ADVANCEMENT THROUGH INTERACTIVE RADIO

by

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ABSTRACT

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Advancement through Interactive Radio

Directed by Professor John K. Bennett

This research focuses on a new approach for increasing the status and empowerment of women in developing communities, with wider application to the field of Information and Communication Technologies for Development. AIR (Advancement through Interactive Radio) is a software and hardware system that adds interactivity to community radio, giving community radio listeners, especially women, a voice with which to respond to programming, and to participate in the creation of programming content. AIR enables women, who are the primary economic driving force in community development, to “talk back” to the community radio station, in order to better facilitate participation as well as demand and produce information that contributes to their advancement.

Women are frequently excluded from Information and Communication Technologies for Development (ICTD), which negatively
impacts both women’s and community development. Community radio, enhanced to provide the means for listeners to communicate with broadcasters, represents a potential way to address this exclusion. AIR is based on the hypotheses that (1) providing a limited incremental increase in interactivity in community radio will have a positive effect on the empowerment and status of women in the community, and (2) creating an interactive virtual “radio space” will provide a venue to discuss issues that otherwise may be considered marginal or sensitive – often the very issues that thwart community advancement. This research validates these hypotheses, making the case for an ICTD intervention that is focused on women and community radio, while addressing key research questions about gender, voice and empowerment.

AIR builds upon relevant work in, and at the intersection, of social and computer science, and is grounded in gender and development theory, feminist poststructuralism, spatial theories, and participatory action research. Analysis through these approaches demonstrates a positive relationship between the production of voice and women’s empowerment in the context of “radio space.” The AIR project creates social spaces for empowerment and transformation while serving as a vehicle for critical content; both the production of women’s voices and the construction of social spaces of
empowerment are an underexplored area in ICTD research. This dissertation also describes the technical rationale, design, implementation and evaluation of AIR, including a pre-deployment study using digital voice recorders to gauge receptivity.

In addition to validating the research hypotheses, analysis of the AIR project findings to date has introduced new research areas for consideration, including the production of space, place and power. There is significant positive support for future work; the AIR project demonstrates clear evidence that the experiences of articulation and audibility have begun to positively impact both women’s self-esteem and community appreciation of women’s social status.
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**LIST OF ACRONYMS**

A/D: Analog-to-Digital  
AMARC: World Association of Community Radio Broadcasters  
AMDI: African Media Development Initiative  
AMREF: African Medical and Research Foundation  
CEDAW: Convention on the Elimination of All Forms of Discrimination against Women  
DTN: Delay Tolerant Network  
DTR: Development through Radio  
DVR: digital voice recorder  
EFSAL: Embedded Files System Library  
ERA: Equal Rights Amendment  
FAO: United Nations Food and Agricultural Organization  
FRN: Farm Radio Network  
GAD: Gender and Development  
GDI: Gender-related Development Index  
HDI: Human Development Index  
HDR: Human Development Report  
ICT/(D): Information and Communication Technology/(for Development)  
IEEE: Institute of Electrical and Electronics Engineers  
IRI: Interactive Radio Instruction  
IRIN: Integrated Regional Information Networks of the UN Office for the Coordination of Humanitarian Affairs  
ITU: International Telecommunication Union  
LMC: Local Management Committee  
MDG: Millennium Development Goal  
OECD: Organisation for Economic Co-operation and Development  
PAR: Participatory Action Research  
RCP: Rural Connectivity Platform  
SAF: Store-and-Forward Protocol  
SCSI: Small Computer System Interface  
SIDA: Swedish International Development Cooperation Agency  
SIDAREC: Slums Information Development and Resource Centers
SPI: Serial Peripheral Interface
TCP/IP: Transmission Control Protocol/Internet Protocol
TDMA: Time Division Multiple Access
UN: United Nations
UNDP: United Nations Development Programme
UNCHS: United Nations Centre for Human Settlements
URDT: Uganda Rural Development and Training Programme
USB: Universal Serial Bus
WAD: Women and Development
WED: Women, Environment and Development
WEF: World Economic Forum
WID: Women in Development
WRI: World Resources Institute
WSIS: World Summit on the Information Society
1. INTRODUCTION

1.1 GENDER, TECHNOLOGY AND EMPOWERMENT – THE AIR PROJECT

The overarching goal of this research was an in-depth exploration of the potential role of information and communication technology (ICT) in the empowerment of women in developing communities. My research centered on the premise that increasing women’s participation in community radio would increase women’s empowerment. To evaluate this idea, I developed a system called Advancement through Interactive Radio (AIR) that allows women to “talk back” to the community radio station to ask questions, comment about programming content, and to create content themselves. The AIR system is a combination of hardware and software that records women’s voices and asynchronously routes these voice clips back to their community radio stations, where these voice clips can be broadcast on air, or used to inform future programming. AIR enables women’s voices and knowledge to be broadcast in a popular and trusted public forum – community radio –
without incurring the gendered barriers to ICT access and use, including cost, literacy, time, location, safety and perceived relevance. I contend that community radio, enhanced to address its inherent unidirectionality, is uniquely positioned to specifically address women’s development concerns and needs by letting women themselves articulate these concerns: women create and record programming content and feedback, which is routed through the network of AIR custom handsets until the voice recordings reach the radio station. The AIR system was deployed in women’s work groups, or *mwethia*, in the Akambani region (named after the tribe that is dominant in most of the region, the Kamba) of Southeast Kenya in partnership with the local community radio station, Radio Mang’elete, in order to gauge if technologies such as AIR supported women in their efforts to attain a greater level of empowerment – as women define empowerment.\(^1\)

Empowerment is a complex concept, one frequently debated within the gender, technology and development community. While discussions of empowerment can be held at the level of the individual or at a macro-societal

\(^1\) While this research discusses women and development in the context of *empowerment*, the term *advancement* is used to comprise the AIR acronym, which reflects the terminology employed by the UN Division for the Advancement of Women (DAW) and UN International Research and Training Institute for the Advancement of Women (UN-INSTRAW).
level, this research uses the definitions of empowerment put forth by Malhotra, Schuler and Bonder (2002) and connected to technology in Huyer’s work “Understanding Gender Equality and Women’s Empowerment in the Knowledge Society.” In this context, empowerment is the ability to exercise “options, choice, control and power” (cited in Huyer, 2006) in one’s life in order to pursue greater individual agency and equality in the community. Such empowerment can only come from those who experience and understand disempowerment, and who are willing to challenge the status quo (Kabeer, 2001; Malhotra et al., 2002). Empowerment comes in many forms and strategies – economic, political, educational, legal, sociocultural, and psychosocial – depending on the scope and purview of the community. While ICTs have the potential to support women’s empowerment in all these forms, there are environmental, contextual, economic and civic conditions which must be met for ICTs to be useful in the struggle for gender equity (Huyer, 2006).

In the case of the Kenyan communities involved in the AIR research, women traditionally define empowerment as economic freedom, which underscores why most women join mwethia – these work collectives primarily function as income-generating occupations. While economic
empowerment had primacy in interviews with women at the start of this research, it became evident that the AIR project technology afforded women the opportunity to experience increased sociocultural, personal, and psychological empowerment. These indicators of empowerment are closely related to economic empowerment – a higher level of social, personal and political status can result in demanding better conditions in the workplace, and increased respect at home, resulting in actionable strategies for development and women’s rights. This research thus explores how an appropriately-designed technical intervention can introduce possibilities for empowerment as the women themselves define and experience empowerment. Of interest to note, the participants in the AIR project often used *empowerment* and *development* synonymously, and in English. This may be due in part to past international development efforts in the region, community radio programming, or a number of other global/local intersections. While the term *development* is as contested a term as empowerment; in the case of mwethia members, it is a destination, a marker of achievement. As interview data demonstrates, a developed woman is an empowered woman, and vice versa.
Empowerment, according to Huyer (2006), also involves the ability to act upon information. Access to, and use of, technology is a critical concept in gender, technology and development studies. Women in this research also demonstrated a desire to produce information, stating repeatedly that they had valuable information to share and that they wanted to be heard. Thus, voice, and the concept of being heard, became the focus of the AIR project as well as its largest contribution to development studies – this research was able to show a direct link between voice and empowerment that supports future investment in two-way information and communication technologies (ICT). This link was explored in the context of gender and development theory (GAD) and feminist poststructuralism; two different theoretical approaches to women’s empowerment that together provide perspectives of both the individual and community responses to AIR. Based in the community participation methodology of Participatory Action Research (PAR), these theories informed the research questions as well as provided an analytical framework to discuss the research outcomes.
1.2 Research Questions

AIR is based on the hypotheses that (1) providing a limited incremental increase in interactivity in community radio will have a positive effect on the empowerment and status of women in the community, and (2) creating an interactive virtual “radio space” will provide a venue to discuss issues that otherwise may be considered marginal or sensitive – often the very issues that thwart community advancement.

The key questions that underlie these research hypotheses include:

1. Are women willing to respond to and create radio content via a technology-mediated feedback mechanism?
2. Do women perceive increased empowerment or benefit from engaging in this feedback process?
3. What is the larger community response to the introduction of women’s voices on the air?
4. Does a critical evaluation of the AIR project support its use as an appropriate, sustainable and gender-equitable ICTD practice?

To address the questions, I have conducted a three-year research pilot in partnership with mwethia members and Radio Mang’elele. I have employed interviews, surveys, observations and radio program transcripts to answer these questions. This culminated in an analysis that supports AIR as a technology for women’s empowerment while identifying the community
conditions that the AIR system needs to address to be successful, including the capacity, interest, and willingness to participate in this research. These research questions form the basis for the data discussion and analysis in Chapters 6 and 7 in the context of GAD and feminist poststructuralism, two social theories concerned with challenging the status quo through shifts in male/female power relations and the use of voice as empowerment.

1.3 Chapter Overview

Chapter 2 provides a background in gender and community radio, where the case for community radio as a technology for women’s empowerment is made. This chapter demonstrates that women’s access to information is a missing link in most development interventions. It also highlights examples of community radio programs already in circulation that aim to empower listeners in a variety of economic, political and cultural means. The motivation for the AIR system comes directly from these two observations – participatory community radio efforts are in demand and have tried to involve women in community-related programming but have not proven sustainable; the AIR system attempts to address these deficiencies.
Chapter 3 investigates the theoretical context of AIR, both from social- and computer science perspectives. I demonstrate that the interdisciplinary nature of ICT for Development (ICTD) necessitates a variety of theories and methods to inform and analyze this research. These theories are tied together with corresponding methods to form a framework for outcome analysis. I also discuss the related technical work that supports the AIR design from a computer science and ICTD perspective, as well as ICTD projects that have sought to address some of the goals of the AIR project.

Chapter 4 provides the community context for the AIR project. It includes an historical overview of the women’s organizations in the region, and a snapshot of the organizations participating in the pilot study. I discuss my site selection criteria, the history of the community radio station and current community development concerns in this chapter. While site selection and research methodology are discussed in Chapter 4, it is important to recognize that the scope of this research is limited to one tribal region comprised of three widely-spread communities, and that the primary agents of this research are thirty three women’s work groups and one community radio station. In the course of three years, I have conducted feasibility studies, baseline interviews, and mid-research evaluations to gauge the effectiveness
of introducing a feedback mechanism to community radio. After assessing community readiness, I deployed digital voice recorders (DVRs) to the women’s groups in order to solicit user-generated content intended for on-air use – feedback, comments, news, interviews. The uptake and use of the recorders demonstrated a willingness and enthusiasm to engage in the research, while identifying the technical considerations that the AIR system will ultimately address.

Chapter 5 details the research plan of the AIR project. I introduce the phases and milestones of the research, as well as the instruments and methodologies used to collect data to analyze in the context of the research questions introduced earlier. This chapter discusses the iterative processes of conducting PAR-based research, as well as the issues that arise when doing fieldwork with a disadvantaged, yet heavily participatory, population.

In Chapter 6 I analyze the processes and outcomes of the AIR project to date. This chapter describes top-level findings in terms of project participation, and discusses impact and empowerment in terms of GAD and feminist poststructuralist theoretical frameworks. The data from post-recording interviews with mwethia members, as well as male listeners in the community, offers support for ongoing inquiry in technology’s role in the
context of space and place. The chapter also present support for the further development of the AIR system, in the context of the original research hypotheses and questions.

Chapter 7 explores the environmental, contextual, economic and civic conditions under which mwethia members and Radio Mang’elete used the digital voice recorders (DVRs), underscoring the requirements for successful ICT deployment and use in gender and empowerment strategies. This chapter also considers the context of the programs created by mwethia members, which depicts the local discourses around empowerment in terms of income generation, health (primarily HIV/AIDS), religion, politics and gender relations, in the specific context of the three communities participating in the AIR projects. These examples provide perspectives about women’s empowerment at the individual and collective level, highlighting power relations between men and women as well as opportunities to explore these power relations in the future.

Chapter 8 describes the technical design for the AIR system that was informed by this research. This chapter includes a discussion of user-centric requirements translated into AIR design features, as well as the details of the AIR handsets. The deployment of the custom handset is not within the scope
of the dissertation research, but future plans for implementing and deploying AIR are discussed in Chapter 8. Chapter 8 also discusses ideas for improving the design of the AIR handset as user needs grow and ICT for Development technologies evolve. I conclude with directions for future work, touching on other applications of AIR as a generic system by which development information can flow from a community, rather than just to it.

The Appendices contain data from translated Women and Development programs, station reports, the HRC consent clause used in this research, source data from the post-recording interviews, as well as technical specifications of the AIR system. The technology associated with the AIR project has been made freely available for non-commercial use.
2. Why Women? Why Radio?

The AIR project focuses on women’s access to, and use of, a technology designed for women’s empowerment. Research and experience alike demonstrate that women’s empowerment and community development go hand in hand, and that women’s access to information is a critical requirement for development. Well-intentioned efforts to close the digital divide may in fact exacerbate the underlying gender divides in communities, as women face significant and unique barriers to ICT access and use. This in turn creates an uneven development scenario, which can be summarized as follows:

- Women’s empowerment is a critical component for sustainable community development;

- This empowerment is made possible in part through access to education (formal and informal) that in turn provides access to timely and correct information – these are the benefits of what the developed world knows as the Information Society, a society in which the creation, distribution, and access to information contribute directly to critical economic, cultural and political activities;
• ICT is the delivery medium for the Information Society, which is why it holds so much promise as an agent of positive societal change; and

• Women generally do not have the same opportunities to access and use ICTs as men do; thus the potential for a community’s development is limited to the extent that women’s access to information exchange\textsuperscript{2} is limited.

The remainder of this chapter develops the case for gender-equitable ICT initiatives and characterizes the gap that AIR is intended to fill. The chapter begins with a review of the research focused on women and ICT, citing the links between women’s advancement and community development. I then explore community radio – its reach, its purpose, and the kinds of programming and programming practices prevalent in community radio. Community Radio has an empowerment charter, and I describe examples of community radio stations that attempt to offer economic, social and cultural empowerment through programming. While all community radio stations operated under the premise that they are “the voice of the community,” some have employed specific strategies to increase listener interaction women’s participation, with the aim of balancing the gender, development and ICT equation. However, these efforts introduce gaps

\footnote{I explicitly use the term \textit{information exchange}, rather than \textit{communication}, to reflect the bidirectional flow of information over technology networks.}
associated with the limits of technology, or with design and implementation limitations. This indicates a need for two-way radio infrastructure, one that listens to, in addition to speaking for, the community. Filling this need is a key contribution of the AIR project. AIR also addresses certain technical and deployment deficiencies of previous projects, and complements existing community radio station efforts, by addressing the technical and cultural gaps that have hindered past projects in a way that is appropriate, sustainable and equitable.

2.1 Why Women?

Linking women’s advancement to community development has become an axiom of international development. There is a significant body of research indicating that sustainable poverty reduction and community development are only possible when women and women’s interests are considered a top priority, as women are the primary caretakers and agricultural producers in the community, and are responsible for providing and upholding the educational and cultural health of the community, while suffering the greatest brunt of poverty (Blackden & Bhanu, 1999; Klasen, 1999; Jato, 2004). In Africa, labor demands limit women’s access to opportunities, as
80% of the women produce the food in Africa, and it is the “labour of women in the subsistence sector that secures the continuity of rural communities” (UNCHS, 1990; Action Aid, 2008; Katepa-Kalala, 1999; Sibanda, 2001; Huyer, 2006). Perhaps more strikingly, sub-Saharan African women have actually experienced a decline in their living conditions and status over the past three decades. HIV/AIDS, famine, and poverty disproportionately affect women, since they not only suffer from these conditions, but are typically the designated caretakers and providers of others so afflicted (Momo, 2000; Annan, 2002; Bastos, 2006; Momo, 2000; Suich, 2006). Sub-Saharan Africa continues to be the lowest-ranked region in the United Nation Human Development Report; the region is failing to achieve the milestones of Millennium Development Goal 3: Promote gender equality and empower women (Zabala, 2005). The success of MGD 3 is critical given that women are the bellwether of community development; however, women represent 70% of all people living on less than one dollar a day, and comprise over 60% of the global illiterate population. The figures are worse for women in sub-Saharan Africa (Action Aid, 2008; Amnesty International, 2005; Dighe, n.d.; Lahore, 2004; Huyer, 2006; UN, 2007; UNESCO, n.d.), which confirms
another observation by Sibanda, that “the poorest people are women; however, the poorest of the poor is the African woman” (2001).

The World Bank offers a comprehensive assessment of the grim facts – women have diminished rights, resources and voice the world over, which is especially true among the poor (World Bank, 2001). Women have not achieved the social, economic and legal rights of men in any region. Women’s rights in many parts of sub-Saharan Africa are tied to their husbands’; it is he who grants land and civil rights to his wife, and these rights expire upon death or divorce, yielding a high number of widows and divorcees who must turn to either prostitution or begging to survive. In addition to a lack of rights, women have a diminished access to and control of the resources that they need to attain status in the community -- information, education, financial (credit) and material resources including housing, agricultural products and technology (World Bank). Without access to these resources, women are further marginalized and opportunities for development and access to markets are closed to them. The lack of both rights and resources diminish any power a woman has to influence personal, family, community or regional decisions (World Bank). Women’s voices are absent, because they are not afforded the rights and resources that allow their participation in
these discussions. For these reasons, women remain vulnerable during market downturns, and during personal and family crises. This in turn feeds the cycle of women’s under-development as a chronic condition, although specific efforts such as women-based microcredit initiatives have demonstrated some local success and considerable international attention (Mayoux, 2002). However, the degree to which a microcredit strategy can be successful depends upon its design and deployment; there are many critics who claim that “poverty lending is bad social policy, a bad development strategy” because it does not (often) address the societal problems underlying poverty, and thus does not represent a sustainable or equitable intervention (Margolis, 2008).

While these data are representative of the aggregate sub-Saharan region and Global South, Kenya as a standalone country ranks 148th (under Sudan and Congo) of 177 countries in overall human development, as evaluated by the United Nations Development Programme (UNDP) in the 2007-08 Human Development Report (HDR) (UNDP, 2007). The Human Development Index (HDI), which is the basis of the annual report, measures life expectancy, standard of living, and access to knowledge. On a scale from 0 to 1, where 1 is a perfect score, Kenya’s HDI has been trending down (from
.566 to .521) since 1990; the OECD average is .916 (UNDP). While Kenya signed the 1979 Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in 1984, its Gender-related Development Index (GDI), which measures women’s life expectancy, literacy and earnings, is 127 of 177 (UNDP). Given that 81% of Kenyans live on less than two dollars a day, women make up the majority of the rural workforce, and women face significant inequalities, as evidenced by Kenya’s status in the lowest GDI quartile, AIR is targeted at this gap (at the community level) with a woman-specific technology initiative.

The literature in gender, technology and development suggests that one of reasons women bear such a disproportionate share of the social burden associated with regional crises is their lack of access to the very information that could help them mitigate or manage these circumstances (Opoku-Mensah, 2000). Women’s lack of access to information and education, as evident in the Human Development Report, remains a huge barrier to their advancement, despite the billions of dollars that are spent on ICTs to promote access to information and close the “digital divide” (Avgou & Walsham, 2000; Ojo, 2003). The United Nations lists women’s access to ICT as the third most important development issue for women globally after poverty and
violence against women (Hafkin & Taggart, 2001). However, ICT initiatives generally fail to take gender-specific barriers to ICT access and use into consideration. These barriers include literacy, training, cost, time, safety, and gender segregation (Hafkin, 2000; Hafkin & Taggart, 2001; Huyer & Sikoska, 2003; Primo, 2003; Huyer, Hafkin, Ertl & Dryburgh, 2005). Access to information is a key metric in the HDR; providing access to information to women directly may be ICTD’s most effective route in lifting both the GDI and HDI in Kenya.

By ignoring gender differences, ICT programs and policies further exclude women from the benefits of technical advances, and gender inequities are further perpetuated (Hafkin, 2000; Wood, 2001; Radloff, 2004). According to the Global Knowledge Partnership, ICTs amplify the existing gender divides in communities (Rahim, 2008), and while ICTs have the potential to positively affect women’s lives, “technologies introduced into environments characterized by inequality tend to reinforce and even exacerbate it” (Derbyshire, 2003).

Gender-focused NGOs and researchers have been raising this issue since an explicit gender and technology charter was adopted at the Fourth World Conference on Women in Beijing in September 1995. However, issues
of gender and technology are routinely positioned as side conversations in both the development and technology arenas, which have served to either marginalize the discussion entirely, or position the “digital divide” as the disease, rather than the symptom, of uneven development (Morrell & Sterling, 2006). The World Summit on the Information Society (WSIS, Geneva 2003 and Tunis 2005), an event given a great deal of publicity and significance, moved the WISI Gender Caucus (the organizational entity for women’s representation at WSIS) to a location away from the main conference hall, and “The predominance of a gender-blind and hence male-centered discussion process has made it hard to even achieve a basic commitment to women’s human rights” (Jensen, 2005) The opportunity to discuss the correlation between women’s empowerment and sustainable development is thus overlooked, as are opportunities to create ICTD strategies that are gender-equitable, and therefore beneficial, to the entire community. This is not a surprise to those working in gender, as ICTD initiatives primarily have been top-down, led by technical innovation, and motivated by new market creation (Zambrano & Browne, 2004; Adam, 2005; Brand & Schwittay, 2006; Fonseca & Pal, 2006).
A top-down approach is problematic in several ways. Human dimensions, such as local involvement, socio-economic realities and cultural considerations are not taken into account, leading to “design-reality gaps” (Brand & Schwittay, 2006; Heeks, 2003). Technologists who understand the “ICT,” and sustainable development experts who represent “D,” do not communicate or work together effectively; “interdisciplinary and international research in this field is just beginning” (Hilty, Seifert & Treiber, 2005). ICTD research is an emerging field; most ICTD scholarship does not openly acknowledge failures, positioning them instead as “lessons learned” (Adeya, 2002). Even in these critiques, gender is conspicuous by its absence.

UNESCO’s publication, *Gender Issues in the Information Society*, ties these examples together and demonstrates the need for ICTs to be gender equitable:

“Women represent the main economic force in most developing countries. As economies become more and more information-driven... the involvement of women in the Information Society on an equal footing with men will directly contribute to improving the livelihood of people, making it more sustainable and thereby promoting the social and economic advancement of societies.” (Primo, 2003)

What is less clear is *how* ICTs can contribute to women’s advancement. Huyer states that to promote gender equality, ICTs need to serve as tools that
move women from a disempowered role to one of empowerment (Huyer, 2006). Empowerment is a broad, contested term in development, but Huyer offers that empowerment is tied to gaining “options, choice, control, and power” as well as the ability to act upon information (Huyer). It is through this process that women gain the confidence and status that can extend from the personal to the societal level (Huyer). ICTs can be a tool of empowerment and equality – this is a key objective of the AIR system.

2.2 Why Community Radio?

Section 2.1 identified the need for women’s access and use of ICTs. However, facilitating information exchange to benefit women in developing regions is made difficult by the absence of adequate ICT infrastructure. About half of rural Sub-Saharan Africa has no access to the cellular or electrical grids, making electrical and telephony-based deployments difficult (Zachary, 2007). While Sub-Saharan Africa is the fastest growing cell market, 50% of the area has no cell coverage, and only 17% of the population has a cell phone (IEEE, 2007; World Bank, 2008).

Radio is the most prominent mass media in Africa, as well as in many other parts of the “Global South,” a term synonymously used for developing
regions (AMDI, 2006). While radio may not enjoy the high-tech cachet of more sophisticated ICTs, it has enjoyed renewed interest in ICDT circles (Buckley, 2000), and the development communications community has long recognized the value of radio for community development (O'Connor, 1990; FRN, 2004). While only one person in 160 in Sub-Saharan Africa has access to the internet, one in four is reported to own radios (Jensen, 2002). Radio networks reach over 60% of the population in Sub-Saharan Africa (90% worldwide), and this coverage grows yearly, in part due to the growing popularity of Community Radio (Jensen, 2002; WEF, 2003). In Kenya, 92% of the population is within radio coverage, while 80% of that number lives in rural communities (Moggi, 2001).

Community Radio is characterized by small, not-for-profit, low-powered stations broadcasting at 1 - 50 kilowatts. They are typically run by a volunteer staff from the community. The essential purpose of community radio is to reflect the development priorities and information needs of the local community, which in return is responsible for managing and financing the effort (AMARC, 1998). Community radio, as an alternative to mainstream and government-sponsored media, is flourishing in countries where conditions are favorable (Wilson, 1996; Jensen, 2002; Accram, 2004). This
growth and visibility is aided by prominent advocates of low-tech, including Charles Kenny at the World Bank (Kenny, 2002), as well as favorable changes in broadcasting and IT policy. As a result, there are several hundred community radio stations across sub-Saharan Africa, over one thousand in Latin and South America, and India has recently legalized community radio broadcasting (Government of India Ministry of Information & Broadcasting, 2006). Across the Indian Ocean, several African countries are beginning to liberalize media ownership, which has opened doors for community radio (Wilson & Wong, 2003; Nyamnjoh, 2005). According to the World Association of Community Radio Broadcasters (AMARC), the number of community radio stations in sub-Saharan Africa has grown from 10 to more than 800 in the last 20 years, and worldwide to over 3000 (Mulama, 2005). Jean-Pierre Ilboudo, a development communications expert with the Food and Agriculture Organization of the United Nations, states that “community radio is Africa’s Internet. It reaches our most important audience -- the illiterate and hungry” (1999). He also posits that the popularity of community radio is rooted in its similarities to the region’s tradition of oral communication (Ilboudo, 2001).
While community radio is typically focused on the needs of the community it serves, it can, like all ICT solutions, reflect gender gaps that exist in the community (Wanyeki, 2001). Radio may offer the greatest reach and accessibility to women, but their workload and lower status in the community result in fewer opportunities to be involved with station management and content production (Wanyeki, 2001). In a new report, Rural Women Reporting longtime development communications experts content that, while women are rarely heard on community radio, “even more rarely do they actually have the opportunity to create media. (Walter & Manji, 2008). Despite these limitations, community radio remains both accessible and popular with women in Africa. Women’s radio listenership is high; the ubiquity of home-located and portable radios serves to remove some of the most substantial barriers to access. In a 2000 study of three thousand poor, rural women in four sub-Saharan countries, 91.1% of respondents indicated that they listened to the radio. 67.8% of these women indicated that they, not their husbands, owned radio sets (Sibanda, 2001). This percentage is far higher than the frequently cited statistic that one in four people in developing regions own a radio. Over half of the women who answered that they owned radio sets also said that they independently chose the radio programming to
which they wished to listen, as opposed to 16.7% who said that their husbands set the dial (Sibanda, 2001). A 2005 study on women’s radio ownership and use conducted by USAID in Mali found that 90% of the 1156 women surveyed listened to the radio. The remaining ten percent who reported that they did not listen to the radio belonged to the most economically-challenged group, and did not have the resources or ability, given their daily tasks, to listen (Bilodeau, 2005).

As an agent of development, community radio programming has an empowerment charter, which is evident in any handbook on community radio, or in any radio station mission statement. Examples of this empowerment charter reflect express community inequities. Focusing specifically on gender, community radio is often cited as an effective strategy to counter detrimental attitudes and behaviors towards women, especially in the context of women’s education, literacy, income generation, status and safety in the community. The online magazine “Business in Africa” credits community radio with increasing cultural and religious diversity in Kenya, and for kick-starting economic empowerment programs for women in Tanzania and Uganda (Accram, 2004). One woman in Mali offers testimony to the effect of community radio on literacy: “The station has helped us
understand the importance of literacy for our commercial activities. It has encouraged the women to devote more time to this” (Sultan, 1998). Another example comes from a community radio effort in Zambia, where a male listener reports:

"The other programme I like listening to is on orphans, vulnerable children and widows. Before we had this radio station, we had a lot of property grabbing taking place…Through this programme, people have been educated to respect widows and where there is a will, to honour it" (Musanshi, 2004).

Community Radio station KKCR in Kibaale, Uganda conducts specific domestic violence prevention and conflict resolution programs, inviting men and women on the air to discuss their stories. Men who once were abusive, but no longer abuse women, are lauded on the air, and enjoy recognition in the community that is enviable and thus emulated (Sterling & Bennett, 2006; URDT, 2006).

While community radio stations attempt to address women’s unique empowerment issues, this research sought to understand the conditions under which women will speak out more publicly about their experiences. The results were encouraging: participants in the AIR pilot study were enthusiastic about the AIR system, and were willing to verbalize their perspectives on community issues. African feminists are optimistic that
modern African women are willing to break traditional silences, especially with the opportunities provided by ICTs (Adjibade, 1996; Momo, 2000; Opoku-Mensah, 2000). Previous research has shown that oracy is considered a “woman’s” form of expression in many African cultures, and has the potential to contribute to women’s empowerment strategies (Zirimu, 1977; Mushengyezi, 2003; Njogu & Orchardson, 2005). These researchers call for women to re-appropriate the oral traditions for their own benefit in order to “create and claim space for empowering oracy to assert their survival needs”. This may take some ingenuity, considering the barriers women face around ICT access – according to Kady Souley Boncano, of Niger's Radio Anfani:

“When I interview women, I often have to hide because the men don't want them to stand up and be heard. But women are the ones who produce the food! Most of them are illiterate, and if they can't be told which seeds are good, they will simply plant bad seeds again and again.” (Ilboudo, 2001)

There is also a gendered technology gap to consider at the level of the community radio station – it has been noted that men typically hold the technical positions at community radio stations (Githaiga, 2001; Wanyeki, 2001). For example, Raditapole Malehloka, the station manager at Radio Moafrika in Lesotho, states that “it is necessary to demystify technology and allocate production blocks to women’s groups to allow more participation”
(Githaiga, 2001). However, studies show that there is an increasing willingness for women to engage with ICTs – a 2005 ITU Report posits women will take the “ICT leap” to the degree that their countries can support this leap, and the “political will exists for them to gain access to education, training and employment opportunities” (Bisnath, 2005). Given the poor infrastructure, systemic marginalization of women, and the competing development agendas of many developing countries, AIR provides a way for women to participate and speak out before digital and gender divides further widen.

2.3 Community Radio: Participatory Efforts

Community participation is one of the hallmarks of community radio. The definition of participation is broad, given the many approaches stations employ to connect with listeners and champion community development processes. AMARC’s “African Community Radio Manager’s Handbook” discusses the fundamental importance of inviting community participation in order to sustain both programming content and the station itself. It suggests that stations record audience opinions and ideas for broadcast, involve women, and establish listener clubs (AMARC, 2000). Participation takes
many forms outside of calling and writing the station; these are not options for many in the population.

Radio stations also solicit feedback by sending volunteers into the community to conduct interviews and focus groups. The UNESCO Community Radio Handbook reiterates the importance of facilitating ongoing focus groups with the community in order to keep programming relevant and applicable to all members of the community (Fraser & Estrada, 2001). This is especially useful for educational “soap operas,” where keeping audience interest is a critical factor in the success of this form of educational entertainment (Myers, 2003). Going into the community not only results in new programming ideas and feedback on existing programs, it also elevates the status of the radio volunteer – particularly relevant when the radio station employee is female (Madamombe, 2005).

Another type of “participation” is enabled by technology itself. Radio producers have the ability to interweave recorded radio voices and listener voices in order to create the illusion of interactivity. Radio stations can record their interviews with community members, and mix in these interviews to provide listeners with a richer narrative. Taking this idea one step further, Qwa-Qwa Community Radio in South Africa allows community members to
come by unannounced in order to provide spontaneous discussions on impending or urgent community matters (Communication Initiative, 2002). In a different vein, some community radio stations deliver Interactive Radio Instruction (IRI), using broadcasts to deliver scripted educational content so that listeners (most often school children in this case) feel like they are interacting with the radio teachers. This is viewed as an effective and cost-efficient education model (Bosch, 1997; World Bank, 2005).

While focus groups, IRI and splicing are employed to provide feedback and programming direction, some community radio stations, in response to conditions of disempowerment, sponsor listener clubs that are tied to community or region-specific needs. The Rwandan Reconciliation Communications Project assembled thirteen listener clubs to discuss programming on reconciliation-based radio programs as part of an effort to heal community division resulting from the genocide (Staub & Pearlman, 2005). A similar model is being employed in Uganda as a mechanism of community dispute resolution (URDT, 2006). Several radio listening clubs are focused on integrating women’s perspectives on development (Sterling & Bennett, 2006). These efforts often fall under the purview of larger umbrella organizations such as the African Women’s Media Center and the Federation
of African Media Women (Wanyeki, 2001). The Federation of Africa Media Women, for example, has established women’s radio listening clubs as part of their “Development Through Radio” (DTR) program in 12 countries; there are 52 clubs in Zimbabwe alone (Opoku-Mensah, 2000; Sibanda, 2001). DTR is unique in that it aims to go beyond collecting feedback. It enables women (and occasionally men) to provide programming feedback via tape recorders, but it also encourages women to become community educators, and encourages clubs to engage in revenue generation activities. DTR groups meet specifically to listen to the radio, discuss issues raised by programs, and use tape recorders to deliver feedback on programming to the station. DTR attempts to close the circuit by providing a mechanism for listeners to speak as well as listen, as explained by Jennifer Sibanda, the former Executive Director of the Federation of African Media Women:

“We found we were always downloading and never uploading... There is so much knowledge in rural communities, and we have to let people know about what is happening in Africa ... we have to let people know about the work being done at this level” (2001).

2.3.1 THE CASE FOR TWO-WAY COMMUNICATIONS

In contrast to the AIR model, the voices recorded in DTR clubs are used to inform programming, but are not aired on station broadcasts; this is a
unique contribution of AIR to the field of participatory development communications. Critical reviews by program administrators speak of a “serious gap” in understanding of the impact of DTR, as well as the decreasing use of participation due to tape recorder complexity and the need to manually deliver the tapes (Warnock, 2001).

Case studies of DTR efforts recommend creating a two-way communication model in broadcasting for development in order to address a variety of community misconceptions, provide an opportunity for community members to express themselves, and to facilitate “the tapping of indigenous knowledge, which development specialists are beginning to acknowledge as one of the missing dimensions in development” (Matewa, 2002). In his book “Community Radio and Its Influence in the Society,” Joseph Okechukwu Offor echoes Matewa, asserting that in order to truly promote and sustain social and cultural change, health education and religious tolerance, community radio needs to be not only “a means of transmitting to people”, but also a means of “receiving from them.” He continues, “It has to be a radio that allows rural listeners not only to hear but also to be heard” (2002). This echoes Brecht’s vision of two-way radio communication:
“The radio would be the finest possible communication apparatus in public life, a vast network of pipes. That is to say, it would be if it knew how to receive as well as to transmit, how to let the listener speak as well as hear, how to bring him into a relationship instead of isolating him.” (Brecht, 1932)

These quotes foreshadowed the AIR project, which has been informed by DTR efforts and the desire to close the feedback loop, while giving consideration to factors that have stymied other efforts, such as sustainability and lifestyle needs of the women who are the intended end users. For example, those who are subsistence farmers and day laborers cannot maintain an activity that pulls them away from their livelihood.

Another example of women’s participation in community media is demonstrated in “narrowcasting” – an increasingly popular technique where women’s programs are created and played to a local audience over cassette players and loudspeakers. This is a growing phenomenon in India, where Community Radio recently has been legalized, but where licenses have not yet been granted (Pavarala & Malik, 2007). Namma Dhwani (Our Voices) is a narrowcasting effort in India that grew into a full-fledged community radio station; women who ran the narrowcasting equipment now produce content directly at the station. According to Pavarala and Malik, characterizing efforts like Namma Dhwani, “the extent to which the changes have taken place may
be difficult to assess, but community radio programmes have surely achieved some success in helping consolidate women’s views and perspectives on gender subordination and social transformation” (2007). Narrowcasting fills a niche in heavily resource-constrained areas, and also provides an upgrade path to community radio in terms of skills, confidence and demand for information.

As radio technologies advance and radio station staff increases their technical aptitude, previously unimagined opportunities to connect stations and listeners are likely to emerge. This is especially likely given the increasing convergence of information technology and media (Buckley, 2005). In light of the gender divides that plague sub-Saharan women, it is crucial that new participatory models benefit women. The Mali radio study indicated that less than 5% of women contact the radio, although 20% of women attribute a decision they’ve made to radio programming (Bilodeau, 2005). While these levels are not high, they are not negligible. The study goes on to contend that “There is good reason to believe that programs which would truly seek to lead women to take actions to improve their own living conditions and of those of their families and communities would have a much more significant impact.”
It is important to consider, in attempts to increase women’s participation in driving their own development (via community radio programming or otherwise), the conditions under which women will participate when provided the opportunity, and if this participation is perceived as an act of empowerment. The World Bank links a lack of rights and resources to a lack of voice; by providing an avenue for voice first, will women be more likely to push for the rights and resources required to advance their socioeconomic, political and cultural status? A premise of the AIR project is that voice itself represents empowerment. As described in Chapter 7, this premise has been validated by the research data collected. These data demonstrate that AIR has succeeded relative to earlier community radio and participatory efforts, which had failed to close the communication circuit between women and information.
3. Conceptual and Theoretical Contexts for AIR

The interdisciplinary nature of this research has required exploration of prior work in both social and computer science. When doing research in ICT for Development (ICTD) with an emphasis on gender, it is important to consider all aspects of this work – information, communication, technology, development and gender. Each field has a unique history, literature and application to this research, particularly at their points of intersection. Figure 1 illustrates a high-level representation of the major fields and concentrations that form the foundation of the AIR research.

ICTD as an academic field is an emerging one: the major conference in the area will be two years old next spring. This is not to say that ICTD initiatives, including those focused on women’s advancement, are new, but previous work in ICTD has tended to be practice-oriented. This focus on relevance is appropriate, but is challenging to research efforts that attempt to assess what has been done, what has worked, and what has failed. In his recent effort to ground ICTD practice with theoretical underpinnings, Heeks
asserts that “There has been a bias to action, not a bias to knowledge. We are changing the world without interpreting or understanding it.” Most of the ICTD work being produced to date has been descriptive, not analytical, and thus may lack the rigor of academic research. (Heeks, 2006).

Figure 1: Related Disciplines

On the other hand, the field of development studies, which includes ICTD in some institutions, is deeply rooted in theory and critique that may not seem particularly useful to ICTD practitioners who come out of a technical tradition. Figure 2 shows the disconnect between practice, research, technology and gender that currently pervades the ICTD field, although
workshops and conferences have been convened to discuss ICTD these issues in the context of ICTD pedagogy. The AIR project has required depth and breadth in both theory and practice across gender, technology and development. In this section, I discuss the theoretical frameworks that have informed the AIR system design and evaluation, the methodological framework that structured community involvement and deployment, and related social- and computer science efforts that informed the design of the AIR intervention.

*Figure 2: AIR Gap Analysis Diagram*
3.1 **Gender Theory**

The AIR approach to ICTD is a political one; it is grounded in the belief that technology can and should represent opportunities for women’s empowerment in the targeted communities. Thus, the theories that framed the AIR project had to have a change agenda at their core, as well as offer accessible and applicable approaches for the on-the-ground fieldwork required by this research. Gender and development (GAD) is a theoretical approach to development that aims to create advancement opportunities for women through sustainable social change. GAD recognizes that women are disadvantaged due to complex and long-standing social structures, which require recognition and transformation of power relations for and by both women and men. Feminist poststructural theory is concerned with the construction of meaning and identity through language and discourse, and how women define and shift power through language. In feminist poststructuralism, women’s discursive practices are the site of resistance and change. Together, these theories address the macro- and micro-level issues of women’s underdevelopment, and offer two complementary approaches towards the understanding and analysis of women’s empowerment.
3.1.1. GENDER AND DEVELOPMENT

The GAD approach is one of the most accepted and respected approaches in development theory, supplanting other theoretical approaches from earlier decades (Connelly, Li, MacDonald and Parpart, 2000; Huyer, 2006). The 1970s saw the rise of women-focused development strategies with the publication of Boserup’s *Women’s Role in Economic Development*, which challenged the notion that women and men benefitted equally from development projects (Boserup, 1970, Momsen, 2004). This first example of concerted effort was called Women in Development (WID). WID influenced development agencies to take gender into account in development projects and policies, and led to the passing in 1973 (in the US Congress) of the Percy Amendment, which mandated that all development projects include gender as a key consideration in implementation and assessment (Connelly et al., 2000). A subsequent iteration of WID addressed the integration of women into economic development initiatives, with an emphasis on equal opportunity. These efforts mirrored some of the Equal Rights Amendment (ERA) initiatives in the Global North (Rathgeber, 1990; Parpart et al., 2000; Momsen, 2004). WID, which continues to shape many development projects today, is concerned with the equal representation of women, but it does not
seek to address underlying social causes of gender discrimination; and is thus limited in its transformative abilities (Rathgeber, 1990; Connelly et al., 2000). GAD grew out of this realization, and offers a more transformative and holistic approach towards women’s development and empowerment, one that recognizes the deeply-entrenched social practices and uneven power structures that marginalize women.

GAD focuses on the roles and relations, including manifestations of power relations, between men and women, while recognizing the contributions of women’s work, women’s knowledge, and women’s unique development goals — a critical consideration given that women are primarily responsible for agricultural production (Connelly et al., 2000; Momsen, 2004). GAD also calls for the analysis of societal power structures – economics, class, historical context, and culture – in order to understand how women experience poverty and development differently than men, mindful that men are an integral part of community change and development (Moser, 1993; Connelly 2000). GAD also maintains that women have both strategic and practical development needs: strategic needs that focus on shifting the power structures in a community in order to sustainably increase women’s
empowerment; and practical and immediate needs that improve women’s lives in their current positions (Molyneux, 1985, Moser, 1993).

GAD supports a variety of ICTD approaches, from gender mainstreaming (a method employed to neutralize gender bias in projects) to women-specific projects, depending on the social context (Connelly et al., 2000; Huyer, 2006). In GAD, members of the community are agents in their development, not mere recipients, and both women and men have active roles in challenging the status quo. It is understood that men’s implicit or explicit support is necessary to achieve gender equality (Connelly et al., 2000; Huyer, 2006).

While GAD is the current preferred theory in gender and development studies, and offers a comprehensive context for development initiatives, GAD was particularly germane to the AIR project because of its focus on transformation at the community level (rather than at the level of the individual), and its inclusion of men in women’s empowerment. The deployment and implementation of AIR is centered on women’s use and experiences, with the goal of moving forward an agenda of women’s equality in the community – at least at the level of visibility and audibility in the community. In addition, the gender dynamics of the Akambani communities
studied – women’s workgroups (mwethia), a male-run community radio station, and near-ubiquitous listenership by both genders – requires a theoretical framework that analyses the potential for sustainable community transformation involving both women and men.

3.1.2. Feminist Poststructuralism

The AIR project provided a direct link between technology and mwethia, which was explored in the context of GAD. In addition, the AIR project enabled individual women to speak out in a public forum, which necessitated a study on the power of voice at the level of the personal. Poststructuralist theory is concerned with how meaning and subjectivity are constructed in language, and the power shifts that occur when new voices are articulated. Feminist poststructuralism, then, is concerned with the relationship between gender, language, and power. In poststructuralism, there is no universal subject (e.g. “woman”); in feminist poststructuralism, women are “freed” from the normative view that women can be addressed as a monolith; that they “speak with a unified voice or that they can be universally addressed” (Rosser, 2005). Feminist poststructuralism focuses on giving individual women a voice (Morgan, 2004; Weedon, 1997). Connelly
likens feminist poststructuralism to a “search” for “previously silenced voices, for the specificity and power of language and its relations to knowledge, context, and locality” (Connelly et al., 2000).

