literacy would ensure that media literacy acquisition would no longer be the privilege of media students only but would reach a larger number of individuals through education from nursery schools up to higher education levels.

More so, as a suggestion for future research, different aspects of community radio in Rwanda can be examined based on the findings of this study since research in community radio in the country is still relatively new. In addition, there is need for future studies that would explore in-depth other factors that can influence the use of media as a tool for media literacy. There is also need for studies that would involve the community radio stations run by Civil Society Organizations in Rwanda to compare findings. The use of observation method for more in-depth findings in related studies is also suggested.

As a suggestion also, further research could conduct an in depth analysis of the content of the community radio stations in Rwanda for a better understanding of how it drive media literacy. Such research could also attempt a comparative study of the programming content of community owned by the RBA and those owned by NGOs and then other types of radios in Rwanda to identify areas of similarities and dissimilarities.

Lastly, further research is suggested in the area of gender inclusion. Findings from this study which suggested an underrepresentation of females in community radio participation presented the basis for this suggestion. Considering that community radio requires the participation of all the various sectors of the community and that media literacy is a skill that is beneficial for all, the need to ascertain factors that influence gender participation becomes a research imperative.

5.3. Limitations of the Study

This research was not without limitations. First, I studied only one community radio in Rwanda. This limited generalization to just this community radio and other government-owned community radio stations in Rwanda which share the same objectives. This necessitated the

recommendation for further studies to involve the community radio stations in Rwanda which are managed by Civil Society Organizations.

More so, absence of the observation method may have also limited the study. Such would have helped for a better understanding of the role of community radio in fostering media literacy skills and civic engagement. Hence, the recommendations for an observation study.

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APPENDIX 1
CONSENT FORM

Huye Community Radio - Media and Participation Research, Lund University

Researcher: Niyitegeka Pacifique Emmanuel

Programme: Master's in Communication and Media

I am currently conducting a study titled “**Exploring the Acquisition of Media Literacy Skills through Media Participation in Rwanda: A Case Study of Huye Community Radio**”. This research seeks to explore the knowledge and experience of young volunteer journalists in community radio in regards to gaining media literacy skills and civic engagement. Therefore, I would like to interview you as a part of my ongoing research. The data I collect will only be used within the confinement of my final thesis, which I expect to be finished in May 2020.

I would like to record the interview and use the dialogue to present my findings. Please feel free to say as much or as little as you want. You can decide not to answer any question, or to stop the interview any time you want.

I ensure that your identity will remain anonymous.

APPENDIX II

INTERVIEW SCHEDULE

Pseudonym for Interviewee: _____

Designation: _____

Mode of Interview (Face-to-face, phone, online): _____

Location: _____

Time: _____

Duration:

S/N	QUESTIONS
1.	<p>How do you participate in Huye community radio?</p> <p>Probe for:</p> <ul style="list-style-type: none"> ➤ <i>Programmes the interviewees participate in.</i> ➤ <i>Frequency of participation.</i> ➤ <i>Objectives of participation.</i>
2.	<p>What is the relationship between participation in Huye community radio and media literacy skills?</p> <p>Probe for:</p> <ul style="list-style-type: none"> ➤ <i>The interviewees' views about the concept of media literacy</i> ➤ <i>How the interviewees' participation in Huye community radio has resulted to acquisition of media literacy skills.</i> ➤ <i>The different media literacy skills acquired by the interviewees.</i>
3.	<p>How is participation in community radio a resource for engagement in civic practices</p>

	<p>among community radio participants in Rwanda?</p> <p>Probe for:</p> <ul style="list-style-type: none"> ➤ <i>The civic activities participation in community radio has made the interviewees aware of.</i> ➤ <i>How the interviewees have used community radio to engage in civic practices.</i> ➤ <i>The various civic practices the interviewees are engaged in.</i>
4.	<p>How do participants in community radio assess community radio as alternative for promoting media literacy in Rwanda?</p> <p>Probe for:</p> <ul style="list-style-type: none"> ➤ <i>The interviewees view on the effectiveness of media literacy approach adopted by Huye Community radio.</i> ➤ <i>The interviewees view on the challenges of the use of community radio as a media literacy tool.</i>

APPENDIX III

TRANSCRIPT OF INTERVIEW 9

Interviewer: Good afternoon bro. Could you introduce yourself?

Interviewee: My name is... I am a volunteer journalist at Huye community radio

Interviewer: For how long have you been working as a volunteer there?

Interviewee: Six years.

Interviewer: How do you participate in Huye community radio?

Interviewee: I participate in so many aspects of community radio and I have been doing so regularly since I came here. I work as a documentarist, and I work as a news reporter, then I work in programmes. I mean producer of some programmes like economic programs, then even in animation, those stuffs of entertainment, talk shows. I participate in each and every kind of work that the radio involves as a reporter, as a presenter, even as an entertainer.

Interviewer: Can you tell me more about how you spend your day at work as a journalist. How do you spend your day at work as a journalist?

Interviewee: It depends on everyday's program. On some days, I do presentations and on others I host live shows. For example, when I have to present news, I wake up in the morning, have a shower as usual and leave for work at 7 am. At 8 am, I attend the journalists' editorial meetings to brainstorm on the stories to be covered on that day. Around one hour and a half after the editorial meeting, I start preparing the news that I'll present later. While preparing the news, I focus on current news in Rwanda and trending news worldwide then at midday, I read the news for half an hour, and break until 2 pm when I start preparing the evening bulletin which is scheduled at 6 pm; like usual at this time journalists, who have been on the field to cover news in various districts and provinces, are back at the radio station, I compile them and do some translation work for the international news gathered from the internet and present the bulleting at 6 pm. This marks the end of my day.

Interviewer: Ok. What can you say about your objectives of participation in community radio?

Interviewee: Well I can say that participating in community radio is basically about affecting the local community. It can bring changes in their daily life by telling them how to get money and telling them how to survive in their villages while commercial is really about trading and business...so commercial radios or commercial media are to inform, educate and entertain but making money or doing business is their first intention while community radio their first role is to deal with the community, to deal with local people, to deal with some short

regions but making sure they deeply get there, they know day-by-day life of the locals...

Interviewer: Let us move to the second part. What do you understand by the term “media literacy”?

Interviewee: I have never heard about it

Interviewer: In fact, this concept is about knowledge and skills about radio broadcasting, awareness of the impact of the media, understanding about media processes and the capacity to analyze information or various media content, etc.

Interviewee: Ok. Now I understand. Ummm. For instance I have learnt about the impact of the media while working here and this makes us to be careful about what goes on air. Media has a lot of impact at both individual and societal level or micro and macro level. It can change the behaviour of individuals in a community. This is why community radio is important to individuals in the community and this is why every message emanating from it must be tailored for positive behaviour change. Because of the impact of the media, we have to be careful with the kind of message that goes on air.

Interviewer: Is there any other media literacy skill you have acquired while participating in the community radio you can think of?

Interviewee: The way I used to read news articles before becoming a journalist is different from now as a journalist. So when I am reading now, I find some stories as weak because sometimes I don't find convincing points in the story, because now I have different skills about good stories. Some media outlets publish news stories that are not well balanced, or that are not convincing. Today, I can really notice different problems when I am reading or detect agenda behind given media contents. I think also that my communication skills have improved a lot because during the training we used to go to the field and met different people and conducted interviews; I used to make some mistakes without having skills, without knowing the good way to conduct an interview so I have seen how I can talk to someone and I can conduct better interviews to design better messages. My communication skills have been improved a lot, likewise that of many other participants...

Interviewer: Oh! Ok. So let us go to the next set of questions. What can you say about community radio as a resource for civic engagement? What can you say about the use of community radio for civic engagement or how the participants in community radio apply it in civic engagement or how it has though skills needed for civic engagement.

Interviewee: Yes, of course. Journalists know more skills about civic things like how to mobilize for “Umuganda”. When the authority needs more youth to participate in

construction of homeless people, they know how to get to the youths. They have all the needed information. So they inform the people and they go there. They also make sure they cover that event. So more participation in civic activities can only be given or can only be seen in radio community journalists...

Interviewer: How do you assess community radio as alternative for promoting media literacy in Rwanda?