In feminist poststructuralism, language is the site of personal resistance, and personal resistance among many leads to group resistance and shifts in power structures. As the AIR project is operated by voice, the research used this theory to frame the analysis of transcripts of the women’s recordings, as well as post-recording interviews with participants. The AIR project endeavored to provide the means for women to literally air their experiences and differences, with the goal of creating new discursive practices and power shifts. AIR attempts to bring individual knowledge forward in order to unmask differences in the community, differences that may limit successful community development. As a consequence of the AIR project, multiple realities of women’s experiences, in addition to different perspectives between genders, have been represented publicly on the radio for the first time. Disagreements across mwethia groups, or within the same mwethia, depending on the social and power structures within each group, have been aired publicly. By using their voices, women have participated in a development venue that was always intended to serve them, but was rarely
able to listen to them. Through their words, women have been able to open
up new avenues for discussion that in some cases have served to challenge
conventional wisdom.

Feminist poststructuralism is concerned with the processes that
produce a “mutual, dialogical production of a multi-voice, multi-center
discourse” (Lather, 1991). While the AIR project provided the physical
mechanism to do so, feminist poststructuralist theory explains how linguistic
resistance can operate against the dominant cultural order. Resistance occurs
when “devalued linguistic forms and practices (such as local vernaculars,
slang, women’s interactional styles or poetry, and minority languages) are
practiced and celebrated, despite widespread denigration and stigmatization”
(Gal, 1995). Abu-Lughod argues that women’s everyday talk and linguistic
patterns are forms of resistance that tell us how power in the culture is
exerted. Knowing how power is produced and exerted, then, tells us where to
“look for possible signs of resistance” (Abu-Lughod, 1990). AIR clearly
supports the diffusion of “women’s speak,” which is indeed a devalued vernacular; time will tell if this diffusion leads to resistance in the form of
women’s increased empowerment. In this respect, voice is ability; language is
political.
Feminist poststructuralism and GAD share a complementary change agenda, as one focuses on women’s empowerment at a systems level; and the other operates at the level of the individual, while informing and supporting women’s empowerment activities across the individual, household, familial and community scale. The act of producing radio content is one way to encourage equitable participation of women in the community and with the community radio station, and the topics that the women choose to discuss on the air via the AIR handsets is left to the individual. Feminist poststructuralism has been criticized for its tendency to keep the concept of “woman” individual and local, thus making it potentially difficult to make high-level arguments and build coalitions for the advancement of women (Aguilar, 1997; Flax, 1992). In the context of the AIR project, however, GAD theory and the institutional stature of the mwethia may naturally balance this concern.

3.2 Participatory Action Research

It was necessary to frame these two theories in a research methodology that encouraged participation at the community level (GAD) and also at the individual level (feminist poststructuralism). Participatory Action Research
(PAR) is based in the tenets that community participation must be integrated into all aspects of the research in order to utilize the research process and findings in an activist manner, which results in positive changes against the status quo (McTaggart, 1991; Whyte, 1991). PAR also has a change agenda and emancipatory aims similar to feminist perspectives.

PAR has many aliases – Participatory Rapid Appraisal/Participatory Rural Appraisal/Participatory Reflections and Action (PRA), Action Research (AR) -- and many definitions based upon the context in which it is applied (Chambers, 2005). In all cases, PAR is grounded in the idea that local participation is the only sustainable and appropriate mechanism for a community to achieve democratic and equitable development. PAR is defined as both a theory and a methodology, in that it combines research with reflection and action conducted “with and by local people rather than on them” (Cornwall & Jewkes, 1995). The emphasis on local participation puts the researcher in the role of facilitator, who creates opportunities for participants to generate new knowledge to address social problems and disrupt existing power relations (Greenwood & Levin, 1998).

PAR and AIR are thus complimentary, as framework and application. One of the primary goals of PAR is to create new spaces for discussion and to
bring marginalized voices to center stage. It is in these new spaces that knowledge is generated and tested for validity – hegemonic principles are challenged and new meanings for a society are contrasted (Lather, 1991; Greenwood & Levin, 1998). While the initial conceptualization of AIR was not influenced by PAR, key goals are shared – to bring hidden knowledge and marginalized voices into the mainstream, so that they can be heard and acted upon for the benefit of the community. PAR practitioners assert that societies only use a small portion of their collective knowledge and capacity for problem solving, based upon who has power within the community. Most are excluded from knowledge production and dissemination (Maguire, 1987; Greenwood & Levin, 1998). The researcher, then, should develop avenues to identify “alternative” knowledge and create opportunities for power shifts, so that knowledge production is returned to all members of a society (Maguire, 1987). AIR aims to seek out and broadcast the knowledge held by women. By providing dedicated radio shows that encourage women’s participation via the AIR handsets, the AIR project, and the women involved, have an opportunity to fulfill what Greenwood and Levin call PAR’s central tenet – to “keep the conversation going” (1998).
PAR is inherently political, psychological and liberating in its philosophy, and is deeply influenced by Freire (Montero, 2000). When people are excluded from systems of knowledge production and exchange, this inability becomes internalized and produces a controllable, “broken” populace. Conversely, when knowledge production is situated in the community, it provides ways for people to develop critical perspectives on their condition, which can then be acted upon and changed (Maguire, 1987). This is Freire’s model of “conscientization”: the process of moving people towards “knowing reality in order to transform it” (Freire, 1970; Maguire, 1987).

PAR has been used increasingly in international development because it offers a framework that stresses appropriate, responsive design based upon the needs and participation of the local population (Maclure & Bassey, 1991; Chambers, 2005). PAR facilitates an iterative process of design, deployment and assessment, where new learning is produced at every step and where the community is involved integrally at all four PAR phases – diagnosis, prescription, implementation and evaluation (Stoecker, 2005). I have adopted this approach in the deployment and evaluation of AIR.
This is not to say PAR is without its critics: Cornwall et al. have demonstrated how PAR has been appropriated incorrectly in development initiatives in Africa as a way to “feign” community participation and privilege the voice of the elite few in the community (Cornwall, Musyoki & Pratt, 2001; Cornwall, 2003). Other researchers are concerned with gender equity in PAR programs, noting that a gender-blind approach that may seem “fair” to western practitioners actually serves to further marginalize women (Gujit & Shah, 1998; Mayoux, 1995). However, Gujit and Shah’s The Myth of Community notes how “the language and practice of ‘participation’ often obscures women’s worlds, needs, and contributions to development, making equitable participatory development an elusive goal” (1998). While AIR handsets are in general only deployed to women, the local context could have reproduced this problematic “voice of a few” condition, where dominant women may not allow or encourage other women to participate. Thus, considerations of the potential weaknesses of PAR offer a warning that, while AIR provides an avenue for marginalized voices, there are voices that may yet go unheard, even with the focus that GAD and feminist poststructuralism place upon participation and voice.
GAD and PAR are closely linked to the point that most GAD initiatives are also PAR initiatives – web searches reveal that many descriptions of GAD projects claim to use participatory action research methods. Cornwall, Gujit and Shaw call on PAR practitioners to bring a gender perspective to bear; Cornwall and Jewkes claim that GAD is necessary in PAR projects in “identifying strategies for amplifying voice and access to decision making of those who tend to be marginalized or excluded by mainstream development initiatives” (1995). PAR and feminist poststructuralism may seem less closely related, although several PAR researchers have made the argument that the two can and should inform and advance each other. Both feminism and PAR are concerned with power, ethics and social transformation, and they often share epistemological and political principles (Cornwall, 2003; Greenwood & Levin, 1998). The AIR project interweaved feminist poststructuralist theory and PAR together as it endeavored to provide the means for women to literally air their experiences and differences, with the goal of creating new discursive practices and power shifts. AIR aimed to bring individual knowledge forward in order to unmask differences in the community, differences that may limit successful community development.
While many contend that PAR offers the most effective opportunities for sustainable community development, PAR research requires that the researcher serve not only as facilitator, but as ethnographer and development worker as well (Maclure & Bassey, 1991; Chambers, 2005). Maclure and Bassey assert that doing PAR in Africa poses “an enormous challenge” given the high rates of illiteracy, environmental and political factors, an African distrust of outsiders, and myriad cultural differences. They call on PAR researchers to be as interdisciplinary as possible in order to understand the breadth and depth of African-specific problems (1991). I have endeavored to be mindful of this guidance in the conduct of this research.

3. 3 PRIVATE/PUBLIC SPACES – GEOGRAPHIES OF POWER

While providing the theoretical and methodological contexts for the AIR project, GAD, feminist poststructuralism, and PAR all invoke space to some degree in their perspectives. This research was not grounded in human or feminist geography, but many of the metaphors and concepts that come from geography have provided additional insight into the potentially transformative effect of women’s voices being heard directly on the radio. GAD, feminist poststructuralism, and PAR provoke power shifts – power
shifts imply displacement or reshaping; the movement of a disempowered person or group to a place of more recognition. Community radio itself represents location: there is radio space, and voices go “on-air” – even Radio Mang’elele’s motto is “Wasya wa Maendeeo” (the place for development). 

While research on gender and radio is sparse, discussions exist in the radio literature regarding radio as a site of women’s identity production. These conversations primarily invoke Habermas as a starting point, citing his idea that the public sphere is inherently masculine, while women are associated with the private sphere (Benhabib, 1995; Calhoun, 1993; Habermas, 1991). Building on this concept, Mitchell’s book, Women and Radio: Airing Differences, suggests that radio mediates the public and private divide, allowing women to bring women’s agendas into the public discourse (Lacey, 1996; Mitchell, 2000; Qureshi, 2000). By virtue of its participatory charter, community radio has the potential to bridge many of the opposing binaries that keep women’s voices sidelined. Community radio can challenge dominant/marginal, male/female, literate/illiterate and top-down/grassroots development models by airing otherwise private voices and topics.

In developing regions, bringing the private public through radio may be the only opportunity women have to “voice” identity and resistance. In
their article on the transformative effects of women’s community radio in the Amazon, McKinley and Jensen describe how radio proposes an alternative public space that challenges the silencing functions of the dominant culture that excludes women’s interests (McKinley & Jensen, 2003). They point to community radio as a powerful location of women’s activism, where women bring the domestic (water, housing, and healthcare) forward in order to politicize it and mobilize action (McKinley & Jensen, 2003). This description invokes the work of bell hooks on the need to speak out as a way to be visible and recognized as equal; hooks is often cited in community radio literature in order to demonstrate its egalitarian aims:

“Moving from silence into speech is for the oppressed, the colonized, the exploited, and those who stand and struggle side by side is a gesture of defiance that heals, that makes life and new growth possible. It is that act of speech of ‘talking back’, that is no mere gesture of empty words, that is the expression of our movement from object to subject – the liberated voice.” (1989).

Work in the field of economic and political development and human geography provides another way to look at the flows of power and participation across scale. Massey offers “power geometries” as a way to contextualize economies of scale, such as media, where the local and international can and do inform each other, providing bidirectional
opportunities for power and knowledge shifts (Massey, 1994, 2002). Building on Massey’s approach, Howley posits that radio represents one such bidirectional power, providing a local view of the global, and a global view of the local (Howley, 2005). Rubinoff’s work with *campesina* women is rooted in power geographies in an ICTD context, examining the network of emerging ICTD strategies and how they shape spaces for rural women to operate within the global development arena (Rubinoff, 2003). Even in community radio, there is often a flow of information between local and national. Local broadcasts stretch out across regions and boarders. Community broadcasters pull from regional media feeds, such as AMARC’s Simbani program, bringing global information to the local community (AMARC, 2005). Organizations like the African Women’s Development and Communications Network and AMARC Africa train female community broadcasters to “effectively navigate the bridges between global and local communities and information sources” (Wanyeki, 2001).

Extending Massey, I contend that there is power in this exchange, since community radio asserts local identity upward, as a form of Massey’s “globalization from below” (2002). It is through articulation from below that new spaces of power and information exchange are created from the
community upwards, affecting even larger networks. In the case of AIR, these new spaces are produced and occupied by the content that mwethia produce, the themes of this content, and the impact that this production and content has upon the larger community. This reflects the work of Lefebvre and his concept of “social space” – space is a social product based on cultural meanings and values; space in turn affects perceptions and practices (Low, 1996). These spaces serve important functional roles in the community, as connectors and opportunities not to be ignored (Rubinoff, 2003). This is key to the AIR project, where the intention was for women to create spaces for discussion on the radio that would influence behaviors on the ground. To Lefebvre, space “serves as a tool of thought and action” (Lefebvre, 1991); he argued that every society creates its own space where power is played out (Low, 1996).

With the construction and production of a new radio space, and richer participation from the women “below,” information can flow from the individual upward, shifting the power of information production to each woman. Thus, the space of radio can potentially amplify one women’s voice to the community, region and larger radio network. Given community radio’s reach, the airwaves provide a space for women’s voices – and women’s
empowerment – through a trusted and popular medium. Community radio’s popularity also provides women an automatic audience – it is impossible to “un-hear” a voice.

This counters the controversial argument that Gayatri Chakravorty Spivak made twenty years ago – that the subaltern woman has no voice, only representation (Spivak, 1988). While this quote has sparked books, journals, and even whole conferences that support and dispute this concept of "voicelessness," it is also relevant to AIR. Spivak calls upon us to question the accuracy of representation – if women are being spoken for, their voice is co-opted, even by those with the best intentions. Extending Spivak, for the subaltern to speak most accurately, she has to speak directly. AIR removes intermediaries; women speak for themselves. Sub-Saharan women, as demonstrated by the many who are active in radio clubs, are interested in sharing their opinions and creating their own “spaces” of information exchange. Thus, marginalized groups create acts and spaces of resistance and identity as part of the process of empowerment (hooks, 1990; Scott, 1990; Soja, 1993) while echoing the value of a practical “ICT leap” (Bisnath, 2005).

Once alternative voices are introduced into the public sphere, what kinds of transformations can occur? While there is broad consensus that
knowledge leads to power, there is no theory that clearly links participation to power, although there is a natural tendency in gender and development rhetoric to assume the existence of this link. Groups may derive cultural power from hearing their voices and opinions broadcast across a highly public medium like radio (Bourdieu, 1991). Furthermore, when marginalized and devalued voices are broadcast this way, they challenge the status quo of the public sphere and the acceptable discursive practices that create it (Myles, 2000). Thus, while not central to the design and deployment of the AIR project to the extent of GAD, feminist poststructuralism and PAR, discussions of space, place and power are germane to the analysis of the AIR project, and are further discussed in Chapters 6 and 7.

3.4 RELATED WORK IN COMPUTER SYSTEMS

3.4.1 MOBILE COMPUTING

The technology used to implement AIR builds upon a rich body of prior work in mobile computing in the areas of system design (Weiser, 1993; Forman, 1994; Satyanarayanan, 1995), mobile devices (Douglis, 1994; Truman, 1998), mobile applications (Siewiorek, 1998; Harter, 1999; Cheverst, 2000; Sawhney, 2000), mobile communication (Petersen, 1997; Brewer, 1998; Singh,
techniques for mobile data access (Kistler, 1992; Joseph, 1995; Mummert, 1995; Noble, 1997; Terry, 1995; Kuenning, 1997), power management (Simunic, 2000; Weiser, Welch, Demers & Shenker, 1994; Kravets, 1998; Lorch, 1998; Flinn, 1999; Martin, 1999), security (Czerwinski, 1999; Peirce, 1999) and location awareness (Spreitzer, 1993a, 1993b; Ward, 1997; Adjie-Winoto, 1999; Saltenis, 2000;). The approach to message routing in AIR builds upon prior work in using adaptive runtime mechanisms (Bennett, 1990; Speight, Abdel-Shafi & Bennett, 1998, 1999, 2000) to make decisions about when and where to move data. AIR also incorporates hysteresis, similar to the history mechanism used in Brazos (Speight & Bennett, 1997) to aid in the routing decision process.

The technology used to implement AIR also builds upon work in delay-tolerant networking (DTN) (Cerf, 2003; Fall, 2003; Warthman, 2003). DTNs are designed to address the issues associated with intermittent connectivity and varying bandwidth. While DTNs were originally designed to support interplanetary and military communications, disaster response, and underwater communication (Cerf, 2003), the ICTD community faces related connectivity challenges (Cerf, 2003; Fall, 2003).
DTNs are gaining rapid popularity in developing regions. For example, ZebraNet and DakNet represent two examples of efficient data transmission networks that take advantage of existing communication infrastructure and user mobility patterns (Juang, Oki, Wang, Martonosi, Peh & Rubenstein, 2002; Pentland, Fletcher & Hasson, 2004). ZebraNet, a research prototype developed at Princeton, employs a 30-node DTN system in the tracking collars of Zebras at the Mpala Research Center in Kenya. Each node (like AIR) contains a small CPU, flash memory, and wireless transceivers (Juang et al., 2002). ZebraNet’s main goal was the creation and maintenance of a low storage, low energy system capable of routing location tracking data to base stations using specialized protocols given system constraints and zebra mobility (2002). Performance results with different protocols, e.g. using flooding versus a history-based mechanism, have informed AIR protocol design.

DakNet employs a similar wireless model but integrates a human element, asynchronously delivering data services using existing community and transportation infrastructure such as community centers, buses and bicycles outfitted with 802.11b mobile access points for point-to-point data exchange (Pentland et al., 2004). Asynchronous communications such as
DakNet are well-suited for communities in which there is insufficient human or technical support to provide real-time communication (Blattman, Jensen & Roman, 2002; Pentland et al., 2004).

3.4.2 **Systems Most Closely Related to AIR**

Although there appear to be no direct “competitors” to the AIR system, two projects, both research prototypes, have apparently been built as hand-held voicemail handsets. The first is the Mitsubishi Electric Research Laboratories (MERL) “Combadge”, which was designed to facilitate asynchronous peer-to-peer communications (Frankel, 2005). The ComBadge was intended to serve as a two-way voice messaging device with a simple spoken user interface. A primary design goal was to reduce the users' cognitive load, thus creating a communications device that was simple and easy to use, and controlled solely by speech. Because ComBadge was intended to be less expensive to produce and to operate than a cell phone, it was expected to create new sales opportunities for such devices in market segments where cell phone penetration was low. A single deployment apparently occurred in Pudupalayam village in Tamil Nadu in India during
August 2005, but no further information is available regarding device operation or performance.

The second effort is a Philips-sponsored voice-driven handheld device called “Voices In Your Hand.” This device does not appear to have been produced; no documentation appears to be available after 2003. Repeated inquiries to Stanford, the Reuters Digital Fellowship Program and Philips (who were all apparently involved with this project) have been unsuccessful in tracking down either the project or its originator (Rankin, 2002).

Neither of these projects was designed to produce a device intended for use in a broadcasting or public communications scenario. Both appear to have been intended to serve as an inexpensive interpersonal voicemail system designed to build telecommunications capacity in areas and markets without cell phone coverage or penetration. Neither project appears to have enjoyed success.

A more recent effort, based on inexpensive voice recorders, aims to provide an affordable “electronic book,” called the “Talking Book Device,” to communities off the grid. The Talking Book, piloted in Ghana in 2008, employs a low-cost audio player and recorder in a handheld form factor designed to assist literacy efforts (Literacy Bridge, 2008). While Literacy
Bridge is apparently working on a content distribution system to support more advanced user and sharing scenarios, the current implementation, in contrast to AIR, does not support networking (Literacy Bridge, 2007).

Figure 2 shows how the AIR system integrates gender, development and technology in comparison to prior work. As Figure 2 demonstrates, each of the prior efforts depicted focus on several parts of the development puzzle that AIR addresses in either research or practice – information and communication exchange, community radio, networking and mobility technology, user-centric design, women’s access and use issues, and community development. However, none intersect development, technology and gender with the degree of integration and consideration of AIR.

3.5 Linking Related Work across Disciplines

This chapter has focused on the social and computer science most relevant to AIR. Even with this narrowing, the research body of related work represents many disciplines. Figure 3 depicts the linkages between these disciplines represented by the AIR project as it developed. This figure aims to link the theory and methods employed in the AIR project in a relational model, not a chronological one. Starting with the original impetus for the research, this diagram outlines the many directions the research process
involved, as well as the high-level links between disciplines. AIR is the final product of investigation in these fields and their application to my research hypotheses. Without showing a third or fourth dimension, this figure does not represent the “dotted lines” that run between many disciplines; it is meant to approximate the equal importance of the last three “arrows” into the AIR design, showing the necessity, complexity and importance of both social and computer science in ICTD projects.

In addition, Figure 3 does not illustrate the influence of the actual community on the AIR project design, which is in the subject of the next chapter.
Figure 3: Interdisciplinary Links Informing AIR Research

- Gender studies/theories of women and development: Harding, Alvesson, Reithgeber, Visvanathan, Parpart
- Women critical for community development: Blackden, Kissen, Jato, Annan, Momio, Zebala
- Mwethia as community development: Kamar, Rocheleau, Boyd, Nyangena, Njogu, Robertson, Thomas, Slater, Wairgan
- ICTD projects with similar tech issues: Cerf, Juang, Portman, Fall, Frankel, Rankin
- Women's barriers to ICTD: Heflin, Huyer, Primo, Radiello, Taggart, Debruyne, Wood, Rubinoff, Jensen, Monell
- ICTD not development panacea: Adeyewa, Avegorou, Ojo, Kenny, Braund, Zambrana, Fonseca
- Human centered design: Heeks, Braund, Rosson, Feidm, Cockburn, Rowbotham, Morgan
- Comm Radio as best ICTD for this project: Moggi, Jensen, Sibanda, Kenny, Ibedou, Bilodeau, Ofor, Buckley
- PAR/Feminist intersections: Maguire, Greenwood, Law, Lather, Weedon, Gal
- Critical theory: Scott, Abu Lughod, Mitchell, Calhoun, Benhabib, McKinley, Missey, Moody, Mouffe, hooks, Soja, Houlley, Habermas, Spivak
- PAR as research framework for ICTD: McTaggart, Whyte, Cornwall, Jewkes, Macleod, Stoecker, Chambers, Greenwood, Lather, Feen
- PAR w/mwethia: Mtuthoka, Kumar, Veit
Chapter 3 established that the advancement of women is central to community development, and that radio is in general most accessible ICT to women. Building upon this foundation, AIR seeks to advance women by providing the means for them to interact with their most accessible ICT. AIR introduces a mechanism for information exchange, rather than dissemination. The research methodology supporting AIR is based upon technical requirements that are directly tied to the needs and expectations of the community. This chapter discusses how research sites and subjects were selected, as well as how community participation was sought. In addition, the stages of inquiry, deployment and analysis that have informed the development of the AIR system are described.

4.1 Site Selection – Radio Mang’elele

The feasibility of the AIR project was initially tested by conducting a series of site visits to community radio stations in Kenya and Uganda, under
the sponsorship of EcoNews Africa and WOUGNET (Women of Uganda Network). Both organizations are regional Gender and ICT NGOs with active programs and strong affiliations with AMARC, the international community radio network. While these NGOs were apparently intrigued by the concept of giving women a more active “voice” in community affairs via the radio, I wanted to visit a variety of community radio stations to gauge the interest of the station and local women in a mechanism that allowed for the intended two-way exchange. I spent several days at four community radio stations – three in Uganda and one (the only one in the country) in Kenya – observing station management and gender dynamics, counting radio sets and observing listening behaviors, understanding programming choices, and meeting with women in the community to discuss their opinions on station programming. Women in all four communities openly shared the importance they placed on listening to their local station. They also described current programming content that they considered to be helpful to women, content that was absent from current programming, and the negative impact of this absence on women’s advancement as they defined that term. When I inquired how women currently gave feedback and suggestions to each station; answers
ranged from “I wish I could but how can I?” to creative uses of phones in the hospitals and police stations of neighboring towns that had telephone service.

While the women in all of these communities would likely benefit from AIR, the three stations in Uganda were likely not suitable for a research pilot because of geography (network constraints), station resistance to gender-based initiatives, and a lack of staffing. In contrast, Radio Mang’elele, in South East Kenya appeared to be a much better fit. The Akambani region of Kenya is a relatively barren, flat area about 750 meters above sea level. Most of Akambani is economically depressed and rural; most of its citizens are subsistence farmers who live on less than one dollar per day. While the Kamba tribal area borders the Maasai tribal lands, the Kamba have not enjoyed the attention – academically or economically – afforded the Maasai, making literature on the Kamba sparse (Mutie, 2003). Long-running conflicts between the Kamba, the Maasai, the Kenya Wildlife Service, and water bureaus have forced an “adjustment of boundaries,” moving the Kamba from the more lush Chyulu Hills to less fertile lowlands (Mutie, 2003; UNCHS, 1990). Stemming from this mass relocation, the Kamba revived a tradition of women’s work groups, or mwethia, that are responsible for the economic, agricultural and cultural viability of a community. The presence of organized
women’s groups in Akambani made Radio Mang’elete an attractive research partner. The AIR project focuses on the three rural communities closest to Radio Mang’elete: Nthongoni, Ivingoni and Masongaleni.

Figure 4: Map of Kenya showing research area
There is a paucity of geographical data for this area. As shown in Figure 5, Mtito Andei is the closest commercial center, on the Nairobi-Mombasa Highway. Masongaleni is written in Cyrillic on Figure 5 (a Russian map); Nthongoni and Mang’elete are used interchangeably to describe the community around Radio Mang’elete. As a context for scale, Masongaleni is 40km from Nthongoni/Mang’elete; Ivingoni, the 3rd community discussed in this research, is approximately halfway between Mtito Andei and Masongaleni, on the western side of the highway.
Figure 6: Regional Map showing area around Mang’elete

The distance between the school and market ("shop") area in Mang’elete is about 8 miles.

4.2 Mwethia Background

Mwethia groups, the principle agents of community advancement in the region, are membership-based women’s work groups that offer good opportunities for women to positively encounter AIR and to use the AIR technology for their benefit. The tradition of the Kamba mwethia dates back to the 15th century, when such groups included both men and women. Today, mwethia are primarily women’s groups that perform the majority of agricultural and economic responsibilities in the community (Wangari, Thomas-Slater & Rocheleau, 1996; Kamar, 2001; Musyoka, 2004). While individual women have little social standing, membership in a mwethia
provides women an elevated status in the community (Rocheleau & Edmunds, 1997; WRI, 2001, Njogu & Orchardson, 2005). Work is not the only common bond – the mwethia is a type of recognized civil society where members use their networks to offer each other support, and also provide access to capital, civil services, agricultural extension and other development programs (Boyd, 2001; Kamar, 2001; WRI, 2001; Nyangena, 2006). Mwethia have become increasingly responsible for environmental stewardship and community development projects; Wangari notes that “There is a qualitative and quantitative jump in the kinds of endeavors in which women’s groups are involved” (1996). Membership in mwethia is growing, and is viewed as the best current possibility for poor women to achieve advancement (Robertson, 1996).

Mwethia structure is similar across groups, although charters and responsibilities differ by interest and need. Mwethia groups must register with the Ministry of Social Services, specify their objectives, activities, and provide a roster of no fewer than twenty-five members (Kamar, 2001). Education and literacy levels among members are reflected in mwethia structure. The more educated women are often mwethia leaders, perhaps because they have an expanded viewpoint and vision of development
Mwethia groups have the potential to become more influential and successful, if the overall education level of members increases through formal or informal means. Relevant radio station programming content may be helpful in this regard.

The impact of the mwethia on their community has not been studied in detail – only a few case studies exist. Robertson cites a mwethia in Kutui that is the largest employer in the town of Kabati (Robertson, 1996). A report on mwethia in Kibwezi (a town close to the AIR research site) credits mwethia activities for revitalizing trade and creating new business opportunities for the entire community (UNCHS, 1990). In some ways women are already “informally” over-employed in this region – they are responsible for food production, childcare, household economics. Male unemployment is correspondingly high. Robertson cites a drop in female circumcision rates in communities where mwethia membership is growing (Robertson, 1996). Mwethia are also credited with critical successes in environmental development, especially soil conservation (Thomas-Slater & Ford, 1989; Rocheleau, Benjamin & Diang’a, 1995; Wangari et al., 1996; Kamar, 2001). However, there appear to be institutional factors that influence mwethia effectiveness. A 1989 study reports that mwethia have not been successful in
water conservation initiatives. Mwethia groups “lack the management capabilities, the political linkages, and the economic resources to negotiate the subtleties of conflict over water” and other national resource and policy debates (Thomas-Slater & Ford, 1989; Rocheleau et al., 1995).

While mostly limited to local activities, mwethia owe some of their success and popularity to government support, and occasionally work on government projects such as road building and repair (Wangari et al., 1996). Some researchers credit this kind of activity to a nationwide movement towards “self-help,” stemming from the Kenyan self-help declaration of 1966 and the popular nation-wide Harambee movement (Musyoka, 2004). Others contend that the government supports mwethia activities because mwethia members assist community goals while not disrupting societal and cultural traditions. Women work within their traditional domain, and men are generally supportive of the economic gains they reap from women’s participation in the mwethia (Wangari et al., 1996). This condition is critiqued by those who posit that women’s work groups fall under a “patriarchal (il)logic,” with the result that women do not challenge male-dominated

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3 Harambee is a common term of empowerment in Kenya— the Kenyan national soccer team is called the Harambee All-Stars.
institutions if they are more concerned with apolitical local civic activities (Aubrey, 2000). However, mwethia have a successful track record of acquiring resources and attention from national and international agencies, and have gained political savvy in the process of acquiring resources and new skills (Rocheleau et al., 1995). Currently, mwethia do not appear to have an explicit “gender equity” charter. However, one of the research objectives is to determine if there is movement towards this direction when mwethia members “air” their voices. In providing program feedback, content recommendations, and local reports from a “women’s” perspective, women may begin discussing issues that are likely to expose and challenge gender imbalances in the community.

Mwethia charters differ in scope and size, but they provide five common community development needs: (1) a labor and resource pool; (2) acceptance of new ideas; (3) cooperation; (4) status for the activity; and (5) trust (Thomas-Slater & Ford, 1989). All five of these components, which incorporate tenets of social capital and the varying facets of empowerment discussed in Chapter 1, are also important for a successful adoption of a new development technology.
4.3 Mwethia and Radio Mang’elete

Radio Mang’elete was originally started by a coalition of thirty six mwethia from the three areas of Nthongoni, Ivingoni and Masongaleni. Since its founding, Radio Mang’elete has struggled to increase women’s participation in radio station management and programming. Thirty three of the thirty six women’s groups involved in initially starting the station continue to work together under the umbrella name of “Mbosoni Group.”

The history of Radio Mang’elete is not well documented. EcoNews Africa and station personnel report that the Mbosoni Group formed in 1985 to jointly address common community concerns including water, food safety and production, and education (Githaiga, 2001). In large part due to the geographic distribution of group members, communication between members was at first slow and difficult. In 1988, the Mbosoni Group received a cassette player as part of an African Medical and Research Foundation (AMREF) project intended to ease communication difficulties between the member mwethia, although this project was terminated in the early 1990s (Githaiga). Having realized the importance of communication for development, Mbosoni decided to focus its efforts on starting a community radio station, and partnered with EcoNews Africa in 1994 to found the
Mang‘elete Community Media Project for the purpose of acquiring the necessary funding, equipment and training to open a station. The majority of the members of the Mbosoni Group (and of most mwethia) are not literate, but as Grace Githaiga, Executive Director of EcoNews Africa notes, “that has not stopped them from being ambitious” (2001).

In 1999, Mbosoni and EcoNews Africa applied for a community radio license; three years later the station license for Radio Mang‘elete Kenya’s only community radio station was granted (Githaiga). Having obtained support from aid organizations SIDA (Sweden) and Danicomm (Denmark), the station began transmitting in 2002. From 2002 until 2004 the station underwent a series of transformations including the ouster of the Mbosoni Group as the management body, and the advent of a radio station staff comprised primarily of young men who were apparently more focused on playing music than producing development content, and a long closure due to community infighting regarding station control.

EcoNews Africa was able to re-open the station in late 2004 with a more formal organizational staff, including a paid station manager and approximately 30 volunteer broadcasters, including ten women. Since the re-launch of Radio Mang‘elete, the station has tried to include the thirty three...
remaining mwethia – approximately 700 women (and a few men) – that now comprise the Mbosoni Group in a formal advisory capacity. The station and mwethia created a “Local Management Committee”, or LMC, whose elected members (elected from within the Mbosoni Group for a two-year term) meet with station staff monthly to review and discuss station management, programming direction, funding and other business and community matters. The current Mbosoni mwethia groups are listed in Table 1 (a more detailed description of these groups can be found in Chapter 5):

Table 1: Mbosoni Groups

<table>
<thead>
<tr>
<th>No.</th>
<th>Group Name</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kyeni kya kathiani (Masongaleni)</td>
<td></td>
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<tr>
<td>2</td>
<td>Muunandu (Masongaleni)</td>
<td></td>
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<tr>
<td>3</td>
<td>Kaswii ka muamba (Masongaleni)</td>
<td></td>
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<td>4</td>
<td>Mwanyani (Masongaleni)</td>
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<td>5</td>
<td>Umiisyo wa Sinai (Masongaleni)</td>
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<tr>
<td>6</td>
<td>Kamoli ka Ivingoni (Ivingoni)</td>
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<td>7</td>
<td>Mbu imwe (Ivingoni)</td>
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<tr>
<td>8</td>
<td>Mutumia ndaia ngumba kwenda (Ivingoni)</td>
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<tr>
<td>9</td>
<td>Kalunda ka Ivingoni (Ivingoni)</td>
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<tr>
<td>10</td>
<td>Kyeni kya miaani (Ivingoni)</td>
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<tr>
<td>11</td>
<td>Aka etikili (Nthongoni)</td>
<td></td>
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<td>12</td>
<td>Vondeni (Nthongoni)</td>
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<tr>
<td>13</td>
<td>Kyeni kya mbotela                (Nthongoni)</td>
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<tr>
<td>14</td>
<td>Kanini kaseo Nthongoni (Nthongoni)</td>
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<td>15</td>
<td>Kyeni kya vambani (Nthongoni)</td>
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<td>16</td>
<td>Kyeni kya matangini (Nthongoni)</td>
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<td>17</td>
<td>Ngamyone (Nthongoni)</td>
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<td>18</td>
<td>Kyeni kya Mbosoni (Nthongoni)</td>
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<td>19</td>
<td>Kasaini (Nthongoni)</td>
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<td>20</td>
<td>Wikwatyo wa mbukoni (Nthongoni)</td>
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<td>21</td>
<td>Yumbuni muungano (Nthongoni)</td>
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<tr>
<td>22</td>
<td>Wendo wa Kithima (Nthongoni)</td>
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<tr>
<td>23</td>
<td>Kyeni kya mitasyano (Nthongoni)</td>
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<tr>
<td>24</td>
<td>Kamina thina (Nthongoni)</td>
<td></td>
</tr>
</tbody>
</table>
25. Tei wa Mang’elele (Nthongoni)
26. Katengui (Nthongoni)
27. Ngulilandi (Nthongoni)
28. Yumbuni adult education (Nthongoni)
29. Katulani (Nthongoni)
30. Kanini kaseo mbukoni (Nthongoni)
31. Isunga (Nthongoni)
32. Tili wa vambani (Nthongoni)
33. Thina ndwi mwene (Nthongoni)

These mwethia are responsible for the majority of community maintenance, and the electing of LMC officials. Women in these mwethia are the primary breadwinners in their families (often with the help of the mwethia), and are responsible for activities including saving mwethia funds, goat raising, bee keeping, bean planting, water gathering, cultural preservation, and “merry-go-round,” where members of a mwethia focus on helping one woman at a time with her fields and home repairs on a rotating basis. Mwethia pool saved resources together to purchase tools for collective use, send children to school, and pay medical fees.

4.2 STATION SPECIFICS

The Mbosoni Group started the station in response to the elimination of agricultural extension and civil services associated with the implementation of the Structural Adjustment polices mandated by the World
Bank and International Monetary Fund. These policies called for the reduction of a wide range of services to citizens in favor of focusing on cash crops for export. The collapse of local agricultural extension services, compounded by climate change, a five-year drought, and rising HIV/AIDS rates that primarily affect the working-age population, have resulted in an overall decline in economic conditions. Associated with this decline, a return to witchcraft and long-dormant family/community feuds have emerged as ways to “explain” and combat the downturn. Radio Mang’elete serves as a surrogate for the services that once existed, but are now non-existent or poorly funded. For example, agricultural extension officers have visited the station for the past several years, and have broadcast farming and harvesting information to a wide audience of radio listeners in lieu of visiting communities in person. The station has also been able to help fend off community crises. In 2004, unscrupulous maize traders introduced contaminated corn into the regional markets, and broadcasts from Radio Mang’elete warned of the health risks, reducing what could have been a higher mortality rate (EcoNews Africa, 2005).

The station broadcasts eight hours a day on 89.1 FM using a two kilowatt transmitter. This power output reaches a radius of 50-100 kilometers.
spanning the majority of the Makueni District, and reaching approximately one million people. The communities directly involved with the AIR project include Nthongoni, population 200,000; Ivingoni, population 80,000; and Masongaleni, population 100,000. Radio Mang’elele broadcasts in the tribal language KiKamba, which is not closely related to the national language Kiswahili. Fifteen minutes of news in Kiswahili is broadcast each morning in order to keep the truckers on the nearby Mombasa – Nairobi highway and other non-Kamba residents of the Makueni district in touch with regional and national news. The station was powered by a diesel generator until grid electrical power was brought to the station in Spring 2006 (although frequent power outages often force the use of the generator, which is dependent on gas availability). The station itself is modern, although most of its computer equipment is out of date and is often non-operational. However, the station mixing and post-production studio has been fully operational for four years, and the station boasts a sound-proof recording room for taping interviews and music performances. There is a “listening library” where listeners can check out program CDs, although station personnel acknowledge that few people come to borrow the CDs, most likely due to the dearth of CD players in the community. Station reporters previously had use of a SIDA-purchased
car, although fuel and registration costs have forced the station to discontinue use of the vehicle; the station relies on reporters walking, hitchhiking, or taking the occasional *matatu* to gather news and community information.

At the start of this project, Radio Mang’elele was the only community radio station in Kenya; however, it was not the first. Homa Bay Community Radio, on the shores of Lake Victoria in the western part of Kenya, is credited as being the first community radio station in Africa, but it only operated from 1982 to 1984, when community ownership conflicts forced its closure (Quarmyne, 2006). Since then, the suppression of non-government media has been an ongoing issue. The Kenya Broadcasting Corporation was the only radio option until the early 2000s; however, democratic advances in Kenya have seen a corresponding rise in media diversity (Warungu, 2000; BBC World Service Trust, 2006). Kenya does not have a comprehensive media law, and there is no law in Kenya that guarantees access to information (Moggi, 2001; BBC World Service Trust, 2006). A Freedom of Information Bill has been in Parliament since 2005, where it continues to be debated. The National ICT Policy Act, in draft form since 2006, includes provisions supporting community media (AMDI, 2006). Despite murky policies, Kenya now has over twenty private radio stations, although they are mostly political stations.
called “vernacular radio” – private stations in a tribal language that espouse regional political beliefs outside the standard community radio charter (BBC World Service Trust, 2006; Obera, 2007).

In 2007 alone, six community radio stations were introduced in Kenya (SIDAREC, 2007; Baldauf, 2008). While the development community supports community radio as an important tool for democratization and knowledge exchange, many politicians associate community radio with vernacular radio, and therefore discount the positive social effect of community radio. It was vernacular radio that fueled election conflict in 2007 and 2008 (BBC, 2008). Politicians who wish to limit the influence of vernacular radio link the two radio venues. In spite of its development focus, it is fair to say that community radio challenges the existing political establishment. Radio Mang’elete staff talk about how the station tries to keep local MPs honest while making the case for more community services. Fear mongering is used by some MPs to stymie community radio efforts and to keep media-related bills from passing. For example, Radio Mang’elete’s guestbook, which is full of accolades from development officers, pastors, researchers and citizens, contains a 2005 post from an MP in neighboring Kibwezi that reads: “May I register a complaint about your radio – please
study what happened in Rwanda and you will know the damage you are
doing not only to myself but the country.”

In Kenya, community radio is primarily focused on rural development,
making it both a powerful tool of development, and a potential threat topolitical operatives who wish to control the media. In Akambani, RadioMang’elele provides services unavailable from any other source. It has built areputation for broadcasting the accurate, timely and critical information.

4.3 STATION/AUDIENCE PARTICIPATION

In addition to news and announcements, Radio Mang’elele provides avariety of shows intended for various audiences. The programming scheduleincludes shows about family issues, health and HIV/AIDS, Sunday school,cultural preservation, rumor control, and a youth program called “dot.com.”In partnership with the AIR project, the station has initiated two newprograms – a Women and Development show and a debate program called“Cake Talk”, both aired weekly. Prior to the AIR project, Radio Mang’elele

4 The legacy of Rwanda’s Radio Les Milles Collines, which is held partially responsible forinciting riot and murder over the air during the Rwandan genocide, will haunt community
had planned to introduce a Women and Development program, but was unsure of how to engage the intended audience. Radio Mang’elele is the only form of news and entertainment in KiKamba, and thus nearly everyone listens to every program, regardless of the intended audience.

Radio listeners can send in greeting cards that cost 20 shillings (about 30 cents); these funds are used to offset station operational costs. Greetings are read daily. In addition to the greeting cards, those with cell phones call and send SMS messages to the radio station with greetings, requests, and community updates such as events or news. Cell phone penetration in the area served by Radio Mang’elele is small but growing. Cell phone coverage is marginal, although people with phones know where the different “hot spots” are for the two national carriers. Cell phone ownership is limited primarily to men and the young; very few mwethia members have, or have ever used, a cell phone. A handful of young women who volunteer at Radio Mang’elele have cell phones, but these are primarily status symbols, as there is little extra money to “top off” the phone with minutes.

radio as an example of how its power can be abused (Courier, 1996; Uvin, 1998; Warungu, 2000).
Table 2 lists the calls and SMS messages to Radio Mang’elele for the month of June, 2008 by type and gender. Eighty two percent of the SMS messages and seventy four percent of the calls were from men. These data highlight the discrepancies in use of cell phones (due possibly to literacy rates or family socioeconomic conditions between men and women), and are likely further influenced by the cost of sending an SMS message relative to the cost of making a telephone call.

Table 2: Listener Participation

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMS</td>
<td>305</td>
<td>249</td>
<td>56</td>
</tr>
<tr>
<td>CALL</td>
<td>184</td>
<td>137</td>
<td>47</td>
</tr>
<tr>
<td>BOTH</td>
<td>498</td>
<td>386</td>
<td>103</td>
</tr>
</tbody>
</table>

Of the 498 incoming communications (both SMS and calls), over half of the messages consisted of comments and information related to community; the remaining contacts with the station consisted of greetings and music requests.

Given the low levels of female audience direct engagement with the station, the paucity of cell phones available to women, the station’s desire to start at least one women and development program, and the unique history
of Radio Mang'elete with respect to the Mbosoni Group, Radio Mang’elete appeared to be the best suited of the radio stations visited as a pilot site for the AIR project. The congruence between the aims of AIR research, the goals of the community, and the potential of the mwethia to use AIR and Radio Mang’elete to discuss women’s unique development goals all supported this decision.
5. Research Plan and Methodology

5.1 Applying PAR Methods to Assess Community Readiness

While the initial visits with Radio Mang’elete and mwethia members in the region lent confidence to the choice of working in the Kamba community, it was necessary to do a deeper assessment to determine if both the community and the research would benefit from each other. Participatory Action Research methodologies offer a model to assess community readiness. In *Research Methods for Community Change*, Stoecker demands that the researcher evaluate a set of “a priori” questions to discover crucial community factors that will influence research outputs. He asserts that the following criteria need to be fulfilled in order to engage in PAR research activity:

- Does the community have the capacity to participate?
- What resources can the community contribute?
- Does the community have research needs you can fulfill? (Stoecker, 2005)
The concept of community is complex in the context of AIR research. There are in fact several communities involved in this research -- the Radio Mang’elele staff and management, the communities of women (either particular mwethia or all mwethia), and the overall communities of Nthongoni, Ivingoni and Masongaleni. In assessing community factors, I framed “community” as two distinct collections of stakeholders -- the radio station personnel who were responsible for partnering with the mwethia to produce and air the new radio programs, and the mwethia members as a whole (all thirty three mwethia) who were the new “broadcasters” – in order to evaluate the indicators and resources that support Stoecker’s questions. In this framing, I distinguished between capacity and resource represented by material and skills, and capacity and resource represented as the will to participate. “Will,” in this context, implies a commitment of time, identity and voice. Stoecker’s “research needs” are mapped to the community readiness indicators (discussed in more detail in the analysis section of Chapter 6), since the communities in question do not represent a research community of professional practice. This mapping is shown in Table 3.
Table 3: Community Readiness

<table>
<thead>
<tr>
<th>Question</th>
<th>Radio Mang’elete Indicators</th>
<th>Mwethia Indicators</th>
</tr>
</thead>
</table>
| Does the community have the capacity to participate? | • Demonstrated interest in project and willingness to engage by meeting with research teams, supplying translation services, assembling mwethia groups, helping with survey administration  
• Has available staff to help; made staff assignments to support AIR project.  
• Has created two radio shows to support the research and to support women’s participation in radio programming  
• Has technical resources and knowledge to provide on-site technical support of AIR research | • Demonstrated desire to be involved, given participation during focus groups and feasibility studies (this required long distance travel for some attendees)  
• Demonstrated ability and interest in using equipment and training other women to use digital voice recorders  
• Developed usage and sharing scenarios for handset deployment in order to engage in project |
| What resources can the community contribute?  | • Reputiation of station and access to mwethia and larger communities  
• Providing data: ongoing progress reports, translated recordings, call logs, station collateral (greeting cards, pamphlets, etc.)  
• Continuing to support new radio shows  
• Training mwethia and station personnel; providing technical materials (batteries) and support  
• Facilitating of community meetings and training sessions | • Voice and information, such as DV recordings  
• Willingness to engage in interviews, analysis  
• Safe-keeping and maintenance of handsets  
• Training of other community members |
| Does the community have research needs         | • Station wants to integrate women’s perspective into programming, but are unsure | • Women have identified information needs, primarily in the areas of |
While Stoecker offers a compact model to determine community readiness and research appropriateness, Maclure and Bassey assert that doing Participatory Action Research in Africa poses “an enormous challenge” given the high rates of illiteracy, environmental and political factors, an African distrust of outsiders, and myriad cultural differences (1991). PAR offers researchers the flexibility to use an arsenal of research methods as appropriate to the research question and cultural context (Greenwood & Levin, 1998; Stoecker, 2005).
5.2 Research Phases

Having determined that Radio Mang’elele and the community were viable partners for collaboration in the AIR project, I organized the research milestone into the four specific phases (stages) recommended by Stocker – diagnosis, prescription, implementation, and evaluation (Stoecker, 2005). I used this taxonomy to frame the chronological phases of the research, and in each phase, to explain the actions taken, the questions that needed to be answered to progress to the next phase, and the methods used to answer these questions. While Stoecker discusses the four phases in an iterative loop, I have extended this model as shown in Figure 5. Two interacting cycles are shown, one to reflect the processes in the Kenyan community at large, and one to reflect the iterative design process of the technology being developed to support the project. In this way, the technical features influence how the community interacts with the AIR handsets, and the community informs technological design, development, and deployment. I have labeled these two connected processes as “Researcher Cycle” and “Community Cycle,” as shown in Figure 6.
While mindful that much would emerge from the research process itself, I employed a variety of qualitative research methods, including semi-structured interviews, observant-participant ethnographic notes from both formal and informal interactions with the larger community (station and mwethia inclusive), personal narratives, and data coding for radio transcripts and interviews. (Emerson, Fretz & Shah, 1995; Mishler, 1995; Coffee & Atkinson, 1996; Walcott, 2001; Lindlof & Taylor, 2002; Ten Have, 2004).

Given the relationships among the stakeholders, the cognitive dimensions of knowledge production, and the formative nature of this
research, I had to adopt and modify methodological choices as the AIR research progressed. In addition, personnel, funding and regional political volatility introduced setbacks to the research schedule that had to be addressed. Reliance on interpreters introduced a level of abstraction that hindered the discourse analysis originally planned. On the positive side, the production of translations of radio program transcripts and interviews did not require as much on-site time as originally anticipated.

This was a mixed blessing, however. On one hand, being on the ground would have enabled closer observations of the Kamba and mwethia culture, although, as an outsider, I would likely not recognize discursive practices meaningful to those who belong in the community. On the other hand, my presence may have artificially inflated participant’s involvement in the process, as the community was eager to impress me with their productivity and engagement during visits. Therefore, the most sustainable and appropriate research model to emerge was to visit the community a few times a year, while hiring a local translator to manage data collection and transcription. When the original translator did not perform as planned (he was not a member of the Kamba tribe, and left the region to return to his home region during the 2008 political unrest in Kenya), all data collection
responsibilities were transitioned to the station manager (male) and the Women and Development program producer (female), who worked together to conduct interviews and produce translations.

5.2.1 Diagnosis

In the Diagnosis phase, both the Researcher and the Community identified interest in increasing women’s participation in development. I conducted research and literature studies on women and ICT, leading to my hypothesis that community radio could be made more “interactive,” to the benefit of women and the larger community. Having identified community radio stations with either a women’s charter or a desire to increase women’s participation in various aspects of community radio, I visited several stations in Kenya and Uganda (having narrowed down the list of potential areas in which to work to these two countries), in order to identify gaps and opportunities for women’s participation in community radio. I became aware of Radio Mang’elete, and the Mbosoni Group’s desire to increase the participation of women in all aspects of community radio. This was in part due to the gendered history of the station and the community’s growing general understanding that women’s development is necessary for
community development, and in part due to EcoNews Africa’s broad efforts to promote gender equality.

I first visited Nthongoni (home of Radio Mang’elele) in Summer 2006. During that visit, I conducted a series of baseline interviews and observations to understand the role of community radio in the lives of citizens, especially women. Through these observations and conversations, I became better informed about the socioeconomic and cultural realities of the community (which included HIV/AIDS, agricultural and climate change, gender relations, and cultural preservation), audience listening patterns, their opinions on programming content and broadcasters, existing community ICT infrastructure – radio reach, cell phone penetration and coverage, and the gendered aspects of this infrastructure. I also gathered geographical and technical station data relevant to the AIR system design. These initial data shaped the design of the AIR custom handset, which led to the second phase – the Prescription phase.

5.2.2 Prescription

I developed the basic operational concept for the AIR system during the Prescription phase as a response to the diagnosis. This concept was tested through subsequent visits in 2006 with the Mbosoni Group and with Radio
Mang’elete. During this phase, I interviewed representatives from available mwethia groups to gauge receptivity and interest in the idea of the AIR project. Radio Mang’elete broadcast the interview times in different towns; fifty-two representatives from twenty-two mwethia attended the interviews. I employed the methods and suggestions from Bamberger et al, “Shoestring Evaluation,” a series of strategies for reconstructing baseline surveys under time, data and budget constraints (Bamberger, Rugh, Church & Fort, 2004). During these surveys, I asked about listener patterns, impact of programming, cell phone ownership (overall and by gender), mwethia organization, and how mwethia members currently contact and otherwise interact with the station.

In these interviews, I asked questions openly to the group and recorded consensus answers. While this may have introduced a tendency for women to give normative responses or let more senior/powerful women speak, I observed that group members were quite comfortable talking in front of each other, and, in fact, encouraged quieter or older members to participate. In contrast, early attempts to interview women alone typically yielded only one word answers. These interviews provided an increased
understanding of specific mwethia activities, resources, and the relationship between mwethia and Radio Mang’elele.

The findings across groups were similar – all interview participants indicated that Radio Mang’elele is an important part of their lives, and that everyone in the community listens when the station is on-air. While not everyone owned radios or had operational radios, all except one woman said that they had access to radios and that sharing radios is common. The woman who responded that she does not often listen stated that her radio is broken and she lives too far from her neighbors to listen to their radio, although she listens when her mwethia meets in Masongalenzi. Interview participants mentioned that Radio Mang’elele is the only media in their language, and provides the only entertainment for many, thus nearly everyone listens to every show, including programs with a particular targeted demographic, e.g. Christians, young people, or women. Of the people interviewed, none had heard of wind-up radios. Everyone uses batteries, which are considered an expensive but necessary expense; batteries are viewed as a priority over other subsistence needs. When Radio Mang’elele is off air, people sometimes tune into stations from Mombasa or Machakos, but the reception is poor and the broadcasting is in KiSwahili, which few mwethia members understand.
However, some of the interview participants wanted Radio Mang'ele to include more Swahili content in their broadcasts in order to increase the reach and awareness of the station.

Of the fifty mwethia members interviewed, ten said that they had contacted the radio station via “greeting cards” that the station issues (listeners buy these cards for twenty Kenyan Shillings, about twenty-five cents), phone calls and the occasional letter. The most common reason to contact the station was to announce an event or offer critique of programming content.

Figure 8: Radio Mang’ele Greeting Card

Those interviewed proposed various changes in the station’s broadcasts. There proposals included adding a women’s program, increasing
cultural programming, teaching tasks over the radio, and phasing out secular music. This latter proposal stems from the view of some group representatives that secular music is corrupting young listeners and is morally offensive. Interview participants also offered examples of useful information they have received from Radio Mang’elele’s programs. The station has improved their knowledge of basic financial management, farming, and animal husbandry. Mwethia members also credited the station with providing important health information and knowledge of current affairs, as well as providing spiritual nourishment through the religious programming. These data illustrate the importance of Radio Mang’elele to the community, the need for an easier way to communicate with the station, and suggested how the impact of AIR could be assessed in follow-up interviews once deployment has taken place. This “baseline” data by mwethia is listed in Table 4. One surprise was the number of men in mwethia groups; the other was the lack of significant gender bias in cell phone ownership.

Table 4: Baseline Mwethia Data

<table>
<thead>
<tr>
<th>Name</th>
<th>Activities</th>
<th>Members</th>
<th>Mobile Ownership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mwanyani</td>
<td>Merry-go-round, tree planting</td>
<td>20 (17 women, 3 men)</td>
<td>5 all owned by women</td>
</tr>
<tr>
<td>Village Name</td>
<td>Activity Details</td>
<td>Number of Members</td>
<td>Notes</td>
</tr>
<tr>
<td>------------------------------------</td>
<td>-------------------------------------------------------</td>
<td>-------------------</td>
<td>--------------------------------------------</td>
</tr>
<tr>
<td>Kyeni kya vambane</td>
<td>Merry-go-round, tree planting</td>
<td>10 members</td>
<td>3 (all owned by women)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9 women, 1 man</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kamoli ka Ithongoni</td>
<td>Goat keeping, fundraising, renting out lands</td>
<td>18 (all women)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kalunda ka Ithongoni</td>
<td>Fundraising, saving</td>
<td>35 (all women)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kyeni kya Mbuiemwe</td>
<td>Goat keeping, merry-go-round</td>
<td>18 (17 women, 1 man)</td>
<td>1 (owned by the man)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mutumia nthaiya ngumba nkwenda</td>
<td>Bee keeping</td>
<td>14 (all women)</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Akaetikili</td>
<td>Farming (beans, maize), tree planting</td>
<td>35 (all women)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kanini kaseo Nthongoni</td>
<td>Farming, merry-go-round</td>
<td>25, (23 women, 3 men)</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kamina Nthina</td>
<td>Farming (maize, beans, vegetables)</td>
<td>30 (23 women, 7 men)</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nguli Land women’s group</td>
<td>Merry-go-round, building houses, farming, digging wells, poultry keeping</td>
<td>30 (all women)</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tei wa Mangelete</td>
<td>Tree planting, farming</td>
<td>30 (24 women, 4)</td>
<td>6 (2 women, 4)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community</td>
<td>Activity</td>
<td>Men, Women</td>
<td>Total (Men/Women)</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>-----------------------------------</td>
<td>------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>Wendo wa Kithima</td>
<td>Merry-go-round, fundraising, goat keeping</td>
<td>32, 11 men</td>
<td>3 (all men)</td>
</tr>
<tr>
<td>Kamina thina Yumbuni</td>
<td>Merry-go-round, farming</td>
<td>28, all women</td>
<td>2</td>
</tr>
<tr>
<td>Katengui women's group</td>
<td>Fundraising, merry-go-round</td>
<td>38, (34 women, 4 men)</td>
<td>4 (all women)</td>
</tr>
<tr>
<td>Kanini kya Mbukoni</td>
<td>Poultry keeping, farming, tree planting</td>
<td>23 (all women)</td>
<td>2</td>
</tr>
<tr>
<td>Kyeni kya matasyano</td>
<td>Poultry keeping, goat keeping, farming</td>
<td>24, 3 men</td>
<td>2 (all men)</td>
</tr>
<tr>
<td>Katulani women's group</td>
<td>Merry-go-round, farming</td>
<td>24, 2 men</td>
<td>0</td>
</tr>
<tr>
<td>Musenya Kasaini women's group</td>
<td>Bee keeping</td>
<td>17 (13 women, 4 men)</td>
<td>3 (2 men, 1 woman)</td>
</tr>
<tr>
<td>Yumbuni Adult education women's group</td>
<td>Farming, tree planting, fundraising, merry-go-round</td>
<td>45, (6 men)</td>
<td>3 (all women)</td>
</tr>
<tr>
<td>Kathilani women's group</td>
<td>Poultry keeping farming, merry-go-round, digging terraces</td>
<td>49, 4 men</td>
<td>7, 3 men 4 women</td>
</tr>
<tr>
<td>Kanini Kaseu</td>
<td>Poultry, farming</td>
<td>28, 3 men</td>
<td>4 (all women)</td>
</tr>
<tr>
<td>Kambani Self-help group</td>
<td>Poultry, farming</td>
<td>23, 7 men</td>
<td>1 (man)</td>
</tr>
</tbody>
</table>
In addition to meeting with twenty three of the thirty three mwethia (scheduling difficulties and other priorities limited the number of participating mwethia to this number), I also collected relevant data from the station. To establish baseline data and support Radio Mang’elete’s claim that the majority of incoming calls and text messages came from men, I asked the station to log all incoming phone and text messages for the month prior to DVR deployment. While there are a variety of external factors that could have influenced these data, e.g. equipment failure at the station and programming content that inspires or discourages listener response, these data offered a “snapshot” of listener activity. The station log data, broken down by the type of contact, illustrate the disparity between women’s direct participation with and contact with the most prevalent ICT in their lives, as shown in Table 2 (despite the cell phone ownership rates shown in Table 4).

I returned to Kenya in summer 2007 with a form-factor prototype of the AIR handset. Its design was based upon the feature list gleaned from mwethia interview data. That summer, I conducted what in PAR parlance is called a “Search Conference”, essentially a meeting of all project stakeholders, or more realistically in development work, as many as can be reasonably involved and accommodated (Emery & Purser, 1996; Greenwood & Levin,
1998; Johnson, 2000; Stoecker, 2005). At the Search Conference, approximately seventy representatives from the thirty three mwethia, other community members, station staff and the area chief met with us to discuss the utility of the AIR handset for the mwethia, the station, and the community. Participants provided feedback on the handset prototype, and discussed deployment strategies. Participants were notified of the event by Radio Mang‘elete several weeks in advance of the Search Conference in order to accommodate travel and work responsibilities. Attendees were compensated for their actual bus fare and, in the case of individuals who had come from remote areas, hotel fare. The meeting, held at Radio Mang‘elete, was conducted over four hours and required two translators to capture the rapid exchange of information between participants.

The Search Conference was meant to be “prescriptive” for both the Researcher Cycle and Community Cycle, establishing directives and future engagement. From the Researcher Cycle perspective, I used the Search Conference to gauge the level of community commitment, while gathering more information regarding feature requirements. The community at large was able to discuss, via facilitation, the relationship between the women’s groups and the station – if and how AIR might close the gap between the two.
During this time, mwethia members suggested technical features that were subsequently incorporated into the design. They professed a desire to hear themselves on air without any masking of their voice, and exhibited a strong willingness to participate. Participants were clearly enthusiastic regarding the station’s promise to respond to women’s feedback and questions through the introduction of new radio shows. At this meeting, the women suggested using the AIR handsets to provide timely news to Radio Mang’elele as citizen journalists. This idea was met with enthusiasm from the station, which has no facilities or resources for sending reporters into the field.

5.2.3 **IMPLEMENTATION**

To understand the conditions under which women are willing to engage with the technology and demonstrate a willingness to talk – and about what – I first deployed digital voice recorders (DVR) to thirty-three women’s work groups, or mwethia. Results from this pilot deployment were used to refine the design of the custom AIR handsets. The use of voice recorders to solicit radio feedback and group discussion is not novel (Warnock, 2001), but the direct use of women’s recordings on the air, and the subsequent evaluation of the impact of this use upon the speaker and on the
community has not been studied previously (Matewa, 2001; Sterling and Bennett, 2006)

When the implementation of the AIR hardware was delayed for technical reasons, the digital voice recorders were used to support the introduction of the Women and Development Program in January 2008. To support this deployment, I returned to Kenya in the fall of 2007. During this visit, mwethia members were trained to use the recorders, and station personnel were trained how to extract voice data from the DVRs in post-production. Trainings were conducted in each of the three towns; the station broadcast the locations and times in advance of the trainings. Groups typically sent the same representatives who had attended the Search Conference. These individuals were tasked with being trained in order to train other mwethia members at later dates. Station staff and I explained how the DVRs worked and discussed logistics for using and delivering DVRs to the station in order to accommodate the Women and Development program schedule. Each participant in the training made several recordings herself to become familiar with the DVR technology, and each participant practiced until they were confident that they could train other members of their mwethia. I left each representative with a DVR and extra batteries.
(Participants were very excited to hear their voices on the DVRs, necessitating I supply them with extra batteries so that the women could enjoy the novelty factor of the DVRs while becoming comfortable using them.) Mwethia members agreed verbally with Radio Mang’elete that the DVRs were the property of the radio station and subject to removal from the group if the devices were hoarded or misused.

The original plan forged with Radio Mang’elete was that one representative from Masongaleni and Ivingoni would bring multiple DVRs to the Nthongoni market, facilitating an exchange with station staff. These representatives were to be provided fresh recorders to take back to the mwethia in the community, and the Women and Development producer would download the content from the returned DVRs. This plan proved to be overly optimistic. During subsequent trainings, women indicated that they did not know in advance when they would come to Nthongoni nor did they have a way to communicate their travel plans to other groups in the community. They also wanted to be compensated for transporting devices, which was not in the budget. The mwethia representatives and the station staff that came to the trainings agreed that Radio Mang’elete staff would find a way to pick up and exchange DVRs, coordinating pick up times and
locations over the airwaves. If there was breaking news in an outlying community – a fire, a rape, or other timely news – mwethia members would record as much detail about the event as possible on the DVRs, and have someone in the community call Radio Mang’elete on a cell phone to let the station know to come collect the DVR for subsequent broadcast of the breaking news.

The DVR study has offered an opportunity to study how groups use the recorders, how the radio station responds to the expectation that incoming recordings be used on air, and what kinds of information are perceived as valuable (and therefore “airable”). Transcripts of the recordings used on the Women and Development program, as well as data on community and mwethia reaction to this new model of communication have been collected and analyzed since January 2008. These transcripts form a large part of the overall research analysis – they have been coded by theme to identify both common community concerns and issues. These issues, as well as advice from mwethia members for community response, are discussed in the context of the research questions presented in the next section.

Digital Voice Recorders do not represent a sustainable ICTD intervention, because the recorders require batteries that users likely cannot
 afford. The station was provided with hundreds of batteries to address this short-term need. In addition, in the current implementation, voice content must be hand carried to the station, requiring groups to come up with strategies to deliver the voice recorders to the station for content downloading. In spite of these shortcomings, the DVR study yielded important data that supports the initial research hypotheses. DVRs will continue to be used until the AIR custom handsets are deployed to take their place.

5.2.4 Evaluation

The evaluation of PAR research, at least in this project, is not a linear process. For example, mwethia members and the radio station have changed their use of the DVRs since deployment. Some mwethia have been more active in producing content than other groups. Transportation and technical problems have delayed some programs. A women’s debate show has been added to the programming line-up to encourage more discussion around the topics raised in the Women and Development Hour. Some mwethia have taken the initiative to produce radio plays as a way to frame community issues.
Thus, implementation and evaluation in the Community Cycle are closely linked, and serve to inform each other. In response to these changes, I created an interview script to gauge how women perceived the DVRs in terms of ease of use, and usefulness as a development tool when used to support the Women and Development program. The script also probed for indicators of empowerment as women participated in the recording and airing process by asking women to describe their experiences and perceptions of being broadcast. The interview instrument was sent to some of the social scientists on my dissertation committee, as well as the Executive Director of EcoNews and the station manager in order to solicit feedback regarding the appropriateness of content and length, as well as a commitment to the underlying GAD, PAR and Feminist Poststructuralist theories in the interview design – letting participants evaluate the study in open-ended questions, asking about the larger community response, and linking self-perception to voice. Many of the questions in the post-recording interviews pertain to both implementation and evaluation, as evaluation feedback may change usage strategies within the community, which may impact subsequent evaluation. The evaluation process was designed to bring to light the community perceptions of impact and utility at the
psychosocial/individual level, the mwethia level, and within the greater community. Interview questions are listed in Table 5; responses are discussed in Chapter 6; interview transcripts are included in Appendix B.

Table 5: Mwethia Post-Recording Interview Questions

1. How did you become aware of the digital recorders?
2. Why did you agree to use them?
3. Did Radio Mang'elete offer training on the use of the recorders? If so, do you have suggestions on how to make the training better?
4. How did you feel when you used the digital voice recorders?
5. When your voice was used on the radio, how did it make you feel?
6. What did other people say to you when they heard you on the radio?
7. Has Radio Mang'elete changed because of use of the voice recorders? If so, how (specific examples)?
8. Would you encourage other people to use the voice recorders? Why or why not?
9. What have you heard from friends and neighbors about the Women and Development program?
10. What topics of discussion would you like to hear on the Women and Development program?
11. If more women from the community are heard on the radio, do you think that things will improve for women? If so, how?
12. Do you think there are any risks (like personal safety) for women talking on the radio?
13. Do you think it is important for women to talk publicly and be heard, such as on the radio? Why?
As noted, interviews were conducted by the station manager and the producer of the Women and Development program. Transcripts of these interview were translated and transcribed by the station manager (who speaks English) and sent to me. In addition to interviewing the women who participated in the Women and Development program, I requested that the show producer ask a modified set of the post-recording interview questions to a random selection of men in the community, in order to determine the male perception of the program and its aims. The men were asked the questions listed in Table 6.

**Table 6: “Outsider” Interview Questions**

<table>
<thead>
<tr>
<th></th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Have you heard the new Women and Development program? If so, what do you think of it?</td>
</tr>
<tr>
<td>2</td>
<td>Is it a good thing for women to talk on the program?</td>
</tr>
<tr>
<td>3</td>
<td>If your wife or daughter was on the Women and Development program, how would you feel? Proud? Embarrassed?</td>
</tr>
<tr>
<td>4</td>
<td>Do you think women’s opinions and issues are as important as men's? Why or why not?</td>
</tr>
<tr>
<td>5</td>
<td>What topics would be useful for the Women and Development program to assist the women in your family?</td>
</tr>
</tbody>
</table>

These interviews, prefaced with the same consent clause, were intended to uncover what a sample of men in the community thought about the Women and Development program, and to expose any contrasts with the
experiences of the women interviewed. These men, while not a statistically
significant sample, nearly uniformly supported the program. Transcripts of
their interviews are in Appendix C. Interviews with both women and men
were conducted with both groups and individuals, depending on the logistics
associated with gathering and recording the interviews. The interview script
was sometimes modified by the interviewers, and the interviewers did not
follow-up for examples as much as expected. On the other hand, the
responses were probably less influenced by a desire to give the “right”
answer, as might have been the case if the interview was a white woman with
an obvious research agenda.

Since the DVR devices are not adaptive in the way the AIR handsets
are designed to be, the evaluation phase at the Researcher level is limited to
data analysis through transcription and interview coding. When deployed,
the AIR custom handsets will be able to adapt to changes in community
implementation and evaluation, as the custom handsets can be adapted to
deliver messages more frequently or less frequently, and to increase voice
storage capacity, depending upon mwethia activity and proximity. This is a
case where the Community Cycle impacts the Researcher Cycle at a technical
implementation level, which is one of the design goals underlying the AIR
project – to build a technology that responds to a human need, rather than to lead with a rigid technology to which people must adapt.

The following table illustrates each data collection method, research phase, and status.

*Table 7: Milestones*

<table>
<thead>
<tr>
<th>Task</th>
<th>Phase</th>
<th>Details</th>
<th>Timeframe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Site Selection</td>
<td>Diagnosis</td>
<td>On-site visits, partner selection (Revi)</td>
<td>Summer 2006</td>
</tr>
<tr>
<td>Feasibility studies – women and station</td>
<td>Diagnosis</td>
<td>Semi-structured interviews (Revi)</td>
<td>Summer 2006</td>
</tr>
<tr>
<td>Initial prototype design</td>
<td>Prescription</td>
<td>Technical development at CU</td>
<td>Summer 2006 – Spring 2007</td>
</tr>
<tr>
<td>Baseline Survey</td>
<td>Prescription</td>
<td>Semi-structured interviews (Revi)</td>
<td>Fall 2007</td>
</tr>
<tr>
<td>Search Conference</td>
<td>Prescription</td>
<td>Open community discussion (Revi)</td>
<td>Spring 2007</td>
</tr>
<tr>
<td>Log of station calls</td>
<td>Prescription</td>
<td>Station provided</td>
<td>Fall 2007</td>
</tr>
<tr>
<td>AIR prototype redesign</td>
<td>Implementation</td>
<td>Technical development at CU</td>
<td>Fall 2007 --</td>
</tr>
<tr>
<td>DVR training and deployment</td>
<td>Implementation</td>
<td>Station and Revi</td>
<td>Fall 2007</td>
</tr>
<tr>
<td>Women and Development program goes on AIR</td>
<td>Implementation</td>
<td>Station</td>
<td>Spring 2008</td>
</tr>
<tr>
<td>Recordings from DVR/AIR devices; Women and Development program</td>
<td>Implementation/ Evaluation</td>
<td>Station provided</td>
<td>Spring 2008 onwards</td>
</tr>
<tr>
<td>Monthly report</td>
<td>Implementation/</td>
<td>Station provided</td>
<td>Spring 2008</td>
</tr>
</tbody>
</table>
of DVR usage from station perspective | Evaluation | onwards
---|---|---
Post-recording interviews with participants | Implementation/ Evaluation | Semi-Structured interviews – station provided | Summer 2008 onwards
Post-recording interviews with men | Implementation/ Evaluation | Semi-Structured interviews – station provided | Summer 2008 onwards
AIR custom handset deployment and evaluation | Implementation/ Evaluation | Planned for Summer 2009

5.3 DATA COLLECTION CHALLENGES

The different methods employed during different phases of this research resulted in the data collection process becoming more complicated than anticipated. This was due in part to expectations that were not realized in actual deployment and use of the DVRs. The initial goals for data collection are enumerated below. These goals were agreed upon (and in some cases suggested by mwethia members or station staff) with Radio Mang’elele and EcoNews Africa at the Search Conference:

- Mwethia would produce content on their own, based upon what each mwethia deemed important; mwethia members would make an effort to include multiple voices from the group, not just mwethia officers;
- All incoming recordings would be translated and sent to me monthly;
• Each recording would be flagged to determine if the recording was used on the air directly, paraphrased in programming, or not used. This would provide an opportunity to discern between “airable” content and content that was not deemed valuable, giving insight into the station’s role as a content intermediary;

• Each month, the station would provide a report on the station’s perception of the project – the workload associated with the DVRs, staff opinions of the Women and Development program, anecdotal information about community responses to the DVRs or hearing women’s voices on the air;

• Interviews would be conducted with the women whose voices were played on the air to ascertain how they felt when they heard themselves, the reaction of their community to them being on the air, and the perceived benefit of the DVRs and the Women and Development program; interview questions designed for this purpose were provided for uniformity and comparison;

• Data would be made available to EcoNews Africa to assist in any of their fundraising, research and program development plans.

Consistent with the warnings from the PAR researchers, this data collection plan served only as a guideline. Mwethia preferred for the first few months to be interviewed by the Women and Development producer instead of creating content themselves; the producer thought this might be due to unfamiliarity and a need for structure in the information creation process. In response to this change, the initial programs focused on individual mwethia, which gave visibility to each group, although in most cases, only officers spoke. Six months into the project, mwethia began to create content on their
own, such as plays, as well as to suggest topics to discuss in a debate forum. These suggestions led to the creation of the “Cake Share” program, a new monthly program where mwethia representatives and community participants introduce a controversial topic for discussion, and invite others to respond to the topic via DVR, phone, or other mechanism, thus engaging the wider community. The term Cake Share denotes coming together to communally meet and talk, much like the analogs of “coffee talk” or the “water cooler discussion” in western cultures.

While the station manager was timely with recording translations, he did not provide station reports monthly as agreed, noting that the station was in agreement on the use of the DVRs and there were no technical issues with which to be concerned. However, in private emails and texts, he mentioned that some station staff members were jealous of the DVRs and the attention the Women and Development program was receiving. The producer of the Women and Development program was provided support for travel out of the country (by EcoNews Africa) for two training programs on gender and media. This apparently instilled some jealousy from other producers. Also, at the onset of the project, a few mwethia members discouraged the use of DVRs in their groups because they believed that such
use was a way for Radio Mang’elele to get the community to do its job. This was only an issue for a short time, although it is interesting to note the suspicion and distrust that continues as an undercurrent between mwethia and Radio Mang’elele. This group of initial detractors is now producing content.

One surprise is that all incoming DVR content is being used on the air in its entirety, without editing or paraphrasing. This may be due to the interview structure of the majority of Women and Development shows, where the producer leads the conversation. Thus, there is no data to show the influence of the station over content aired, although the role and responsibility of station as intermediary is a hot topic in the community radio community. As mwethia begin to produce more content themselves, submitting unsolicited topics and programs, this issue may be revisited.

It is important to note that my presence during the research phases and related activities introduced what can best be described as a “novelty factor,” which may have influenced the data collection and findings in ways that remain undiscovered. While Radio Mang’elele was used to outside visitors and understood the scope of the research, many mwethia members were visibly disappointed by my lack of access to capital resources for the
community and the “short-sighted” nature of my focus on radio, rather than school, church and well building. Conversely, many non-invited participants attended the Search Conference and trainings to see the “mzungu” (white person); we were able to thus train more mwethia members than originally intended. It is my understanding that mwethia members made extra effort to attend events where I would be facilitating discussions or demonstrations, although there was a noticeable reticence to talk with me, albeit with the aid of translators. Station personnel claimed that they were able to collect more “valid” (truthful) data when I was not present; however, the staff did not probe as deeply into answers as I would have expected and preferred.

5.4 HRC AND MITIGATING RISKS TO PARTICIPANTS

The AIR project aims to give women opportunities to articulate themselves publically. Mwethia are starting to take more initiative in developing radio content. While the DVR recordings themselves are part of the public domain, since they are intended for radio transmission, HRC approval was sought and granted (University of Colorado HRC Protocol 1107.1) for the baseline and post-recording interviews with mwethia members. However, anonymity was hard to preserve, as the women used,
and continue to use, their full names liberally in program creation. To mitigate the potential risks associated with increased publicity, I created a consent clause as part of the HRC application. This consent clause was read both before women were observed at the time of DVR training, and prior to the post-recording interviews of both the women who participated in the Women and Development program as well as the non-mwethia interview participants. While the consent clause is designed for use in interview situations, it was important to identify the risks that might arise from being heard on the radio, to establish a clear understanding that no compensation would be provided, and to stress the voluntary nature of DVR use. To date, no one has opted out of the data collection process.

Given the low literacy rate of mwethia members, and a distrust of signing papers that look official (stemming from a general distrust of government), participants are recorded giving verbal consent; these files are stored on a master DVR held by Radio Mang’elele that will be erased at the end of the research project. In addition to reading the consent clause, participants have been reminded repeatedly that whatever they say will go on the air, and that there could be consequences such as embarrassment or
isolation, in addition to the potential benefits of being heard by other community members. The consent clause is shown in Appendix E.

5.5 Conclusion

The qualitative methods described in this chapter were designed to respond to the dynamics present in the community, and to indicate the extent to which the AIR project created positive opportunities for the Akambani women to encounter and use technology. Having collected program transcripts, observations, and interviews through the processes described above, I analyzed these data for definitions and examples of empowerment, as well as trends that supported, contradicted, or expanded the scope of the research questions underlying the AIR project. This analysis is the focus of Chapters 6 and 7.
6. Analysis

In this chapter, I discuss the outcomes of the AIR project. I use these data to identify the top-level findings as well as the indicators that address the specific research questions, and discuss these indicators in the context of Gender and Development and feminist poststructuralism. While the scope of this dissertation includes only the findings from the DVR study and the creation of the AIR handset, the research findings demonstrate that the AIR project addressed a significant set of community needs, and that the essential development objectives of the project have been met. The data from post-recording interviews with mwethia members, as well as male listeners in the community, offers support for ongoing inquiry in technology’s role in the context of space and place. The research data also support the further development of the AIR system.
6.1 Top-Level Findings across Milestones

Follow-up interviews with women who had been aired on the Women and Development and Cake Share programs showed that the DVR intervention was a successful and welcome first step to increase women’s participation in radio programming, women’s confidence with the technology, and women’s perceptions of themselves as important members of the community. Fifty five women were interviewed; 93% of the interview participants stated that the process of recording and broadcasting had been a positive one. Three women had not listened to the program in which they had been featured for technical reasons – either the radio station had “lost” the recordings (hard drive failure) or the women’s radio receivers were out of batteries. Of the fifty five, only one woman seemed apathetic about the process, stating that she had participated in creating recordings but had not heard the program; she was not “keen to.”

Individual interview questions are difficult to compare across the fifty five respondents, given the semi-structured nature of the interviews and the differences in how the interviews were conducted across groups. The answers given from the fifty one women who perceived the DVR study and new radio programs comprise the data in this analysis section – it is their experiences
and observations that support the research hypotheses, the theoretical grounding of the AIR research, and that offer valuable insight into their motivation to employ the DVRs and to participate in radio content creation. While the program transcripts (found in Appendix A) explore the community context that underlies women’s understandings of development and empowerment, it is the post-recording interviews (Appendix B) that illustrate the myriad perspectives and experiences of the women who were heard by their larger community for the first time.

In addition to the fifty five women, eleven interviews were conducted with non-mwethia members – ten men and one woman. These interviews demonstrated 100% support of the new broadcasting model; men unanimously stated they would encourage their wives’ and daughters’ participation in the programs. While the men interviewed were selected randomly at the Nthongoni public market, and all men asked to participate opted to do so, they are likely not a representative subset of Kamba men, given the high rates of domestic violence and gender inequities in the region (IRIN, 2005). However, these interviews suggest that radio may be the most appropriate and successful venue for women to discuss their unique
development and community concerns; this observation is explored in more depth in Section 6.2.

Overall, from the many transcripts, interviews, observations and conversations, the importance of Radio Mang’elele as the only public source of reliable information cannot be overstated. Portable radios are ubiquitous; it is hard to find a storefront or group of people who do not have Radio Mang’elele playing. While people have favorite shows to which they specifically listen, the station is usually a constant background sound during the eight hours it is on air. This “passive listening” is an area for potential future work, as community members laugh about the fact that everyone listens to every program, even the ones intended for a specific audience (women, children, people of different faiths). It would be interesting future work to explore the impact of the Women and Development program on non-mwethia passive listeners to determine if their views of community gender issues have been altered.

6.2 Indicators of Hypothesis Support

Revisiting Chapter 1, AIR is based on two unique but related hypotheses: (1) providing a limited incremental increase in interactivity in
community radio will have a positive effect on the empowerment and status of women in the community, and (2) creating an interactive virtual “radio space” will provide a venue to discuss issues that otherwise may be considered marginal or sensitive – often the issues that thwart community advancement. To address these hypotheses, it was necessary to identify and answer the key questions that underlay these premises:

1. Are women willing to respond to and create radio content via a technology-mediated feedback mechanism?
2. Do women perceive increased empowerment or benefit from engaging in this feedback process?
3. What is the larger community response to the introduction of women’s voices on the air?
4. Does a critical evaluation of the AIR project support its use as an appropriate, sustainable and gender-equitable ICTD practice?

This section addresses these questions with interview and observational data, grounding the discussions, where applicable, in GAD and feminist poststructuralist theory.

6.2.1 Revisiting the Research Theories

As described in Chapter 3, GAD and feminist poststructuralism have greatly influenced the research design, associated survey instruments, and
the framework for analysis. These two theories are complimentary, since one is concerned with change at the community level, and one operates at the level of the individual. GAD recognizes that women, as a whole, are excluded from the power structures that ensure men enjoy development opportunities at the cost of women; feminist poststructuralism reduces the tendency to amalgamate women as a constant, instead focusing on identity, language and power-relations that each woman experiences uniquely. In the following subsections, I use these two theories to describe the outcomes from the AIR project research questions. The results of this analysis validate not only the research hypotheses; they also confirm the applicability of both GAD and feminist poststructuralism to the design and implementation of AIR.

Most of the research questions and the exploration of these questions are framed in a GAD perspective – the consideration of “women” as a collective entity. This is appropriate to the research design and deployment – mwethia themselves are collectives that share an identity in the community. GAD theory argues that challenging the status quo necessarily involves both men and women; for this reason, the research design included collecting both women’s and men’s responses to AIR and its impact.
Feminist poststructuralism focuses on language as the locus of an individual’s power and experience. While language barriers prohibited the kind of discourse analysis that would have been possible in a common language scenario, the post-recording interviews were designed to uncover how individual women felt as they used the devices, articulated their concerns, and were heard on air. It is the feminist poststructuralist approach that accounts for the variety of opinions and perspectives – transcripts from the Cake Share programs are most demonstrative of this – and reminds researchers that, even in a progressive framework like GAD, women offer unique and contrasting convictions that need to be allowed in order to promote all the different development discourses within which women operate.

6.2.2 Research Question #1

Are women willing to respond to and create radio content via a technology-mediated feedback mechanism?

One concern prior to the DVR deployment was that of actual participation – under what conditions would the women use the recorders? This concern was ameliorated by providing DVRs to mwethia rather than individual women, mwethia members already had an established time and
safe place to meet and use the DVRs. Participants were both eager to use the devices, and to be heard on the radio. The women were unequivocal about their desire to be recognized, stating that they wanted their names on the air and would not use the AIR handset if the device masked their voices or identity in any way. This speaks to an innate understanding that voice and power are related; according to one woman, “You [the researcher/DVR] have broken the great silence. Now we will be heard and respected.”

The DVRs themselves, the actual ICT, were met with favor and promise in the trainings. Discussed more in Chapter 7, women experienced significant delight and self-empowerment from their first interactions with the DVRs at the training sessions -- all attendees had multiple opportunities to record their voices and play them back; there was no discernable reticence or apathy by any participant. The eldest mwethia members were the most enthusiastic, and kept asking the younger women to listen to the recordings they made. The critical mass of mwethia involvement exemplified unity in this new development strategy. The support and buy-in of male radio station personnel to the idea of broadcasting women’s voices over the air is consistent with the need to consider both women and men, and the shifts of power between genders, in women’s development.
Following DVR deployment, several mwethia immediately began to create content for the Women and Development program, although some groups requested additional training, which they received. The following comments are representative of their willingness to use the DVRs:

“First, they are a great tool of development. They allow us to record our own programme and air it without much ado. They are becoming almost indispensable.”

“It’s encouraging women to unite and share ideas, experiences and uplift their life standard.”

“Great ideas of development will be shared all over if these recorders are put in to use effectively.”

“(The devices are) Very good because we feel that we have outgrown. We no longer have to speak in hiding.”

“This will make the men understand that the women also have a voice.”

“People can recognize women and know why women voice should be respected.”

The last two quotes demonstrated that women believe the radio space is a valuable space for the production of empowerment, and there is an anticipation of empowerment through the use of the DVRs and new radio programs; this is explored in the discussion of the next research question.
6.2.3 Research Question #2

Do women perceive increased empowerment or benefit from engaging in this feedback process?

Once women’s voices were aired on Radio Mang’elele, the station staff and I observed a growing interest to engage with both the technology and the process of information creation – certain mwethia and mwethia members requested additional interview time and air time, and a steady increase of content started to be produced. While this willingness to engage does not support directly a link between participation and power, it confirms the observations of Bourdieu and Myles – that mwethia members are deriving public acknowledgement from sharing their opinions and experiences (Bourdieu, 1991), and that radio legitimizes this information (Myles, 2000).

Currently, all thirty three groups are using DVRs to produce content on their own, moving from an interview model where the Women and Development producer asked a standard set of questions to a model in which the mwethia generate their own questions and answers. Mwethia have taken the initiative to produce plays to introduce issues such as alcohol abuse, violence against women and money management; they are also producing “educational” programs based upon the unique knowledge of individual mwethia, such as planting trees and raising bees.
Eight months into the DVR deployment, mwethia members who had been featured on the Women and Development program were interviewed. These interviews were designed to expose indicators to support or challenge the research hypotheses. The act of being aired and hearing themselves on air proved to be a uniformly positive experience for the participants, both in terms of participating in something novel, and in an increased level of self-esteem. The examples below, a subset of similar positive interview data, demonstrate that women perceived the AIR project as empowering, both at a personal/psychosocial level, and within the eyes of the larger community:

“We felt nice and very happy we know that we have been recognized and acknowledged.”

“I was very happy and proud. Initially I thought that I had made a mistake to have my voice recorded. It was my first time to hear my voice on radio.”

“It was cheers and whistles when I was listening to the programme.”

“Very, very happy indeed the idea of other people listening to me on the radio was exhilarating. At first we felt like we didn't deserve to be aired because I thought we don't have nothing important to share.”

“For instance when I hear my names mentioned at the end of a programme being credited for my contribution, it makes me feel important in the society.”
In these examples, “women’s speak” gains value in being “celebrated,” reflecting both Abu-Lughod (1990) and Gal (1995). Participants were not only eager to be recognized as members of the community, but as producers of wisdom. The desire to serve as role models and public advisors was evident from the themes of the Women and Development programs, and from the willingness to use the DVRs. Several mwethia members commented that they had a lot of important information contained within the mwethia that they wanted to share with other groups as well as “people far away from here.”

The Women and Development program was held up as an example for other tribal communities; a development worker from the Samburu tribe noted that her community would benefit from the emulation of the Radio Mang’elele project:

“We appreciate you because you have shown us way out we can use and start our own community radio at Samburu. We have seen that women are the pillars of development in Kenya so we request the government of Kenya and support us to develop this women project to uplift our nation.”

The Samburu region does not yet have a community radio station, but this quote demonstrated the respect for community radio as a space for development and women’s progress. It is interesting to note that Kenya now
has six community radio stations, two which have asked Radio Mang’elele
and ATLAS how to involve women in program creation.

6.2.4 Research Question #3

What is the larger community response to the introduction
of women’s voices on the air?

The participants in the DVR study valued the opportunity to be
publically heard for several reasons, including personal enjoyment and the
establishment of themselves as experts in certain topics. The perception of the
wider community was also generally quite positive. When women were
asked about their neighbors’ and family’s reactions to hearing women on the
radio, most reported that the feedback was encouraging, despite a few
disapproving community members:

“They were happy because they knew that development had
knocked on our doors and we must open them to let it in.”

“Some were happy but there are exceptions in everything.”

“For instance when my children listen to me on radio they feel very
happy.”

“Some were happy and commented on the idea they also
applauded. Others were surprised.”

“Some despise us and frown at this idea.”
Undeterred by the rare detractor, the participants in the Women and Development program were in nearly unanimous agreement that airing issues on the radio trumps the potential risk to the speaker. When asked specifically about fears of personal safety related to topics that have historically remained private, women answered that “when women speak they get empowered” and that when “a woman speaks up she gets strengthened.” According to one participant, speaking out about contentious topics enables women to share “great and brilliant ideas.” Another offered this sentiment: “When brilliant ideas are aired, people from all walks of life listen to them and this changes the community.” This reflects the transformative nature of Lefebvre’s social space, where a space influences perceptions and practices. It is not possible to determine yet if this perception reflects sustainable shifts in male and female relations. Ongoing monitoring and evaluation may indicate to what degree these women change not only their self perception, but the community’s perception as well.