Interviewee: Ummm. I think the community radio has been applied quite well in teaching media literacy. I can share an experience of our community radio outreach which is similar to the one from Ishingiro radio in Byumba. They use something like that and it is helpful. We use to organize street talk shows in the community and teach people about media. We entertain them but also with the purpose to let them know how the radio works and what they will benefit when they keep on listening to the radio. That's very interesting. At the radio, we work also with youth media clubs which are established in the community. Community radio themselves can even establish such clubs like the ones we work with called IMBONI and INDATWA N'INKESHA. We provide trainings that help individuals for instance to have basic skills of verifying the validity of news stories.

Interviewer: Ok. This will be all for now. Thank you very much for your time!

Interviewee: Urakoze nawe, amahirwe masa muri urwo rugendo rwo gusoza icyo kiciro cy'amashuri.

APPENDIX IV

THEMATIC ANALYSIS TABLE

Table 3

Thematic analysis table

Theme	Subtheme	Number of Interviewees	Examples
Dimensions /Patterns of Community Radio Participation	Maximalist participation in community radio	3 (2,3, 4,6)	<p>“Yes I can say that I’m multipurpose there ...”(3)</p> <p>“...I mean I participated in meetings for discussing what will be aired with the managers. We all sit together and discuss what we will be doing and we do it in a participatory and interactive manner ... I go on my own.” (2)</p> <p>“I participate in so many ways...” (4)</p> <p>“.....like Mondays to Fridays, my job starts at 8 in the morning with the editorial meeting. Editors and fellow journalists, we sit together to brainstorm news stories...”</p>
	Development of Communicative Skills	2 (2, 9)	<p>“...my communication skills have improved a lot because during the training we used to go to the field and met different people and conducted interviews...” (9)</p> <p>“...it was very difficult to make a good story at my beginning...but for now I have learnt to communicate very well...” (3)</p>
Relationship between Community Radio Participation and Media Literacy	Development of Technical skills	5 (1,4,5,6,9)	<p>“I have learnt how to use some computer software programmes like those from Adobe. Programmes like Adobe audition and others for editing and production...” (1)</p> <p>“...For example I have got skills of using those technological tools and machines and now I am good at using soft wares that journalists use...” (4)</p>

			<p>“Through community radio, I knew how to use for example social media to look for the missing information or to have an interview...” (5)</p>
	Awareness of the Impact of Media on the Society		<p>“...Community radio basically affects the local community” (6)</p> <p>“Ummm. For instance I have learnt about the impact of the media while working here and this makes us to be careful about what goes on air...” (9)</p>
	Understanding of Process of Mass Communication	<p>2 (1, 6)</p>	<p>“... While participating in the community radio, I was able to introduce a new program that help them improve or master their English skills so I went there and I have introduced the programme.” (4)</p> <p>“The knowledge you gain from community radio helps us to know if a particular media content is to be broadcast on the radio or if it is also necessary to publish it on internet” (6)</p>
	Development of Critical Media Analysis/Evaluation	<p>3 (3,5,9)</p>	<p>“So when I am reading now, I find some stories as weak because sometimes I don’t find convincing points in the story, because now I can spot good stories.” (9)</p> <p>“Due to the kind of contents my editors tell me are not helpful or not interesting, I now know what is appropriate.” (5)</p> <p>“If a news story has four elements we know, such as informing, based on facts, balanced and serving the interest of the community then for me that’s a good story” (3)</p>
Radio Participation as Important Resource in Civic Engagement		<p>3 (1,6,9)</p>	<p>“...now I know how to handle problems or how to help my community identify problems...” (1)</p> <p>“...I can confirm that someone who works in the community radio knows and</p>

			<p>understands the issue and can participate even in the solving the problem...” (6)</p> <p>“Yes, of course. Journalists know more skills about civic things like how to mobilize for “Umuganda” (9)</p>
Assessment of Radio as Tool for Media Literacy	Media literacy as a deliberate pedagogical effort	2 (1, 9)	<p>“...We use to organize street talk shows in community and teach people about media.” (9)</p> <p>“...Yeah. There are programs where we teach people about the media...” (1)</p>
	Perceived Challenges in the use of Radio as Tool for Media Literacy	2 (3,6)	<p>“It is the problem of the manager or a senior to immediately engage newcomers in this job without providing trainings of at least three months...” (6)</p> <p>“I really don’t think we have adequate equipment...” (3)</p>