In keeping with both PAR and GAD approaches, male members of the community were also interviewed in order to gauge their reaction to hearing women’s voices on the air. To date, the men interviewed about the Women and Development program have all been supportive, although results from
interviews with the women (as well as the reality of sexism in the community) demonstrate ongoing resistance to gender equity. The men interviewed stated that they would be proud if their female relatives participated in the program, as this would reflect well upon the family. Many of the men offered the view that women needed to exercise their rights. Commented one man, “Now things have changed, everyone is important in the development of the country. The days when women were termed as useless are gone and their views and needs are as important as those of men.”

The small number of “outsiders” interviewed does not offer a statistically significant sample, and the men who self-selected to be interviewed were likely men who were willing to be interviewed by the Women and Development producer. However, the sample was random and included men from several different communities within the region.

While the women showed little reticence to participating in the recordings and interviews, concepts of public and private information were framed in terms of women having a voice. It was the male interview subjects who first discussed this division, noting that women may be able to speak on radio about contentious topics, but not at home, as illustrated in the following quotes:
“They should speak for themselves because in some homes, men are very oppressive that they do not give the women a chance to express themselves. In this programme they express their problems and also reach out to the others who are oppressed by their husbands to show up and express themselves too.”

“They should be allowed to (participate) because many times a women may not be free to express her needs to her husband the way she would be if she was telling other women.”

“It’s good for them to be given that chance because some cannot speak direct to their husbands because either they are drunk but when they speak through this programme they can everything they want their husbands to hear and a lot of women get advise when they hear the other women talk on how solve problems.”

This view reflects the men’s acknowledgement of a societal double standard – women valued for their on-air assertiveness often assume a subservient role at home. This dichotomy indicates that the virtual radio space is perhaps more authoritative, more socially equal than the real domestic space. The idea that women can speak with more authority when they speak through the radio is one of the “creative surprises” of our work to date (Whyte, 1991). At least one woman agreed that the radio was an appropriate place to host discussions that cannot be held at home, stating,

“The only advice I can give to dear listeners is, let’s make use of our radio station to advice our youth. Like nowadays, men don’t give room for their wives to advise their
daughters, there is no way we can advise our daughters in the presence of their father…”

Does technology, and the space that technology creates, legitimize speech and presence? If so, radio space, like cyber space, offers a potential synergy to ICTD efforts that seek to increase bidirectional information exchange – a public, respected place for development to take root and flourish. In this vein, the outcomes of the AIR project have exposed a potentially important secondary benefit of technological interventions – the creation of a space in which development can occur, which invokes the discussion of space and geography theory of Chapter 3. While the primary objective of the AIR project – women’s advancement through increased information exchange – has been met, the virtual space that community radio provides may offer additional opportunities for development. The community radio ether appears to offer a legitimacy and presence that women of the community do not currently enjoy off-air. In this way, the benefits of ICTD are compounded – there is the ICTD intervention itself, and there is the physical or virtual space in which its effects are evident. Both are important to the real objective – advancement of the served community. The new radio programs may give women a place to talk to men through channels previously closed to them,
While the men who were interviewed supported the Women and Development program, hints of this unbalance came to light; some men defined women’s development as being better mothers and wives – keeping a tidy home, having healthy children, and bringing in income as a “breadwinner.” While women may also aspire to these same goals, it is the men who contextualized women’s development as an advantage to men. Nonetheless, the explicit male support for women’s advancement demonstrated that some men are willing to consider women’s development an important community goal. The support by men of women’s voices on the radio may lend to their support of women’s voices in the home. The community radio station can thus serve as an intermediary to facilitate these conversations and potential power shifts between men and women. The creation of this kind of social space for “free speech” and “safe” community commons may be an overlooked benefit of ICTD interventions that aim to primarily provide a tool for information exchange. This idea is explored further in the next section.

6.2.5 Research Question #4

Does a critical evaluation of the AIR project support its use as an appropriate, sustainable and gender-equitable ICTD practice?
The AIR project has demonstrated that women want to, and will, speak out publically, that they experience an increased sense of empowerment through the use of the technology, and that the community is listening to women for the first time in a public venue that itself has an empowerment charter. Based on data and observations, these outcomes support the eventual deployment of the AIR custom handset. The DVRs themselves, while achieving the first three research goals, do not pass the bar in terms of appropriateness and sustainability.

DVRs fail to fit the daily routine and economics of both participants and station staff. The DVRs require batteries. There is no convenient way to recharge these batteries. This places a burden on participants who typically cannot afford batteries required for either DVR or radio usage. The AIR custom handset also requires batteries, but these batteries can be recharged using the provided solar-powered recharging station, removing a financial burden on the user. Transport of the DVRs to and from Radio Mang’elete can also be problematic; the AIR custom handsets include networking features capable of delivering the recordings to the station without requiring the manual delivery and uploading of content. This frees up limited station resources, and enables participants to create content anywhere; people will
not have to miss scheduled interviews and other speaking opportunities due to emergent (and more critical) needs.

While the AIR custom handsets are missing some of the “fun” features of the DVRs, such as playback, mwethia have apparently moved past the novelty stage of hearing themselves on the DVRs, since they know that they ultimately will be heard on a much more powerful and far-reaching venue. In addition, the handsets also lack an erase function, although mwethia members are not allowed, in accordance with their agreement with Radio Mang’elele, to erase DVR content. This minimizes the likelihood of another user’s voice recordings being overwritten, whether intentional or otherwise. Given the qualified, but significant, success of DVR use, and that the AIR custom handsets address the gaps exposed by the DVRs, there is every indication that the eventual AIR hardware and software system will fulfill all three tenets of a well-designed ICTD – appropriate, sustainable, and equitable.

6.3 COUNTER-INDICATORS

While the research findings to date support the research hypotheses, the introduction of ICT in towns like Nthongoni where infrastructure (both
technological and logistic) is weak can have unexpected (and unpredictable) outcomes. The radio station computer has crashed multiple times, losing Women and Development content before it was aired. Two of the women interviewed did not have operational radios and could not listen to the programs in which they were featured. The research assistant had to leave the area due to political unrest. These sorts of challenges are not indicators of the viability of AIR as an ICT for women’s development, but they do bring a dose of reality to the project. Any intervention in an area like Akambani has to expect not-so-creative surprises from time to time.

For example, Radio Mang’elele staff reported that the introduction of the DVRs uncovered some of the discord that had been brewing between certain mwethia leaders and the station. While these leaders did not voice concerns during the Search Conference or DVR training sessions, they discouraged groups from using the DVRs, arguing that the radio staff was too lazy to do their own work and was trying to get mwethia to do production work for them. This sentiment did not catch on. As more mwethia were featured on air, this argument was abandoned, and the detractors began participating in on-air interviews as well. In this case, the promise of recognition trumped old grudges, although the uneasy history of the
mwethia and the station colors any interaction between the two, which could affect AIR adoption and use in the future.

In addition, increased adoption will eventually yield more content than the station can reasonably air. At this point, the station will have to judiciously choose what to air and what to exclude. When the station begins to make decisions about what is “airable” and what is not, mwethia and station politics are likely to re-emerge. This situation may be ameliorated if there is a clear, public editorial policy and content calendar prior to the need for one.

Another concern is that AIR devices may not live up to expectations as development tools. ICTD is not a panacea, although quotes from mwethia such as "while the recorders are with us everything will be smooth” indicate that users are putting a great deal of stock into the AIR devices as change agents, rather than recognizing the devices as catalysts of women-led change. While this quote may have been influenced by the context of the interviews and the user’s enthusiasm about the AIR project and radio shows, it serves as a reminder to all concerned to set realistic expectations about technology and its benefits.
I am also conscious of the potential for “audience desensitization” (McKinley & Jensen, 2003). The novelty factor of women’s voices and women-centric programming may eventually wear thin, although I have seen no evidence of this issue to date. In fact, given that the demand for DVRs outstrips the supply, and the high popularity of community radio in this region, I anticipate that the women and radio station will create content and programming that provokes rather than numbs.

6.4 SUMMARY: AIR SPACE

These examples support both the choice of research questions, and the validity of the research hypotheses. In this regard, the AIR project to date can be considered a success, although the traditional definition of success in the context of ICT is as incomplete and immature as the ICTD field itself. The conventional approaches to ICTD promise a tidy and encouraging ideal: when people participate in the information society, they can lift themselves out of poverty. This model is often simplistic. ICT is not solely an onramp to connectivity or development, but a set of material objects and policies that run up against the existing discourses of development in a community. As a cultural “interloper,” the ICT takes up space in the community — it has to be
stored, journeyed to, and used under certain guidelines. The area around the technology thus becomes a designated place for a new development discourse; it creates a discursive, and sometimes physical, space that needs to be navigated. The AIR project recognizes and represents one such locus for development.

To date, the AIR project has confirmed that women are willing to discuss the marginal issues that stem from underdevelopment – HIV/AIDS, prostitution, witchcraft, migration, education – and are proactive about putting their voices and names on the airwaves, in part because community radio is seen as the “place for development” – Radio Mang’elele’s motto. Women want to partake in information exchange, especially when given the opportunity to offer advice or to demonstrate their expertise to other women. While future longitudinal studies will investigate the degree to which people learn and act upon the information in this new radio programming, interest in participation in the programs has continued to grow over the last ten months. Interview data suggest that women’s sense of self-esteem and visibility increased after being featured on the radio discussing subject matter that they know. However, men interviewed had a somewhat different perspective on women’s increased public presence. The men noted that
women should be allowed to advise other women, but did not comment on
the quality of information on the new talk shows. Instead, men observed that
the programs gave women a place to talk about topics that they cannot
discuss at home, given existing gender and cultural dynamics. The radio, men
said, gave women a place to have a voice in a respected public venue,
implying that the rules are different in “radio space.” Radio Mang’elete thus
represents a place for equality in participation, leading to social
transformation, which may do more to advance the status of women in the
community than information exchange only.

By opening an avenue for content creation, the DVRs have offered
women another way to act upon information – by creating and presenting it,
thus taking up space on the radio programming schedule. This space
represents prime virtual real estate; radios are ubiquitous, and nearly every
radio in the community is tuned to FM 89.1. Audiences can actively listen,
passively listen, try to ignore, or turn the radio off – but for two hours every
week, women inhabit and own the airwaves.
7. AIR AND EMPOWERMENT

“The opportunity to have one’s voice heard can be an imposing
experience of self-worth.” (Pavarala & Malik, 2007)

As described in the previous chapter, the production and broadcasting
of women’s voices on the radio is a method of empowerment itself. It is this
public voice that allowed for a deeper exploration between mwethia
members, radio space, and empowerment. Radio transcripts from the Women
and Development program and Cake Share depict several local discourses
around empowerment and development, which offer opportunities for future
research on gendered power differentials and potential development
interventions.

In the nine months following the introduction of the DVRs and the
associated new radio programs, at least sixty-two individual women (several
women were featured in more than one program), and three men,
contributed their perspectives for the million or so listeners of Radio
Mang’elete. The initial feedback from the DVR deployment (in January 2008) was slow. Coordination and training difficulties, in part the result of political unrest in Kenya, resulted in only one or two Women and Development programs aired monthly. However, within a few months, the usage increased, and the demand by women to be heard led to the production of new shows every week. Transcripts from these shows demonstrate how empowerment is perceived, produced, and experienced by mwethia members.

Empowerment, as mentioned in Chapter 1, is considered in seven areas in the context of this research: (1) empowerment through participation in mwethia, (2) political empowerment, (3) familial empowerment, (4) empowerment through religion, (5) empowerment through education, (6) personal empowerment, and (7) psychosocial empowerment. It is important to note that the types of empowerment considered by this research are limited to individual empowerment, not collective action, as the examples are all taken from quotes by individuals. By identifying the areas where women locate centers of empowerment, the power structures in the community have become more evident, and opportunities for future interventions, as well as potential tensions between types of empowerment, have become more
apparent. Of these seven forms of empowerment, only a few have a direct link with the DVRs or community radio, which supports Huyer’s research that well-planned ICTs can positively affect women’s development. The other forms of empowerment have an indirect link – they already existed, but are highlighted and brought into the public space by the ICT.

As discussed in Chapter 6, the act of being aired and hearing themselves on air proved to be a uniformly positive experience for the participants, both in terms of participating in something novel, and in an increased level of self-esteem and worth in the eyes of the larger community. Thus, the foundation of my discussion of empowerment and development is the use and presence of voice as facilitated by the AIR project. This is not to imply that women did not have voices prior to the introduction of the DVRs, but the AIR project provided two key opportunities: the ability to articulate one’s voice publically in a respected venue, and the opportunity for women to experience technology positively to their unique benefit. The production of voice, as a precursor to the other development discourses, is a priori empowerment, supporting the theories that link between voice, gender and power.
Empowerment experienced through mwethia membership and familiar empowerment were most often discussed in the transcripts, although it is unclear if and how the community prioritizes different forms of empowerment. While individual mwethia members shared their personal experiences, their perspectives were grounded in the context of the mwethia that they represent, as well as the structure and subject matter of the Women and Development programs. The normative effects, if any, of mwethia influence are unclear, although members offer different viewpoints on contentious subjects in the Cake Share debate radio program. It is also unclear if and how the conceptualization and manifestation of types of empowerment affect each other – invoking the spatial theories in Chapter 3, it would follow that empowerment “happens” across the scale from individual to collective (family and/or mwethia) to community.

7.1 Discourses of Empowerment and Development

Development themes in the Women and Development program transcripts are heavily interwoven, which speaks to the systemic and inter-related nature of development. Women (and men) join mwethia primarily to achieve financial empowerment as a strategy for economic survival first, and
economic empowerment second. Mwethia exist to provide income-generating activities and profit-sharing. There was little direct mention of financial empowerment in the transcripts – conversations with mwethia members confirmed that this is simply understood in the community as the principle purpose of the mwethia. However, transcripts and interviews indicate that other forms of empowerment were experienced (and valued) by participants. These will be discussed in the context of the seven areas of empowerment enumerated above.

**EMPOWERMENT THROUGH PARTICIPATION – MWETHIA MEMBERSHIP**

An individual’s sense of empowerment through women’s unity and participation in mwethia membership is in some ways a meta-empowerment strategy, as it includes elements of socioeconomic empowerment – increased wealth, public visibility, increased personal and familial status, psychological support, and education. These factors underlie both the importance of joining a mwethia, and the important roles mwethia play in the community.

Individual Kamba women do not enjoy the same status as men due to their diminished rights, resources and voice, as discussed in Chapter 2 – it is through mwethia membership that their status increases. While the AIR project provided an avenue for women’s voices to be heard, women have
found increased status in the community through mwethia membership for decades. Mwethia literally set the development charter of the community, through their agricultural and civil service activities (although it is unclear how many of these tasks and services are traditional and how many have a progressive social agenda). Aware of strength in numbers, individual women gain considerable power and status in the community when they become part of a collective. On-air interviews of mwethia members gave women the opportunity to reflect upon their community development achievements to the larger public.

Empowerment through unity was the common theme in mwethia interviews (hence the proportionally large set of data), demonstrated by the following quotes:

“We wanted to be united as women in this village because we thought being together we can overcome challenges which face women.”

“We engage ourselves in digging terraces and planting trees as a way of preventing soil erosion. Our aim was to help each one because no one can do it alone.”

“Our group is old such that some of its founding members have passed away. It was started during the reign of Late Mzee Jomo Kenyatta and we have been helping each other in all fields, including medical courses, terraces building, building houses, etc.”
“We started by helping each other in the group, for example, digging terraces in our gardens and later on we assisted each member by building latrines so as to uplift our living standard.

“Kamba women have given a room to any development oriented activity like churches, schooling, etc. We have also gone against female circumcision as it used to be our culture in the past.”

“As women’s group, we unite to keep problems away because without unity you can’t make it alone. When one in need, we unite all together to help him/her. Otherwise, unity is strength.”

“This group is truly a development tool without comparison. I didn't have a goat before I joined the group. But now I have three goats. The merry-go-round helps us pay our school fees and buy household goods.”

“We are progressing and we are doing great things being together. I truly believe that togetherness is development.”

Mwethia members are understandably proud of their achievements, including the formation of Radio Mang’elele. One woman stated that “Mang’elele radio station is among the projects which were started by Mbosoni Umbrella groups...Our vision was to get something that we can be proud off as women.” Each member group of the overarching Mbosoni Group had to perform specific tasks beyond their normal workload to raise capital for the radio station.
“In fact, we had many obstacles such as scarcity of water because during making of bricks we had to walk a distance in search of water. Each group had to plant a certain number of trees in the compound whereby watering them until they prosper was the biggest challenge. An idea of building Mang’elete radio station came out. Whereby each had to contribute money to buy the plot, we had also to make bricks for the building and many other challenges until now we are enjoying our station.”

It is the sense of empowerment that mwethia members derive from both group membership and activities that have yielded sustainable outcomes. These communities, like many others worldwide, have experienced significant disappointment by unsustained NGO and donor efforts:

“All these projects started with the help of donors but due to poor management of people who had little knowledge, all of them collapse.”

“My comment is to advise those who have not formed groups to do so and start projects with plan and vision, because most of the project has been started by donors collapses immediately as he leaves.”

“We also appreciate seeing women doing development alone without interference from other people.”

“We have never (been) assisted by any organization like NGO’s or any other organization from outside our country, but we have been helping each other in different aspects.”

“A (donor) project can become a problem to the members because e.g. members expect a certain benefit from their project because they waste a lot of time fighting for the progress of the program so it becomes a challenge if no benefit incurred.”
Similar to providing the support for community infrastructure and livelihood projects, mwethia provide conflict resolution services within the mwethia and to the community. Group members feel empowered as arbitrators of disagreements. While it is unclear how many people in the community seek such advice, the elder mwethia members, or those in elected service positions, assume an elevated status:

“In fact, I usually meet many challenges like leading different mature people with different understandings. Some are stubborn and I should handle them wisely. I am always very wise and careful to avoid emotion when handling my group members.”

“When one has a problem, she simply goes to the chairlady and report the issue whereby chairlady takes the quickest measures to make sure that the issue is addressed. Also because we are mixed up old and young age, the young benefit from old age through advice.”

“I am normally called to give a piece of advice on how to promote good relationship to their husbands and the church too.”

“In most case we do a lot of counseling to expectant girls and women who... are stressed, crying or even confused on what to do. We normally give them a piece of advice for them to know there is still life to leave even after they are abandoned by their husbands of boy friends. ... We make them to understand that there is no need of committing suicide.”
This role of community advisor surfaced in the radio play that one mwethia produced, which featured a couple fighting over drinking and finances. In the drama, the mwethia member instructs the husband to attend church and change his ways:

**Chairlady**: I want you now to be attending church services.

**Muthengi**: Do you mean you want me to get saved without my plans?

**Chairlady**: No. I am not forcing to get saved but it is better off so that your children can be in peace. Without salvation and then you continue taking beer it will be of no help to you. Can you see the way Mutunga’s family is, it is because they are God-fearing people. Ok, see of that other family Philip’s, he got saved and after that the family have fully changed. It is not the same again. Compare it with when he used to take beer and see there is a great change. Beer has become a great challenge because even some secondary students and also some women are taking beer. Now how comes that you can drink and manage your family in the right way? Shall you stop taking beer?

**Muthengi**: Yes, I can stop and I can accept your words.

According to Radio Mang’elelete, people in the community view mwethia membership with growing respect -- since the mwethia have been given air time, they must be important. This has given way to some shifts in gender and community relations -- Mwethia members who have been featured on the radio claim that their social status has increased. Mwethia membership itself has increased with the introduction of the Women and Development program, which has publically reminded people of the role of
mwethia in the community, and therefore given the mwethia more visibility as an institution. Perhaps women who are not mwethia members have realized the link between mwethia membership and the socioeconomic empowerment(s) that accompany membership.

**POLITICAL EMPOWERMENT**

Political empowerment is the understanding and participation in the political system, which includes the representation of women and their needs in informal and formal political processes. Political empowerment is related to legal empowerment – if women understand that they have rights (e.g., to land, to education, and to safety), they can act upon these rights, and challenge the status quo that keeps them under-developed relative to men.

As in most African communities, it is the women – especially widows, divorcees and orphans -- who are marginalized in the legal process. The Women and Development program produced shows to discuss women’s traditional and legal rights, and interviewed women who either worked with gender-based NGOs, or were running for local office.

The status of widows was brought up in discussions of women’s rights. The featured interview participants offered support for the political
and social protection of widows, drawing attention to laws designed to protect widows from discrimination. Community members were discouraged from land-grabbing and otherwise abusing women of marginalized status. Inheritance and land rights are poorly understood in the community; snippets from interviews regarding rights provided both public education and admonishment:

“I caution them to be very careful because the widow are protected by law and they have their court in Nairobi where even can go for free where they are also attended for free...God is there for them and the government will also stand by their side.”

“In this aspect we have problem of this in every community because inheriting property from ones husband if for example he is not there, relative from the family you are married in miss-use the widow, they take her property claiming it is theirs, but now there is a law which govern widows so women should be given chance to inherit their husbands property and up-keep of their children.”

“...we are saying let women come up and claim leadership in our country because having them in leadership will safeguard the unfortunate women in the community. For example a certain man had bought a plot and had not shown her wife and when he died her wife had no room to claim this plot and this is why we need human rights to cover windows and orphans, that they may have the rights to inherit everything left behind by their husbands and parents respectively... Most of women die a short while after their husband’s death because of a lot stress from their family members who normally wants to take everything from her. To some extent they get HIV AIDS in
negotiation (sex) of their husband’s wealth from his relatives and former bosses as they use that way to seek their favors.”

During these interviewees, members stressed that each mwethia had the responsibility to discuss women’s rights, as well as utilize Radio Mang’elete to publicize (mis)information. According to one woman, “for example through this radio they can raise their worries and we will be in place to assist them through this programme.” There is a promise that accompanies this responsibility, one that equates technology with development: “you will get the right help through listening to our radio which will help solving most of the problems faced by women.”

Of the twenty-some programs that were considered in this research, rape and domestic violence were only mentioned in one program; this may be due to the systemic nature of gendered violence that may have served to silence women about the subject, although one woman stated:

“Women have no peace... as they are on their ways to the church or on their daily chores they are raped and also women are tortured by their husband’s relatives. So we need to be protected by our government because abuse to women is very high.”

However, while these programs demanded that women be afforded their rights, there was little discussion about gender equality between men and women. Those interviewed supported justice; they did not espouse
equality as they defined it. This seemed to stem from a conceptual mismatch between local NGOs and international gender and development efforts.

According to one mwethia and NGO leader,

“The issue of rights of women in Kenya brought from Beijing\(^5\) was different. They went to Beijing to fight for their girls to be given chance to work but when they came back Kenya it was said that women are equal to men which brought a lot of differences in our country. Women are not equal to men because in the bible and Quran they implicates that Adam was first created, what we are fighting for is that our girls/women be given a chance to work.”

This is a critical point -- women’s empowerment encompasses rights and leadership capabilities, but not gender equality. According to the same woman who reported on Beijing,

“there is no way that a woman will be the leader of the family even if she is learned...What we normally want is women to be given their rights and we want to maintain peace in our families but we do not want leadership.”

Laws keeping women safe are important, as are conflict-reducing strategies; gender parity in a Western sense is not. This is explored more in the next section on empowerment in the domestic sphere.

\(^5\) The United Nations Fourth World Conference on Women in Beijing, 1995, often called the Beijing Declaration. (http://www1.umn.edu/humanrts/instree/e5dplw.htm)
Familial empowerment is the power to make choices and exercise authority in the domestic space. Increased empowerment within the home and between women and men leads to the heightened status of women and their needs, including access to family holdings, and a voice in family economic matters and family planning. To this end, addressing unequal gender roles can start at home, which has the added benefit of providing a positive role model for children.

Several Women and Development programs discussed development within the context of the family and the home, although the definition of development in this context was elusive:

“I started campaign of development while I was 20 years old... I have known that it is good to be developed. Let me advise my fellow ladies it is good to be developed. Advise your in-laws on the importance of development in the families. Teach them on how to cooperate with their husbands and children. Now I'm 50 years old and know development is worthy in the community”

Probing for definitions resulted in a somewhat circular and tautological answer, “development is development.” Nonetheless, several women interviewed agreed that development at home and between married couples was both a woman’s responsibility and a priority. From the
transcripts, development within the domestic context points to the concept of the ideal woman. This invokes a struggle well-known to Western women – the expectation that women must be a model wife, mother and member of the community while not discounting their legal rights. Interviewees offered examples of the “developed” woman who creates a conflict-free home, echoing the attention already placed on women as the community mediators:

“I want to tell the listeners that what we are taught about fighting for child and women rights is that, we know that some men deny their wives their rights and we urge them to know that they did not marry slaves and instead a helper given by God. Let no man be inhuman to women and above all, women on the other hand should respect their husbands.”

“Good relationship in between a husband and a wife promotes development and this is brought by Godly behavior”

“A woman should know her responsibility and should not ignore it... A lot of unfaithfulness is promoted by lack of respect from their wives for men feel tempted and end up engaging himself in outside wedlock affairs.”

“If a man comes home drunk and the woman refuses to open the door for him, this is wrong because the man needs care and love.

“I would like you take your time and sit down with your husbands and you will be permitted to be attending developmental group meetings. You should also make sure you come back early to do your house chaos.”
These perspectives offer a local, complex view of empowerment as it plays out in the domestic arena, where religion, tradition, image and women’s rights appear to be in a tenuous balance, although there has not been any discussion (yet) of stress caused by this potential divergence of development discourses.

**EMPOWERMENT THROUGH RELIGION**

Religious empowerment can offer women increased self-esteem, visibility in the community as a churchgoer or church leader, and opportunities to participate in an important community institution. While the church is routinely described in the purview of Western development studies as an institution that subjugates women, the mwethia members interviewed held the church in high esteem, linking religious adherence with development. While the subject of Liberation Theology, and the social and political expression of egalitarianism through grassroots religious institutions has been extensively studied (Freire, 1970; Melkote & Steeves, 2001), this topic is not explored here, although it presents an interesting avenue for future work, especially as a positive link between religion and women’s empowerment has not been discussed in gender and development literature.
In the local context, however, women discussed church and its connections to empowerment through increased status in the family and community:

“...women are highly populated in the church and are also Pastresses."

“Let me say that, we ladies are blessed and God favored us because He in the first place gave us two important names. First, God called us "helper". Meaning the word helper means that we are able... Second, Every lady is referred to as a "manager" because she is the one to manage her family right from the house, your neighbours and from everywhere. We ladies should know that we have much respect.”

“Now we have a new book opened saying the voice of a woman is able. The voice of a woman should be listened to and I want to quote some examples in the Bible. Abraham was told to listen to his wife. The bible says that, if you men will listen to your wives God will also listen to your prayers.”

“So I encourage widows to hide in Jesus Christ because with Jesus you will avoid many dangers like AIDS and mockery.”

“In the Bible women of faith stood with Jesus Christ until the day that He rose up in heaven, the same should apply to the women of our churches that they should stand with the servants of God for a better tomorrow.”

The concept of being “saved” in the eyes of the Church was thus considered a powerful signifier of development; it locates women in a place of respect in the community. Throughout the Women and Development
programs, mwethia leaders made references to being saved, and instructed others to follow suit. Being saved puts people in good company – they are worthy in the eyes of not only the Church, but of mwethia leadership, drawing a link between the power and status of the church, and that of the mwethia head:

“If you will humble yourself you will see what God will do for you. He will uplift your life and change family to be an institution of peace, love and harmony. If you have made your mind fully to get saved our chairlady will pray for you.”

**EMPOWERMENT THROUGH EDUCATION**

“Educate a woman, and you educate a nation” is a popular development axiom, and underlies the Millennium Development Goals, especially the three that directly concern women. Educational empowerment stresses literacy first, and then access to education and information, at both formal and informal levels. Educational empowerment has direct links to all other forms of empowerment – economic, sociocultural, familial, political, personal, and psychological – much as a voice cannot be unheard, knowledge cannot be “unlearned,” but it can be acted upon for the betterment of women’s lives the world over.
Education as empowerment was discussed during the Women and Development programs, although not to the degree of the other development discourses. It is unclear why this was the case – it could be a matter of programming direction; there is also a weekly educational program targeted at younger listeners that delivers health and job information. The topic of education was raised in the context of mwethia educational needs: in addition to raising money for school fees and encouraging families to send their children to school, mwethia members mentioned topics about which they themselves wanted to learn, such as health. With a growing rate of HIV/AIDS, mwethia members understand that they need to actively educate themselves and their community about the disease:

“We want to start enlightening ourselves more about HIV/AIDS. We want to learn amongst ourselves on what precautions to take to avoid being affected with HIV/AIDS.”

Literacy was rarely mentioned; one mwethia leader could not answer questions about mwethia establishment, saying “because of my illiteracy, I can't recall the year but it's a long time ago. What I have is the certificate and I'll bring it to you so that you can know when it was formed.” While most of

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6 Goal 2: Achieve universal primary education; Goal 3: Promote gender equality and empower women; and Goal 5: Improve maternal health
the older mwethia members are illiterate, younger members have a higher
degree of literacy, and the most educated member of the mwethia is usually
appointed as the group secretary in order to maintain mwethia records.

Mwethia members pointed out that a lack of general business
knowledge was seen as an impediment to development and mwethia well-
being. Members blamed illiteracy and poor organizational skills for mwethia
mismanagement, and presented ideas for creating capacity building
programs in major towns. The DVRs and the radio station play a direct role in
education as they provide the infrastructure and venue for educational
content – mwethia members mentioned that they planned to use the DVRs to
demand radio content on skills building and literacy.

PERSONAL EMPOWERMENT

Personal empowerment pertains to self-esteem and agency, or the act
being able to take responsibility and control for oneself. One of Huyer’s key
contributions to the study of gender and empowerment is the concept of
agency as the ability to act upon information (Huyer, 2006). Empowerment in
this context represents development through personal choice and action.
Mwethia members gave many examples of engaging in direct action based
upon radio information; this further supports community radio as a powerful
information and communication means. They cited “actionable” examples of programming content, including the Women and Development program, health information and domestic violence prevention information, as well as information about a poisoned maize scare that was contained due to Radio Mang’elete’s broadcasts regarding the potential danger.

While the mwethia are proud of having started Radio Mang’elete in the first place, the introduction of the DVRs has provided a mechanism by which women can act directly on information by creating it:

“Right now we have a programme that we are recording so that we can reach the other groups within this region and educate them about planting trees. We are meeting soon to decide on what will go in to the programme. We also want to discuss farming in another programme. We plan to set up an appointment with the radio staff such that they visit us periodically and record our programmes.”

“What I can say is that this Radio station is very important in our community, because if we give any information for transmission it is transmitted well. Also it has treated evildoers by exposing their tactics to the community. The programmes that I feel helpful to me in Radio Mang’elete are like Health programmes, News and we feel proud owning such an institution.”

“In fact, there is a very big change because nowadays women have freedom to expose their feelings through this station and now we have few cases about family violence.”
In subsequent post-recording interviews, women stated repeatedly that they had valuable information to share and that they wanted to be heard, and identified by name and voice, by the larger community. Initial concerns about the anonymity and discoverability of participants, while not entirely abated, were lessened by reassurance from women participants that “our time has come for us to be recognized;” it is the technology that makes this a possibility.

**Psychosocial Empowerment**

Acting upon, and producing information, may produce a positive psychosocial empowerment effect – the recognition of one’s ability and agency. The post-recording interviews in Chapter 6 demonstrate the positive connection between creating content, having a voice and being heard, and heightened self-image. These interviews also gauged public reaction to women’s voices, which was again a net positive experience.

An interesting example of psychosocial empowerment developed during the DVR deployment, suggesting a deeper relationship between voice, power, and space. While one of the premises of this research was that broadcasting women’s voices would lead to women’s increased empowerment and stature in the community, this premise did not anticipate
the empowerment “spike” that resulted from the DVR trainings. In order to “pass” the training, women were required to demonstrate proficiency in recording themselves and playing back their recordings. The first experiences with playback were remarkable – women heard their voices publicly for the first time. Without a radio audience, women continued to play back the recordings they made, stating over and over, “That’s me. I have a voice.” This was a powerful recognition of will and ability; it was proof to the women that voice is power. It was the interaction with the technology, and not the anticipation of being broadcast, that had a profound psychological effect on the women.

7.2 “Cake Share”

The societal and development inequalities that women discussed in the Women and Development programs – land rights, alcoholism, finances, treatment of widows, HIV/AIDS, sexism – led to creation of the “Cake Share” program, in which both men and women debated topics of immediate local concern. To date, two Cake Share programs have aired. One program debated the merits of traditional punishments for marital fidelity; one group, a balanced mix of the men and women supported the time-honored but severe
punishments, the other group made various arguments that “mbingo” was outdated, humiliating, and caused additional social problems. The other program discussed the growing phenomenon of younger men – married or single – having sex with older women, married or widowed. Mwethia members expressed very different viewpoints, from condoning the practice as a way to curtail the spread of HIV/AIDS and to offer financial support to widows, to decrying the practice as an act of irresponsibility and even witchcraft. Each “Cake Share” program resulted in more than fifty mobile calls and SMS messages to the station, and at least two dozen letters, which far exceeded station expectations given the taboo nature of the subject.

The creation and acceptance of this program supports the argument that the airwaves can represent a safe and respected place for such discourse, which can potentially lead to changes within the physical reality of the community. “Cake Share” also demonstrates the plurality of voices that is a hallmark of feminist poststructural theory, and highlights the complexity of social issues within any given community. While topics related to gender, sexuality, equality and modernity were (and still are) considered marginal and private prior to the AIR intervention, Cake Share demonstrates that, given a useful technology and community creativity, the community will
develop new and alternative routes to address problems. This action toward empowerment is a hallmark of PAR, as PAR-based research is intended to create opportunities for new ideas and knowledge to arise during project implementation, often introducing “creative surprises” (Fine, 1992; Whyte, 1991). By creating new programs and opportunities for advancement, the community is not only engaged in this research, they are charting its future course.

7.3 POSTSCRIPT

After twenty two Women and Development programs and two Cake Share programs, Radio Mang’elete’s transmitter failed in October, taking the station off the air until repairs are made. According to station personnel, mwethia continue to produce programs and suggest additional topics for the Cake Share. Transcripts of these future programs will reveal if and how women continue to re-define empowerment and development, as well as the ongoing community reaction to widening spaces of women’s empowerment.
7.4 Summary

The variety of discourses around women’s empowerment further explore the relationship between voice, power, and gender that underlie the cultural and social currents of the three communities involved in the AIR project. It is the production of voice, and the introduction of a new space in the radio programming line-up, that elevates these discourses to the level of public discussion, fulfilling community radio’s potential to make the private public (McKinley & Jensen, 2003). However, the research findings do not prove a continuum between self-empowerment stemming from the use of ICT, and the realization of positive change in the status of Kamba women. There is a Western notion that discussion leads to reflection, which leads to action – this is why radio continues to be a mobilizing force in American culture. It is unclear to what extent this notion holds true in the area served by Radio Mang’elete. The urge to seed programming content with leading questions, such as those that challenge the conventional models of a “good wife” or that highlight potential conflicts between the different types of empowerment (e.g., how religion impacts personal or psychosocial empowerment) was strong, but risked too much interference to the production of information and “development space.” In the end, sustainable
development has to be led by the community; those who seek to support such
development from outside the community, however well intentioned, cannot
lead the process.

The transcripts of future radio programming will provide insight into
the degree to which members of the community are able to use this new radio
space to reflect on power and status relationships within the community, and
will hopefully expose additional indicators of power shifts that benefit
women, and ultimately, the entire community.
8. AIR HARDWARE AND SOFTWARE DESIGN

This chapter describes the design and implementation of the AIR technology. The design evolved over time in response to the results of the DVR study, as well as user comments during the Search Conference. The AIR device hardware and software, the network architecture used to link AIR devices, the power management system used to keep the devices operating in the field, and the base station hardware and software with which AIR devices communicate are each described.

8.1 AIR HANDHELD DEVICE

The design of the AIR handset is optimized to minimize power consumption. Under normal usage, handsets are expected to operate for about a week without need for recharge. The handset incorporates an efficient switch-mode voltage regulation circuit that provides the various required operating voltages. The architecture of the AIR handset employs a common low-power ARM microprocessor. The primary system interconnect is a Serial
Peripheral Interface (SPI) bus. The SPI bus connects the processor to various interface devices. A convenience-over-cost design decision was made to use commodity 802.11 and Flash RAM USB devices for networking and storage, respectively. A block diagram of the AIR handset architecture is shown in Figure 8:

**Figure 8: AIR Block Diagram**

The AIR handset software is based on the open source real time operating system kernel FreeRTOS. FreeRTOS provides process scheduling, event notification and parallel device interrupt support. Basic DOS file system support is provided by the Embedded Files System Library (EFSL). EFSL
provides a variety of functions including directory management and file operations including open, write, append, delete, format and compare. Custom software was written to provide power management, to process voice input, and to store the resulting voice data on the USB flash memory as .wav files ready for transfer. Custom device drivers were written for the USB Host Controller and a virtual SCSI device that enables the processor to access the file system stored on the flash memory. We used the freely-available ARMlib function library for ARM microcontrollers to manage lower level driver functionality, such as the SPI bus and debugging.

When a woman presses the push-to-talk button on the AIR handset and speaks into the handset, her voice is amplified (using an auto-gain algorithm) and passed through a series of software-configurable filters that provide high-frequency cut-off prior to A/D conversion. This filter step helps reduce memory usage for voice storage, without significant loss of fidelity. The high frequency cut-off of the bandpass filter is optimized for female voice

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7 FreeRTOS was developed by Richard Barry (http://www.freertos.org/); EFSL was developed by Lennart Ysboodt and Michael De Nil (http://sourceforge.net/projects/efsl/); Procyon ARMlib is a C-language Function library for ARM microcontrollers developed by Pascal Stang (http://hubbard. engr.scu.edu/embedded/arm/armlib).
ranges. After filtering, the voice files are compressed for storage using Speex®, an open-source voice codec. The resulting content is then stored in the Flash RAM. Since user voice input is stored in non-volatile Flash RAM, there is no loss of data even if the handset batteries are completely discharged. The USB Flash RAM and 802.11 WiFi devices are mounted to the underside of the PCB, shown in Figure 9.

Figure 10: Flash Ram and Wifi USB Devices

Transmission of the stored voice is accomplished as follows: Each voice message is tagged with a unique field of separately-stored metadata. This metadata saves a sequence number, the originating handset, and the message recording time. This metadata is used by all handsets in the system.

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8 Speex was developed by the Xiph.Org Foundation (http://www.speex.org/)
to track message status. When an AIR handset comes within range of another handset, the handsets establish an ad hoc wireless connection. The handsets compare the metadata associated with their file lists, and exchange metadata, allowing each device to pull or to push particular files as needed.

The radio station is outfitted with a wireless access point and range-boosted antenna (further described below) to receive incoming messages. When an AIR handset comes within range, voice files are automatically transferred to the station PC. Incoming .wav file are stored on the PC file system in the location normally accessed by station personnel to edit audio content. Each file includes header information that contains the metadata (originating handset and timestamp), which is stored as shell extension information. This header information enables the station to sort voice content by date and time, and provides the means to gauge user/mwethia participation.

AIR handsets actively “listen” for wireless connections. In order to conserve power, handsets not in current user enter a sleep mode, from which they periodically awaken and listen for active connections. If there is no activity, the handset resumes sleep mode. AIR handsets employ a clock synchronization algorithm which activates infrequently, in order to ensure
that devices that have the potential to connect are awake at the same time. AIR handsets use 802.11 functionality to determine whether the WiFi connection is another AIR handset or the station access point. If it is an access point, the handset provides logon information and all stored voice data is pushed to the access point. Station software acknowledges receipt, and the handset is updated accordingly. The .wav files are then available to the station audio editing software (in the case of Radio Mang’elele, Adobe® Audition® is used for this purpose). Once stored for editing, station personnel review and process the voice input for potential broadcast in the same manner as they process other voice data, including data from the DVR study.

The AIR handset is enclosed in a rugged plastic enclosure measuring approximately 7.5x1.5x2.5cm. Externally visible input and output devices include a microphone, a “push-to-talk” button, and three status LEDs (green, yellow, and red). These LEDs provide feedback regarding handset status to a sophisticated user, but in general terms, green means everything is “OK”, yellow means that the handset needs to charged or emptied soon (both of these activities take place at the provided community charging stations, so a yellow LED is easily interpreted as “take the handset to a charging station as
soon as convenient), and the red LED means that the handset must be taken to a charging station as soon as possible. Fully configured, the handset weighs less than 100 grams; over half of this weight is represented by the four rechargeable AA batteries that power the handset. The current prototype of the circuit board and enclosure is shown in Figure 10.

Figure 11: AIR Enclosure with PCB, Front

8.2 USER-CENTRIC DESIGN

In Chapter 3, the related work discusses user-centric design as a core value and process for creating appropriate, sustainable and equitable ICTs. User-centric (or value-centered) design refers to users not only informing, but
actually leading the identification of technical design requirements, often to substantial benefit to the larger computer science or technical community. In addition to being active participants in community development, mwethia members contributed to the development of technical innovations that were not originally within the project's scope, but have been included in the AIR custom handset design. Described below are the two principle examples of how mwethia requirements shaped technical decisions that were subsequently translated into the AIR project hardware and software. In both examples, the requested features addressed technical issues that had otherwise frustrated the technical design process, which demonstrated that user-centric design is not just a good principle, but also a potential strategy for technical innovation.

8.2.1 POWER MANAGEMENT

The deployment of the custom AIR handsets will span the three communities primarily served by Radio Mang'elele: Nthongoni (where the station is located), and the outlying communities of Ivingoni and Masongaleni. Ivingoni and Masongaleni are too far from the station to support a standard wireless back-haul solution. While ongoing research is being conducted to address the long-distance scenario, women travel every
week to Nthongoni on market day. Thus, one solution is to designate one AIR device in each of the two outlying communities to serve as the primary collection device for that community. These designated devices can have expanded voice storage capacity, and will be programmed to promiscuously collect voice input from all other devices in range, but otherwise function as standard AIR devices. The collection devices can then be taken weekly into Nthongoni on market day by women who routinely make the journey to sell their goods at market. The stored voices from the designated collection devices are then transmitted to Radio Mang’elele while the women are in Nthongoni.

The potential one-week market day to market day cycle between recharge opportunities challenged the power design of the AIR device, since the available power from four rechargeable AA batteries was only six volts at 2500 milliamp hours. These restrictions have led to the following deployment scenarios. Low-power high-efficiency components and an efficient switch-mode voltage regulation circuit are insufficient in themselves to provide a week of operation. The required additional power reduction can be achieved by having the device enter a sleep mode when not being used to record voice, and to only periodically awaken from this sleep mode to check if another
device is in range. If no device is in range, or there is no new information to transmit or receive, the device returns to sleep mode for another few minutes. This sleep interval can be increased or decreased based upon observed activity levels and remaining available power.

8.2.2 Adaptive Routing

When deployed in the community, there will be multiple devices in each community, one for each mwethia, as with the DVR study. These devices will form an ad hoc network in which recorded voices are asynchronously passed from device to device, eventually reaching a device that is (or will be) in range of the radio station.

When a woman presses the push-to-talk button and speaks into the device, her voice will be filtered, compressed, stored and transmitted as described in Section 8.1. The interesting part of this algorithm is how devices decide when to send and receive message content.

While we have designed redundancy in the software and hardware of the AIR handset to help ensure message storage and exchange, the actual likelihood of a particular message being successfully delivered depends upon a probabilistic adaptive algorithm that makes routing decisions based upon (1) the number of other handsets to which the message has been successfully
transmitted (the more handsets that receive the message, the higher the likelihood that the message will reach the radio station); (2) a measure of device mobility (a historical record of the number and diversity of devices that have been recently in-range); (3) available power (handsets will reduce transmission rates when low on power); (4) the number of handsets in range (messages need not be transmitted to every handset in range), and (5) the state of these handsets in range (messages should only be sent to handsets that have adequate capacity and power). The parameters that guide these choices are adjusted from their initial settings based upon the handset’s success in ultimately delivering all messages to the radio station. The idea is to use the minimum number of redundant transmissions to other handset (and therefore to power consumption) to accomplish this objective. If all messages get through, parameters are relaxed; if this objective is not met, transmission parameters are made more aggressive. The algorithm uses hysteresis to prevent oscillation.

The remaining question is how a device decides to delete stored voice message. As a practical matter, once the radio station has received and stored a particular voice message, that message can be deleted from all devices that store it. However, if devices in contact with the radio station simply deleted
the message, more remote devices would not be aware of this fact. The original design intended to have all devices purge their message buffer every seven days, but a user-driven design requirement led to a more elegant solution.

The women who are going to use the AIR device wanted to be able to hold the radio station accountable for what it did with user voice information. They asked for an LED that would be illuminated when all of their voice data had reached the station. In considering how to support such a feature, which involved having acknowledgement information find its way from the radio station back to the device, the following solution emerged:

Once the radio station has received and stored a particular voice message, an acknowledgement packet is sent to the transmitting AIR handset. The handset can then recover the buffer memory used to store that message, but the message metadata is retained, so that other handsets with which that handset comes into contact will receive the acknowledgement packet, indicating that they too can reclaim their buffer memory. Once the originating handset has received the acknowledgement, all AIR handsets can delete all references to that message. This is accomplished by marking the message metadata appropriately and forwarding the revised metadata the next time
metadata is exchanged. This process will eventually clear all buffers and metadata associated with that particular voice message.\(^9\) When a device has cleared all of its current metadata, it can turn on the “acknowledgement” LED.

Message delivery is not guaranteed in AIR, and the network used to deliver messages is subject to frequent disconnection. Like ZebraNet (Juang, 2002), AIR uses a Delay Tolerant Network (DTN) architecture. DTNs are designed to address the issues associated with intermittent connectivity and unreliable power, and where data rates can vary widely.

8.2.3 Principles of User Centric Design

These two examples illustrate how user-centric design can lead to both more appropriate and technically innovative results. By considering user needs paramount, we sought to achieve a better design from the perspective of all concerned. In this case, recognizing how women move throughout the community in semi-structured patterns, consistently attending certain market days, stopping by the same wells and community establishments at fairly set

\(^9\) If a particular handset is out of range if another handset for more than a week, its messages from other devices may be out of date. This condition will be discovered when the handset reestablishes contact, in which case the out of date messages will be deleted.
points during the week, resulted in power management and message routing designs superior to those originally conceived.

8.3 Work Accomplished to Date

The functionality described above has been implemented and tested at ATLAS, although not deployed at Radio Mang’elete. We have demonstrated successful recording and transfer of voice files from the AIR handset to the terminus computer. The full functionality required for deployment, including network testing, long-haul transmission and handset recharging, will be developed in spring 2009. Specifications for this work are described below.

8.4 AIR Charging Station

The charging station, which doubles as a centralized data collection and exchange facility, is typically powered by a 12 volt automobile battery. The battery is charged by a medium-sized (100 watt) solar panel and basic charging circuit. Where utility power is available, the charging station can be powered by a 220V to 12V power supply (built into the charging station). Automobile batteries are ubiquitous in southeastern Kenya, and in fact the power provided by vendors of power from this source makes up a substantial
grassroots power industry. Since the recharging stations have the capability to provide more power than AIR handset charging is likely to require, mwethia members in each community can use the recharging stations to generate extra income for their groups by offering an additional power supply source for the larger community. Prospective AIR users were enthusiastic about having an additional automobile battery power source, apparently in anticipation of using the battery for other purposes (such as providing charging power to the (mostly male) cell phone owners in the community.

8.5 LONG DISTANCE CONNECTIVITY

Although the radio station could rely only on its wireless access point to collect incoming messages, this would require that AIR handsets be brought within transmission range, which require people to go out of their way to get close enough to the radio station for data transmission to occur. While some areas within Nthongoni are close enough to support this short-distance transmission, longer transmission options are required for the center of Nthongoni, as well as the outlying communities. For longer distance transmission, two options have been considered to date.
The first option is a proprietary networking infrastructure suite from Intel called the Intel® Rural Connectivity Platform (RCP). RCP is a low cost, low power networking technology that provides a wireless long distance back haul connection for data transmission in remote areas. Each RCP unit consists of a single-board computer with an embedded Intel IXP 425 network processor, Compact Flash storage, an 802.11 access point and 10/100 Ethernet ports (Cox, 2008). RCP builds upon standard 802.11 and supports frequencies of 900MHz, 2.4GHz, and the 5.2-5.8GHz spectrum in order accommodate spectrum availability in different regions (Cox, 2008). RCP is able to achieve connection distances of up to 100 km unobstructed line-of-sight, due to its use of TDMA (time division multiple access). TDMA is a method used in cellular and satellite systems to increases channel capacity. TDMA allows multiple connections on one frequency channel by dividing the frequency into different time slots and providing data transmission based on time slot scheduling. The RCP modification of the 802.11 protocol to support TDMA removes some of the “extra” information, such as acknowledgement, that accompanies standard TDMA transmissions, and gives each transmitter a set block of time to both send and receive data (Greene, 2008; Hruska, 2008). These modifications increase the amount of available bandwidth, which helps
increase the wireless communication range between transmitters. The connection between RCP units can be increased through the use of routers and relay stations. Each RCP unit requires 6 watts to operate (when transmitting at full power), which is sustainable by solar power (Cox, 2008). Given the flat area between Radio Mang’elele, Nthongoni center and Ivingoni, this area could be served by one or two sets of RCP units. We are investigating RCP, and other relay options, for the areas between Masongaleni and Nthongoni.

*Figure 12: RCP Antenna and Access Point*

The second option considered involves the use of a steerable phased array 802.11 antenna (such as the Fidelity Comtech Phocus Array™) that would be mounted on the radio station transmission tower. The antenna would be programmed to sweep a semi-narrow beam across the area occupied by the nearby community, and then to dynamically reshape the
antenna pattern to point and narrow the beam when a handset is detected. This increases the signal range and improves network reliability. Since the antenna is capable of this dynamic beam shaping on a packet-by-packet basis, multiple handsets in different locations can all enjoy the increased range and reliability.

Other than the specialized antenna control, the remainder of the base station 802.11 system is essentially no different in function from the system used in the AIR handset. While the phased array antenna will increase data transmission range considerably (to include all of the community of Nthongoni, where Radio Mang’elele is located), the outlying communities of Ivingoni and Masongaleni (where eight of the thirty three mwethia are situated) cannot be reached directly by this means.

In these cases, one AIR handset in that community will be designated to serve as the “main” collection device. These designated outlying community collection devices will have expanded voice storage capacity, and will be programmed to promiscuously collect voice input from all other devices in range, but otherwise function as standard AIR handsets. The collection devices are taken weekly into Nthongoni on market day by women from these outlying towns who already routinely make this journey to sell
their goods at market. The stored voices from the designated collection devices will then be transmitted to Radio Mang’elete as described above. The primary disadvantage of the second option is that it cannot directly serve the outlying communities.

Figure 13: Fidelity Comtech Phocus Array™ and Radio Mang’elete Antenna

8.6 Future Deployment

The currently deployed DVRs, which require periodic battery replacement, have provided an effective, short-term ICT intervention. These
devices have demonstrated the validity of the research hypotheses, and the willingness of the community to continue participation in the AIR project. The AIR custom handsets will address the shortcomings of the DVRs and should provide a more seamless user experience for participants. We expect to deploy the custom AIR handsets, together with the required support hardware and software, in summer 2009. In the meantime, DVR data will continue to be collected until that time, to gather additional research data and to identify other possible indicators of community response relevant to the project.
9. CONCLUSIONS AND FUTURE RESEARCH

9.1 Future Work

In addition to continuing to collect data from the DVR study, I intend to deploy the custom AIR hardware in summer 2009. As part of my ongoing work in Akambani, I plan to continue my study of local meanings of empowerment, development, and other powerful social forces in the community such as religious and cultural institutions. Continued collection of program transcripts and monthly reports will offer perspective on the iterative, formative Community Cycle – how is the community responding to the ongoing presence of the technology, and the increasingly visible presence of women? Is the community receptive to participatory ICTD efforts as they mature?

The custom AIR handsets and supporting infrastructure will address certain limitations of the DVR deployment and will provide additional research functionality. The logging and routing support in the custom AIR
handsets will facilitate the collection of quantitative data on usage patterns. These data should allow the correlation between use and mwethia characteristics, which will support the development of predictive models for potential future deployments.

Mwethia members have suggest additional AIR handset functionality, including an integrated radio receiver, ability to send voice messages to specific recipients, and an upgrade path to make AIR a cell phone application as cellular connectivity becomes more prevalent.

AIR has also garnered interest from non-governmental organizations and technology companies who seek to receive information from communities, in areas such as microfinance, health and agricultural extension. The AIR project has been featured in top tier conferences and publications, and included as a promising practice as part of the Gates Foundation-sponsored “WorldAgInfo” initiative – a Green Revolution strategy for sub-Saharan Africa. Eleven AIR papers have been published or submitted. I have been collaborating extensively with community radio organizations to investigate ways to build interactivity and participation into station programming and priorities. Currently, students at the computer science department at the University of Washington are porting AIR
functionality into software to provide users the option of no-cost communications to support the exchange of development information without incurring financial demand. Interest from the development and academic community has led us to commit to making the AIR technology available to universities and NGOs in a creative commons style license.

9.2 Research Contributions

Analysis of the AIR project findings to date has validated the research hypotheses, while introducing new research areas for consideration, including the production of space, place and power. There is significant positive support for the future deployment of the custom AIR handsets, based upon the results of the DVR study, and both Radio Mang’elete and mwethia members have demonstrated willingness to partner for the benefit of women’s empowerment. Women across the three communities participating in the project evidenced an increasing willingness to engage in information creation and exchange, and to present their experiences publicly for the good of women’s, and community, development, with the added benefit of being perceived as “legitimate” by being on the air. The DVR study has led to the creation of new radio programs that encourage debate among
all community members, which supports both GAD’s holistic community approach to development, as well as the feminist poststructuralist focus on bringing marginalized voices forward as a way to inscribe power. There is clear evidence that the experiences of articulation and audibility have begun to positively impact both women’s self-esteem and community appreciation of women’s social status. A key contribution of this work is the validation of a link between women’s increased participation in the creation of radio programming content and increased status and empowerment in their community.

ICT, in the case of this research, creates social spaces for empowerment and transformation while serving as a vehicle for critical content; this is an undervalued contribution of ICTD. The DVR study demonstrated that ICTD is not solely an on-ramp to connectivity, but also a set of material objects that are usually new, or are being used in new ways in the community. An ICTD project takes up space in the community — it has to be stored, journeyed to, and used under certain guidelines. From a human perspective, the area around the technology thus becomes a designated place for development. It promises “development happens here.”
Yet, in most ICTD efforts, we use indicators such as adoption rates or the number of bytes transferred to judge success. Such measures do not represent development; rather they offer evidence that the project has enjoyed participation. Based upon experiences with the AIR research thus far, I contend that development requires space in which to occur. An ICTD project’s greatest contribution to a community may not be the toolset it offers, but the space that it creates for development. This space may be physical, cognitive or psychosocial, but cannot be ignored. Thus, the potential of these spaces for social change should be explored, as Rubinoff suggests (Rubinoff, 2003); understanding where such spaces can be created in a given community can offer a key to advancement. The exploration of the issues of space, place and development as they pertain to gender is a promising area of future work, one that offers the potential to connect the efforts of ICTD researchers with the communities they serve in a way that is critical to the success of each group.

As women increasingly occupy the virtual space provided by FM 89.1, both men and women may be able to reflect the discussions in radio space onto the physical community. In that context, the notions of space and place in development efforts may take on a new significance. However, it is the
cultural and gender implications that the community ascribes to these concepts that have the greatest weight. A larger survey of the men in the community and their reaction to the content discussed by women on the radio is underway, in addition to future investigation of issues of legitimacy and empowerment in the context of radio space vs. home space as the best location for such development discourse. As ICTD efforts seek to deliver and provide access to information, careful consideration of the real and virtual space in which these efforts occur can contribute to the success, and the clearer understanding of, development outcomes.

9.3 CONCLUSION

Three years into the AIR project, qualitative and quantitative data has demonstrated that women are not only willing to produce radio content via ICT, but interested in talking out and talking back. This issues a challenge to the audience, as the airwaves take on an entirely new sound – that of women’s myriad voices and perspectives. While women and men alike perceived the benefits of women’s increased participation in community radio – including self-empowerment, recognition, and legitimacy – the longer term significance of the AIR project is yet to be realized. Women’s sustained
empowerment, either directly or indirectly related to ICT, will inevitably create power shifts in the community that changes current gender relationships. Continued development of radio content and format will create new social spaces for community consideration. The theories and methods employed in this research -- gender and development, feminist poststructuralism, theories of space, place and marginalization, and participatory action research – predict significant changes that will serve to challenge both the status quo, and the once-silent spaces that now speak volumes.
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Appendix A: Women and Development Transcripts
1. Women and Development Program -- Third Week of January, 2008
Serial: Aka Misyini group
Presenter: Phoebe Mutua

PRESENTER: Dear listener this is Radio mang'elete 89.1 fm today I have met some local church leaders and I welcome them to this programme you tell us their names and my name is Phoebe Mutua. we will start from this side, what is your name?

INTERVIEWEE 1: My names are Elice Kieti from Africa inland Church Iiani.

PRESENTER: Thanks, what of your name?

INTERVIEWEE 2: My names are Anna Kioko Keli from Maulu Neema Power Center.

PRESENTER: Thank you. In today’s women and development programme we are going to see how women can cope with their husbands to bring forth development. What do you say about this issue?

INTERVIEWEE 2: Good relationship in between a husband and a wife promotes development and this is brought by Godly behavior. I want to talk about women: a woman should be aware that she is the soul controller of the family. She bares all the burdens of the family and a woman tent to be lazy and reluctant the family cant be stable on the other hand if a woman will be self responsible her neighbors will respect her and her family. A woman who respects her husband and cares for him as the head of the family promotes her dignity. A woman should train her children on how to respect their father and the neighbours at the same time and if she will fail in this responsibility her family won’t be respected and it will be broken as it is said in the bible that a wise woman builds her house with her own hands while a stupid woman breaks her own house with own hands. A woman should be able to take care of her husband, giving him food at the right time because most of the men are not taken care of in terms of food because when their wives are out for some activities they don’t bother of what their husbands will feed on, as it is shown on the wedding day. At the time a woman should not allow her house girl to serve her husband because that her obligation and more she should be caring her children health wise, cleanliness and how to respect each other. A woman should know her responsibility and should not ignore it, if her husband was in a journey and he is back he should be welcomed home properly and happily, on the other hand children should be trained how to meet their father and greet him with joy. A lot of unfaithfulness is promoted by lack of respect from their wives for men feel tempted and end up engaging himself in outside wedlock affairs.

PRESENTER: can you give us some examples of some women behaviors that promote undevelopment?

INTERVIEWEE 1: a responsible woman should be back before 6pm in the evening because she needs to take inspect her livestock while coming home at dawn and more so to
encouraged her husband to be coming home early. She should also know that she is the head as far as care is concerned of her livestock and properties. Most of women make their husbands to come back home because of this reason; an example, if a man comes home drunk and the woman refuses to open the door for him, this is wrong because the man needs care and love. One example of a man who usually drunk and sleep on sofa, his usually removed his shoes and washed his feet and gave him some food, a time came that man changed from changed from taking alcohol due to love he was shown by his wife.

**PRESENTER:** if you get your husband in a wrong track are you able to caution him?

**INTERVIEWEE 1:** yes, you have all the mandate to caution him and show him the dangers of misbehaving sitting some examples of his neighbours who behaved well and the fruits of their good relationships.

**PRESENTER:** what else can you add on husband to wife relationship in a family?

**INTERVIEWEE 2:** yes, husband and wife should love each other and more so have secret (family) and be friendly. The day they got married they laid their laws and should love each other, they should caution each other in terms of respect. Men should be concerned on their wife's dressing and make sure she has enough make ups so as to make her smart. Like wise women should make sure their men are dressed in the right way. The two should make sure each one dresses on the partners favorites.

**PRESENTER:** Thank you that is the end of the programme can you remind us your names?

**INTERVIEWEE 1:** my names are Elice Kieti Ndolo from A.I.C Iiani.

**INTERVIEWEE 2:** My names are Anna Kioko Kelli from Neema power center Maulu.

**PRESENTER:** Dear listener am Phoebe Mutua being the producer of this programme (women and development) now you have heard where women fail in families, be aware of the failures not to fail as you are still listening this programme, lets continue listening for us to gain different advices. Thank you.
Women and Development Program – Second week of February, 2008
Serial: Culture – Makindu Women’s Development Association
Presenter: Phoebe Mutua

**PRESENTER:** Dear listener I welcome you to in our today’s programme where we have a visitor I will welcome her to tell us her names and the occupation. Welcome.

**INTERVIEWEE:** My names are Diana Mukene Nzomo chairlady for women development association in makindu division and mostly empowering women to know that they can make in life on their own.

**PRESENTER:** Welcome in radio mang’elete I am phoebe Mutua. Today I want us to talk about violence against women. Now what do you understand about violence against women?

**INTERVIEWEE:** I have different understanding on this issue like when a woman is perceived as a person who can do nothing by idimidaiting her thoughts.

**PRESENTER:** Who normally mistreat these women?

**INTERVIEWEE:** In most cases women mistreat themselves by not accepting themselves that they are able and this gives 70% chances to men to mistreat them.

**PRESENTER:** Lets talk of inheritance of our parents wealth, for example, if I am married in a family and my husband dies his brothers may take that chance to deny me the rights of my husband, what can you say about this issue?

**INTERVIEWEE:** That is why we are saying let women come up and claim leadership in our country because having them in leadership will safeguard the unfortunate women in the community. For example a certain man had bought a plot and had not shown her wife and when he died her wife had no room to claim this plot and this is why we need human rights to cover windows and orphans, that they may have the rights to inherit everything left behind by their husbands and parents respectively. We therefore urge the government to put in place a law that women will be governed properly. This goes to the women that they may be aware of their husband’s properties starting with the lands and everything else that is called by their names that if it happens that he is dead (husband) she will be in a position to claim and poses his wealth. Most of women die a short while after their husband’s death because of a lot stress from their family members who normally wants to take everything from her. To some extend they get HIV AIDS in negotiation of their husband’s wealth from his relatives and former bosses as they use that way to seek their favors.

**PRESENTER:** What can we do to make women enlightened?
INTERVIEWEE: By educating them while in our formal groups they even if they are window they can make it in life without bending low to anybody for I am personally dedicated to educate them to know their rights. For example through this radio they can raise their worries and we will be in place to assist them through this programme.

PRESENTER: Thank you. What of our culture does it deny our women their rights?

INTERVIEWEE: Kamba women are not strongly held by their culture since Christianity has spread all over leading to a lot of freedom more than other tribes like Maasai where by their culture is strongly holding them back. Kamba people were lucky when Dr. Kraft passed through kamba land leading to a lot of change. Kamba women are not tied up by the mode of dressing because you cannot differentiate them from the tribes as it is the case of the Maasai. Kamba women have given a room to any development oriented activity like churches, schooling, etc. we have also gone against female circumcision as it used to our culture in the past.

PRESENTER: Lets go to single mothers, most of the men tent to mistreat them, what do you say about this case?

INTERVIEWEE: This happens. Single mothers are perceived as people who do not have right of expression in life. Most of the men would like to them on bed and if this does not happen to them then it opens more chances of mistreatment to the ladies. This kind of women are not respected to an extend of not being given a chance of leadership in the churches and if the lady happens to do something good her efforts are not recognized due to the fact that she is seen as unworthy to them (single mother).

PRESENTER: Dear listener that is the end of our today’s programme ‘women and development’ on in heritage. According to culture, madam Nzomo has explained to us on how windows and orphan are mistreated and more so if any problems arises let them seek advises to madam Nzomo and you will get the right help through listening to our radio which will help solving most of the problems faced by women. Welcome every vision that will help you develop such those said by the leader hosted in our program today lets meet next time in the same programme ‘women and development’ thank you.
PRESENTER: Welcome dear listener to our today’s programme, “Women and development”. Phoebe Mutua visited Mbondoni women group, which is among the 33 women groups that owns Mangelete radiostation. Let’s hear them discussing about the achievements they have got since they started their group. Welcome, I am Caroline Mwinzi. Have met mbondoni women group leaders and I’ll give them chance to introduce themselves.

INTERVIEWEES: I am Ndanu Mulu, Damaries Musya, Mary Mutie, Mwikali Musya, Joyce Mawioo and Joyce ngima.

PRESENTER: As we start with Chairlady, tell us the name of your group and when was it formed?

INTERVIEWEE 1: Because of my illiteracy, I can’t recall the year but its long time ago. What I have is the certificate and I’ll bring it to you so that you can know when it was formed.

PRESENTER: What was you motive to start this group?

INTERVIEWEE 1: We wanted to be united as women in this village because we thought being together we can overcome challenges which face women.

PRESENTER: Can you give examples of some of the issues that you assist each other!

INTERVIEWEE 1: Well, in our community, women are supposed to do most of the duties in our home, which include cultivation and home maintenance. So we used to help each other through cultivation during rain season and dry season we help in other activities. We also assist in paying dowry for those who are marring.

PRESENTER: As chairlady in this group, what kind of problems or challenges do you meet?

INTERVIEWEE 1: In fact, I usually meet many challenges like leading different mature people with different understandings. Some are stubborn and I should handle them wisely. I am always very wise and careful to avoid emotion when handling my group members.

PRESENTER: How can you advise your fellow leaders as chairladies in the other groups?

INTERVIEWEE 1: I can only tell them to be patient and persphearance, bearing in mind that its their responsibility.

PRESENTER: Vice chairlady please tell us your names and may be give your contribution!
INTERVIEWEE 2: I am Tamaris Musya and what I can hard from my collegues wards is that, our group is old such that some of its founder members have passed away. It was started during the reign of Late Mzee Jomokenyatta (first president for republic of Kenya) and we have been helping each other in all fields, including medical course, terraces building, building houses etc.

PRESENTER: In this group, are you mixed up or its only women?

INTERVIEWEE 2: Well, there is something that has forgets to tell you; in this group, we entertain people in different occasions whereby we divide them into two, Kayamba and Mbeni. Mbeni is being played by men while Kayamba is for ladies. Only that, men does not appear in the general leadership in this group although, they have their own leaders who are under the mbosoni leadership.

PRESENTER: Do you benefit in anyway in this group?

INTERVIEWEE 2: In fact, we have benefited a lot as women, especially when we interrupt old and young women, we give advice and help where possible.

PRESENTER: Thank you. What about the treasurer, tell about your leadership as treasure in this group and more about your duties!

INTERVIEWEE 3: My names are Ndanu Mulu and am the treasure. What I can say about the post of treasure is that, it's very sensitive because mockery wards are always there. When you start developing, some members think you are misusing their money. So as treasurers, we should be careful about peoples talk and ignore the discouraging wards. Have been in this post since the foundation of this group. It was during my youth age and now I am old and exhausted. Its only persphearance has made me to make it up to now.

PRESENTER: What are some of benefits do you get or gain when you are united as groups?

INTERVIEWEE 3: As women group, we unite to keep problems away because without unity you can’t make it alone. When one in need, we unit all together to help him/her. Otherwise, unity is strength.

PRESENTER: Is this the only group you are inn or you have other groups?

INTERVIEWEE 3: Well, this is not the only group I have, in nthongoni we have got other 3 groups while here we have 2 and I usually I don't fail in any way.

PRESENTER: When you compare male organization female one, which one is the best?

INTERVIEWEE 3: Both are good but we as women, we are a bit ahead. This is because women are naturally patient, that’s why get married and they cooperate with that family they
have without keeping in mind that they are intruders to that family. Instead, they bring unity and development in it. While men go vice-vicar. They don’t accept the fact.

**PRESENTER:** Okay, thank you so much for your wards. Now let’s hear from the group adviser who will tell us about her duties as adviser.

**INTERVIEWEE 4:** My names are Mwikali Musya and I play the roll of adviser in this group. When things go wrong and members start arguments, I do bring them together and solve the problem they have.

**PRESENTER:** People mock their advisers sometimes according to my research; have you ever witnessed that incident in this group?

**INTERVIEWEE 4:** Not that much but obvious their must be some who are a bit stubborn.

**PRESENTER:** We have met group secretary and I would like to welcome her so that she may tell us more. Welcome.

**INTERVIEWEE 5:** I am Joyce Mawioo as well as the secretary of this group for more than 20 years.

**PRESENTER:** Why that long! Don’t you do elections in your group?

**INTERVIEWEE 5:** Yes, we hold elections but they re-elect me. I don’t know why they return me back as secretary.

**PRESENTER:** Sometimes, it is termed that, secretaries do still through changing records. Do you agree?

**INTERVIEWEE 5:** Yes, rumors occur in most cases but our group (Mbondoni) things are different and that’s why we have being together for that long time, whereby we passed through different experiences and laid laws to govern such incidence incase they occur.

**PRESENTER:** According to you, how do you benefit from this Mbondoni women group?

**INTERVIEWEE 5:** Mbondoni women group most of the members are of old age and we have never assisted by any organization like NGO’s or any other organization from outside our country, but we have been helping each other in different aspects and we are faithful to our arguments i.e. we give small loans through merry go around and one is not supposed to demand the money before the expected date. Again, we do help through manual labour whereby we don’t demand anything in return.

**PRESENTER:** In conclusion, how can you advice those who are listening to you right now and he or she plays the same roll/post of secretarial and sometimes they give up?
INTERVIEWEE 5: Well, have been into different groups and visited different group and general comment I can give them is that, let them persphear and ignore those rumors or discouraging talks for the sake of the unite of their group. They should also take their group as their family and handle them with care bearing in mind that development starts at home, community, country then internationally.

PRESENTER: Thanks for your comments; let’s now hear from one of your group member. What are your views about mbondoni group?

INTERVIEWEE 6: I am Joyce Ngima and would like to say that; in our group we are doing quite well. This is because when one has a problem, she simply goes to the chairlady and report the issue whereby chairlady takes the quickest measures to make sure that the issue is addressed. Also because we are mixed up old and young age, the young benefit from old age through advice.

PRESENTER: Thank you for your comments. Let’s stop there. That made the end of our programme for today. The programme is usually produced by Phoebe Mutua and presented by Caroline Mwinzi. We wish you a nice day and nice week. Bye.....
Serial: Women’s Empowerment  
Presenter: Phoebe Mutua

PRESENTER: Dear listener, I welcome you in our today’s program where by we have a visitor I will welcome her to tell us her name.

INTERVIEWEE: My names are Diana Mukene Nzomo chairlady for women and development in makindu Division and empowering women to know that they can make it in life. For the last 20 years I have engaged myself in building up of groups which were purely women groups but for now I have one group for men. I have trained in keeping in touch with reality, human relationship, child study and adult education. Am also trained as a social worker, counselor, on social change, trained on how to humble myself in order to understand people and resolute together on issues of life. Right now I have some groups that are concerned on orphans of which am empowering them (community) to fight poverty not depending on the foreign countries for any assistance. I have ten groups for last three years and am empowering them to know how they can manage themselves because as we depend on assistance from others, once given any aid some people might have their own personal interests hence leading to breaking of the group. I am training them to know that in absence of anybody the group must survive. Since 2006 I have left behind some groups after some chaos for them to ran the project for themselves, if they decide to break it they would have denied their people all the advantages. Now I am empowering Africans to know that money is not the issue but loving each other will make us survive for a longer time all facing one goal. On the other hand women should know that without money they will not be fully empowered therefore it calls for your 20khs and my 20khs brought together that will make us do great things. I am also urging women to have confidence with themselves.

PRESENTER: Why is it that women do not believe they can make it and instead they start pulling each other backwards in terms of development?

INTERVIEWEE: Women are like guns they have two sides of life that after a certain training after she arrives home she might be discouraged by her husband and thought evil against that trainer and by so doing the a next raining meeting that woman might decide not to attend or perceive he trainer as a bad woman. Another issue is envy, lust of leadership not knowing that God gives different talent to different people.

PRESENTER: Going back to women leadership, women are perceived to be unable to lead, to their side they think they are capable, what do men perceive this?

INTERVIEWEE: Women are able like personally I believe am able and sometimes later on I might be seen not able for those who need to destroy my efforts. Out of ten women you might get only two women who believe are able. Those are not able are misused or ruined by
some men who don't want women to develop. I am requesting women to be friends in order to move together.

**PRESENTER:** That is the end of our today’s program, that leader has requested women to respect their men and vice versa, she has also requested everybody to give chance to any woman seen able for leadership and she should be supported fully because most the people don't support women and hence lack women leaders in the community. This program has been produced and presented to you by Phoebe Mutua. Thank you.
Serial: Muuna Andu  
Presenter: Phoebe Mutua

**PRESENTER**: How are you dear listeners! I am happy to welcome you in our women and development programme from our station radio Mangelete 89.1 FM. Today we are going you host Muuna Andu women from masongaleni who are among the 33 women groups who pioneer the establishment of Mangelete radio station which is a community radio. Let’s hear how they have benefited due to the cooperation and enjoyed the services. Welcome. I am your host Phoebe Mutua.  
Let’s have introduction from some of them, starting with their chairlady.

**INTERVIEWEES**: I am grace peter fro masongaleni and I am the chair lady of this group. James kioko Nyamai committee member. Ndule Kitavi I am the treasurer.

**PRESENTER**: Where can we locate Masongaleni, is it really at Mtito Andei Division or is at Kibwezi Division?

**INTERVIEWEE 1**: Masongaleni is in Kibwezi Division, Masongaleni Location and Masongaleni Sub-location.

**PRESENTER**: Thanks for your explanation, now let’s begin with the chairlady. What made you to name your group MUUNA ANDU?

**INTERVIEWEE 1**: Through the hardship we had, we had to find away out to assist each other; we came up with the name Muunu Andu.

**PRESENTER**: What else do you do apart from that project of trading in livestock?

**INTERVIEWEE 1**: Okay! We also engage our selves in digging terraces and planting trees as away of preventing soil erosion.

**PRESENTER**: When was this group formed?

**INTERVIEWEE 1**: I can't really remember the year but probably 1980’s.

**PRESENTER**: What was your aim to organize your group?

**INTERVIEWEE 1**: Our aim was to help each one because no one can do it alone.

**PRESENTER**: Did you achieve you goals?
INTERVIEWEE 1: We achieved our goals in a way. This is because before we migrated from kyulu to this area we had a permanent house each one of us.

PRESENTER: Tell us some of the reasons which made you reach where you are today?

INTERVIEWEE 1: It was because of cooperation we had among ourselves. Only that our government disappointed our efforts by shifting us from kyulu to these area. Whereby we had to start again from zero. But we hope we will regain.

PRESENTER: Are you among the pioneers?

INTERVIEWEE 1: Yes am among the pioneers who started this project

PRESENTER: Can you give some of the hardship you had from the begging of this project?

INTERVIEWEE 1: In fact, we had many obstacles such as scarcity of water because during making of bricks we had to walk a distance in search of water. Each group had to plant a certain number of trees in the compound whereby watering them until they prosper was the biggest challenge. An idea of building Mangelete radiostation came out. Whereby each had to contribute money to buy the plot, we had also to make bricks for the building and many other challenges until know we are enjoying our station.

PRESENTER: Are you proud of being the pioneer of Mangelete radiostation?

INTERVIEWEE 1: Sure we are proud of this station. We feel like jumping up and down like young calves!

PRESENTER: What message can you give to the listeners of this radiostation?

INTERVIEWEE 1: The only message I can give is to ask them to use this station as their property.

PRESENTER: It's now almost 4years since this radiostation went on air, is there any benefits you can account as individuals?

INTERVIEWEE 1: In fact our voices have now been heard. Also we don’t go far to announce our dead and other announcements.

PRESENTER: Thank you very much. And you, what post are you holding in this group?

INTERVIEWEE 2: I am just a committee member.

PRESENTER: From my understanding way, this group is one of the 33 women groups which owns radio mangelete among other projects, and you are a man, what can you say about this?
INTERVIEWEE 2: It's true this group belong to women but us belief that we should stay behind just advisers

PRESENTER: Is there any other assistance you give to these women apart from advice?

INTERVIEWEE 2: We do most of the hard work like constructions and digging.

PRESENTER: It has complained that men don't form groups, do you support that?

INTERVIEWEE 2: Yes, its true, in most cases men do not respect each other, but when they are with these women, they are controlled and at the same time get chance to advice them.

PRESENTER: What can you say about women leadership? Do you approve the way they lead you?

INTERVIEWEE 2: Their leadership is not bad, and because we are their as advisers, w control them where they go astray whereby they always follow our instructions.

PRESENTER: What advise can you give to those men who think bad about being in women's group rather being led by women?

INTERVIEWEE 2: The only advice I can give to my fellow men who are listening to this programme. Let the stop their pride and join women to boost development in their area. They should know that God had a plan when He created man and a woman.

PRESENTER: Okay, as pioneers of community radiostation in this country, what plans do you have to make it prosper?

INTERVIEWEE 2: We are ready to assist in any income generating activity for the sustainability of the radiostation and also contribute materials for Programmes.

PRESENTER: Do you have any message to the listeners of the radio?

INTERVIEWEE 2: The only message to the listeners of the radio is that; let them make use of radiostation by buying services to enable it sustain itself. They should also feel free to give any advice.

PRESENTER: Give any other general message or any advice!

INTERVIEWEE 1: The message I have is a short song then I'll interpret it later in the next programme.

PRESENTER: Lastly, dear listeners lets hear from the last member of this group who is their treasure. Tell us about your duties of keeping money for the group.
INTERVIEWEE 3: I am the treasure of this group and only advice I can to all treasurers, let's be faithful and trust worthy.

PRESENTER: Do you have any message?

INTERVIEWEE 3: I don't have any message; only that I am very happy that mangelete radiostation is on air.

PRESENTER: Let's finalize for today. I hope listeners you have hard what our group members Muuna Andu has said. They have welcomed you to be given all the services from Mangelete radiostation, and where we go wrong it's good to correct us through this station so as to be developed in our community. Thank you "Muuna Andu women group" from Masongaleni, Kibwezi district. Thanks listeners and my technical operator Dominic Mutua Mawe, am Phoebe mutua. Bye....
PRESENTER: What is your name?

INTERVIEWEE 1: My names are Alice Kieti Ndolo from A.I.C. Iiani.

PRESENTER: Thank you for coming in to our radio studios, what of your name?

INTERVIEWEE 2: My names are Ann Kioko Kelly from Neema power center church Maulu.

PRESENTER: Thank you my names are phoebe Mutua and I welcome you my dear listener and today we are going to talk of the importance of women in the church and how they can bring development. Let's start with you mum.

INTERVIEWEE 1: The importance of a woman in the church is that, women are highly populated in the church and are also pastress. Women are the ones who arrange what the pastor will do in the church and they also teach the Sunday school kids, for example in the Bible we have Ann, we have seen her praying with humility and the Almighty God hard her prayers and she was answered. Women also assist in preparing the church and maintaining the church properties properly. For example, I am a church leader in the choir and in women unity groups. A woman should not evil other woman in need of leadership because leadership comes from the heaven and if anybody will be in need of leadership he or she must humlple themselves. I am a Sunday school teacher who does it voluntarily and I do it to train these kids how to keep themselves clean, obedient and at the same time how to keep the church clean. Therefore any church needs a woman to keep it moving and the pastor comfortable. For example the youths need a lot of care and teachings according to the Bible and the doctrines of Jesus Christ.

PRESENTER: Is it must that one has to a leader in any way or do you work just because you have a rank?

INTERVIEWEE 1: No, for example I am in the church and there before I was in the church committee but it happened that I felt sick that I couldn't woke up early but when we have a ladies meeting I ma normally called to give a piece of advice on how to promote good relationship to their husbands and the church too. Sometimes you need to train your children the right way of living and is good to build a good tomorrow of which this is the work of women.

PRESENTER: Going to my right hand side, what are the things a woman should do to bring forth development? Can you add some points on that issue?
INTERVIEWEE 2: Yes I can do so. One thing is that a woman should be supportive to the servant of God in the church. This is because when the servant of God is fully supported his ministry becomes simple. When we don’t support the pastor the power of God declines and therefore a woman is the biggest pillar of the church and helpful to the church because as she does at home them same should be implicated in the church and have a close look of the youths.

Youths should be trained on how to wear (dress) in the church mostly ladies for this will also promote them to a better tomorrow family hood live. The ladies in the church should also take care of the wife to the pastor and the family as a whole. This will promote the church properly of which this calls for women more than a man. In the Bible women of faith stood with Jesus Christ until the day that He rose up in heaven, the same should apply to the women of our churches that they should stand with the servants of God for a better tomorrow of the church. Women in the church should not be seen as the only people to take care of the church but also have some other obligations and chances of preaching as it is seen in the Bible a woman called Deborah, the Samaritan woman and philes who preached the word of God strongly. A woman in the church should not be the one to break it but the one to build the church strongly.

INTERVIEWEE 1: Another point is that, in the past a woman could not preach the gospel of Jesus Christ but for now they have all the chances to preach since they were the first people to see Christ on His resurrection a woman is an powerful too in the Government, church and in the villages therefore every woman should respect herself and stay in this world as a good example.

PRESENTER: Men are said to be the leaders in the church always but you will find that a man can impregnate a lady in the church and he is not excommunicated from the leadership of the church, why?

INTERVIEWEE 2: This is because most of them are friends to the pastor or have a lot of money. However the pastor is guilty he is the eye of the church and he should not cordon whoever is guilty.

Therefore there calls for justice in the church for it is said in the bible that no one is exempted from the law be it a man or a woman.

It doesn’t matter if any one sins against God be it a man or a woman. It has been a behavior that sins are counted to women; this has been since early time in the Bible a woman who was caught in adultery and some men caught her and brought her to Jesus for judgment as if she was alone in the act leaving the man aside. Now if any girl get pregnant everybody will call her a sinner just because it is evident (seen) but what of the man who impregnated her? He is still a sinner!!! Therefore everyone should be counted a sinner and come for repentance and if he/she repents no one should count them sinners any more, God forgives.

PRESENTER: Thank you dear listener that is the end of our today’s programme I wish you all the best.
7. Women and Development Program – Second week of April, 2008
Serial: Kyeni Kya Miaani
Presenter: Phoebe Mutua

PRESENTERS: Hi dear listeners! Am happy to welcome you in today’s Women and Development programme, which is coming to you through Radio Mangelete 89.1 FM the voice of the development and the only radio station for the community. “Kyeni Kya Miaani Women group” will be our visitors today. They are among the 33 Women groups who own this station. Naomi Katuni is one of the group members and she will tell us more about the ups and downs they faced and the beginning and what they have achieved up to date. Welcome and be ready to get something. Am phoebe Mutua. What are your names and your where about mom?

INTERVIEWEE: Am Naomi Katuni, from Kyeni Kya Miaani Women group which is located at Ivingoni sub-location, Mtito Andei Division.

PRESENTERS: Can you please tell us when this group was started?

INTERVIEWEE: Okay, I can’t really remember the date but I can remember how we started from the beginning. We had no permanent offices, so we used to forward our issues to a local office which was located at Ngwata and finally we got permanent offices at Nthongoni Market.

PRESENTERS: What position do you hold in this group?

INTERVIEWEE: For the time being, I am just a mere member but when the radio started I was a committee member.

PRESENTERS: Explain in details how the project was started?

INTERVIEWEE: Yes we started by helping each other in the group, for example, digging terraces in our gardens and later on we assisted each member by building latrines so as to uplift our living standard.

PRESENTERS: According to what you have said about the project you had, please can you explain how you were coordinating amongst the 33 women group?

INTERVIEWEE: Well, in our group ”Kyeni Kya Miaani”we were digging terraces and building latrines, while other groups were doing different activities. Fortunately, an idea of combining all women groups in our area was introduced, and each group was contributing one thousand bricks to build ”Mbosoni umbrella” offices. I gave them a place to make bricks because I was near river. Then we carried to Nthongoni area.

PRESENTERS: Which means of transport were you using by then?
INTERVIEWEE: We used to carry by use of baskets on our backs.

PRESENTER: How were you dividing the work amongst the women groups?

INTERVIEWEE: After the contribution of one thousand bricks, each group was supposed to plant a certain number of in the compound whereby, we as Kyeni Kya Miaani women group decided to do the work of irrigating the pre-trees. We also proposed to be contributing 10 Ksh to start a new project of buying goats for our members.

PRESENTER: What’s the connection between Mangelete radiostation and Mbosoni project?

INTERVIEWEE: Mangelete radiostation is among the projects which were started by Mbosoni Umbrella groups.

PRESENTER: What was your vision by coming together?

INTERVIEWEE: Our vision was to get something that we can be proud off as women.

PRESENTER: Why did you choose to form an organization for women alone?

INTERVIEWEE: This is because we don’t argue that much and even if we disagree in any way, we easily reconcile.

PRESENTER: Did your vision come true?

INTERVIEWEE: It’s still coming out slowly by slowly because we see some of our fruits like talking or communicating through radio and we are not straining when giving information.

PRESENTER: What advices can you give to listeners as one the founder of Mangelete radiostation!

INTERVIEWEE: The only advice I can give to dear listeners is, lets make use of our radiostation to advice our youth. Like nowadays, men don’t give room for their wives to advice their daughters, there is no way we can advice our daughters in the presence of their father although this is a new generation but we should not forget our traditional way. Men used to advise their sons while women with their daughters. When we follow our traditional formula, we shall have a discipline generation.

PRESENTER: In our station we have a variety of Programmes, which one among this many do you think can fit your statement?

INTERVIEWEE: Everyone in the society has the responsibility to advice, so the most appropriate programme is "family life".

PRESENTER: What about 'Women and Development programme' can it help in any way?
INTERVIEWEE: It can also help. It’s encouraging women to unite and share ideas, experiences and uplift their life standard.

PRESENTER: According to my understanding, I think your age is far gone, do your fellow women in this region are left behind in terms of development?

INTERVIEWEE: Yap! Not really, it’s only some individuals but those who formed groups earlier are far much better.

PRESENTER: After this radiostation went on air, is there any change especially how men treated women as before?

INTERVIEWEE: In fact, there is a very big change because nowadays women have freedom to expose their feelings through this station and now we have few cases about family violence.

PRESENTER: Well, give us your last ward as we conclude the programme.

INTERVIEWEE: As I conclude, I would like to caution those men who are trying to interfere with our project to keep off. If they like to join us its good first to form their own group and be ready to work with women’s group as their fellow men’s who had already joined us since from the beginning.

PRESENTER: That marks the end of programme for today as the grandmother has said, Women in this region has improved in term of development as compared to those days when they had no radio. Again, she has cautioned those men who are trying to bring politics in their project to keep off, because she is very proud of their organization and no accommodation for any non-sense. My comment is to advice those who have not formed groups to do so and start projects with plan and vision, because most of the project has been started by Donors collapses immediately as he leaves, so its up to you dear listeners to know what strategies you should lay to avoid our project collapsing immediately the Donor leaves. My names are Phoebe Mutua; my technical operator has been Dominic Mutua Maweu. Till next time. Bye……
8. Women and Development Program – First week of May, 2008
Serial: Umiisyo wa Aka ma Sinai
Presenter: Phoebe Mutua

PRESENTER: Hi dear listener I am fine and happy to welcome you in today’s programme of women and development, through your favourite station 89.1 fm Radio Mang’elele. In today’s programme we will be hearing from Umiisyo wa Aka ma Sinai women group, which is Masongaleni in Kibwezi division and which is one of the 33 women group’s that came together and started radio mangelete, despite other projects. My name is Phoebe Mutua. Welcome and stay tuned to hear how they benefited as a group from the station and the other projects.

PRESENTER: Let’s introduce ourselves starting with the chairlady.

INTERVIEWEES: My name is Agnes Mutindi Musau the chairlady Umiisyo wa Aka ma Sinai, my name Benjamin Mbunga Wambua a member, my name is Kalondu Muthoka a member, my name is Joshua Kavivya from Maasongaleni –a member, am Grace Mwele Kiia – a member, am Mueni Mutuku from Masongaleni –a member in this group Umiisyo wa aka ma Sinai.

PRESENTER: Okay, thank you very much. Dear listener, we will start right away with the chairlady who will give us the geographical location of this group.

INTERVIEWEE 1: This group is located at Masongaleni which is in Kibwezi Division in Kibwezi District.

PRESENTER: Well and can you give a short historical background of your group.

INTERVIEWEE 1: This group was formed in 1985 when we were at Sinai and when the government transferred us to this area, whereby we stayed dormant for almost five years until 2005 when we resumed and now we era active.

PRESENTER: Are you among the 33 women group that own radio mangelete?

INTERVIEWEE 1: Yes, we were among those 33 women group that came together in 1985 and formed the Mbosoni organization that later started this Radio Mangelete.

PRESENTER: Well, chairlady can you give us a short historical flash back of some of the challenges you have passed through since you formed Mbosoni organization?

INTERVIEWEE 1: In fact it has been a hard way, because apart from the fact that we had done all the contributions as Mbosoni member, Things turned to be different when government transferred has from Sinai to this area, Whereby we stayed dormant for a while. It was proposed that our group should pay 120 Ksh @ member so as to resume our
membership in Mbosoni organization. We paid the money and now we are full members and pioneer of Radio Mangelete.

**PRESENTER:** At that time when we migrated to this area and you remained in active for a while, was their any benefit from the organization you might have lost?

**INTERVIEWEE 1:** In fact we lost a lot of things, i.e. the organization started posh mills, seedbeds and resource center. And whatever was gained from those projects we didn't get anything.

**PRESENTER:** Thank you chairlady, can you give your last comment please!

**INTERVIEWEE 1:** Yes, the only advice I can give is to the 33 women group that, lets be co-operative and aim higher in term of development by starting other projects a part from this station that can promote our economic status.

**PRESENTER:** Thank you very much for your advice to the rest. Now, let's here from a male member of your group. What are your duties in the group?

**INTERVIEWEE 2:** My work is to support either financially, or giving advice and sometimes when there is hard work to be done, I assist.

**PRESENTER:** As a man in this group which the majorities are women, how do you stay with them?

**INTERVIEWEE 2:** In fact, I am not a member of this group only that I do present my wife. I give support to her in everything she does concerning this group.

**PRESENTER:** How can you advice the other male (men) who doesn't allow their women to join the rest in group as well as supporting them like you?

**INTERVIEWEE 2:** Well, I can tell them to allow their women to joint the rest so as to have developments in our society. They should also drop the culture which was believed as the man should support the family. Let them know that women are also capable to do so. Nowadays, set them free.

**PRESENTER:** And to you mum, I think you are still a member when had joined this group?

**INTERVIEWEE 3:** I am among the pioneers of this group. I joined when I was a young mother but now am old as you can see.

**PRESENTER:** Was their any challenges you met at the beginning of this organization?

**INTERVIEWEE 3:** For sure we faced many challenges such as making bricks, whereby water was the biggest problem with mean of transport to Mbosoni area. We also planted tree with
the same case of water, contributed money and those who had no money, they gave out maize and also we had work hard a part from contribution.

**PRESENTER:** Thank you so much, let's comes to another member. You said you are a member! When did you joined this group and will you tell us the goodness of this group?

**INTERVIEWEE 4:** Sure, am among the members of this group and I joined it back in 1985. This group has a lot of goodness and the main aim of forming it was to unite as women. The biggest challenges were to get the plot because by then you had to struggle before you get a plot but after all these we got it. Another challenge rose that we were to lay strategies on how build it. On wards we did what my fellow members' have talked about. I.e. planting of trees etc

**PRESENTER:** How do you help or what are your duties in this group of group?

**INTERVIEWEE 4:** I was the planner of all this and to give advice. I help a lot to lay the strategies which was to enable us to reach our goal of making people to be united, to know God and have access to information.

**PRESENTER:** According to your view, have you reached your goals?

**INTERVIEWEE 4:** First is to give glory to God because He has done up to know. We can now; access information and our views can now be hard from our radio station at Mangelete.

**PRESENTER:** Do you have any advice to our radio station listeners?

**INTERVIEWEE 4:** First of all, I would like to advice our fellow groups to keep away politics and follow what managing committee has said. In other wards, to be supportive. To listeners, take hid that, you should make use of this station because its within and anytime you are allowed to pop inn and express your views. To those who are able to produce educative Programmes are welcomed so as to educate our community and development.

**PRESENTER:** Give us you last wards?

**INTERVIEWEE 4:** Let's give our Almighty God and our Government because it has been much supportive. To the women group, they should learn how to write proposal to well hearted organizations so that they can assist their project. They should also have other projects e.g. here in Masongaleni we should have one project for the five groups around our area.

**PRESENTER:** Thanks. To you chairlady what type of project do you have in your group?

**INTERVIEWEE 1:** Sinai women group have their projects like having a shamba (garden) where we grow crops and after harvesting we sell so as to save the money in our account. We
also make nursery beds for different seedling for money making, so for those who want to buy trees, they are welcomed.

**PRESENTER:** Mom, are you a member of this group and how old are you since you joined this organization? Again tell us whether you have seen any benefits in this group?

**INTERVIEWEE 5:** Yes, I belong to this group and I joined it back in 1986 and I have an account, we have planted tree and others. So our chairladies leadership is good.

**PRESENTER:** What about the organization of Mbosoni where you among the beginners of it and what challenges did you face at those times?

**INTERVIEWEE 5:** As the others have said, we used to fetch water at distance for watering trees and making bricks.

**PRESENTER:** Did you believe that one day you ill have a radiostation?

**INTERVIEWEE 5:** No, we didn't know, only God knew all this; and when it came out, we were extra happy because now, it helps the community by announcing, reporting, talking through it and updating us about the goings in our society and country.

**PRESENTER:** How can you advice those who have not yet formed groups or who form and quit?

**INTERVIEWEE 5:** They are lacking perspearance and those who are yet to form or to join in any group they should do so with immediate effect because unit is strength and also have patient till the last minute.

**PRESENTER:** That’s the end of our programme today as you have heard, that group was started in 1985 and upto now its still firm despite the challenges they have passed through. I am so grateful dear listeners for your patient and same time I thank my operator Dominic Mutua Mawe. I am Phoebe. Nice time.
PRESENTER: My name is Phoebe Mutua. I welcome you here to explain a bit about development.

INTERVIEWEE: Thank you for giving me this chance in such a time to say a bit of development for we had come here to visit these women project radio Mang’elele. My name is Lois Towour. A manager in Samburu initiative for development and we are very happy because during the time we were coming from Samburu we arrived at Machakos where we were visiting some women groups at Katumani where we seen and learn much from Kamba community. We are very happy for arrival at this radiostation, which is a women project, and we appreciate you for the great job you are doing. We also appreciate seeing women doing development alone without interference from other people. We from Samburu have come because we want to know how you started this radio project because we want to start ours in our local language in Samburu. One thing I want to say is that this Mang’elele radio station is the only community radio station in Kenya and it’s why we have come from that far to give pay visit. Women problems and affairs are the same all over because ladies are the only people who carry the burden of their children; families and we have seen that women in your community have done much in doing good development for them and other women. We in Samburu have started many projects like one for helping orphans and educating children and making sure that girls finish their education and be protected from early marriages and female genital mutilation (FGM) for that is very high in our community not like here in Ukambani which you left early and your girls stay well and with liberty and is the same we want to do in Samburu. We appreciate you because you have shown us way out we can use and start our own community radio at Samburu. We have seen that women are the pillars of development in Kenya so we request the government of Kenya and support us to develop this women project to uplift our nation. Thank you.

PRESENTER: About women leadership, do you have a point about it?

INTERVIEWEE: Okay, I want to say that women leadership in our culture, they are denied chance because men think that women cannot make it in community leadership but if women are the leaders in their families they can lead any institution even can be a member of parliament or even president. So if we are given the chance we are fighting for we will lead well in our community. We have been requesting that we be given chance, we women from Samburu we are employed as area chiefs or rather be given chance to be leaders in bigger government posts or rather be parastatal directors and in other leadership post. So we request them to give us chance we practice whatever leaders hip ability we have because we are patient, loving and only ladies have those two virtues. For example we have like five ladies from Ukambani in parliament as ministers, assistant ministers and others so we from Samburu want to follow Kamba footsteps that we be given chance to work because we are all
the same, having the same education and leave our culture and give women a chance in
leadership.

**PRESENTER:** What of in the aspect of property inheritance from parents or husbands.
Should women inherit property?

**INTERVIEWEE:** In this aspect we have problem of this in every community because
inheriting property from ones husband if for example he is not there, relative from the family
you are married in miss-use the widow, they take her property claiming its there, but now
there is a law which govern widows so women should be given chance to inherit their
husbands property and up-keep of their children. Still its wrong to marry the widow to
another man in the family so this is not human right so this should seize in every Kenyan
community and women be given their rights.

**PRESENTER:** What of in the aspect of abuse because in this days there are many rape cases?

**INTERVIEWEE:** Talking of women abuse many deals are going on in Kenya because women
have no peace, I mean that many women / girls as they are on their ways to the church or on
their daily chores they are raped and also women are tortured by their husbands relatives
and we should observe that because women should have peace and liberty every where they
stay whether at work, on their way, in churches etc. So we need to be protected by our
government because abuse to women is very high. This is because if a young girl can be
given for marriage, as a mother claiming no body can stand for that, arguing as the mother
you are beaten up because they want to do what they have planned, so I think this problem
of women in the whole world is the same, and also even with white men even if they are
civilized have the same notion that a lady is a lady and its that in Africa and all our
communities, so we are trying much to educate our children in school that they can know
their rights, right of a girl and a boy and they differentiate their rights and know that each
child whether a boy or a girl has his/her own right. People should stay like brothers and
sisters and ladies should take their children as important in the family. Like in women’s day
we talked of women right and we are following to see that every mother know her rights.

**PRESENTER:** Winding-up, can you say a bit on women be elected in developmental
committees?

**INTERVIEWEE:** In leadership let women be given chance like any one else. For example in
community developmental funds its good that women be given chance to be members so that
they can stand for women projects during times for women funds allocation. Women should
also write their proposals and explain about their projects because many times they forget in
allocation because they are not included in the committee to fight for their rights. So please
its good that they are included in each and
every project whether in the government, water, lands etc women should be given chance to
fight for themselves or even for their husbands like for widows.

**PRESENTER:** Before ending our programme today, remind our listener your names.
INTERVIEWEE: My names are Lois Towour and I am a woman who has worked with government sectors, before I worked with NGO’s and am now the manager of this group from Samburu called SWID. That’s Samburu women initiative for development so that’s who I am and we tried much with our women to uplift women’s life in Samburu.

PRESENTER: And my names are Phoebe Mutua. Bye!
PRESENTER: Dear listener this is Radio Mang’eleke 89.1fm the voice of development. My name is Phoebe Mutua in our women and development programme where today I have met with a leader who will first greet us and tell us her name, destiny and may be her profession.

INTERVIEWEE: Thank you. My name is Alice Syombua Soo and am saved by Jesus Christ, I love him and am God fearing. My destiny is Mtito Andei where I bake bread that is known by name Honey land and my home place is Kathekani but I stay in Mtito Andei town, let me say thank you for granting me this chance.

PRESENTER: Yes, and today I want us to talk about women respecting themselves in times where they are elected to be leaders and encouraging themselves. What do you have to say about this aspect?

INTERVIEWEE: Let me say that, we ladies are blessed and God favored us because He in the first place gave us two important names. First, God called us "helper". Meaning the word helper means that we are able and our ability is not a person with good fame because you can’t. Second, Every lady is referred to as a "manager" because she is the one to manage her family right from the house, your neighbours and from everywhere. We ladies should know that we have much respect. Today I came here to say that we as ladies should know who we are and the time we will realize our post is when we will take our responsibility. I want to say that God gave us a responsibility of helping our husbands and not body wise but by brains. We were given ability to note while not at the right track and shown the option of seeking advice from our husbands and because we were created under our husbands' responsibility, they can’t fail to respect us and due to the respect, they take a responsibility of solving the problem. Whether the problems will be solved immediately or not we should be patient enough and if working hand in hand with our husbands and children we get termed as responsible ladies. The other thing you should know as a wife is that you are the manager. Remember that manager has a bigger post in any institution than the Boss. Our husbands are our family bosses but we are the managers. Everything brought to the family its us women to manage. I want to tell you that without respect you can’t manage well, you should first respect yourself, be organized and give Jesus Christ the first chance. After you respect yourself your husband, children, servants, Church the community will also respect you. I now want to ask you this question (Will we mock ourselves and God gave us such two big posts?) its our high chance to respect ourselves because if we mock ourselves we will also be mocked. Everything you do is what you prove yourself able. So I wanted to caution ladies that we mocked ourselves for so long and think that we aren’t able but I want to prove ourselves able. Remember that if you claim not to be able you will not be able and children will also be unable and as from today I want us to change our mind and say that we are able. We should say “if the other ladies have been able why not me?” We should not mock each
other because if you are given a responsibility of a duty like for example, sweeping and you
sweep well because it's a duty, its our high time to respect one another and stop gossips. A
time for gossips has passed. I want to tell you that God has given us many duties to perform
from our compound to the community. I want to talk of women in political leadership, we
have been mocked for so long and its because we have also mocked ourselves but I have
declared that the book of mockery in politics has been closed. Now we have a new book
opened saying the voice of a woman is able. The voice of a woman should be listened to and I
want to quote some examples in the Bible. Abraham was told to listen to his wife. The bible
says that, if you men will listen to your wives God will also listen to your prayers. We should
know that God has given us a big portion to take. Time of abuses in politics, mocking one
another and talking trash about one self has passed. I want to tell you that if you as a lady
dare to gossip your fellow lady should know that you will also be seen like you have talked
and its you to be mocked not the one you were trying to demoralize. The bible says, Balaam
went to curse; God changed the curse to blessing. So we should know that God would
change our bad omen to other to be blessing to them. Why cant we change and talk good to
each other? I want to say that, women leadership is very important and I want to say that I
respect a lady called Connie Wambua. I think there is no one who doesn’t know her in Mtito
Andei market. She has managed very well a school called "Kikwasuni primary school". I you
pay a visit to that school, you even don’t need to ask the school head teacher because by the
appearance you realize that there is a leader. Those who don’t know that school please visit
and monitor it from the gate and you will see a good example of women leadership.
Congratulations madam Connie, you have given us a good name as ladies. Secondly I want
to say that, even in parliamentary leadership in the times when ladies had that seat, Agnes
Ndetei did a very good job in constituency. So I want to say that, we ladies are very much
able. Thank you.

**PRESENTER:** Okay, and as we go back to home affairs can development be seen if husbands
support their wives?

**INTERVIEWEE:** There’s no way we ladies can lead unless we have support from our
husbands. They say that behind every successful man there is a woman. Now I want to say
that behind any successful lady leader theirs a man behind supporting her. For example
myself if the support I get from my husband could not be there I could not make it in politics.
Also suppose my children don’t support me I cannot make it too. Remember in Bible there
some people who decided to build a house and because they supported one other they made
it because they spoke in one voice. So my fellow ladies there is no way we can make it in
leadership unless we get support from our husbands. Not only in political leadership but also
in any leadership. It’s our high time to know that there is no time neck will be above head.
The word of God says that, is a must that we follow authority. We will not go far as adies
unless we follow authority ahead of us.

**PRESENTER:** I know want us to talk about those elected leaders. For example, elected as a
member of parliament or in any other post in most cases they change. Why is it that they
change and what can be done?
INTERVIEWEE: Its so shameful to us ladies to change after going to parliament and if we once change lets say that this times round we will not change because there is a reason I say that we ladies should have a stand. We claim our leaders lets stand by that. If you know what took you to parliament stand by it. My fellow ladies times we were mocked of changing have passed. I have faith that I will not change when elected because am not of that kind.

PRESENTER: Okay, now as a leader what do you have to say to those women who get married and stay home recklessly without any job?

INTERVIEWEE: My fellow ladies I say that, time to stay idle has passed and happy because we Kamba are lucky for our husbands have accept that we work and also involve ourselves in politics. The word of God says in the book of proverbs chapter 31: A wise lady wake up very early in the morning to search for wealth like buying a shamba, what cloths to be worn and other job in the house. So please my fellow ladies rise and seek a job no matter what kind of job for it will not be the same as you are there idle, because now you will be finding five shillings as your husband find ten shillings and it will not be the same again. So lets rise and do something and teach our girls also remember that there is a time men get tired of providing with everything in a family. It's our time to rise up and work. Remember God said that we would eat from the sweat of our hand so we should work hard. I want to encourage all ladies to rise and be an example to our girls because if we become idlers what will be our end? Lets rise and something. There is an old lady at Mtito Andei who weave baskets and she is very old and if she weaves in her old age what about us in our young age? I give my appreciation to the women groups who came up with this radio station for they worked as casuals and return back home with some money for up keep of their families.

PRESENTER: And how do you see it with ladies in leadership for like five years in a big percentage can respecting themselves and following your advice change this country?

INTERVIEWEE: Where a lady is there is peace and we ladies were not created thieves, so am sure that if we ladies are involved in any leadership like our president has given us a chance of having thirty percent of women post in any leadership this world can change. I want to say that any problems that occur at out families its us ladies who know them and if we could be included in leadership our children cannot suffer. When included in leadership bear in mind that somebody else leads you because there is no given time you can lead a head of every body. You should know that if you include God I leadership there would be grace. Bow before him always and seek for advice. Thank you.

PRESENTER: Dear listener, as my time here in studio has ended from our explanation from Mrs. Soo, I hope that, if we can respect ourselves when elected as leaders no matter in which institution for example as a chairlady of any group, in our churches or rather in our merry go round we as ladies can uplift development as from our families she has also advised us that we as ladies should rise and work to avoid being parasite all through because any thing can happen when idling. Lastly, she has cautioned us to respect our husband when elected as leaders so that they can support us and uplift our development. Thank you for listening for our programme as it was prepared and brought to you by Phoebe Mutua promising to meet
you again in another programme like this, wishing you success in listening to our remaining programmes today. Thank you.
Serial: Nthongoni Widow
Presenter: Phoebe Mutua

PRESENTER: Dear listener, we are back again to our programme where-by today I want to welcome a widow who will tell us more about widows and how she as one of them stay with the community for as I am seeing her has an experience as it is well portrayed in her face by being happy. My name is Phoebe Mutua. You are now welcomed what are your names?

INTERVIEWEE: My name is Josphine Matee. I'm saved and what happiness in my heart is Jesus Christ is God in my life. I want to tell widows that if you stand by the side of Jesus nothing will be difficult because he has told us to bring heavy loads un to him and he will relief us. Then why are you strangling carrying heavy loads to and extend of creating enmity between you and your neighbours, claiming that your children doesn't obey you and he is their? Jesus is eager to carry heavy loads so when you are at the last bit of life, take them to Him, and he will carry for you. My husband left me in the year 2004 in a road accident while our children were in school and I cried bitterly, wondering how children will learn because by then we had three children in secondary school. Those who was coming to console me at night were to stay till 1.00am as it is normally done in our culture and they then leave but before their departure I used to ask my pastor, now after your departure whom will I be left with? My pastor whom I love so much from Kibwezi called pastor Sila told me one word that we've left but every day we will be living you here, but with Jesus and from that time Jesus got a bigger chance in my heart and up to date is whom I call God whom I call upon for. You widowers to put your trust to, because if you trust in him you will not have problems in your families because from since I trusted in him my children are now learning though I thought they would not but they are still in school. I also got many friends who had been left by their husbands before who encouraged me and gave me Godly encouragement that has filled me. I am happy and I have peace in my heart because I could have involved myself to think of prostitution (ndusyo), I could even be dead today but because I trusted in Jesus Christ and encouraged by Lords servants even by my brother in law called Charles who has married by sister Mwelu also told me to trust in Jesus Christ and he will not let me down. So widow’s your children will learn, your families will stand and your properties will not be poached because there are other widows who know law and when Jesus is there nothing can be impossible so let's put our trust to Jesus all the time.

PRESENTER: As you are still in this aspect of being left by your husband, have you met any problems where people discourage you by telling you to marry them? Have you ever met such challenges?

INTERVIEWEE: Yes I met those challenges but I cant deny that I met any one said he want to marry me because as from the time I got saved they see my stand of my salvation but God is the one in appreciate because he knows more about my salvation. Have never seen people playing up with me. I too meet family matters where family member want to poach my
property left by my husband but solve in low voice because in Jesus everything is possible. I explain to parents and they understand.

**PRESENTER:** What of your widow friends, do you hear them talking of challenges they face in their families of such kind?

**INTERVIEWEE:** Yes, there are some widows who face a lot of problems like those who are not saved are involved in problems of fighting with parents and neighbours inquiring why they have changed in behavior either coming home late or in mode of dressing, they are involved in such problems but when I meet them though am not that senior in such field, I encourage them in a way of counseling on how to be involved in Godly teachings. So I encourage widows to hide in Jesus Christ because with Jesus you will avoid many dangers like Aids and mockery.

**PRESENTER:** Okay! As we go back to side of churches, how are widows taken in church?

**INTERVIEWEE:** In church, widows though many churches has no much help to the widows, I see them understood though will not be given materials help like school fees, cloths and such will be helped by prayers. Much prayer will be done for them and that is really enough. Many will give example of you according to the way you were left due to staying in Jesus Christ as the verse goes the fear of the Lord is the beginning of the wisdom and if you are God fearing person you have much Knowledge.

**PRESENTER:** Then should widows be leaders in any institution?

**INTERVIEWEE:** Yes they really deserve to be. My dear listener widows deserve to be leaders. Like for example, in church she has an experience to council the other widows whether young or old. Like myself I didn’t know how to comfort myself, I used to cry at night when I remember the difficulties I pass through. But a senior widow encouraged and cancelled me so much and I even consult her when I am in trouble where she used to read scripts to me and we pray together and I feel relieved.

**PRESENTER:** You’ve referred much to the saved widows and there is there who are not saved. What do you have for them who are not saved?

**INTERVIEWEE:** I just encourage and tell them that I am a good example because if you are left while not saved some winds come which might blow them astray like men who like enjoying ladies. So I encourage them to involve themselves in salvation because in Jesus there’s much security and they will be afraid of miss-using you claiming that your husband is Jesus Christ and in him you will get body and spirit peace.

**PRESENTER:** What now can you tell all widows in general in the aspect of bringing up their children etc...?

**INTERVIEWEE:** All widows in general I welcome you in the name of Jesus Christ to the
church so that even if you get in trouble you understand that there's law, which governs that widow. They should also know that there are leaders who have stand by the side of women like Mrs. Soo whom we want to elect as our MP this time. Its wise and its saved if you consult her she can help you. There are also lawyers for women and more so for widows who like standing with truth so I encourage them all telling them that even Kenya know that they have lost their husbands and there's a law in Kenya which govern the widows and above all God is our protector and in God nothing can defeat us. Amen.

**PRESENTER:** As we go back to other people who deal with widows who mock them and think that they are not worthy living?

**INTERVIEWEE:** I caution them to be very careful because the widow are protected by law and they have their court in Nairobi where even can go for free where they are also attended for free. So don't miss-use their properties thinking that no body can claim their property for them. God is there for them and the government will also stand by their side.

**PRESENTER:** What do you have to add before ending our programme?

**INTERVIEWEE:** What I have to add is that women it's our time, even a lady feel happy after giving birth to a baby girl bearing in mind that people will cerebrate twice because she is a girl for she will bring them wealth. So I encourage ladies telling them to pull up their socks and should not mock our effort. Even electing a member of parliament who is a God fearing and a lady our needs would be much catered for because we will not be afraid to present our needs their as we do when approaching men because people think you are visiting the man with other reasons but not due to seeking the support, and even ladies take the approach with weight more than how men do because they mix with other desires.

**PRESENTER:** Dear listener, that marks the end of our programme today as we've been with Josephine Matee a widow who has said that in many times widows get much problems which more occur from men, women, neighbours and male leaders and revealed that if a widow decides to give her needs to God nothing can be a challenge. She has also explained that if a widow gets in trouble should call a lady who is able to council you. With me I want to inform you that if you stay with widows, widowers or don't give them hard time but stay with them in good heart, love, council them and even give them any other help you are able to. My names are Phoebe Mutua. Let's meet in another programme like this. Thank you.
Serial: Wendo Wa Kithima  
Presenter: Phoebe Mutua

PRESENTER: Hello dear listener, this is the Women and Development and as you are aware that this Programme talk and educate each other on how Women can uplift development in their homes, villages and the community as a whole, I will be hosting Wendo wa Kithima women group in our today’s Programme. This group is one of the 33 women groups that owns Radio Mang’elete and as you are aware that these groups are in Masongaleni, Ivingoni and Nthongoni, this group is from Nthongoni, so welcome and stay tuned to hear what they have achieved and their future plans. My name is Phoebe Mutua. What’s your name Mum?

INTERVIEWEE 1: My name is Monica Joshua.

INTERVIEWEE 2: My name is Juliana Peter.

PRESENTER: What post do you hold in this group?

INTERVIEWEE 2: In this group of Wendo Wa Kithima I am the Secretary, Am Susan Wambua and in this group am a committee member.

PRESENTER: Thank you, we will be with those three Guests, Juliana Peter, Susan Wambua and Monica today in our Programme, and then later we shall have all the group members. Let’s start with Monica Joshua; can you give us the historical background of how you started the project of Radio Mang’elete?

INTERVIEWEE 1: Yes I’m one of the founders of that project, we started at Kibwezi in 1985 then we migrated to this area and joined Mbosoni women groups. We built the offices together and planted the trees; each member was given a tree to water, where by we were fetching water by our backs!

PRESENTER: Let’s go back to Kibwezi, what projects were you doing?

INTERVIEWEE 1: We had a project known as Nzukini of bee keeping, we kept bees and got a lot of honey and when it was sold we did not get the money, that’s why we got out of the project and came to Mbosoni.

PRESENTER: Let me ask your secretary; are the 33 women groups that own Radio Mang’elete in this project of Nzukini?

INTERVIEWEE 2: No, not all of the 33 women groups are in this project of Nzukini, as it is not all the women groups in Nthongoni are in this project of Mbosoni started by the 33 women groups.
PRESENTER: How many groups form this Nzukini project?

INTERVIEWEE 2: It is made up of more than 100 groups.

PRESENTER: Where do they come from?

INTERVIEWEE 2: They come from Makindu, mbui nzau, Kibwezi and Mtito andei.

PRESENTER: As I see you Mum its like you don't know what's happening right now in that project of Nzukini?

INTERVIEWEE 2: It's true I don't know what's happening there because they don't call us and we don't follow what they are doing.

PRESENTER: Let's now talk of this project of Mbosoni that own Radio Mang'elele as you have said you made bricks and planted trees to build the Mbosoni offices, what other projects were you doing?

INTERVIEWEE 2: We had a project of keeping goats and hen, but we had problem in getting food for them and divided them among our members.

PRESENTER: So you killed the project?

INTERVIEWEE 2: No, we are still together buying goats for each member to keep at his home.

PRESENTER: How old were you when you started this project of Mbosoni?

INTERVIEWEE 2: I was a young woman; I was still giving birth but now am old.

PRESENTER: How many children do you have?

INTERVIEWEE 2: I have got nine children.

PRESENTER: Which child were you holding by then?

INTERVIEWEE 2: I was holding the seventh child!

PRESENTER: How old is your last born?

INTERVIEWEE 2: She is at her home, she is married.
PRESENTER: He! Mum I can see its long time since you joined this project and it’s good that you are still doing development. Secretary, I want to ask you what other projects had you in Mbosoni before this one of Radio station.

INTERVIEWEE 2: In Mbosoni we had many projects, we had posho mills a chemistry, hand pumps that we gave to those who had water wells and we also had a project of training groups on drip irrigation together with giving them the drips.

PRESENTER: Are all these projects going on?

INTERVIEWEE 2: No, all of them have collapsed, it’s only the houses that are remaining, but at the groups we are still going on well.

PRESENTER: Were all these projects started with the help of donors?

INTERVIEWEE 2: Yes all these projects started with the help of donors but due to poor management of people who had little knowledge all of them collapse.

PRESENTER: Do you have plans to re start those projects?

INTERVIEWEE 2: The only project that is remaining is this one of Radio station, so it’s good for us to be renewing the leadership and support them so that they don’t get out of our vision.

PRESENTER: Why do you think most of the projects that are started with help of donors collapse immediately the donor lives secretary?

INTERVIEWEE 2: A project can become a problem to the members because e.g.: members expect a certain benefit from their project because they waste a lot of time fighting for the progress of the program so it becomes a challenge if no benefit incurred.

PRESENTER: Leave alone getting a benefit, let’s take an example of the radio project and its benefits to the community, what creates your happiness or rather contentment? Is it seeing the project running or getting a profit?

INTERVIEWEE 2: I could be happy if all the projects we started could be running because even if it will mean paying for any service given I could be very happy because il be aware that I am supporting my project.

PRESENTER: Susan can you explain briefly how you help one another in your group?

INTERVIEWEE 3: In our group we have bought goat to each group member, we contribute school fees to any un-able member, support any emergency need, and help in house hold jobs.
**PRESENTER:** Apart from the mother projects you had, are you benefiting in any way in your small groups?

**INTERVIEWEE 3:** Our group "Wendo Wa Kithima" has transparency so I suggest that the same is applied to our mother projects and with that the project will have a big step ahead as far as development is concerned.

**PRESENTER:** Ok! What if you compare the times when you had no radio project with now you are having it have you attained any change?

**INTERVIEWEE 3:** Now we appreciate radio Mang’elele so much because it has brought a very great change to our community. We have learned a lot from the educative programs they air through the radio.

**PRESENTER:** Which programs aired through the radio do you think has changed the community?

**INTERVIEWEE 3:** Some of them is women and development program, morning glory, HIV/AIDS etc

**PRESENTER:** How has radio Mang’elele helped you as a person?

**INTERVIEWEE 3:** It has been of a very great help to me. Through the educative programs they air like cautioning the youth, advising the jobless on how to infest in agriculture etc.

**PRESENTER:** Let’s embark on the secretary. According to your view is Mang’elele of any help to the community?

**INTERVIEWEE 2:** Really it has been of great help to the community. It’s through its’ educative programs that it has enlightened us as the community.

**PRESENTER:** What else do you have to tell us?

**INTERVIEWEE 2:** This has acted as a link between development and progress of our community because it’s due to it that many projects have been invented like Electricity connection to the local Nthongoni market.

**PRESENTER:** What is your advice to the pioneers of this project?

**INTERVIEWEE 2:** I encourage them to support the project fully and also advise them to renew their dead projects.

**PRESENTER:** before ending our program remind us your names.

**INTERVIEWEE 3:** My name is Susan Wambua
INTERVIEWEE 2: My name Juliana Peter

INTERVIEWEE 1: My name Monica Joshua

PRESENTER: I wish you a nice time and my name is Phoebe Mutua. Thank you Wendo Wa Kithima women group and my listener because of listening to the program to my technical operator Dominic Mutua I am phoebe Mutua Wishing you nice time until next time in the same program. Thank you.
PRESENTING: I salute you dear listener and request you to listen to our today's programme of women and development from our community radio. In our today's programme, we are hosting Kyeni kya vambani women group from Masongaleni Kibwezi district. This group is among the 33 women groups which came together and formed radio Mang'elete. Feel welcomed wherever you are. My name is Phoebe Mutua. Welcome Kyeni kya vambani women group and tell us what you have for us today.

INTERVIEWEE 1: I am from Kyeni kya vambani women group. My name is Alice Mutete Kituku.
Cecilia: my name is Cecilia Kaswii from vambani women group. I'm the chairlady. I feel very happy of Mang'elete because I started early in Mang'elete. I have worked with it until a new project was born. I was still here in Mang'ete when we were planting cotton wool that I sold; hence this Radio is from the cotton sales.
Mary: my name is Mary Mwikali from Kyeni Kya Vambani women group. We came together and started developments through merry go rounds, helping each other to cultivating our shamba where later we came together and formed a bigger group made of 15 small groups. We sat down and thought what we can do with the money we collected which we had kept in our homes. However, because the money was not in the bank we thought it would be good if we started our own Radio station, which can be informing us on what is going on in our local language. What I can say is that this Radio station is very important in our community, because if we give any information for transmission it is transmitted well. Also it has stemmed evildoers by exposing their tactics to the community. The programmes that I feel helpful to me in Radio Mang'elete are like Health programmes, News and we feel proud owning such an institution.

INTERVIEWEE 2: My name is Ann Musango from Ndauni Kyeni Kya Vambani women group. I feel happy because of the ladies who started this organization of Radio Mang'elete before I joined because it is a station which give so nice educative information which uplifts people ability and knowledge hence developing the community. It also helps breaking families' women and children to know their rights.

INTERVIEWEE 3: my name us Monica Mutisya from Ndauni I also appreciate the group of Mbosoni because it is from our efforts that made Radio Mang'elete. Before we used to contribute money in our merry go rounds what we also do today to help one another we feel proud because of Radio Mang'elete for it is as it started that we announce our death and public announcements and even our business.

INTERVIEWEE 4: my name is Kasivu Maweu from Kyeni Kya Vambani women group starting our group we first practiced farming where we then build Mbosoni buildings.
Mbosoni is an umbrella group that bore Radio Mang’elete. I can say it really helps me and I love it because it is not biased in giving information. If you give your announcement for transmission it is announced to the latter. Thank you.

INTERVIEWEE 5: I started campaign of development while I was 20 years old. My name is Mary Mwikali from Kyulu Mbukoni and I have known that it is good to be developed. Let me advice my fellow ladies it is good to be developed. Advice your in-laws on the importance of development in the families. Teach them on how to cooperate with their husbands and children. Now I’m 50 years old and know development is worthy in the community, which I started when I was in Mbukoni. I regret to say that all our properties were burnt and we were taken to Masongaleni. The money we had collected is the same money that bore Mang’elete and I’m very proud with this Radio.

PRESENTER: Dear listener you listening to Radio Mang’elete 89.1f.m.it is a community Radio. Remember our programme today is concerning women and development. Let’s listen to a short play from some members of this group.

1st person: Let me ask you chairlady, why don’t you attend groups? Who and why are you denied the chance?

2nd person: I wonder because my youth is not attending the group well.

3rd person: you are being denied to attend group meetings because you come back home late when permitted to attend then your husbands deny you another chance to attend. Will you change your behaviours?

1st person: Don’t you know that the youth nowadays is very corrupt especially in the world we are living in because of all evils associated with money. What do you want us to do chairlady? They also seem not to be aware of arising epidemics.

2nd person: I would like you take your time and sit down with your husbands and you will be permitted to be attending developmental group meetings. You should also make sure you come back early to do your house chaos.

3rd person: Remember that you are my son’s wives. In past men were obeyed and soothed and a man called you at the gate the wife used to answer very well and with respect.

1st person: Today they are not giving their husbands respect. They even get home late than their husbands. Will they be permitted to attend those group meetings?

1st person: They should sooth their husbands. My chairlady and we should emphasize to the youth because this generation can’t be like our time.

3rd person: I will take my time to advice the youth as at this time to respect their husbands and coming back home in time. for example when we attend meetings at radio Mang’elete we are taken back home by a vehicle but our youth alight on the way to shop at Machinery
market and this cause them to be denied permission to attend such meetings. Why do you attend merry-go-rounds?

4th person: It's true and it's because merry-go-rounds help us aged ladies that when we come together what we contribute here we present in our families either we purchase what may be missing or rather we buy presents to our husbands something which is not practiced by the young generation.

3rd person: So we should discuss about our behaviours in the group in depth to change our group and be different compared with the other groups. We should also advise our youth on how to behave so that they can be permitted to attend any meeting.

Youth: Sure. Let our parents' advice us because we are living in a world filled with all sorts of problems.

3rd person: On Saturday, next week is when I will call you for counseling want to advise you on how to relate in groups and with your husbands. I also want to teach you on how to seek for permission of attending groups. You should know that nowadays groups are developing women and as a lady should not stay alone.

Youth: yes Teresiah my daughter. I want us to write invitation letters to our sons to attend the meeting and advise them on family life to avoid more chaos in our families.

3rd person: I suggest that we first meet our daughters because they are the ones denied permission of attending groups. It has been a great challenge to us because many of our daughters sleep outside after we attend our meetings because of misconception between them and their husbands. so please allow me to take that opportunity to address the issue.

PRESENTER: Thank you. That play was about how women/youth can be advised by their fellows on how to seek permission from their husbands when attending group meetings and how to educate each other. That marks the end of our today's programme know that you have followed the programme well and how they are happy and proud of starting such a groups which bore Radio Mang’ele. Thankyou for your cooperation in our today’s women and development programme. Thankyou Kyeni kya vambani women group. Thankyou Dominic Mutua my technical operator. My name is Phoebe Mutua.Lets meet in another programme. Bye!
Note from Kitoo: This programme is the one I had told you initially about women and most of the issues tackled here are done through the recorders and some through phones. This programme is giving the women a table of airing their views concerning their living and the day to day life, traditions and culture which are passed by time. This programme also involves men for who still gives out their views on the same.

Sign tune:

This is a programme called cake share with radio Mang’elete. What is your name and where do you come from?

INTERVIEWEE 1: My name is Kasivu from Ndauni.

PRESENTER: In our today’s programme, we have a letter which explains a traditional way of treatment used in our Kamba community by name "mbingo" where ladies are treated by their husbands as a protection if one dares play sex out of wedlock the lady is glued to the man until the lady’s husband accepts to unglue them traditionally. What do you say about it, is it good for them to be treated?

INTERVIEWEE 1: No it is not good for them to be treated in that manner.

PRESENTER: What should the man do to trim his wife from prostitution?

INTERVIEWEE 1: He should set her free because if the man treats her wife it brings shame to their family if it happens that the lady traps a certain man unknowingly.

PRESENTER: Thank you what about you?

INTERVIEWEE 2: My name is Monica Mutisya from Ndauni and what I have to say is that men should not treat their wives traditionally because ladies should abstain from sex and keep watch for themselves. We have encouraged women not to play sex out of wedlock and that they should be faithful to their husbands to keep off of this traditional ways of treatment. The best way to use if one makes a mistake and its unable to be solved in the family level, they should call upon their parents to find a solution. The parents will give a final solution where the wrong should accept mistakes and apologize and if unable to apologize should divorce.

PRESENTER: Thank you and you, what is your view?
INTERVIEWEE 3: My name is Ann Musango from Ndauni a member in this group. What I have to say concerning this is the same is that when a lady is married she should know that she belongs to her husband alone and vise versa, Due to that they should live together happily and faithfully and with this no one will think of treating his or her partner traditionally. Treating your partner traditionally creates shame between yourself because if one proves to be unfaithful and she does sex out of wedlock and he is glued to the partner they were together, one gets a lot of shame and every body beware of what has happened hence shame returns back to your family. Don’t assume that your wife is the one to be ashamed alone but bare in mind that it's shameful to your family. So faithfulness should be practiced in our families. Thankyou.

PRESENTER: What about you, what is your opinion?

INTERVIEWEE 4: My name is Mary Mwikali from Ndauni and what I have to say is that its very wrong for a man to treat her wife traditionally. As a lady if you realize that your husband suspect your unfaithfulness, just turn back recall where you left the way and change. Learn on how to relate with your husband because men were born polygamous. Please don’t dare demand to know your husbands’ relationships yet guide him where possible and play your part and performing your duties will make him change.

PRESENTER: What about you, how do you see it because as you are edged am sure that you can enlighten us on this issue. Is it wise to treat your husband traditionally?

INTERVIEWEE 5: According to my observation, its unworthy because their children are growing and its shameful to you if your children know you as a prostitute and with this it becomes hard for you to advise them on the same. This is really wrong and my point is that women should learn on how to relate with their husbands.

PRESENTER: Mum tell us your opinion.

INTERVIEWEE 6: According to my observation its not good for any man to treat his wife traditionally though men see it being wise in the sense that they will protect them from prostitution claiming to be faithful. Due to this treatment without communication, then the wives are trapped unknowingly hence creating a great shame to the family. What I can advise my fellow ladies about is that men cannot be controlled and to avoid stress they should not bother about their relationship because they feel being superior in the family.

PRESENTER: Thankyou. what is your name?

INTERVIEWEE 7: My name is Ngondu

PRESENTER: This is a programme called cake sharing with Radio Mang’elete and in our today’s programme we were discussing about traditional treatment called ”Mbingo” what do you have to say about it?
INTERVIEWEE 7: It is good to be treated because prostitution is developing more and more in women and this will act as a lesson to others if one dares to involve herself in prostitution and is glued to the partner they were together.

PRESENTER: And do you think the trap will cause prostitution stop?

INTERVIEWEE 7: Yes. One will be a lesson to the others and due to that women will be afraid of falling in the same trap. As a lady remember that your husband married you and paid your dowry to serve him alone. Playing sex outside wedlock is bad manners according to me.

PRESENTER: Thankyou. What of you mum, what’s your name.

INTERVIEWEE 8: My name is Alice Peter. According to my view it's wrong to be treated traditionally because if I am married we should trust one another and if one of us is noticed as being unfaithful, the other partner should understand that there must be a good reason and that sexual desires are not fully fulfilled.

PRESENTER: Whether treated or not treated should they commit adultery?

INTERVIEWEE 8: We ladies should also take the responsibility of treating men traditionally too because they are even more badly involved in prostitution than the ladies.

PRESENTER: Do you mean that this should be stopped?

INTERVIEWEE 8: Yes because ladies can decide to treat their husband and if a case is heard they decide not to rescue them yet escapes and leave them to die. So please the only solution is trust between the two.

PRESENTER: What is your name and where do you come from?

INTERVIEWEE 9: My name is Kanee Kilonzi. I come from Mwanyani.

PRESENTER: What do you think the solution is?

INTERVIEWEE 9: I think this should be practiced because it will act as a lesson to our youth. It's really shameful to be found glued to a person due to unfaithfulness as I recently heard from the radio.

PRESENTER: What is your name and give us your opinion towards the same topic.

INTERVIEWEE 10: My name is Wanza Mwania from Ndauni. I think it's a good way because men make sure that they play their responsibility in the family as the family provider and with all that ladies are filled with a bad spirit of prostitution.
PRESENTER: Thankyou very much. What is your name and where do you come from?

INTERVIEWEE 11: My name is Kalondu Muthoka from Yiuluni.

PRESENTER: Do you think it's a good way?

INTERVIEWEE 11: Yes it's a good way because women have fully turned to be unfaithful and this is a good shame that will fully tream you not to ever think of the same again.

PRESENTER: What of you mum, what is your name?

INTERVIEWEE 12: My name is Ann Sammy and my view is that its not good that men treat women because this crates shame to one another and as one thing should cover your partners weakness.

PRESENTER: what is your name mum?

INTERVIEWEE 13: My name is Rodah Kavusya from Ndauni Masongaleni and I 100%deny that because the two partners should be guided by the bible. If it happens that you were treated and you were in a lodging everybody in that town knows of the same hence getting ashamed before your friends and enemies and they are seen naked. The solution is not this treatment but is solving between yourself and agreeing to be trustworthy to your partner.

INTERVIEWEE 14: My name is Mwikali Mwangi from Mbitini.

PRESENTER: Do you think it’s a nice treatment?

INTERVIEWEE 14: No it’s a very shameful way and its not good to be seen naked.

INTERVIEWEE 15: I think its better to discuss and solve any problem with your husband as you used to do during coat ship. It's very shameful to be treated.

PRESENTER: What is your name?

INTERVIEWEE 16: My name is Alex Muya a pastor in profession. My opinion is that this treatment is not important because it will involve witchcraft and as a God fearing man should not believe in witchcraft. Secondly, couples should trust one another and be open. if a mistake is noticed one should not be afraid of telling the truth.

PRESENTER: And what do you think should be done?

INTERVIEWEE 16: I suggest that as the bible says couples should fulfill sexual desires among themselves that they follow the bible and will never think of witchcraft again.

PRESENTER: Thankyou, pastor Alex Muya.
PRESENTER: How do you do my dear listener wherever you are listening to this programme? My names are Dominic Mutua Maweu and this is the programme known as "Imanyiliile" which as you know is a programme that talk much on HIV/AIDS. Today we will have a different programme whereby we will listen from the women’s groups which started this project of Radio Mang’elete which does different issues in the community on how they educate one another about this disaster of HIV/AIDS, when in tier group meetings they have a chance to teach themselves on how to relate with people living with HIV/AIDS, and how to avoid getting the virus. In our studio today we are privileged to meet Mbosoni women’s group who will explain what they will do in their group and how they educate each other on HIV/AIDS. Welcome.

INTERVIEWEE 1: My names are Wayua Kimeu from Mbosoni women’s group.

INTERVIEWEE 2: My name is Kanini Lavi.

INTERVIEWEE 3: My names are Esther Mutono Sammy; my group is Kyeni kya Mbosoni women group. This group started with different duties. We first started with cultivating "Dania", vegetables, beans, we reared chicken, goats of which we got no profit from all that but we still put effort in the group. Now we have kept beehives and we harvest honey and then sell, we have kept the money in our treasury. For now we want to start doing other things like we want to start enlightening ourselves more about worldwide epidemic disease HIV/AIDS. We want to learn amongst ourselves on what precautions to take to avoid being affected with HIV/AIDS. We have eight lessons concerning this HIV/AIDS epidemic that we want to learn about.

Lesson one is about personal choice because one has the ability to choose good or bad things. When one makes a wise decision he learns a lot and is happy in his or her life but when one makes the wrong decision he becomes gloomy at all times even his/her friends, people or clan also becomes gloomy because they are also affected. So today we will teach ourselves on how we should be happy while in our homes after we abstain from the disaster. Learning about this epidemic we should be aware that's a disaster that has no cure and has many ways of transmission not only the one way and today we will teach ourselves how to be happy with our families.

In lesson two we will learn on how all the family members in the family will stay happy. In a family all family members should assist each other unless one is sick. They should share family duties amongst themselves and at long last they visualize how each has performed his/her duty and how happy they are because of assisting each other. In every duty performed they should take measures of unworthy deeds/ results caused by HIV/AIDS and when one is affected in the family he/she remain unhappy and unproductive in that family, so the rest stay with sorrow because one of the beloved member of the family is sick. It's good
to be advising each and every member of the family from the youngest to the eldest. We should also teach them to stay with happiness and healthy always. We should not forget to advice everybody on what precautions to take and what dangers are there when you get infected.

Please don’t tell your children that they will learn about this disaster in their schools, No’ please tell them the truth about HIV/AIDS. Also teach them about love because with love they will also remember about the word of God that tells us to love one another as we love ourselves.

We should love and teach our children about love and they will remember it even when they will be away from you. Remember to love sick in the family and don’t see him unworthy because he is infected. Please take care of him/her until the time God has given him to live vanishes because if not the sick will hate him/herself and will think of death or feel unworthy, which is not good. We should encourage the sick more so in the word of Jesus Christ. If you trust God everything becomes possible. Don’t hate him/isolate him but be friendlier to the person as he/she continues with his/her medication. Keep on telling him that God created him in His own image and He loves him so much. Don’t use discouraging words to the sick like you are about to die soon but just encourage him that he will get better and better.

PRESENTER: With accordance to what you have heard, these ladies are very happy because you can even notice from their good songs. You have heard what they educate each other about HIV/AIDS epidemic and the dangers following this disaster. I hope you have heard according to how they have explained that good morals can help minimize the dangers of the epidemic in the community and wherever you are. Thank you let’s meet another day a time like now and take care. My names are Dominic Mutua Maweu presenter and producer of this programme. Thank you.
PRESENTER: Hallo! Dear listener, I am happy to welcome you in our important programme called family life from radio mang'elete the voice of development. in our today's programme, my guests are from kyeni kya kathiiani women group in Nthongoni location. The programme is in form of a play and I hope you will learn a lot before it ends. My name is Phoebe Mutua producer and presenter of the programme.welcome once more.

(A lady is soothing her baby to stop crying.)

Monica; Hodi! Hallo Chairlady, we have come to greet you today.

Chairlady: Why are you crying?

Monica: my husband got hold of me and caned me when we were discussing on some mistakes he had done.

Chairlady: Why did he cane you and when?

Monica: At night.

Chairlady: Muthengi, is Monica telling the truth?

Muthengi; (silence--------) No

Chairlady: How can you say no and yet Monica has cried until her eyes turned red?

Muthengi; it's the very silliness of women.

Chairlady: What silliness? What mistake did you do Monica?

Monica; My husband Muthengi sold all the maize we harvested last season. now I was asking her why he sold and what will we be eating then instead of answering me he caned me.

Chairlady: ah! What of the children?

Monica; He said that we will starve or rather borrow food from neighbors.

Chairlady: Muthengi did you pay school fees?
Muthengi: No

Chairlady: How many children do you have?

Muthengi: six children in number.

Chairlady: Then how comes you sold all your harvest? How much maize remaining.

Monica; Only 20kgs

Chairlady: Muthengi we are now July, will 20kgs keep you and your children until December? Do you go to church?

Muthengi: No.

Chairlady: Are you baptized?

Muthengi: No.

Chairlady: I want you now to be attending church services.

Muthengi: Do you mean you want me to get saved without my plans?

Chairlady: No. I am not forcing to get saved but it is better of so that your children can be in peace. Without salvation and then you continue taking beer it will be of no help to you. Can you see the way Mutunga’s family is, it is because they are God-fearing people. Ok, see of that other family Philip’s, he got saved and after that the family have fully changed. It is not the same again. Compare it with when he used to take beer and see there is a great change. Beer has become a great challenge because even some secondary students and also some women are taking beer. Now how comes that you can drink and manage your family in the right way? Shall you stop taking beer?

Muthengi: Yes, I can stop and I can accept your words.

Chairlady: Then I propose that you visit me once again with Monica that we go and meet your pastor so that we can pray together, but let’s pray first. ” Thankyou God for your love and all the good that you done unto us. Thankyou, for bringing Monica, her husband and their baby Mutheu and also for giving us this golden opportunity to meet. The differences they had where the devil had intervened; I pray that you shed light in their marriage. Help them ooh Lord and help their children who are in trouble, provide them with food because You are the Provider; and it is in Jesus Christ’s name we do pray and believe. Amen.” Arise, go and build your family! Monica do remind your husband to accompany you in our Sunday service. No more chaos because God is able

Mwangangi: Thankyou chairlady.
Monica: hey! Chairlady let him repeat it well.

Mwangangi: Thankyou chairlady.

Chairlady: Ok. Have a nice journey.

Chairlady: Have you seen how those children are? Have seen them?

Pastress: yes I have seen them.

Chairlady: How do they look like?

Pastress: Like they have so many problems.

Chairlady: let us pray for them seriously so that our village may be a better place for tomorrow’s generation.

Pastress: Yes.

5 days later.................

Monica: Hodi! Chairlady we have come again to visit you.

Chairlady: Welcome! Have you come with your husband Muthenga?

Monica: Yes.

Chairlady: Where is he?

Monica: Here he is!

Chairlady: Oh yes, welcome Mr. Muthenga [she says as they shake hands]. What have thought of Mr. Muthengi?

Muthengi: I have decided to get saved?

Chairlady: Really?

Muthengi: Yes I want to accept Jesus Christ as my personal saviour.

Chairlady: Ok. Let me send somebody to call the pastor.[she sends a young boy as Pastress arrives].
Chairlady: Welcome Pastress and have a seat here. These are the people I was telling you about.

Pastress: I hope that he has really made up his mind to get saved.

Chairlady: they came here before with some family chaos where Muthengi had beaten up his wife after selling all the 20 sacks of maize they had harvested last season. So we all their differences. I told them to come again today to meet you for prayers so that they can save their marriage. They had only 20 kgs remaining

Pastress: Now, when you notice a slightest change in a person who has been good it is due to creeping of some evil spirits. So you Muthengi, what change is beer; before you get married were taking beer?

Muthengi: Yes.

Pastress: Monica did you know that your husband took beer before marriage?

Monica: He told me he doesn't and that he is a churchgoer.

Pastress: Let me tell you the truth it is wrong to cheat. It would have been better if only you told her the truth that you take beer so that you can pray for each other; and no impossibilities before God you could have seen some change. But you what, Satan is very wise he made to cheat to an extent of no reverse. If you read Ephesians 6:1-3 it says; "you children obey your parents in Jesus Christ for it is ----------------------"so if you observe how you were brought up by your parents they didn't tell to take beer to an extent of disregarding your family or following the track of immorality. Do you believe that Jesus Christ is the saviour?

Muthengi: Yes I do.

Pastress: So that you can have a long life in this world and have a good family?

Muthengi: Yes and I want you to pray for me.

Pastress: In the book of James 4; 10; says humble yourself and God will lift you up. Will you humble yourself after receiving salvation and follow the righteous way?

Muthengi: Fully.

Pastress: If you will humble yourself you will see what God will do for you. He will uplift your life and change family to be an institution of peace, love and harmony. Be a good example to all. Let God to be praised through you after they see how good salvation is while pointing their fingers at your family. So let whatever you do attract the anti-Christ and keep them to God. If your family will be different due to your salvation God will bless you. If you
have made your mind fully to get saved our chairlady will pray for you so that on Sunday you will attend church service when you are free from the boundary of sins. According to the decision you have made it is good to be prayerful so that the devil will not trap you again. Remember he came to rob, steal and destroy. So please don’t turn back because when you do turn back then Satan will get a good chance to destroy you completely to a point of no return. Remember to keep distance with your former peer group because they can again easily bring you down and then you go back to the same situation. Now you should relate with saved people for they will keep on encouraging you to do the right thing.

**Muthengi:** I accept all that.

**Chairlady:** Thankyou lets pray.” Thankyou lord for your protection up to the hour we have stayed here. Father you know we are not worthy before your eyes; we beg for your forgiveness I lift up Muthengi before your eyes Oh Lord, you know how to forgive, to cleanse with the blood of the Lord Jesus Christ. Please Lord, take him to be your child forever; teach him to obey you, to love you and always to be the Saviour of his life. You know even the number of their hair unite them into the marriage rule 1+1=1 bless them in everything that they do untidily. Protect them from evil; and it's in the name of Jesus Christ we do pray and believe. Amen.

Monica: Thankyou so much lets meet on Sunday.

**Chairlady:** You are welcome my sister, have a nice journey. What about Muthengi what do you have to say?

**Muthengi:** I very grateful for I am now saved!

**Chairlady:** Ok. Have a nice journey back home. The doors are always open for you any time you like visiting me.

**All:** Thankyou! We will keep in touch with you. Byeee [as they walk cheerfully].

My name is Agnes Muema and has played as the chairlady, from Kyeni kya Kathiiani women group.

My name is Ruth Nduku Mulinge and has played as Muthengi, from Kyeni kya Kathiiani women group.

My name is Catherine Kieti and has played as Monica from Kyeni kya Kathiiani women group.

And my name is Susan Wambua and has plyed as Pastress.

**PRESENTER:** Pastress, which lessons have you learnt from that play?
**PASTRESS**: that play has taught us on family life. The relationship between the husband and the wife in the family, and how they should cooperate. Each one of them should not neglect his/her responsibilities. They should manage their income and not to misuse them through taking beer so that, the children at long last will not suffer and should not even lack school fees.

**PRESENTER**: Do you think if family life is strengthened, will the community have any developmental change?

**PASTRESS**: Yes. Immediately family life strengthens the community have the capability of development because even the children in the community are developed.

**PRESENTER**: that marks the end of our family life programme today. Lets meet in another programme next week in such a day and time. I hope you learnt much from that play. Thankyou Wendo Wa Kathiiani women group. We have been with Agnes Muia, Ruth Mulinge, Catherine Kieti and Susan Wambua. My technical operator has been Dominic Mutua and my name is Phoebe Mutua producer and presenter of the programme. Nice time.
Presenters: We are back at the family life programme, this is radio mang’elethe the voice of development hope you are fine and listening. Today we will hear from members of kithima women’s group. They will tell us about how marriage used to take place in the olden days. My names are phoebe Mutua. Welcome.

Interviewees:
My names are Alice mutinda.
My names are tabitha syukwaa
And I am Sarah makumbi.

Presenters: We will talk about family life because this is a women programme and we all have families. We will hear from one of the women explaining to us about how girls used to grow up in the olden days. How they used to prepare for marriage and how the marriage used to take place.

Interviewee: In the olden days, the task of bringing up well-behaved girls belonged to the entire community. Young women were closely observed to make sure that non deviated form the set code of conduct. In those days there used to be dances, particularly well organized dances. In this dances only single adults were allowed to attend. In preparation for the dance the girls used to wear some equipment on their bodies. This equipment would aid in dancing by producing some sound. There were metal bracelets, hand bangles and ankle bells. For morality purposes, this equipment were not supposed to be brought in to the homestead. Youths returning from dance orgies were supposed to leave all those noise metal objects outside the compound. Also in those days girls were very obedient to their parents. Disobedience would never be condoned however minimal. A girl seeking permission to attend night dancing was expected to take up chores to impress the parents. She would fetch water, collect firewood and grind the flour using a manual grinding stone. After all that then she would be allowed to go dancing. Dressing was a subject. Provocative dressing would raise storm and the culprit would face the severity of the punishment. Oil treated animal skin was the only clothing in those days. Girls were supposed to cover their bodies satisfactorily with the skin. Their mothers taught girls how to sit without exposing their thighs. Breasts were also covered.

The issue of marriage was a big deal. It was not a light matter as it is today. The procedure by which marriage was to take place was greatly observed. Firstly, the responsibility of sourcing a bride belonged to the parents of the young man. There was nothing like courtship or dating. A special elder was appointed by the young man’s family to source a wife. The elder would speculate around the neighborhood for a family that upholds great moral and ethical values. In his bride hunt, he was supposed to make sure that the homestead has a prospective bride and the homestead has a food store and many heads of cattle. The science
behind this was that a family with these properties was a hard working family and hence the bride is industrious. The negotiation talks were purely a parent’s affair. Parents from both sides would sit to decide the bride price to be paid as dowry. If an agreement was reached, then heads of cattle changed hands and now the grand wedding party was imminent. This was done without either knowledge or involvement of the bride and her groom. At the grand wedding party, many people were invited. Family members friends and distant relatives had to be there to witness this occasion. Food and drinks were plentiful and generous amounts of everything were served.

The girl was locked in a special house so that she would never know who was going to marry her. During the hand over, the girl was brought from the house and blessed by her father and mother. This was done by spurting fresh milk on her chest. She was also washed with the traditional brew. After which she was allowed to leave for her new home. The bride was supposed to sob tearfully as a show of unwillingness to abandon her parents.

**PRESENTER:** was sexual intimacy allowed during the night dancing orgies?

**INTERVIEWEE:** Well, reckless behavior was not acceptable. But there were exceptional. There was an annual dancing orgy during which all virgin girls were supposed to attend. And it's during this orgy when all the new cans were opened and a few sips allowed then the girls would be ready to be married off. One was not supposed to be a virgin during marriage that's why this annual orgy was held to welcome the girls in to the world of womanhood. During this orgy, all the virgin girls were taken to a forest at night and they were given to special men who were appointed to break their virginity. They were specialist virginity breakers who would do it without the girls experiencing pain at all. The exercise was supervised and well organized such that no conception would take place.

**PRESENTER:** My listener we have come to the end of the programme. We have been listening to a member of Wendo wa kithima women group explain to us the order of things during a typical marriage in the olden days. My names are phoebe Mutua. My producer has been Dominic Mutua Maweu. Goodbye.
PRESENTER: How are you dear listener wherever you are listening radio mang’elete the voice of development. Our guests in studio today in the women and development programme will be Katulani women group from Katulani village, Nthongoni location- mtito-andei division. They will be talking with Sabina Martin of radio mang’elete on some of issues that can hold back development in women groups. My name is Phoebe Mutua.’

INTERVIEWEES: My name is Wayua Nguti; I am the chair lady Katulani women group from Katulani village and these are some of the group members.
My name is Ndeto Muendo in this group I am the secretary and we assist each other by buying house utensils.
My name is Faustine Katiwa Musembi and in this group am the secretary.
My name is Wayua Kithuka I am the treasurer of this group of Katulani.
My name is Rael Mueni Muthini I am a committee member.

PRESENTER: Now Katulani women group, can you tell us when this group was started?
FAUSTINA: Katulani women group was started in the year 1985.

PRESENTER: it shows that you are together for a long time, can you tell us some of the challenges you meet when you are in this group?

FAUSTINA: yes; we meet a lot of challenges when we are in this groups, e.g. some times a committee can be elected and fail to do what is expected of it by the group members. Also, some of the committee members like the secretary fail to attend meetings, and some times due to luck of knowledge and offices to keep their books, you find that its heard to keep records and this can be a very big problem because some can loose even their money.

PRESENTER: To you chair lady, what challenges do you face as chair lady?
CHAIRLADY: as chair ladies we meet a lot of challenges but what is important is to listen what the members wants and dialogue with them when there is a problem and solve according to the bylaws of the group.

PRESENTER: To you mum, as I can see you have been in these groups for a long time, what challenges can you say they face these groups?
TREASURER: some of the challenges that face these groups can be when the treasurer uses the group’s money without their concept and when asked they start giving excuses and promises. This can be a very big problem and can make even some of the members loose interest in joining groups.

PRESENTER: you as the vice secretary, what problems do you face?
VICE: as the vice secretary I face some problems when we call for a meeting and some of the members fail to attend and some times they come late and this is a very big challenge.

PRESENTER: with this problems, are you able to keep good records?

VICE: We try to keep records but when members fail to attend meetings then we have no agenda to put in records.

INTERVIEWER: You as a committee member, what problems do your group face?

COMMITTEE MEMBER: Attendance is a big problem when people fail to attend meetings the chairlady is not able to address them on matters of development.

PRESENTER: You have mentioned several problems that affect your group. You as members started this group in 1985. How would you advice other groups to run their groups?

COMMITTEE MEMBER: We tell them to join hands with their leaders and move forward to allow development to take place. They should work hard to make sure that their group continues to exist.

PRESENTER: what would you advice someone who is not a member of a certain group at the moment?

COMMITTEE MEMBER: I advice them to join groups because that is the only way they will get development.
The group members should accept new members.

PRESENTER: How should group leaders behave?

COMMITTEE MEMBER: They should be working together and very cooperative with respect to the other members. They should also be accountable and transparent.

PRESENTER: Which development goals have you achieved in the group so far?

COMMITTEE MEMBER: We have achieved great things for instance, when a member is widowed is facing problems we chip in and help her. We use fundraisers to collect funds and may be build a house for affected members. Pay school fees for orphans. We also offer emotional support to deceased members.

PRESENTER: Are there other programs that your group carries out?

COMMITTEE MEMBER: We also engage in agricultural activities. We dig trenches in our farms and take care of animals. We plant trees and fruits. We also run a merry-go-round that
assists us to buy household items to members. We also take care of orphans we take them to school and buy them clothing.

**PRESENTER:** Tell me your name and what you do in your group?

**NDETO MUENDO:** I am Ndeto Muendo from Katulani women group. In Katulani women group we help each other in raising school fees. We organize a fundraiser to support needy children and parents. Many parents face the school fees challenge and that’s our many concern to support education in this area.

**PRESENTER:** Apart from school fees, what else do you support through fundraiser?

**NDETO MUENDO:** We support sick members by helping them pay their hospital bills and buy food for needy members. We don’t overlook problems we just solve them.

**PRESENTER:** My dear listener, we will stop there for today after listening to Katulani women group and the problems they face. We urge you members to take care of your groups according to the advise which Katulani women group have offered. On behalf of my producer Dominic Mutua Maweu, we have come to the end of the program. Thank you.
Serial: Ngamyone Women Group
Presenter: Phoebe Mutua

PRESENTER: How are you my listener, we are going to hear members of the ngamyone women group telling us about their group history and progress. They come from masongaleni. Welcome my names are phoebe Mutua.

PRESENTER: I welcome you once again in this women and development programme. Let’s hear the members of ngamyone women group introduce themselves.

INTERVIEWEES: My names are Rodah kavusya. A committee member.
I am Peter Wambua the organizing secretary
Emma Sammy member

PRESENTER: As I can see you are very few. Where are your leaders?

PETER WAMBUA: They are building a dam.

PRESENTER: When was the ngamyone group formed?

PETER WAMBUA: It was started in 1980 while we were at chyulu hills before we were evicted from the catchment’s area. We resettled here and the group resumed operations.

PRESENTER: How are you progressing?

PETER WAMBUA: After the evictions, some members left the group and went to settle in other areas. It took us several years to recover form the recover from the shock of evictions. Most of us were poor and were not in a position to put up shelters in the new area. That’ why through joining hands we were able to put up a shelter for each one of us.

PRESENTER: Let’s hear form this woman. Tell us about the developments you have witnessed as a member of this group?

MEMBER: I am a farmer. I plant maize and vegetables. Initially I was not a member of the group. But when I observed them closely I liked the idea and decided to join. So for I have had trenches dug in my farm hence increasing yields. We have planted trees and this impresses me very much. The group is helping us a lot. At the moment we have formed another group through which we are building water dams to conserve water.

PRESENTER: What else do you do as a member of this group?

MEMBER: A school fee is a challenge while education is important so in the group I am very supportive in matters of education.
PRESENTER: You now have a community radio. What developments have you seen through the radio?

MEMBER: I was here before the radio was installed. The radio is training and educating us through its programs that are tailored to this community. Such that I can say that so far the radio has propelled development to greater heights.

PRESENTER: What programs from the radio do you listen that you feel are development oriented?

MEMBER: Women and development program stands tall in educating the woman on matters of development. It helps us in many ways. First the program discusses relationships in today life. This helps members of family to understand how to live together in harmony.

PRESENTER: What about you, what progress have you achieved by becoming a member of this group?

PRESENTER: Since I joined I have grown both economically and socially through interactions with the other group members. I benefited from the group’s merry-go-round I bought myself some household items and goats. I have also been able to learn many skills that I would never have known of if I weren’t a member.

PRESENTER: My dear listener, we will stop there for today after listening to ngamyon women group and the problems they face. We urge you members to take care of your groups according to the advice which ngamyon women group has offered. On behalf of my producer Dominic Mutua Maweu, we have come to the end of the program. Thank you.
Serial: Mwanyani Women Group
Presenter: Phoebe Mutua

PRESENTER: How are you dear listener wherever you are listening radio mang’elethe the voice of development. Our guests in studio today in the women and development programme will be mwanyani women group from mwanyani village, masongaleni location. They will be talking of issues that can hold back development in women groups. My name is Phoebe Mutua.

PRESENTER: My listener this is mwanyani women group from masongaleni. We will hear their names.

INTERVIEWEES: My name is Juliana muli the chair lady
My name is Sabina nzoma a member.
I am josephat muinde Wambua a member.
I am scholarstica Nduku peter the treasurer and am very thankful for the radio station because it helps us a lot.
I am Margaret nthembwa mutungwa a member.

PRESENTER: Thank you. Now we will hear from the chair lady. She will tell us about the group. How many members are in the group and when it was formed.

CHAIRLADY: Thank you I am the chair lady of this group. Our group started long ago after being commissioned by the radio project. It started when we migrated to this masongaleni area. After being evicted from chyulu hills. We joined hands and formed a group that has a self-help project and a merry go round. We raise school fees for the needy members’ children. We plant trees and help dig pit latrines. Even the government is supportive to our group. We are happy for the radio station. It has initiated development in this area. We can see development with our own eyes just like the other area.

PRESENTER: Thank you. How are you using the radio to increase development projects in especially for women?

CHAIRLADY: For instance, right now we have a programme that we are recording so that we can reach the other groups within this region and educate them about planting trees. We are meeting soon to decide on what will go in to the programme. We also want to discuss farming in another programme.

PRESENTER: You as a group what plans and projects do you have to support the radio?

CHAIRLADY: We plan to set up an appointment with the radio staff such that they visit us periodically and record our programmes.
PRESENTER: What about you treasurer, what financial plans do you have for this group?

TREASURER: I keep the money. that is I take care of the funds. We raise funds through poultry keeping and planting vegetables. The money belongs to the group and we sit to decide the expenditures.

PRESENTER: How do you spend the group funds that you collect from sales?

TREASURER: As I said, we sit and decide, but needy members are given a priority. If it's school fees or sickness we solve those first. Then we can divide the money amongst ourselves although we must save some money as well just incase of emergency.

PRESENTER: How long have you been a treasurer?

TREASURER: Five years.

PRESENTER: Do you hold elections to select new leaders?

TREASURER: Yes we have elections. And every time I take the position of a treasurer.

PRESENTER: Still in financial matters, do you face accusations of funds misuse?

TREASURER: No. I have never been accused of stealing funds or misusing group funds.

PRESENTER: Since you have been a treasurer for five years. How would you handle such accusations if at all they arise?

TREASURER: Well, I would try to keep calm and get to the roots of the accusations. I am a leader with leadership qualities.

PRESENTER: How would you advise a treasurer in handling accusations of financial matters?

TREASURER: I would ask them to be leaders with actions that accompany their positions. Try to figure out the problem and solve it amicably.

PRESENTER: What comments do you have about the radio project?

TREASURER: I congratulate its facilitators and say that we are proud to be associated with radio mang’elele.

PRESENTER: It's your time vice secretary, what development goals have you achieved in your group.
VICE: This group is truly a development tool without comparison. I didn't have a goat before I joined the group. But now I have three goats. The merry-go-round helps us pay our school fees and buy household goods.

PRESENTER: How would you tell other member groups which are not registering any development at all?

VICE: I would tell them to re-examine themselves. Work hard and seek advise from fellow group to make sure that they reap the benefits of togetherness.

PRESENTER: What about the other groups throughout the region, what would you tell them?

VICE: Join hands and also to listen to their radios they will catch us on air.

PRESENTER: What about you member, what developments have you witnessed?

MEMBER: We are progressing we are doing great things being together. I truly believe that togetherness is development.

PRESENTER: You as an individual what development goals have you achieved?

MEMBER: I have built a house after being funded by the merry-go-round. I have also bought goats and poultry through the same means.

PRESENTER: My dear listener, we will stop there for today after listening to mwayani women group and the problems they face and the developments they have registered so far since they founded the group. On behalf of my producer Dominic Mutua Maweu, we have come to the end of the program.
Serial: Women’s rights
Presenter: Phoebe Mutua

PRESENTER: This is another day that we meet in this programme woman and development and we are going to meet with a woman who is dedicated in fighting for women rights, welcome. Rehema may you tell us about the occupation of women at home, for example e normally hear that some jobs are set for women but not for men, like fetching firewood, fetching water, etc. but when we study men deeply we find that they have white color jobs, can you explain why is this?

INTERVIEWEE: As far as jobs are concerned and as you have heard that we are fighting for women, we are saying that there are no special jobs for a certain gender but instead there is equality in jobs. For example firewood fetching is said to be normally done by women but when you go to town you find that men are selling firewood and still the best cooks are all men in the big hotels but then at the villages the men do say that those are not their jobs. By the way the only thing men are after is money from their jobs. Even laundry is being done by men in the big cities and towns but when it comes to working without money (pay) now jobs like laundry, firewood fetching are being done by women i.e. at home. This is why we are fighting for women for their rights.

Now for example when I personally go the town for a job search in a big hotel, I will be automatically be told that there is no chance just because they say women are untidy. In most cases chefs and waiters are men claiming that women do not fit in that job but when you go back home, the cooks and waiters are women at their homes reason being no payments for such home jobs (services). Men are funny because when his wife gets sick, you will find that the dirty clothes are kept till the day that the wife will be okay or her daughter comes or neighbours may come and wash the clothes. But when the man goes back to the town for his job of laundry he will wash the cloth in big tones but can’t wash at home reason being there is no pay.

Due to this we have to fight for our rights fully. This is because women can exactly work as men can still work. The only thing that we can not be the same is reproduction because our systems can not work the same, but in terms of jobs there should be equality and women can still work for payments.

PRESENTER: Rehema before we end up the programme do you have more to tell us?

INTERVIEWEE: Before I and up the programme I want to tell the women who work with some of the organizations who fight for women rights, child rights that, we do not work for separation of families but instead we maintain peace more so people to know there occupations at home like a woman to know that her husband deserves respect and even if the woman has been give a higher rank in her working place, she should give her husband the due respect because he deserves it. We normally aim at making husband and wife live and happily and more so we do a lot of counseling like if a person is in higher tempers, we
normally cool her/him and tell the person to face life as normal. After cooling the person down, the person begins to narrate his/her problems then we look for a way of solving the issues but we are not there to make the two opposing people separate. It is not also simple for us to rush to the court when we normally know that these two people can solve their problems and life goes on, this is because most of the women come to us ready to take their husbands to the court for no apparent reason and that is when we bring them down and interview each at a time to get to know who is wrong and who is right and how can this problem be solved for better living. Now if we can solve the issue then we tackle it and bring the family together for a living. Thank you.

**PRESENTER:** Do you have a plan for making the rural poor people to be informed about your trainings and lessons?

**INTERVIEWEE:** We have that plan and we have been talking about it because we need the women in groups to inform them about development because poverty has been the root course of all the problems we have at our homes. I actually know that when both partners are working life is simple but when only one is working there is a lot of over dependency on one side and might course chaos in the family.

Due to this problem we need to train our women on how to make some earnings so as to minimize chaos in our families. We have talked to the area member of parliament and proposed some offices in within the district i.e. makindu, kibwezi and Mtito-an-dei where by we will have some committee members who will run the offices and majority of the women will be having via these centers for the trainings.

For example women should be trained on how to deal with loans this is because most of the homes are left bar due to misuse of the loans and the result comes in where the home properties are sold for the loan repayment.

Loan organizations have come to give loans for business but not for home use and so women need some training on that. Women need to be taught on the ways of getting some income in order to help their husbands to keep the family moving. If the area member of the parliament helps us put up the offices then we will make sure that all the women in the district are fully trained on development and how it can be run.

**PRESENTER:** Before the M.P opens these offices and maybe I have such problems and I need a piece of advice, guidance where can I get that help from.

**INTERVIEWEE:** It is possible to trace us at kibwezi, let's say if you arrive at kibwezi go to action aid buildings and ask where we are and you will get us and then we will help you. We have shortage of funds and that is why we are not able to move to the villages and make more women informed. I hope we are going to get funded and we are going to train women on these issues. We are still looking for a way of moving with our families so as to elude the stigma from our community that we fight for women right just because we do not have families (husbands). I am saying so because we do not preach family segregation but peace
maintenance and family unity.

**PRESENTER:** You have said that when one comes to kibwezi can get you at action aid but then people from within and who listen to our radio through this programme might come here to know exactly how to meet you personally how will we direct tem to you?

**INTERVIEWEE:** When you arrive at kibwezi, macosud offices request our where about or our contacts and we will help you. What I want to say is that in Mtito-andei we have helped a lot as I remember last time we had a woman who had her hand decaying for lack of treatment and we helped her to Nairobi for medication and she was treated. Our main aim was to make sure that although the woman was injured by her husband, we wanted to bring the family together since they have six children and there is no way we can separate the whole family but look for a way bring them together. Our organization paid for the hospital bill although there was a rumor that the area M.P was the one who paid for it but that was not true. If it were not for us the woman would have had her had off due to the decaying and now the family is together and have peace and more so couples cannot live well without forgiveness. Therefore we help every one with a need irregardless of where he/she come from.

**PRESENTER:** Thank you. Have a nice time. That marks the end of our programme and I believe you have gotten the help from Rehema and you as woman should be a working hard not to let you husband work for you. On the other hand we should not be selective to our jobs neither be this is men’s or women’s work. Have a good time. Am phoebe Mutua bye and see you next time.
Serial: Wendo Wa Kithima Women Group
Presenter: Phoebe Mutua

PRESENTER: Dear listener I hope that you are well still listening to radio mang’elete. I welcome you to our today’s women and development programme my names are phoebe Mutua welcome to thee programme. This is wendo wa Kithima women group and we would like to know more about youthful married women at our homes. What are your names?

INTERVIEWEE: My names are Nzengela Nzioka from wendo wa Kithima women group.

PRESENTER: Tell us the behavior of these youthful married women in our homes?

INTERVIEWEE: The young married women have taught our young girls bad habits for example parents have brought up their girls and paid school fees for them, then, these young women influence those girls teaching them bad habits.

PRESENTER: What kind of bad behavior are these young girls being taught by the young women?

INTERVIEWEE: The habit is immorality. The young girls are shown how to practice immorality by accompanying these young women to their dates to their fiancées. It is so funny that these women practice these habits openly even to an extent of doing hem in the presence of their young ones (girls) hence leading the girls to copping these habits. For example when these young women are dating their friends they use these girls as their mediators and by so doing the girls gain experience from the same aspect. The aged women are fed up of these young women because they never take their advice for any importance but instead they are claiming their rights and freedom of everything.

For your information the freedom these youths are claiming for if the freedom of having that bad company of the young married women which is not benefiting. If the parents of the young girls try to warn the young married women then the story ends up by abusive wards from the young married women. These young women don't listen to the aged but instead they have turned to be hard nut to crack, the young women even go to an extent of threatening the aged of taking them to court and by so doing the aged women end up being afraid and feed up of the youths. As far as clothing is concern the young married women have taught these girls bad dressing even in front of their fathers no wander that is why immorality has gone up in between father and daughter simply because the girl is half naked in front of her parents.

To curb this nakedness we normally buy the girls khangas to wrap themselves when at home undertaking their duties and cover their nakedness. I normally advice these young girls not to have that bad habit but have courage to turn down whoever wants to outwit them sexually. Even if it’s dating they should do it away from home to avoid shame from their parents. For example you will see a girl and boy standing alongside the road and may be one
of the parents come along the same way the two will not care but just step aside and let the parent pass reason being that the see the young married women doing the same. This is very bad because it shows lack of respect and more so undermining the dignity of their parents and the community as a whole. I normally advice girls and mostly the young married women because they normally participate largely on promoting immorality. For example a young woman who is married, you may find her along the road with a different man and the language they are using it's quite irrelevant and immoral and for your information the woman has girls and boys (youths)!! Then how do you expect such a woman to advice their boys and girls? Impossible!

PRESENTER: You have talked about the young married women what of the young married men towards the girls?

INTERVIEWEE: They are the worst. For example, they are now a days dating using mobile phones and she will call her fiancée (out of wedlock) and may be confirm to him that the husband is not within and by so doing the man comes for her and they move away only to come at the dawn. Come in the morning the children will not know whether there is anything bad happened because they just see their parents there. This habit has really made the community to be immoral. The young married women never recognize and respect their husband’s parents and we parents are left in confusion and dilemma not knowing who is coursing this disrespect, is it my son or the friends to my son’s wife. In most cases when the married men are questioned about that the react negatively and start saying that their mothers are against their spouse.

PRESENTER: Do you normally think it’s your son who tell her wife to disrespect you or where does it come from?

INTERVIEWEE: In most cases we tent to think that it’s my our sons this is due to the fact whenever we have differences with his wife may be I will talk on a high tone expecting my son to intervene and council his wife but then no positive reaction.

PRESENTER: What do you say about these aged women who are dating young married men and yet they have sons of the same age they are dating?

INTERVIEWEE: Of course women (aged) are dating these young married men and this habit is highly practiced for example my son can be in relationship with an elderly woman in our village and then all what that young man gets as pay from his working place goes to that old woman leaving her family in problems.

PRESENTER: What do you think is coursing these young men befriend these old women of the same age with their mothers or grandmothers?

INTERVIEWEE: I think may be the only this that these women are after is money because, my son may be a charcoal burner and every single cent gottenfrom the charcoal is taken that
grand mother. They are very bad people because our sons will not have their families.

**PRESENTER:** Do you mean it’s only money that makes these women behave that way?

**INTERVIEWEE:** I hope that is the biggest issue they are after but you see they use witchcraft to capture these young men in order to have sex with them. There is this another argument that the elderly women are AIDS free and the young girls have AIDS and that is why they (young men) fear moving with the young girls and instead move with the elderly women.

**PRESENTER:** Thank you. That is the end of the programme hoping you have achieved a lot. My names are Phoebe Mutua producer and presenter of the programme, bye.
PRESENTER: Welcome dear listener to this programme women and development in radio mang’elete which will educate you more on your rights as woman. Welcome I am phoebe Mutua. Rehema I welcome you to radio mang’elete to tell us full names and your work in our today’s programme of cake sharing.

INTERVIEWEE: My names are Rehema Rashid from kibwezi working with an organization called (WRCDI) meaning women resource center development institute. This organization works on how to maintain peace in our families and homes. There are also other organizations as FIDA, RWAP, CREDO, which works on laws women and children. There is also CHILD INTERNATIONAL which helps children get lawyers incase of need and more so government has introduced children offices thus making family issues to be tackled easily.

PRESENTER: Can you tell us the meaning of feda and the work of WRCDI which you work with?

INTERVIEWEE: I would not talk about FIDA because I was not trained by FIDA but I will talk of WRCDI which I work with. This body has trained us for three years and it trains more of peace maintenance at our home and how to restore peace. For example if a couple has some conflicts the body trains on how the couple itself can settle the conflicts without third party. As you know judge can not judge a couple which loved each other to separate but only the couple can decide what to do.

PRESENTER: As you have heard of a case where by FIDA intervened in a certain family issue and and gave their judgment that everybody should stay away from each other but the man should feed the wife and the kids, if this case was brought to you what could you and your organization have done to secure the family peace?

INTERVIEWEE: According to how I have heard the case, we could have taken time and listened to each side because inhuman can come from any side either husband, wife or children. May there is a side which is fighting each other and you know sideling with one party could make miss the truth. When handling such cases we keep on telling the couple the importance of a family because keeping a family going you mast face some challenges and life has to continue. As far as couples are concerned, we must listen to each side and then give advices and fair judgment. If any side is gusty then, we advice the side and the whole family on how to handle such cases. It is a normal life for a family to have some conflicts. As far as this case is concerned there is an hidden information which needs to be passed on, because do you mean that the lady had gone to her matrimonial home and her husband failed t take care of the children? Am saying so because there is a certain child age that we can not permit the children to stay with their fathers but instead stay with their mothers. If
the woman had gone back to her matrimonial home and the man failed to take care of the children she had to find a legal way out.

**PRESENTER:** Do you have any thing else that is not in your knowledge that I may inquire from FIDA?

**INTERVIEWEE:** Yes there is hidden information because I do not see how FIDA reached a point of deducting the man's salary to be given to the wife. For this couple to go this far there must be a point where the conflicts started or begun, which has made FIDA to intervene. If we can get to know the course of the conflicts we can help to solve the issue because we do not need to mistreat any one because I don't like men being mistreated too. In our campaigns I normally say that men often die early than women that proves that men are highly mistreated. Some women give their husbands a lot of pressure an conflicts leading to a stressful life hence leading to their early death. In many a time I keep telling women to work hard to help their husbands up bringing their family. Women are adding more pressure due to the fact that they are idle instead of helping their family.

**PRESENTER:**
As you said you fight for the rights of women, and as in that case after that woman after some time the woman got married to another man, and by so doing the man might have got furious and engaged himself on taking bear without limits and left his job. I can not judge because I don't know, but can you tell us your feeling on such a situation.

**INTERVIEWEE:**
That woman made a mistake because if she demanded her husband's deductions from his salary then she shouldn't have gotten married to another man because by getting some money from his pay meant that she was a wife to him. I don't know whether before she got married, she took the children to the husband and informed him of her intended marriage. This is because she was having monitory help to her and children but her conjugal rights were not met but the woman should have told her husband and took back the children and then get married.

**PRESENTER:** You know Rehema when I normally carry out my research and as far as how the audience participated on that case, they kept on saying that you (organization) just intervene and to their families and separate homes when you are handling such cases. Can you elaborate this issue that the listeners may get to understand whether your body is of help or not?

**INTERVIEWEE:** In most case we do a lot of counseling to expectant girls and women who pay us a visit when they are stressed, crying or even confused on what to do. We normally give them a piece of advice for them to know there is still life to leave even after they are abandoned by their husbands of boy friends. We encourage them to know that they have the right to live and handle everything with care but not out of temper. We make them to understand that there is no need of committing suicide and even if they kill themselves, the ones who made them suffer they are still alive. For example the issue of rights of women in
Kenya brought from Beijing was different from what was taught in Beijing. They went to Beijing to fight for their girls to be given chance to work but when they came back Kenya it was said that women are equal to men which brought a lot of differences in our country. Women are not equal to men because in the bible and Quran they implicates that Adam was first created, what we are fighting for is that our girls/women be given a chance to work. A girl can be a pilot, doctor, etc and she can work perfectly.

Due to this language of equality in women, it made them not to be understood that they wanted equality on jobs and education to girl child. According to me a woman can not equal a man because even if you are the president of your country when you go back home you are no longer the president because there is the president of that house who is your husband. When I am teaching equality, I want them to understand that even if you are learned your husband remains the president of the house. For example, I have my own family and I try as much as possible to keep it going even when we are planning our home affairs I usually know that my husband is the chairman of the meeting and I am the organizing secretary and I try to my level best to make sure I play my part fully on implementing what we have laid down.

There is no way that a woman will be the leader of the family even if she is learned than her husband or may be financially stable than him. What we normally want is women to be given their rights and more so people should understand we want to maintain peace in our families but we do not want leadership.

**PRESENTER:** Before we end up the programme can you tell us about the case we talking about previously?

**INTERVIEWEE:** I want to tell the listeners that what we are taught about fighting for child and women rights is that, we know that some men deny their wives their rights and we urge them to know that they did not marry slaves and instead a helper given by God. Let no man be inhuman to women and above all, women on the other hand should respect their husbands. They should know that their husbands are the parents (near) and need respect and men also understand their wives as their sisters. I want people to know that this organization (WRCDI) is just misused in false teachings but what we train on is maintaining peace. For example if we decide to reach appoint of deducting some one’s salary, we have not yet solved the problem because these children needs fatherly love and care, therefore instead we call for the family coming back again and live together.

**PRESENTER:** Thank you.
PRESENTER: Welcome to this programme for cake sharing with RM and today we are going to meet with from wendo wa Kithima tackling a very important issue. Welcome. Mums tell us the story.

INTERVIEWEE: One day I met with a young man to my in-laws but before he came closer to me he changed the his way and walked through the bush and then he claimed that he can’t pass through the road because of me, reason being I am making him admire me and for your information I am the same age of his grand mother. I if had met him on a closed place maybe he could have raped me and I don't know how a young man can admire a old woman as I am and this is being disrespectful. If it were the type of the bad women who do not care, I could have had a love affair with that boy of which it is too bad.

PRESENTER: The wards of that grandmother are very painful because the man claimed to admire her. That issue will be our today's agenda in our cake sharing programme. Let us here some of the wendo wa Kithima women group member giving their views concerning that issue and thereafter listeners will give their views through phone calling. Did you listen to that story? Tell us your name first then give us your views.

INTERVIEWEE: My names are Nzengela Nzioka from wendo wa Kithima women group.

PRESENTER: What are your views concerning that issue?

INTERVIEWEE: The story given out by that woman is very true because she told us of the same story and according to how these young are behaving in our society proves that they can ask some silly questions to aged women. The problem with the young men is that they are using young/youths sexually by cheating that whenever they use contraceptives (condoms) they are not likely to get AIDS and by so doing immorality increases.

PRESENTER: Do you want to mean that the biggest problem is brought by men/boys?

INTERVIEWEE: Yes and even the young married women.

PRESENTER: Do you mean the women have problems too, what are their problems?

INTERVIEWEE: In most cases the young women are admiring men more to an extent of dating them and approach men them for a relationship.

PRESENTER: Even if women are admiring men is really right for an old woman to admire a young man?

INTERVIEWEE: No, that is not right but I have said that the young women are highly
participating in loving men (young).

**PRESENTER:** Thank you. Next tell us your names and give out your views.

**INTERVIEWEE:** My names are Juliana peter. According to me the young men and boys are highly using drugs because a person with a sound mind can not do as that young man did. May be the young man had taken bhang and the local beer which made him to see people equal. May be he thought he saw a young woman or a girl but not an old woman. What I want to tell the young men and boys is that, these drugs will make them misbehave, because for example if this grandmother was the immoral type of women, she could have talked with the man /boy and have love affair. I urge the youths/young men to abandon the drugs.

**PRESENTER:** What do you say about these immoral women?

**INTERVIEWEE:** A number of the aged women have engaged themselves to taking beer and drugs and by so doing you find them having love affairs with young men. The aged women are worse than the boys and young men when they are drunk, what o want to advice the aged the aged women is that, they will be misused by boys and more so even groups (big) of men and stop their habit of taking beer because when they get drug they can be misused by the other people who are also drug and are of low age.

**PRESENTER:** Tell us your names mum.

**INTERVIEWEE:** My name are Alice mutinda from wendo wa Kithima.

**PRESENTER:** What are your views concerning love affairs in between grand mothers and their grand children?

**INTERVIEWEE:** As far as that is concerned, young men/boys are abusing drugs like the traditional beer, bhang and even smoking. When they take this drugs they are enable to differentiate there age mates and this leads to lowering their dignity. For example, I met with a young man on my way to my neighbours and before I got there the man tried to rape me and I had no alternative rather than calling for help from the neighbours who rescued me. These drugs are making the young men behave badly and if they will continue taking, I think will even rape women at their homes.

**PRESENTER:** To the next woman can you tell us your names and give us your views on the same?

**INTERVIEWEE:** My names are Tabitha and that is very bad because the even if he was drug it was bad to tell that woman such kind of nonsense because they are nit age mates. To me I urge the youths at large to respect their parents.

**PRESENTER:** What about the habit of the aged mothers having love affairs with your young
men, do you mean all grand mothers who usually do so are drunk?

INTERVIEWEE: No. but these are people who were brought up by their parents undisciplined. May be they found their parents behaving like that and they imitated. These women should respect these young men as their grand sons. The other thing is the married people that is couples should not admire any body else except their spouse so as to cut down this habit. People should know that there is AIDS and every one should be careful of the killer disease. I urge the couple to love each other and try to dress each other as he/she wishes and admirable.

PRESENTER: What are your views although you are the victim of the programme?

INTERVIEWEE: I first greeted the young man and then he diverted to the bushes. What I want to say as the main course of this problem in the lust of money because people are never satisfied with money they get. I remember when I was growing up I never knew money until I got married. When my son/daughter gets to do business then any one can admire them reason being they have money. I know men are normally immoral but women are searching for money in order to be stable financially.

PRESENTER: Next tell us your names and give your views.

INTERVIEWEE: My names are Joyce munini mutisya and I say that the whole society issailing on the same bout of immorality and there is no respect from all the ages. For example the young men/boys are not respecting the aged because the aged women are not respecting them too. If at any given time any young man happens to have a love affair with an aged woman then the young ma will tent to think all the aged women are the same. Disrespect has coursed all these problems since the old men are also have love affairs with young girls and the old women also do so and as a result the whole community becomes immoral. I do not know why the aged men are moving with these girls, is it because they think the do not have AIDS or what is the course? I do not know. The are given a lot of money and by so doing the girl are ready to have sex with them not thinking that they are there fathers age mates. I take this opportunity to tell people that they need to respect themselves for a better society. For a example if I am a woman I should abide with my husband and leave aside the young men and boys.

PRESENTER: Next tell us your names and give your views.

INTERVIEWEE: My names are Sarah makumbi and I want tell these young men that it is not good to move with these old women sexually. Let these boys know that they should deal with their age mates and get to know that women are home keepers and by doing so they can transmit AIDS to them and the family is left desperate. On the other hand let women keep off from young men and instead abide with your husbands. Let people stop saying that drugs are making them behave so because everything to be done has to be planned it’s not out of drugs.
**PRESENTER:** Dear listener let us listen from the last member Susan Wambua and more so before the end of this programme she will tell us some bible saying towards that issue.

**INTERVIEWEE:** I will talk about the community as a whole because people are not different at all. For example the old women are moving with the young ones who are almost heir sons and the bible says that young ones should respect the elderly but this is not followed at all, because the devil has ruled the whole world and such practices are evident. My advice to all is that let us follow the ward of God and leave alone immorality. It sounds pathetic because the most immoral women are the ones whose husbands are working and they send money on monthly bases and they use this money to pay young men for the service but the poor women are not mostly engaged to immorality practices. I urge the women whose husbands are working to stop this and be satisfied by their husbands sexually because in the course of the out of wedlock practices AIDS will come in and leave the our children orphans which is not good for this is controllable by good behavior. Let all the couples satisfy each other sexually so as to keep off AIDS and await the planned day of death but not welcoming aids for judge awaits us in heaven. If you find your neighbours’ children misbehaving counsel them and punish for this will help the community. To whoever is selling this local beer should stop it because our young men misbehave and do all sorts of band thing when they are drunk. The course of all these issues is drug taking which is even forbidden in the bible. Let us know how to bring up our people and the village elders should be having meetings for advice at large. Let the parents be good models and behavior and discipline.

**PRESENTER:** Thank you very much and I believe you have gotten enough knowledge. Let’s meet next time for more information on the same programme from radio mang’elele. . Bye
APPENDIX B: POST-RECORDING INTERVIEW DATA

Interview 1:
What's your name?
I am Esther mwelu.
What's your women group?
Muuna andu
How did you learn about this recorder?
We were taught about it once in our women group at our women group.
Did you accept to use it in your women group?
Yes!
Which other way should be used to teach you more about the recorders?
We actually need more recorders in each group.
Do you need to extra training on using the recorders which you already have in your group?
Yes!
Have you listened to one of the episodes of the women and development Programme?
Yes! I have listened to it. I like to hear my grand daughter speaking on the radio.
How do you feel when you hear your voice on air?
Very good
Why?
We feel that we have outgrown. We no longer have to speak in hiding.
How do your neighbors feel about you when you speak on air?
Some despise us and frown at this idea.
What topics do you discus in your groups using these recorders?
We can discuss ideas that entertain us and build us.
Do you think that using these recorders in your groups will change the society?
Yes! This will make the men understand that the women also have a voice.
Interview 2:
What are your names and your group?
My names are grace mwelu and my group is wuumisyo wa Sinai.
Did you learn how to use these recorders when they were presented to you?
No! We were not taught on how to use them because our group leader fell sick soon after they were brought and they are still in her possession.
Were you present when the recorders were handed to your group?
Yes
Do you feel that the recorders are important in the group?
Yes it’s important.
Did you listen to your Programme when it was aired on the radio?
No, I did not hear because my radio does not function properly.
Did anyone tell you that they listened to your Programme?
No one
So you don’t listen to this women and development Programme?
How can I listen if my radio is not FM enabled?
Interview 3:

What are your names and your group?
My names are kalondu muthoka and my group is wuumisyo wa Sinai.

Did you learn how to use these recorders when they were presented to you?
Not really because we were taken through only two lessons thus I could not learn properly.

But you understand that it's there in your group?
Yes, we have it.

Were you taught how to use them?
Yes, but only twice after they were brought and never again since then.

Did you like the recorders?
Yes I liked them and I feel that they are good.

So if you liked them, how did you decide to use them?
How can I use them when I haven’t learned about them?

Did you listen the airing of the Programme which you recorded using this recorder?
No I did not listen because I don’t have a radio.

How would you advise the other women on using these recorders?
I would encourage them to use the recorders effectively because they are important.

What about the women and development Programme how did you like it?
I already told you that I got no radio.
Interview 4:
What's your name?
*I am kalee kilonzi from mwanyani.*
What's your group?
*Muuna andu.*
Did you learn to use the recorders which were presented to your group?
*Some how because I was hear when they were presented.*
Did you accept to use it in your group?
*Yes we did accept to use it.*
Did you listen to one of your group Programme when it was aired on radio?
*Yes I have heard one of the Programmes.*
Did you hear your own voice on radio?
*No, I wasn’t very keen but I think it was aired.*
Interview 5:
Tell me your name and your group.
I am Alice Peter from Muuma andu women group.
What's your position in your group?
I am the chairlady.
So, how did you learn about these recorders?
I was here when they were presented to the group and when the initial training was contacted.
How and why did you decide to put them in use in your group?
First, they are a great tool of development. They allow us to record our own programme and air it without much ado. They are becoming almost indispensable.
Did you receive additional training on how to use them?
Of course we did.
How did you find them after the training?
Very important and relevant, in fact, we recorded a programme soon after the training.
And I had the opportunity to hear my own voice on air.
Do you think that more training on the use of the recorders should be contacted?
Sure, we deserve extra training and I would request that if there is any other gadget or machine that would help us in recording and producing our own programmes be availed to us.
Have you listened to any of your group programmes being aired on radio?
Yes! I have listened to one. It was cheers and whistles when I was listening to the programme.
How was it to hear your own voice on air?
Very, very happy indeed the idea of other people listening to me on the radio was exhilarating. At first we felt like we didn't deserve to be aired because I thought we don't have nothing important to share.
What was the neighbors' reaction when they heard your voice on air?
Some were happy but there are exceptions in everything.
Do you feel that the use of these recorders will have an impact to the immediate community?
Of course yes!
In which ways will this be achieved?
Great ideas of development will be shared all over if these recorders are put in to use effectively.
What is your word to the other users of these recorders?
Great care to both the recorders and the information contained in them. They are a source of happiness and empowerment for women.
For instance when I hear my names mentioned at the end of a programme being credited for my contribution, it makes me feel important in the society.
What issues do you think should be tackled in this women and development programme?
Things like family life, relationships and childcare should be given a head first in programmes.
Do you think that women will be respected if their voices are heard on radio?
Yes! So much.
Why?
When an idea from a certain woman is aired, it's listened to by people far away from here.
So this will enhance the respect attributed to such women.
According to you. Do you see any risk airing your problems and what you wish to have to develop your community?
What do you mean?
Do you think it's good for women to give their view openly through the radio?
Yes!
Why?
*So that people can recognize women and know why women voice should be respected.*
What problems would occur if men were the only people given the opportunity to speak on radio programmes?
*The society would go astray since every thing listened is unbalanced and chauvinism would crop.*
O.K. Thank you.
Interview 6:

Tell me your name and your women group?
I am nduleve kitavi from muuma andu group.

How did you know about these recorders?
We were trained on their use the time they were presented.

What were you told to be recording?
Programmes like traditional songs and other helpful topics.

And why did you accept to use the recorder.
Because we hoped that we would be aired.

Did a radio personnel train you on how to use the recorders?
Sure we were taught.

And which other ways could be used to train you more on the same.
We want more training on how to run these gadgets.

Have you heard of the women and development programme?
Sure! I have heard of it.

Have you particularly heard your voice on radio?
Yes! I was very happy and proud. Initially I thought that I had made a mistake to have my voice recorded.

Why were you happy?
It was my first time to hear my voice on radio.

What about your family members and neighbors, how did they react?
Some laughed at me.

Do you think that using these recorders will change the community?

In which way will this be achieved?
When brilliant ideas are aired, people from all walks of life listen to them and this change the community.

How would you advise the other women who are not group members?
I would advise them to join existing groups so as to get a chance to be heard on radio.

Do you feel that when women are given the same chances as men they can change the society?
Yes! The advices of women are great.

Is it wrong for women to be heard on radio?
No absolutely not, even if they speak from morning to evening, nothing wrong.

And is it good for women to share the problems they face openly on radio?
Yes! It's good because with that our problems can be solved.

O.k. Thank you.
Interview 7:
Tell me your name and your group.
*My names are katuni ndali from miaani women group.*
How did you know about these recorders?
*We were trained about there use when they were being presented to us.*
Did the community radio staff come to show you on how to use it?
*No one from the radio came to teach us. Our group leader Milkar taught us after she brought it o the group meeting. At first the batteries were low so we suspended the training until yesterday.*
Did you record any programme using the recorder?
*No!*
Have you listened to the women and development programme that we recorded from here?
*I did not listen to the radio the day it was aired but my fellow group members told me they listened to it.*
How did you feel when you heard that it was aired?
*I was very impressed.*
Can you comment on the move to launch the programme?
*I am very thankful to the facilitators of the programme and recommend it to be run periodically.*
What about your friends and neighbors who heard you on air?
*They said it was a good programme.*
Do you think that radio mang’elete has done a lot to uplift women through that programme?
*Yes!*
What would you tell the other people who haven’t joined such groups?
*I want to tell them to listen to the radio because they ignored the group formation process.*
And what other topics do you think should be discussed in radio through this programme?
*Day to day life and everything that affect our families should be programmed.*
Anything else?
*Yes apart from radio we should have other projects like community colleges because we have children who need to be educated.*
Do you think this society would change if many women are incorporated in develop wise projects?
*Yes it would change as well as the women. They should be given more knowledge. We are sitting on old-age seats so these projects could be for the youths. If the youth were allowed to run the projects you wouldn’t hear the problems that are arising now.*
Do you think that it’s wrong for women to be heard on radio? Would it bring some domestic uprising?
*No. People in the community are civilized they cannot engage in such. For instance when my children listen to me on radio they feel very happy.*
Do you think that more episodes should be programmed or are you fed-up with recording?
*More and many more*
What comment do you have to the radio project?
*They should change and arise to development. It could not be due to out efforts the radio could not be there, so women should be respected.*
Thank you,
Interview 8:
Tell me your name and your group.
My name is Ruth kinyumu from kamoli ka ivingoni women group.
Do you have any knowledge on these recorders?
I know of its existence but the day the other members were taught on their use, I was absent.
Have you ever recorded a programme with radio mang’elete?
Yes, I have.
Did you listen to the programme?
No I didn’t hear it.
Did your group members tell you that they had heard the airing of the programme?
No I wasn’t told.
What day of the week and time would you suggest the programme to be aired?
Sundays 9:30 pm
Should the programme time be extended?
There should be reruns so that those who miss the first airing should catch the rerun.
What topics do you wish to hear discussed?
The issue of marital discipline comparing the past and the present in today’s life.
Would it be wrong if women discussed their problems on radio?
I think issues should be discussed without discrimination because if an issue is raising hell then it needs be handles without fear.
Interview 9:
Tell me your names and your group.
My names are Ruth kasua from kamoli ka ivingoni.
Did you at any given time record a programme?
Yes I have recorded one.
Was the programme aired?
I did not listen but I hope it was aired.
Were you shown how to use these recorders by the radio staff?
No!
When do you prefer to hear this programme on air?
Sundays 8:30 pm
What topics do you think should be discussed through this programme?
Advising children and correcting bad behaviors like the one of girls wearing trousers.
Interview 10:

My name is Milka Kathutwa from Kamoli Ka Ivingoni women group.

How did you learn about these recorders?
About recorders when we were shown how to use them we were told that we should record our own programmes then take them back to the radio for the processing to be done.

Did you accept to use the recorders?
Yes we accepted to use the recorders and after recording the programmes we took them to the station where they copied the programme into a computer. Unfortunately the computer collapsed and lost the data so they were unable to air our programme.

We are looking forward to recording another programme.

Do you feel proud using these recorders?
Yes we feel proud because we have a lot of information we are wishing to pass to the society. So while the recorders are with us everything will be smooth.

What topics should be discussed on air in the programmes?
Really, we should advice our sons and daughters about the dangers involved when indulging in irresponsible behavior and H.I.V./AIDS education. We should also talk about women rights.

Is it wrong to discuss serious issues on radio?
It could be wrong if people are victimized by what we discuss on air but on the other hand it helps the society.

Do you think that numerous development programmes recorded would improve this society?
Yes, development can be seen through the number of programmes recorded.

What is the suitable time for airing this programme?
Wednesday and Sundays at 9:30 pm because it’s the time many people are at home listening their radios.
Interview 11:

My name is Monica Musau from Kamoli ka Ivingoni women group.

Have you ever recorded any programme with these recorders?

No! We have not produced any programme because our chairlady said that the batteries were low.

Have you known how to use the recorder?

Yes we have learned how to use them somehow.

Have you produced any programme using the recorders?

Yes we have recorded a programme.

Did you listen to the programme you recorded?

I did listen to it.

How did you feel?

Very happy, my children even asked me how I was able to put my voice in the radio.

What of your neighbors?

They feel very happy because they capture attention of many listeners and cause them not to switch off their radios.

Would you advice the other members to use the recorders?

Yes want them to use them because these recorders are mysterious they put your voice in the radio.

What else do you think should be discussed in the programme?

We should discuss problems and how to solve them problems that affect our community.

Do you think that it’s wrong to discuss hardcore issues on radio?

No! It’s good to discuss highlighted issues that affect our society no matter how hardcore.
Interview 12:

Your name and your group please.
My names are mbumu mwania chairman mutumia ndaiaa ngumba kwenda group.

How did you know about the recorders?
When “Levi” promised to bring recorders to us at the radio station.

When she lived her promise we got the recorders.

Did you accept using the recorders?
Yes! We accepted though we did not cow how to use them and how to give you the information. But now we understand.

In the programme you produced did you listen to it on the radio?
No! It was never aired because your machines were faulty.

What do you think should be discussed on radio?
Many topics like stories riddles and songs.

You are a man in the women group. How does that affect you? Do you at times feel intimidated?
My fellow men and I are very o.k. in this group with a majority of women.

What else do you have to say about this project?
We want to hear our programmes aired.
Interview 13:

My names are grace kyengo from mbui imwe women group.
Our chairlady is Sabina mweti.

My name is Nduku malungu a member of mbui imwe women group.
My names are kalunda muthoka also of the mbui imwe women group.
I am theresia kisengi the vice secretary mbui imwe women group.

Mary keli also a member of the same group.
Lucia mueni of mbui imwe women group.
My names are philisillar musili vice chairlady mbui imwe women group.
I am Christine mueni mulilia member of mbui imwe women group.

Susan muthini secretary of mbui imwe women group.
Esther nzuwe treasurer mbui imwe women group.
Nduku kilughya member of mbui imwe women.
I am Lena syombili of mbui imwe women group.
Sabina mweti chairlady mbui imwe women group.

As a group, what can you say about these recorders?
A white woman who had promised them gave out the recorders we have here to us.
And we are very proud of her. They are proving to be very important to us.

You as the chairlady did you accept to use the recorders?
Yes! We accepted and put them into use immediately.

Were you taught how to record your programmes?
Yes! We were taught but we forgot due to our old age. So we need more training on the recorders.

Did you listen to your programme on radio?
Yes for some of the groups we heard but others were not aired. Like our programme was not aired. I just don’t know why.

So you did not hear your programme?
No. It was probably not aired.

So how would you feel if you heard it aired?
We would be very happy because we are eager to hear ourselves speak on air. We also want the other groups to hear our voices.

Does the airing of women voices risk the stability in their families?
Not in any way because when a woman speaks up she gets strengthened. Strong women bring development. And with that our children will stop thinking that we gather into these groups for no reason.

How would you advice the other groups about recording programmes?
They should record all meaningful and educative programmes in their churches and meetings and make sure that they are aired.

O.k. Thank you.
Interview 14:
We are Pricilla makau vice chairlady, Christine muendo secretary
Ruth mulee Wambua member, Esther kiseli member, Rachael kiseli member, Wanza ngau member,
Kalewa kamia member, Rebecca mboo member, Loice kiseli member, Tabitha kiseli member, Agnes
Mutua chair lady and Angelina mboko vice secretary
As a group, do you have any knowledge on these recorders?
These recorders were presented to us by a donor who had promised to bring them. That’s why we
have them with us.
They help us to record any programme we think it’s important.
Did you accept to use them in your group?
Yes! We accepted to use them and so far we have recorded several programmes with the recorder.
How did you like the idea?
They are helpful and very important to the group. We are increasing their use every time we meet.
Did you receive any training on their use?
Yes. We did but personally I was absent the time the training was being contacted. My secretary and
the other members have taught me how to use it now.
Did you record any programme with it?
Yes we did.
Was it aired on radio?
Yes it was aired and we did listen to it.
It was fantastic.
How did you feel to hear your voices on radio?
We felt nice and very happy we know that we have been recognized and acknowledged.
How did your neighbors and friends react when they heard your voices on air?
Some were happy and commented on the idea they also applauded. Others were surprised.
What topics should be discussed on air?
We feel that we can record a radio play and have it aired to let our children learn about our cultural
background.
Is it o.k. when women discuss their problems on air?
It’s not bad when women discuss issues that affect them at their families. If anything discussed is
helpful it should be discussed. We must let kids know what’s bad and what’s good by all means.
What time do you suggest the programme be aired?
Thrice a week at 8:00 pm
Interview 15:

I am Susan Wambua my group is Wendo wa kithima.

How did you learn about these recorders?
We were taught on how to use them initially when they were being presented to us.

Did you accept to use them?
Yes!

Did you record any program with the recorder?
Yes we did!

Did you receive additional training from the radio staff on how to use the gadgets?
Yes. They attended our group and offered more training on the use of the recorders.

How do you feel about these recorders?
We like them and we feel that they are important.

We have recorded a programme with it and the programme went on air and everyone liked it.

How did your friends and neighbors react to the idea of your programme?
Most of them were very happy and encouraged us to continue with that spirit. Some went as far as requesting to join our group.

What impact to the society do you think that these recorders will bring?

For one, this recorders help women to be able to advise their counterparts. We have witnessed change in this society so far.

What advise would you offer to other users of these recorders?
I would urge them to learn how to use the recorders effectively and take great care to them and what contains in them.

Have you heard about the women and development programme?
Yes I have heard of it and listened to several episodes as they were being aired.

It helps the women in the grassroots areas to come up and speak for themselves.

What topics should be discussed?
Basics of home care, Relationships, agriculture and economic programmes

Do you feel that there will be a domestic uprising when women speak on the radio?
Not really, women have great and brilliant ideas to share. I don’t think that anyone would raise hell to a woman simply because she shared her views on air.
Interview 16:
My names are Juliana peter from Wendo wa kithimani group.
How did you learn about the recorders?
Three of our group members attended a training workshop at the radio station but I was not one of them.
Did you accept to use them?
Yes of course we put them in to use.
Do you need more training on the use of the recorders?
Yes we need to be trained since we did not all receive the training.
How did you feel about the recorders?
We were very happy and we gathered just to stare at it. We felt that our time has come for us to be recognized.
How did your friends and neighbors react toward the idea?
They were happy because they knew that development had knocked on our doors and we must open them to let it in.
Do you feel that the use of the recorders will change the way programmes are run at the radio station?
Yes of course. Since using these recorders one will be able to record a programme as soon as the event occurs and rush it to the station.
What advice would you give to the other users of the recorders?
I would ask them to carry the recorders everywhere they meet so that anything good discussed will reach the others.
Have you heard of the women and development programme?
Yes
How does it help the society?
It helps to create harmony in our homes by educating the women on relationships.
It’s a successful tool for development.
Is there a risk when women discuss critical domestic issues on air?
Not really, when women speak they get empowered, powerful women strengthen their families. They fight for their rights and furthermore they have the right to express themselves.
How would you advice the other women who are not members of groups?
To quickly join the nearest group and reap the benefits of development
Interview 17:
What is your name?
We are Mbondoni group: Penina David, Rebecca mutie, Nyamai nzuma, Esther mutuku, Jane katiwa, Monica simony, Esther musya, Mwikali Sammy, Mary mutie, Kiminza mungalo, Ferida majali mwikya, Mwikali john, Kyanza munyambu, Damaris musya, Ndanu mulu
Thank you, we are going to start with the first question, How did you know about the recorder?
We were told by a white person the she will bring us those recorders.
After the recorders were brought how you did know that the recorders are already arrived?
We were told and called to collect the recorders from the radio station and we did so.
Did you accept using these recorders?
Yes we did.
Why then did you accept using these recorders?
This was because the recorders are time and money savers. For example if we are required to attend any meeting concerning the radio and there is no enough fare for all of us we just sent somebody to the meeting with the recorder and bring us back the voice for us to listen. Again we do our recoding at our meeting place at home and then send only one person to take the recorder to the station for airing of our programmes.
Did radio mang’elete train you on how to use the recorders?
they did
What are you needs on the same that you might be in need of more training?
We need the staffs from RM to train us more on how to use the recorders. If any problem arises we normally call for help from the staffs who normally come and train us.
What is your vision on uplifting you knowledge on how to use the recorders?
We will continue to use the recorders and we will be calling the staffs to train us more on the recorders utility.
How did you fell when you heard you selves over the radio?
We were very happy and we even saw Mrs. Mutua who has been visiting us coming to record us.
You personally what was your feeling on the same?
I was very happy to be heard over the radio. There is a time I was at makindu district Hospital (it is a District hospital in our district 75kms away from the radio station) and the nurses said this is the woman whom we heard over the radio singing and I was given a mosquito net and my grand son was given 100 kshs as reward.
What more?
We were very happy for people have been hearing the speeches over the radio and hearing me personally for I am the secretary of the group and I give advices to the other secretaries of the other groups and they appreciate the advice.
The sixth question says, what did the other people apart from the other group members say when they heard you?
They really appreciated our programmes and have even gone to an extent of asking if there is a way of joining the radio groups.
Has radio mang’elete changed on the side of programming?
Yes it has changed because if we send our programmes to them, they air the programmes which have really changed the all programming.
Can you encourage the other people to use these recorders?
Yes we really need to do it because we have our staff from radio mang’elele that actually helps us reach
the others and they can also help them come up. The people who hear us over the radio are asking if
there is a way of joining the radio groups.
That are your friends and neighbors saying after hearing you over the radio?
They are even looking for away of forming their groups which will do the same. Even our children are
asking often if I am the one who produced folk tales (singing). And I even tell them we will be
producing more for there is a lot of development and there will be no need of radio mang’elele staff to
come to us for we will be producing programmes through these recorders and sending the programmes
to them at radio station for airing.
What are the other topics which you would like to hear from the radio?
We would like to have radio mang’elele cake and family life programmes.
Can you explain further for us to understand this?
These programmes will make any other person who is misbehaving rectifying their ways.
If women in the village will be heard over the radio, do you think there will be a change in
the village on women particularly?
Yes, there will be a change and women who are misbehaving will turn from their evil ways and lean on
development. They can have a change because this is not the time that we used to have women sited
right now women are awakened and they can talk and give views.
Do you think it is dangerous for women to talk publicly and over the radio?
Yes it is also dangerous because some issues don’t need to be exposed to the public and when exposed it
is dangerous to the women. It is dangerous because most of the men don’t like
when their issues are exposed over the radio and might even arise some problems and we are supposed
to tell them and they get know that we are developed mostly in radio mang’elele.
Do you think it is good for women talk openly over the radio?
Yes I thank every woman and I say that every woman should talk over the radio for women now days
are really exposed to the world and they are free to give out their views over the radio and any where
else.
APPENDIX C: INTERVIEWS WITH MEN ABOUT PROGRAM

Interview 1
What’s your name?
*My name is Joseph Kimondiu Mutonye.*
Joseph Kimondiu Mutonye have you heard of the new format of women and development programme that comes to you through Radio Mang’elete?
Then what can you say about the programme?
*It’s a good programme for Women because it advises them on deferent issues.*
What’s your comment on the way Women are given the opportunity to talk over the Radio?
*It’s a good idea because they know the right advise for their fellow Women.*
What if it was your wife or your daughter given the opportunity to talk over the Radio through that programme of Women and development?
*I could be very proud because she is given chance to express her views and knowledge as a woman to promote development.*
What can you say about the needs of Women compared to those of men?
*Women’s needs are much more compared to those of men because they supervise every thing in the house.*
Thank you; what topics do you think can be included in this programme to better it?
*You should make more topics on family issues. When I say family life I mean the way women can coordinate with the other family members to uplift development.*
Thank you very much.
Interview 2:

What's your name?
My name is Bernard Nung’u.

Where do you come from?
I come from mbotela.

Thanks; have you heard of the new format of women and development programme?
Yes I have heard the programme, which is brought to us by Phoebe Mutua.

What personal comments can you give about the programme?
It’s a good programme because it makes women to understand that they are the leaders of development and they are the best leaders even in our homes.

What's your point of view the way they talk in the programme?
I don’t any problem with that because they talk on how they handle problems at their homes.

Thanks lets take for example your wife or your daughter is given the chance to speak in that programme what can you feel personally?
I am not against that because she will be understood as a leader and a lot of people will know what she knows.

Do you think the views and needs of women are as important as those of men?
Yes they are equally important and they should all be given the same weight.

What other topics do you think can be of great help to women in the programme?
Those topics concerning the family like taking care of the children, farming and every thing about the development of the family.

Thank you very much Bernard.
Interview 3:
What’s your name?
My name is Christopher Mutua Muia from Makutano.
Have you ever heard of the new format of the women and development programme that comes to you through Radio Mang’elele?
Yes I have heard it.
What comments can you give about the programme; Mutua?
It’s a good programme because it is helping our women.
Do you approve the way the talk over the Radio in that programme?
Yes, it’s a good idea for them to share their experiences and knowledge so that it can be easier for them to solve their problems.
What if your wife, daughter or your mother is given chance to talk in the programme; what can you feel?
I can be very happy because I will also know what challenges she is facing and the strength and ability she has.
Do you think the views and needs of women are as important as those of men?
Yes they are all equally important because they are all human being and they should be given room to express themselves.
What topics do you think should be included in this programme of women and development?
Women should be told how to communicate in their families and in the community together with how to live independently without depending on men.
In conclusion do you have anything to add?
Yes people should understand that everything is open nowadays and every one has the freedom to speak his or her views without fear. Also every one should be very determined when doing something because he or she is doing the right thing and should not feel that they are inferior because they are either women.
Thank you very much.
Interview 4:
What’s your name?
My name is Joshua Katuti Munyao.
Where do you come from Joshua?
I come from Kalikoni village.
Thanks; have you heard the programme of women and development in Radio mang’elele?
Yes I have been listening to it.
Then what can you say about the programme?
In fact it’s a good programme for the women to advise each other as well as a forum for them to express their views.
Is it a good idea for them to talk over the Radio through the programme?
Yes it’s a good idea because they will be known and understood together with telling the world that they are advancing and not like the old days.
Take for example your wife or daughter is given the chance speak in that programme; what can you feel personally?
I would be very happy because I will know that getting wise and she is caching up with the other women and at the same time she will know how to take care of her husband.
Do you think the views and needs of women are as important as those of men?
Now things have changed, every one is important in the development of the country. The days when women were termed as useless are gone and their views and needs are as important as those of men.
What topics can you propose to be included in that programme of women and development?
The topics that I personally think should be included in that programme is counseling sessions, suppose there can be selected some mature women who can be counseling the other women live in studio on family issues so that there can be love in their homes.
Do you have any other topic?
The other topics that can be included is about women to be told the word of God and how they can involve God in the development of their families.
Thank you very much.
Interview 5:

What’s your name?

My name is Samuel Mutuku Wambua, nickname they call me Mashida.

What village do you come from?

I come from Mbukoni village.

Have you heard of the new format of the women and development in Radio mang’elele?

Yes I have heard it and its very good.

How is it good?

Its good because it gives women chance to talk over the radio and when they give their views I feel very proud of them knowing that they are my sisters and mothers.

Is it a good idea for those women to be allowed to speak over the radio?

Yes it’s a good idea because they tell the other women their vision and ideas, also its their right as Kenyans because they are holding ID cards like men and has the right to express themselves like any other human being.

Suppose your wife, daughter or your mother is given chance to talk in that programme?

In fact I can be very happy and proud because I will know that in my family there is a leader of both young mothers and women as a whole and who is ready to uplift development in the country.

Do you think views and needs of women are as important as those of men?

According to me women’s views and needs are more important than those of men. I personally I can testify that there are women who have vision good views than me. When I hear women speaking am always very attentive to get something from her.

What topics do you think should be included in that programme?

Suppose the programme of live debate on Saturdays known as “cutting cake” can be included in that programme so that many women can call and give their views.

Thank you.
Interview 6:
What's your name?
My name is Johnbosco King’oo from Kathekakai.
Have you heard of the new format of the programme of women and development?
Yes I have heard it and it's not bad.
What's your comment about the programme?
It's a good programme for both men and women it gives them advise.
Is it good for them to speak over the radio through the programme?
Yes it's good for them to be given that chance because some cannot speak direct to their husbands because either they are drunk but when they speak through this programme they can everything they want their husbands to hear and a lot of women get advise when they hear the other women talk on how solve problems.
Suppose it's your wife or your daughter is talking through that programme; what can you feel personally?
I can be very happy because I will know that she is getting wise and she is helping the community.
Do you think the views and needs of women are as important as those of men?
They are all equally important and every one should be allowed to speak his or her mind.
What topics do you think should be included in the programme?
You should include more topics on how can relate with their families, either when married or not.
Thank you.
Interview 7:

What’s your name mom?
*My name is Anna Mwikali Kanai.*

Have you heard the new format of the programme of women and development?
*Yes I have been listening to that programme and it’s a very good programme.*

So what comments can you give about the programme?
*The programme should continue in radio mang’elele because it’s full of advise and it helps us a lot as women even the song in the signature tune; it’s very good.*

Is it good for women to talk over the radio through the programme?
*It’s good for them to talk because they are the ones who know their problems; they are the leaders in developing the family and they always give the right advise.*

Suppose your daughter or daughter in law can be given chance to talk in the programme; what can you feel personally?
*In fact I can be very happy and proud of them because I will know that development oriented and will help the other women through her advise.*

Do you think the views of women are as important as those of men?
*Yes they are equally important and sometimes the views of women are even more important than those of men because they are the one who advise their husbands and the children.*

What topics would you propose to be included in that programme?
*I would propose topics like those of advising the young girls and family life to advise women on how to manage their homes.*

Are there other things that you think they should be included in the programme?
*There are other good things about women. A woman of development will be happy if her home is tidy and her children are healthy and in school. We are impressed if we hear such kind of a woman advising people.*
Interview 8:

What's your name?
*My names are James Wambua.*

Where do you come from?
*I come from Nthongoni.*

Have you heard about this programme of women and development that was launched recently at radio mang'elelete?
*Yes I have heard about it.*

So, what did you think about it?
*I think it's about women advising one another about development.*

Do you think it's a good idea that women should participate in this women and development programme?
*Yes! They should participate, and each woman to get an opportunity to express her personal views about development.*

How would you feel if you heard your wife or your daughter in law advising women on radio?
*If she is advising the other women in the right way, then I would be very glad.*

Do you think that the needs of women are just as important as the needs of men?
*Yes! They are because women are people just like men.*

Which other programmes do you think they should be included which you think will help the women in their homes?
*Counseling. The programme should include this.*

What should the counseling include?
*Counseling on behavior and relationships.*
Interview 9:
What is your name?
My names are masaku matee.
Where from?
Nthongoni.
Have you heard about this programme of women and development?
Yes! The programme is aired on Sunday’s evening and it’s very interesting.
Thank you, and what do you think about it as a person?
When listening to this programme, I hear people contributing to it because they understand that women face the burden of home caring and men are rarely present to help them with the problems that they face.
Do you think that women should speak for themselves in the programme?
They should speak for themselves because in some homes, men are very oppressive that they do not give the women a chance to express themselves. In this programme they express their problems and also reach out to the others who are oppressed by their husbands to show up and express themselves too.
How would you feel if your mother, wife or daughter has the opportunity to speak on this programme?
I would be very happy because when they speak they fight for their rights in such that they open a way for them to be included in leadership positions. They are also taught on where to reach for help incase they are abused or oppressed by their husbands.
Do you think that the needs of women are just as important as the needs of men?
Yes! They are important because women are leaders. And if they don’t get the opportunity to express themselves this leadership ability will disappear. So, if they express themselves they are able to handle domestic problems when their husbands are away.
Which topics do you think that they are important and should be included in this women and development programme to help women in their homesteads?
People should write letters or send messages to the programme if they are not content with some issues or are raising concerns so that these grievances will be handled on air.
Alternatively, there should be a means of reporting any acts of domestic abuses meted on women especially in young families so that this problem is handled as a lesson to other families.
Interview 10:

What is your name?
My names are peter kyole.

Have you heard about this programme of women and development aired on radio mang’elete?
Yes! I have been listening to it.

How did you feel about it?
It’s a good tool to address and help the women of the society.

In what ways does it help women?
The programme gives the women vital guidelines on how to develop and upgrade their homes. It also let’s them speak their minds and sharpen their leadership skills.

Should women be allowed to express themselves in this programme?
Yes! Because they own the programme it’s designed for them. They bring up the families so they know the needs of their family better than anyone else.

How would you feel if one of the women in your family is given the opportunity to express her views in the programme?
I would be happy because if she has a good message, she will pass it to the other women and help them in case it’s relevant. For instance, if she knows more about issues like H.I.V. and aids, she will educate those who have not yet understood this pandemic.

Do you think that the needs of women are just as important as those of men?
Yes! Their needs should be addressed as well. For instance, during one of the programmes I heard phoebe Mutua explain to women on how they can be self-sustaining financially by indulging in business or other entrepreneurial activities. In that way the women can also be breadwinners in their homes.

Which topics should be discussed in the programme?
There are many topics, which can be handled. But am more specific on the issue of H.I.V and aids. This is something that affects the women and the society at large so personally I feel that it should be given much weight.
**Interview 11:**

What is your name?
*My names are Sylvester mbwele.*

Where from?
*Nthongoni.*

Have you heard about this programme of women and development?
*I have heard about it and it’s a good programme because it builds the woman and the entire family at large.*

Should women be allowed to express themselves in this programme?
*They should be allowed to because I many times a women may not be free to express her needs to her husband the way she would be if she was telling other women.*

How would you feel if one of the women in your family is given the opportunity to express her views in the programme?
*I would be happy because this allows her to express herself reaching out to not only her fellow women but to men too.*

Do you think that the needs and the views of women are just as important as those of men?
*Yes! There are women who have great and helpful tips and advice than some of the men in the society.*

Which topics should be discussed in the programme?
*There should be topics like life defence where the women are taught how to join hands and create events that will help them become successful.*

Thank you Sylvester.

*Please for any question don’t hessitate to raise it up I am raedy to answer.*
APPENDIX D: STATION MONTHLY REPORTS

May 2008:

The recorders are of great importance to the station as a whole:

- They have eased our work on programming since the program material collection is not an issue now, since when Phoebe is collecting the women and development programme this gives us a chance of getting more different programmes from the same venue and from the same people.

- Some women are still learning how to do it, but we are actually proud of the recorders because they are giving our women another way of thinking since a good number of the women are turning positively towards program production. Even if they cannot record by their own for now we help them do mostly because we normally go to the field for the recordings.

- There has been a stigma within the community that by providing some programme materials they are helping the staffs in their radio work but now these recorders are helping us solve this problem by telling them that they are communicating to the other communities and educating each other by producing programmes in the radio. There was a lady who used to be the radio director and she has a problem with the leadership of the radio where by she wants to be the leader of the station and to some extent she is trying to insight some of the women not to produce the programs but in vain because we are still doing it and a good number of the women are getting the right understanding of whole thing (exercise).

- These village women need a lot of time to get to understand the real use/need of these recorders but when some of the get to understand it becomes simpler for us to explain to the others.

- After the community (audience) heard of these programmes, some people and organizations have come up in answer of some questions from the programmes we air. This has gone to an extent of starting another programme that people write letters to the presenter to raise issues concerning violence on women and women intimidation. In this special program we have been solving issues mostly concerning women which have been as a result of the information send to us through the programs we air collected with the recorders.

- As I told you in another email it is that when you sent me the 1000$ for computer I made a point of purchasing the computer first and since we had no studio phone and a printer, I decided to buy them too. This studio phone was to help me collect the phone data during the month of June. And I am promising you to have the phone
data by the end of June. The printer is actually going to help print everything within the studio grounds not to expose our documents to the public.

• Just but to conclude the recorders are very helpful to the community as a whole and mostly to our radio work. The women are still learning how to use the recorders but as you know not everyone is always positive but a good number is working it up positively.

• Nb: for every programme aired through RM it has its own repeat on the following Sunday on the same time.
June 2008:

Am really sorry for the dalliance of your translations, scripts and the monthly report for the month of June, it is just because of some committements here and there but hope its ok and forgiveness granted please.

On the side of our project we are still working on the programmes from the women and development program and have done the translations as required for four programmes and am just finishing up with the sms’s & callings translations which am sending them tonight together with the other reports.

I am organizing for some presents to be giving to the women groups who have produced programs with us on this project which will act as a way of encouragement to the groups, this is during the period that we will be moving out for the interview you had requested me to do it for you. Therefore this chance will also provide a room me to talk to the women groups and encourage them for the production you know the longer the period taken before meeting the women the more they get lazy.

The response that I got from the chairlady from the groups from mbosoni is that she doesn’t have the exact figure of the total members of all the groups but she gave me a rough estimate of 660 members of the 33 women groups. Masongaleni has 5 groups, ivingoni has 5 groups and nthongoni has 23 groups and they all have an average number of members of 20 members.

A good number of them are producing the programs and mostly women from masongeleni and ivingoni. By the way all the mosongaleni and ivingoni have already produced programs.

The groups which do have the recorders and are already aired are as shown below;

Used:
muunandu
kaswii ka muamba
mwanyani
umiisyo wa Sinai
kyeni kya kathiaani
kamoli ka ivingoni
mbui imwe
mutumia ndaiia ngumba kwenda
kalunda ka ivingoni
kyeni kya miaani
wendo wa Kithima

Soon to Be Used:
aka etikili
kyeni kya mbotela
tei wa mang’elete
katulani
Isunga ya mitasyano

Not Yet:
kyeni kya vambani
kyeni kya mbosoni
yumbuni muungano
kyeni kya mitasyano
kamina thina
katengui
ngulilandi
yumbuni adult education
kanini kaseo mbukoni
tili wa vambani
APPENDIX E: HRC CONSENT CLAUSE

In this interview, we wish to ask members of the group about your experiences with the communication device that we provided to your group. Because there are several of you, we want to let you know that we understand that people can have different opinions, and sharing your opinions publicly may be embarrassing. If you are not comfortable talking in a group, you can chose to not participate at any time, without any penalty. Also, we need about one hour to conduct this interview, so we are only asking those people who can give us an hour to participate, as we do not want to cause any problems for you. Participation is voluntary, and you will not be compensated for your participation except for the food and drinks provided.

In the interview, please be aware that your answers will be recorded. Your name will not be used, and your answers will only be used to help us understand the impact that the communications device had on you and your immediate community. We will erase the interviews after we have analyzed your responses. Your voice will only used for research purposes. If you do not wish to be recorded, you may choose to not participate. If you still want to participate, you will be asked to say “yes” into the tape recorder, as that will let us know that you understand the process of the interview and that you wish to be involved. Thank you! Please let us know at this time if we can answer any questions for you about the project or the interview.
Audio
USB – Flash Memory
Debugging Controllers
Power

Battery & Thermistor Connection

3.3V Buck Converter

Charger Connection
Air Board
## Appendix G: AIR Parts List

<table>
<thead>
<tr>
<th>Component Use</th>
<th>Manufacturer</th>
<th>Component Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Microcontroller (ARM-7)</td>
<td>Atmel</td>
<td>AT91SAM 32-bit ARM-based Microcontroller</td>
</tr>
<tr>
<td>USB Host Controller</td>
<td>Maxim</td>
<td>USB Peripheral/Host Controller with SPI Interface</td>
</tr>
<tr>
<td>Analog to Digital Converter</td>
<td>Texas Intruments</td>
<td>16-Bit, 4-Channel Serial Output Sampling A/D Converter</td>
</tr>
<tr>
<td>Battery Charge Controller</td>
<td>Maxim</td>
<td>NiMH Battery Pack Charge Controller</td>
</tr>
<tr>
<td>I/O Surge Protection</td>
<td>Semtech</td>
<td>RailClamp Low Capacitance TVS Diode Array</td>
</tr>
<tr>
<td>Serial Line Driver</td>
<td>Maxim</td>
<td>ESD-Protected, AutoShutdown Plus RS-232 Transceiver</td>
</tr>
<tr>
<td>3.3V Buck Converter</td>
<td>Maxim</td>
<td>High-Efficiency, Step-Down DC-DC Controllers</td>
</tr>
<tr>
<td>5V Boost Converter</td>
<td>Semtech</td>
<td>Step-Up Switching Regulator</td>
</tr>
<tr>
<td>Low Voltage Shutdown Monitor</td>
<td>Maxim</td>
<td>Microprocessor Voltage Monitor</td>
</tr>
<tr>
<td>Digital Potentiometer</td>
<td>Analog Devices</td>
<td>Single Digital Potentiometer</td>
</tr>
<tr>
<td>USB Surge Protection / Voltage Supply</td>
<td>Linear Technology</td>
<td>Single &amp; Dual Protected High Side Switches</td>
</tr>
<tr>
<td>Audio Amplifier / Filter</td>
<td>Analog Devices</td>
<td>24MHz Rail-to-Rail Quad Amplifier</td>
</tr>
<tr>
<td>WiFi Adapter</td>
<td>IOGear</td>
<td>USB 2.0 WiFi Adapter (Based on Zydas ZD1211B Chip)</td>
</tr>
<tr>
<td>USB Flash Drive</td>
<td>Kingston</td>
<td>Data Traveler 1GB</td>
</tr>
</tbody>
</table>